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GESENIUS'S HEBREW AND CHALDEE LEXICON

TO THE
Old Testament Scriptures.

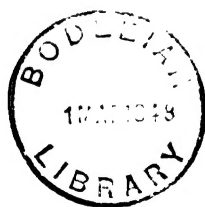
TRANSLATED,
WITH ADDITIONS AND CORRECTIONS FROM THE AUTHOR'S
THESAURUS AND OTHER WORKS,

BY
SAMUEL PRIDEAUX TREGELLES.



LONDON:
SAMUEL BAGSTER AND SONS, PATERNOSTER ROW,
WAREHOUSE FOR BIBLES, NEW TESTAMENTS, PRAYER BOOKS, LEXICONS, GRAMMARS, CONCORDANCES AND PSALTERS,
IN ANCIENT AND MODERN LANGUAGES.

ΠΟΛΛΑΙ ΜΕΝ ΘΗΤΟΥΣ ΓΑΩΤΤΑΙ, ΜΙΑ Δ' ΑΘΑΝΑΤΟΝ.



PREFACE.

THE following work is a translation of the "Lexicon Manuale Hebraicum et Chaldaicum in Veteris Testamenti Libros," of DR. WILLIAM GESENIUS, late Professor at Halle.

The attainments of Gesenius in Oriental literature are well known. This is not the place to dwell on them; it is more to our purpose to notice his lexicographical labours in the Hebrew language: this will inform the reader as to the original of the present work, and also what has been undertaken by the translator.

His first work in this department was the "Hebräisch-deutsches Handwörterbuch des Alten Testaments," 2 vols. 8vo. Leipzig, 1810-12.

Next appeared the "Neues Hebräisch-deutsches Handwörterbuch; ein für Schulen umgearbeiteter Auszug," etc. 8vo. Leipzig, 1815. Of this work a greatly improved edition was published at Leipzig in 1823. Prefixed to it there is an Essay on the Sources of Hebrew Lexicography, to which Gesenius refers in others of his works. Another and yet further improved edition appeared in 1828.

In 1827, the printing commenced of a much more extensive work, his "Thesaurus Philologicus Criticus Linguae Hebraeae et Chaldaeae Veteris Testamenti." The first part of this work was published in 1829: the second part did not appear till 1835 (other philological labours, which will presently be noticed, having occupied a considerable portion of the intervening years). The third part of the Thesaurus appeared in 1839; a fourth in 1840; and a fifth in 1842; bringing the work down as far as the root שָׁבַר. On the 23rd of October, 1842, Gesenius died in his fifty-seventh year. His MSS., etc., were entrusted to his friend, Prof. Rödiger, in order to the completion of the work. Three years, however, have passed away without any further progress having been announced.

Between the publication of the first and second parts of the Thesaurus, appeared the "Lexicon Manuale," in Latin, of which the present work is a translation; and also (in 1834), an edition of his German Lexicon, conformed to the "Lexicon Manuale."

Of several of the above works translations have been made into English. In 1824, Josiah W. Gibbs, A.M., put forth a translation of the *second* of the afore-mentioned Lexicons, at Andover, in North America. This translation has also been twice reprinted in London.

The *first* of these Lexicons was translated by Christopher Leo, and published at Cambridge, in 2 vols. 4to., the former of which appeared in 1825.

In 1836 there was a translation published in America of the "Lexicon Manuale," by Edward Robinson, D.D.

This work of Dr. Robinson, as well as the translations of Gibbs, had become very scarce in England, and the want of a good "Hebrew and English Lexicon," really adapted to students, was felt by many.

The question arose, Whether a simple reprint of one of the existing translations would not sufficiently meet the want? It did not appear so to the present translator; and that on various grounds: Gibbs's work, having been based upon the earlier publications of Gesenius, was in a manner superseded by the author's later works; while, as regards the translation of Dr. Robinson, considerable difficulty was felt, owing to the manner in which the rationalist views, unhappily held by Gesenius, not only appeared in the work without correction, but also from the distinct statement of the translator's preface, that no remark was required on any theological views which the work might contain. Marks of evident haste and oversight were also very traceable through the work; and these considerations combined led to the present undertaking.

This translation was conducted on the following plan:—Each root was taken as it stands in the "Thesaurus," and the "Lexicon Manuale" was compared with it; such corrections or additions being made as seemed needful: the root and derivatives were at once translated, every Scripture reference being verified, and, when needful, corrected. A faithful adherence to this plan must insure, it is manifest, not only correctness in the work, but also much of the value of the "Thesaurus," in addition to the "Lexicon Manuale."

Every word has been further compared, and that carefully, with Professor Lee's Hebrew Lexicon; and when he questions statements made by Gesenius, the best authorities have been consulted. In Arabic roots, etc., Freytag's Lexicon has been used for verifying the statements of Gesenius which have been thus questioned. Winer's Simonis and other authorities were also compared.

In the situations and particulars of places mentioned in the Old Testament, many additions have been made from Robinson's "Biblical Researches." Forster's "Arabia" also supplied (as the sheets were going to press) some identifications of tribes and nations mentioned in Scripture. The "Monumenta Phœnicia" of Gesenius (which was published between the second and third parts of his "Thesaurus") has been used for the comparison of various subjects which it illustrates. It is a work of considerable importance to the Hebrew student; and it would be desirable that all the remains of the Phœnician language therein contained be published separately, so as to exhibit all the genuine ancient Hebrew which exists besides that contained in the Old Testament.*

* The translator would here make a remark on the name *Shemitic*, which has been given by Gesenius and other scholars to that family of languages to which Hebrew belongs.

This name has been justly objected to; for these languages were not peculiar to the race of Shem, nor yet co-extensive with them: the translator has ventured to adopt the term *Phœnicio-Shemitic*, as implying the twofold character of the races who used these languages:—the Phœnician branch of the race of Ham, as well as the Western division of the family of Shem.

A few articles omitted by Gesenius have been added; these consist chiefly of proper names. The forms in which the proper names appear in the authorised English translation have been added throughout.

When this work was ready for the press, a second edition of Dr. Robinson's translation appeared: this is greatly superior to the first; and it has also, in the earlier parts, various additions and corrections from the MSS. of Gesenius. The publication of this new edition led the translator to question whether it would not be sufficient for the wants of the Hebrew student: a little examination, however, proved that it was liable to various objections, especially on the ground of its neology, scarcely a passage having been noted by Dr. Robinson as containing anything unsound. This was decisive: but further, the alterations and omissions are of a very arbitrary kind, and amount in several places to the whole or half of a column. It was thus apparent that the publication of the new American translation was in no sense a reason why this should be withheld. The translator has however availed himself of the advantage which that work afforded; his MS. has been carefully examined with it, and the additions, etc., of Gesenius have been cited from thence. This obligation to that work is thankfully and cheerfully acknowledged.

It has been a special object with the translator, to note the interpretations of Gesenius which manifested neologian tendencies, in order that by a remark, or by querying a statement, the reader may be put on his guard. And if any passages should remain unmarked, in which doubt is cast upon Scripture inspiration, or in which the New and Old Testaments are spoken of as discrepant, or in which mistakes and ignorance are charged upon the "holy men of God who wrote as they were moved by the Holy Ghost,"—if any perchance remain in which these or any other neologian tendencies be left unnoticed—the translator wishes it distinctly to be understood that it is the effect of inadvertence alone, and not of design. This is a matter on which he feels it needful to be most explicit and decided.

The translator cannot dismiss this subject without the acknowledgment of his obligations to the Rev. Thomas Boys, M.A., for the material aid he has afforded him in those passages where the rationalism of Gesenius may be traced. For this, Mr. Boys was peculiarly adapted, from his long familiarity with Hebrew literature, especially with the works of Gesenius, both while engaged in Hebrew tuition, and whilst occupied in the Portuguese translation of the Scriptures.

This term, though only an approximation to accuracy, may be regarded as a qualification of the too general name *Shemitic*; and, in the present state of our knowledge, any approach to accuracy in nomenclature (where it does not interfere with well-known terms which custom has made familiar) will be found helpful to the student.

The following remark of Gesenius confirms the propriety of qualifying the too general term *Shemitic* by that of *Phœnician*. He says of the Hebrew language—"So far as we can trace its history, Canaan was its home; it was essentially the language of the Canaanitish or Phœnician race, by whom Palestine was inhabited before the immigration of Abraham's posterity."—Dr. B. DAVIES's translation of the last edition of Gesenius's *Hebrew Grammar*, by Prof. Rüdiger, p. 6.

All additions to the "Lexicon Manuale" have been inclosed between brackets []: those additions which are taken from the "Thesaurus," or any correction, etc., of the author, are marked with inverted commas also " ".

Nothing further seems necessary to add to the above remarks; they will inform the student as to the nature of the present work,—why it was undertaken,—and the mode in which it was executed. It has been the translator's especial desire and object that it might aid the student in acquiring a knowledge of the language in which God saw fit to give forth so large a portion of those "Holy Scriptures which are able to make wise unto salvation, through faith which is in Christ Jesus." To him be glory for ever and ever! Amen.

S. P. T.

ROME, February 24th, 1846.

* * The following are the more important MSS. which Gesenius consulted for his work, and which occasionally he cites:—

- I. The Book of Roots (كتاب الأصول) by *Abulwalid* (أبو الوليد) or *Rabbi Jonah*. This MS. is at Oxford. Uri. Catalog. Bibloth. Bodl. Nos. 456, 457.
- II. The Commentary of *Tanchum* of Jerusalem, in Arabic, on the Former Prophets. This MS. is also at Oxford; Gesenius used a copy of it made by Schnurrer.
- III. *Bar-Bahlul's* Syriaco-Arabic Lexicon; also at Oxford.

A COMPARATIVE TABLE OF ANCIENT ALPHABETS.

HEBREW.	NAME AND POWER OF THE HEBREW LETTERS.	RAB-BINNIC HEBREW	ARABIC.	SAMA-RITAN.	SYRIAC.	PHœNICIAN.	ANCIENT HEBREW.	ANCIENT GREEK.
א	Aleph <i>a</i> 1	א	ا	א	ܐ ܐ	𐤀 𐤀	𐤀	Α
ב	Beth <i>b</i> 2	ב	ب ب ب	ב	ܒ ܒ ܒ	𐤁 𐤁 𐤁	𐤁	Β Β
ג	Gimel <i>g</i> 3	ג	ج ج ج	ג	ܓ ܓ ܓ	𐤂 𐤂 𐤂	𐤂	Γ Γ Γ
ד	Daleth <i>d</i> 4	ד	ד	ד	ܕ ܕ	𐤃 𐤃	𐤃	Δ Δ Δ
ה	He <i>h</i> 5	ה	ه ه ه	ה	ܗ ܗ	𐤄 𐤄	𐤄	Ε Ε Ε
ו	Vav <i>v</i> 6	ו	و	ו	ܘ ܘ	𐤅 𐤅	𐤅	Φ Φ
ז	Zain <i>z</i> 7	ז	ز	ז	ܙ ܙ	𐤆 𐤆	𐤆	Ι
ח	Cheth <i>ch</i> 8	ח	ح ح ح	ח	ܚ ܚ ܚ	𐤇 𐤇 𐤇	𐤇	Η Η
ט	Teth <i>t</i> 9	ט	ط ط ط	ט	ܛ ܛ ܛ	𐤈 𐤈 𐤈	𐤈	Θ
י	Yod <i>y</i> 10	י	ي ي ي	י	ܝ ܝ ܝ	𐤉 𐤉 𐤉	𐤉	Ζ Ζ
כ	Caph <i>k</i> 20	כ	ك ك ك	כ	ܟ ܟ ܟ	𐤊 𐤊 𐤊	𐤊	Χ Κ
ל	Lamed <i>l</i> 30	ל	ل ل ل	ל	ܠ ܠ ܠ	𐤋 𐤋 𐤋	𐤋	Λ Λ
מ	Mem <i>m</i> 40	מ	م م م	מ	ܡ ܡ ܡ	𐤌 𐤌 𐤌	𐤌	Μ Μ
נ	Nun <i>n</i> 50	נ	ن ن ن	נ	ܢ ܢ ܢ	𐤍 𐤍 𐤍	𐤍	Ν
ס	Samech <i>s</i> 60	ס	س س س	ס	ܣ ܣ ܣ	𐤎 𐤎 𐤎	𐤎	Ξ Ι
ע	Ain <i>e</i> 70	ע	ع ع ع	ע	ܥ ܥ ܥ	𐤏 𐤏 𐤏	𐤏	Ο
פ	Pe <i>p</i> 80	פ	ف ف ف	פ	ܦ ܦ ܦ	𐤐 𐤐 𐤐	𐤐	Π
צ	Tzade <i>tz</i> 90	צ	ص ص ص	צ	ܥ ܥ ܥ	𐤑 𐤑 𐤑	𐤑	Ζ
ק	Koph <i>k</i> 100	ק	ق ق ق	ק	ܦ ܦ ܦ	𐤒 𐤒 𐤒	𐤒	Φ Φ
ר	Resh <i>r</i> 200	ר	ر ر ر	ר	ܚ ܚ ܚ	𐤓 𐤓 𐤓	𐤓	Ρ Α
ש	Shin <i>sh</i> 300	ש	ش ش ش	ש	ܫ ܫ ܫ	𐤔 𐤔 𐤔	𐤔	Μ Μ
ת	Tau <i>t</i> 400	ת	ت ت ت	ת	ܬ ܬ ܬ	𐤕 𐤕 𐤕	𐤕	Τ

ARABIC VOWELS.

Fatta *a* in art.
 Kesre *e* in bed, *i* in it.
 Damma *o* in hot.

ˆ = an } at the end of
 ˆ = en } words.
 ˆ = on }

HEBREW VOWELS.

Kametz *a* in psalm.
 Pathach *a* in sam.
 Segol *e* in met.
 Tsere *a* in mate.
 Chirik *ee* in feet, *i* in st.
 Cholem *o* in bone.

Shurek *oo* in fool.
 Kibbutz *u* in full.
 Sh'va, very short *e*
 Pathach Chatuph *a* in mat.
 Segol Chatuph *e* in let.
 Kametz Chatuph *o* in cot.

SYRIAC VOWELS.

Petocho *a* in psalm.
 Revotzo *ea* in head.
 Chevotzo *ee* in feet.
 Zekopho *o* in bone.
 Etzotzo *oo* in food.

TABLE OF ALPHABETS.

ARABIC.				ETHIOPIC.				ARMENIAN.		COPTIC.		GREEK.		GERMAN.
Final.	Medial.	Initial.												
ا	ا	..	..	a	*ā. u. i. ā. ā. ē, y. o.			ա	a	Α	a	a	α	Α α
ب	ب	ب	ب	b	ሀ ሀ ሀ ሀ ሀ ሀ ሀ	h		բ	p	Β	b, v	B	β	Β b
ت	ت	ت	ت	t	ለ ለ ለ ለ ለ ለ ለ	l		դ	k	Γ	g	Γ	γ	Γ c
ث	ث	ث	ث	thin	ሐ ሐ ሐ ሐ ሐ ሐ ሐ	hh		ե	je	Δ	d	Δ	δ	Δ d
ج	ج	ج	ج	dj	መ መ መ መ መ መ መ	m		է	ss	Θ	ē	Ε	ε	Ε e
ح	ح	ح	ح	h	ሠ ሠ ሠ ሠ ሠ ሠ ሠ	s		ը	ē	Ζ	z	Ε	ε	Ε e
خ	خ	خ	خ	kh	ረ ረ ረ ረ ረ ረ ረ	r		թ	th	Η	ei	Ζ	ζ	Ζ f
د	د	..	..	d	ሰ ሰ ሰ ሰ ሰ ሰ ሰ	s		հ	i	Θ	i	Η	η	Θ g
ذ	ذ	..	..	then	ቀ ቀ ቀ ቀ ቀ ቀ ቀ	k		Լ	l	Κ	k	Θ	θ	Θ h
ر	ر	..	..	r	በ በ በ በ በ በ በ	b		Խ	hh	Λ	l	Ι	ι	Ι ij
ز	ز	..	..	z	ተ ተ ተ ተ ተ ተ ተ	t		Ժ	ds	Υ	m	Κ	κ	Κ t
س	س	س	س	s	ٲ ٲ ٲ ٲ ٲ ٲ ٲ	kh		Ճ	gh	Φ	n	Κ	κ	Κ l
ش	ش	ش	ش	sh	ٲ ٲ ٲ ٲ ٲ ٲ ٲ	n		Մ	zz	Ο	x	Α	λ	Α l
ص	ص	ص	ص	sq	ٲ ٲ ٲ ٲ ٲ ٲ ٲ	a		Զ	gh	Π	p, b	Μ	μ	Μ m
ض	ض	ض	ض	dd	ሐ ሐ ሐ ሐ ሐ ሐ ሐ	k		Է	dsh	Ρ	r	Ν	ν	Ν n
ط	ط	ط	ط	t	ከ ከ ከ ከ ከ ከ ከ	w		Ջ	m	Σ	s	Ξ	ξ	Ξ o
ظ	ظ	ظ	ظ	tz	ዐ ዐ ዐ ዐ ዐ ዐ ዐ	...		Դ	n	Τ	t, d	Ο	ο	Ο p
ع	ع	ع	ع	...	ዐ ዐ ዐ ዐ ዐ ዐ ዐ	z		Ե	sch	Φ	u	Π	π	Π q
غ	غ	غ	غ	gh	ዘ ዘ ዘ ዘ ዘ ዘ ዘ	y		Զ	o	Χ	ch	Ρ	ρ	Ρ r
ف	ف	ف	ف	f	բ բ բ բ բ բ բ	d		Է	tsch	Χ	ps	Σ	σ	Σ s
ق	ق	ق	ق	k	բ բ բ բ բ բ բ	g		Ը	b	ω	ō	Τ	τ	Τ t
ك	ك	ك	ك	kh	ገ ገ ገ ገ ገ ገ ገ	t		Թ	dj	ϣ	f	Τ	τ	Τ u
ل	ل	ل	ل	l	ገ ገ ገ ገ ገ ገ ገ	p		Ժ	rr	ϣ	sz	Τ	υ	Τ v
م	م	م	م	m	ጠ ጠ ጠ ጠ ጠ ጠ ጠ	z		Ի	s	ϣ	sh	Φ	φ	Φ ph
ن	ن	ن	ن	n	ጸ ጸ ጸ ጸ ጸ ጸ ጸ	sz		Լ	r	ϣ	h	Χ	χ	Χ ch
ه	ه	ه	ه	h	ጸ ጸ ጸ ጸ ጸ ጸ ጸ	f		Խ	tz	ϣ	kh	Ψ	ψ	Ψ ps
و	و	..	..	w	θ θ θ θ θ θ θ	p		Զ	v, u	ϣ	ti	Ω	ω	Ω o
ي	ي	ي	ي	y	ፈ ፈ ፈ ፈ ፈ ፈ ፈ			Է	pp					
لا	لا	..	..	la	ፐ ፐ ፐ ፐ ፐ ፐ ፐ			Ը	kh					
					ፐ ፐ ፐ ፐ ፐ ፐ ፐ			Ֆ	f					

* VOWEL SOUNDS

ā	as in Sam	ē	as in met	ō	as in cot
ā	as in psalm	ē	as in feet	ō	as in bone
ā	as in mate	i	as in fit	u	as in full

LEXICON.

X

THE name of this letter of the alphabet, which, like those of the other letters, is of Phœnician origin, signifies an ox, i. q. Heb. אָב, as we are told by Plutarch (Quæst. Symp. ix. 2), who says that *Alêph* is placed before the other letters *διὰ τοὺς Φοινίκας οὕτω καλεῖν τὸν βόυν*. The name of this letter is derived from its figure in the most ancient alphabet, which represents the rude outlines of the head of an ox, which is still found in the remains of the Phœnician inscriptions *Ⲁ, Ⲇ, Ⲕ*. As a numeral it stands for *one*; with two dots above it (*Ⲁ̅̅*) a *thousand*.

Aleph has the softest pronunciation of the guttural letters, and it is uttered with a light breathing of the throat, or rather lungs, like the smooth breathing in Greek, and the French *h* in the words *habit*, *homme*, which we are accustomed wholly to pass by, because we cannot utter it correctly. And as there is a kind of common usage of languages, especially in the Phenicio-Shemitic family (see on this subject the remarks of Ewald, Heb. Gr. § 31), that the stronger and harsher letters become somewhat softened in course of time, and give way to smoother sounds, it will be seen why in the Aramæan and the later Hebrew, as well as in Arabic the somewhat harsher letters ה and ע are often softened into א e.g. הַתְּחַטֵּל, **هَتْتَحِطَّل**, אֶחָטֵל, **أَحَطِل**; אֶחָטֵל, **أَحَطِل**; Jer. 52:15, for הַמֶּמֶן multitude; אֵל Arab. **أَل** etc. But on the contrary א also sometimes changes into ה and ע; and generally these letters, as being very nearly allied in pronunciation, are very often interchanged. Comp. in the later Hebrew הֵיךְ for the common אֵיךְ אָזֵיב, an ear of corn, compare Syriac **ܐܝܪܐ** flower; **ܐܝܪܐ** and **ܐܝܪܐ** and **ܐܝܪܐ**; also **ܐܝܪܐ** and **ܐܝܪܐ** to be sad; **ܐܝܪܐ** and **ܐܝܪܐ** to turn (both are also found in Æthiopic); **ܐܝܪܐ** and **ܐܝܪܐ** to pollute, to stain; **ܐܝܪܐ** and **ܐܝܪܐ** to abhor; **ܐܝܪܐ** and **ܐܝܪܐ** to suck

in, to drink; **אִתָּךְ** suddenly, from **הֵנָּה** a moment of time, etc.

When this letter is to be yet further softened, it changes into the quiescents ו and י, as **אָחַר** and **יָחַר** to join; **לֵאמֹר** to learn; **רָאָם**, **רָאִים** buffalo; **בּוֹר** for **בְּאֵר** a well. Thus it is that many verbs **פָּא** accord in signification with those **עוּ** (comp. Gesen. Gr. § 76. 2, b), **אָרַשׁ** and **דָּגַשׁ**; **אָנַשׁ** Syr. **ب** to be sick.

As to the form of words, it should be remarked—(1) that in Hebrew א without a vowel is very often rejected from the beginning of a word by *aphæresis*, as אָנַחְנוּ, אָנַחְנוּ we; אָשַׁר at a later period אֲשֶׁר which, that; אָחַד and אֶחָד one, Eze. 33:30; הַסִּידִים הַסִּידִים Ecc. 4:14 (compare Lehrs. p.135, 136 [and Nord. Gramm. § 76 A]). But also—(2) there is very often prefixed at the beginning of words a prosthetic א (compare Lehrs. § 35, 1 [and Nord. Gr. § 80]); see אֲבִיחַיִם, אֲבִיחַיִם, אֲבִיחַיִם, אֲבִיחַיִם. And this is chiefly the case when a word begins with two consonants, only separated by a moveable Sh'va, such as אֲרֹמֶה, אֲרֹמֶה arm; אֲשַׁלֵּל Aram. כְּלוּ cluster (in which words both forms are in use), also אֲפִרְיֹה for אִפְרֹה progeny; אֲנִירָה for אִנְרָה fist; אֲתִנֶּן for אִתֶּן gift; אֲכַבֵּה for אִכַּב lying. Compare the Greek χθες and ἔχθες yesterday; and something of the same kind in words which the French has taken from the Latin; *spiritus, esprit; status, état*. In the Syrian manner א is also prefixed to the letter Yod, as אֵשׁ and אֵשׁ Jesse, 1 Ch. 2:12.

אָב construct אָבִי, with suffix אָבִי, אָבִיד, אָבִים, אָבִיתם, אָבוֹתֵיכֶם אָבֹתִי, with suff. אָבוֹת, const. אָבוֹת, pl. אָבוֹתֵיכֶם, m. FATHER; a primitive noun (see note 1), common to all the Phœnicio-Shemitic languages, (Arab. أَب const. أَبُ, אָבִי, אָבִי, אָבִי Chaldee and Syriac (ܐܒܐ). But the word *father* has often a much

wider meaning (see Fessellii Adv. sacra, vi. 6); it is used:—(1) Of any *ancestor* (אֲבִי, אֲבִיהֶם), 1 Ki. 15:11; 2 Ki. 14:3; 15:38; 16:2, etc., as of a grandfather, Gen. 28:13; 31:42; 32:10; 37:35; great grandfather, Num. 18:1, 2; 1 Kings 15:11, 24, etc.; Isa. 43:24, אֲבִי הָרִאשׁוֹן הָקָדָם collectively, "thy remotest ancestors have sinned" [this should, however, be taken strictly]. So, very often in pl. אֲבוֹת ancestors, Gen. 15:15; Ps. 45:17. As to the phrase אֲבִי אֲבֹתָם see under the word אֲבֹתָם.

(2) Used of the *founder*, or *first ancestor*, of a nation, Gen. 10:21; 17:4, 5; 19:37; 36:9, 43; Josh. 24:3. Here belongs Gen. 4:21, "the father of all who handle the harp and pipe," i.e. the founder of the family of music; inventor of the art of music.

(3) Of the *author*, or *maker*, of anything, specially of the Creator, Job 38:28, "has the rain a father?" i.e. Creator. And in this sense God is said to be "the father of men," Isa. 63:16; 64:7; Deut. 32:6 [?] comp. Jer. 2:27. [See note 2.] All these tropical uses come from the notion of origin; there are others taken from the love and care of a father, from the honour due to him, etc. For—

(4) Father is applied to a *bringer up*, *nourisher*, as bestowing his benefits like a parent, Job 29:16, "I was a father to the needy;" Ps. 68:6, "a father of the fatherless;" Isa. 22:21, "a father to the inhabitants of Jerusalem" (said of Eliakim, the prefect of the palace); Isa. 9:5, the Messiah is called אֲבִי עַד "eternal Father" (of the people); comp. *pater patriæ* in Latin [?]. By the same metaphor God is called the Father of the righteous, and of the kings of the earth, both of whom are called sons of God, 2 Sa. 7:14; 1 Ch. 17:13; 22:10; Ps. 89:27, 28 [these passages refer to Christ the Son of God]. As it is a father's place to instruct his children—

(5) It is used of a *master*, or *teacher*, 1 Sa. 10:12; and hence, priests and prophets, as being teachers endued with divine authority, are addressed by the name of father out of respect, even by kings, 2 K. 2:12; 5:13 [this passage does not apply]; 6:21; 13:14 (comp. 8:9); Jud. 17:10; "be unto me a father and a priest," 18:19. So also the Rabbins were called אֲבוֹת; and so, too, we should understand the titles of honour, the fathers of the church; *papa*, pope; *most holy father*, etc. [But see Matt. 23:9.] Nearly the same is—

(6) Specially the *father* of the king, a name given to his supreme counsellor, such as the Orientals now call [وزير] *Wesir*, vizier; Gen. 45:8, וַיֵּשֶׁמֶטֶנִי לְאָב לְפָרְעֹה, "he hath made me a father to Pharaoh." So Haman is

called δέυτερος πατήρ of Artaxerxes (Est. 3:13, LXX). Compare 1 Macc. 11:32, and Turkish ابا father-prince; also *Lala*, father, applied to the vizier; (see Jablonskii Opuscc. ed. te Water, tom. i. p. 206, and Barhebraei Chron. Syr. p. 219, line 15). The same was understood by some of the ancient interpreters, whom Luther also has followed in the word אֲבִי Gen. 41:43, which they explain, "father of the king," or of the land, or kingdom.

(7) It is further used to express *intimate connection* and *relationship*; Job 17:14, לֹשְׁחֹת קִרְאָתִי אֲבִי אֶמָּה "I have said to the pit [rather corruption, see לֹשְׁחֹת], thou art my father;" in the other hemistich, "and to the worms, my mother and sister." Comp. Ps. 88:19.

(8) In Arabic and Æthiopic, the word father is also applied to a *possessor*, and is used of one who is endued with any thing, or excels in it; e.g. أبو شام "father of odour," i.e. an odoriferous tree. So in Hebrew, but only in pr.n.; e.g. אֲבִי שָׁלוֹם "father of peace," i.e. peaceful.

Note 1. Although this word in its grammatical form follows the analogy of verbs אָבָה, so that it may be said to be for אָבָה (Lehrg. § 118), yet it must most certainly be regarded as a primitive word; since both the words אָב father, and אִמָּה mother, imitate the most simple labial sounds of the infant beginning to articulate; like πάτερ (πατράζω), *papa*, *pappus*, *avus*, Persic بابا. — For the usual const. state (the form אֲבִי), there was also anciently אָב and even אָב (like אֲבִי, אֲבִי), though only found in compound proper names אֲבִי שָׁלוֹם, אֲבִי יִצְחָק, although in these also we very often find the form אֲבִי, as אֲבִי יִצְחָק. Once, Gen. 17:4, 5, in order more plainly to shew the etymology of the name אֲבִי יִצְחָק, אָב is used in the text itself.

Note 2. The interpretation of this word in Job 34:36, is uncertain; אֲבִי יִצְחָק אִיּוֹב, Vulg. *pater me probetur Jobus*, etc. ["my father let Job be tried"]. But by taking אֲבִי for an address to God [in the sense of § 3], the sense is weak. The Chaldee is not amiss, "I would that Job were tried," rendering אֲבִי as signifying wish or desire, from the root אָבָה אֲבָה, although there is no other trace of this form. Wilmett's conjecture [ap. H. A. Schultens] is not unsuitable, who would read אֲבִי יִצְחָק. [But conjecture is *always* unsafe ground with regard to the text of the inspired word of God. In Amer. Trans. "others not inaptly make אֲבִי i. q. אֲבִי woe".]

אֲבוֹתָהּ, אֲבוֹתָהּ, אֲבוֹתָהּ (1 pers.), אֲבוֹתָהּ, אֲבוֹתָהּ

pl. **אָבָהּ** (the letter **ה** inserted, comp. **אָמָה**) *father*, i. q. Heb. **אָב** Dan. 2:23; Ezr. 4:15; 5:12. Perhaps used of a grandfather, Dan. 5:2.

אָב (from the root **אָבַב**) m. *greenness, verdure* of an herb; Job 8:12, **עֵדֶנּוּ בְּאֵבוֹ** "while it (the grass) is yet in its greenness," i. e. is still verdant, flourishing; Cant. 6:11, **אֵבִי הַנֶּחֱלֵל** "the greenness of the valley," Vulg. *poma*, from the Chaldee usage.

Arab. **أَب** green fodder.

אָב Ch. (from the root **אָבַב**) *fruit*; with suff. **אֲבָבָה** (where Dageah forte is resolved into Nun), Dan. 4:9, 11, 18. In Targg. often for **פָּרִי**.

אָבַב a root unused in Hebrew. In Chaldee, in Pael **אָבַב** to produce fruit, especially the first and early fruit; Syr. **أَبَّحَ** to produce flowers. It appears in Arab., as well as in Heb., to have signified *to be verdant, to germinate*; see the derivatives **אָב** greenness, **אָבִיב** ear of corn. I consider the primary sense to have been that of putting forth, protruding, germinating with impetus, shooting forth; Germ. *treiben*, whence **אָב** junger *Ärte*, young shoots; so that it is kindred to the roots **אָבַב**, **אָבַב**, **אָבַב**, having the sense of desire, eager pursuit of an object; see **אָבַב**.

אֲבָגְתָא [*Abagtha*], Persic pr. n. of a eunuch in the court of Xerxes, Est. 1:10. As to the etymology, see **בְּנִינָה**. ["It seems to be the same as **בְּנִינָה**, and may be explained from the Sansc. *bagadita*, 'given by fortune,' from *bagā*, fortune, sun. (Bohlen)."] —Ges. add.]

אָבַר, fut. **אָבַר** and (at the end of a clause) **אָבַר** —(1) part. TO BE LOST, TO LOSE ONESELF, TO WANDER, **פֶּלֶא** verlieren, **פֶּלֶא** verloren haben, especially used of a lost and wandering sheep (Arabic **أَبْد** to flee away in the desert, as a wild beast, and there to disappear as it were, **فَلَّ** in *ber Abūfte verlieren*). **אָבַר** "a lost and wandering sheep," Ps. 119:176; comp. Jer. 50:6; Eze. 34:4, 16. Used of men, Isa. 27:13, **הָאֲבָרִים בְּאֶרֶץ אַשּׁוּר** "those who wander in the land of Assyria" (are there exiled); Deut. 26:5, **אָבַר** "a wandering Syrian;" it is also used of things, such as rivers which disappear in the desert, Job 6:18; and metaph. of wisdom failing, Isa. 29:14. Hence—

(2) *to perish, to be destroyed* (Syr. Sam. id.

In Arabic, in this sense, the kindred **أَب** is used); used of men and other living creatures as perishing, Ps. 37:20; Job 4:11; sometimes with the addition

of the words **מָעַל הָאָרֶץ**, Deut. 4:26; 11:17; Josh. 23:13, 16; also used of a land and houses which are laid waste, Jer. 9:11; Am. 3:15; metaph. of hope, wish, desires which are frustrated, Ps. 9:19; 112:10; Pro. 10:28; 11:7; Ezek. 12:22. Const. followed by **ל** of pers., 1 Sam. 9:3, 20; also followed by **ל**, Deut. 22:3; Job 11:20, **מָנוֹס אָבַר מִנֶּהֱמָם** "refuge perished from them;" Jer. 25:35; Ps. 142:5; Ezek. 7:26, **תּוֹרָה תֵּאָבַר מִכֹּהֵן וְעֶצָה מִכֹּהֲנִים** "the law shall perish from the priest, and counsel from the old men;" compare Jer. 18:18; 49:7; hence, Deuteron. 32:28, **גּוֹי אָבַר עֲצוֹת** "a nation whose counsel has perished," Vulg. *consilii expers*; Jer. 4:9, **יִאָבַר לֵב הַמֶּלֶךְ** "the heart of the king shall perish" (for fear and terror); Job 8:13, **וְהִקְנֹת הִגָּה תֵּאָבַר** "and (so) shall perish the hope of the wicked," Psalm 9:19; 112:10; Pro. 10:28.

(3) *to be ready to perish, to be wretched, unfortunate*. Part. **אָבַר** wretched, Job 29:13; 31:19; Pro. 31:6.

PIEL **אָבַר**—(1) *to lose, to reckon as lost, give up as lost* (verloren geben), Ecc. 3:6.

(2) *to cause to wander, to disperse* (a flock), Jer. 23:1.

(3) *to cause to perish, to destroy*; Ecc. 7:7, **יִאָבַר מַתָּלֵב** "a gift (bribe) destroys (i. e. corrupts) the heart." Followed by **ל**, *to extirpate* from anything, Jer. 51:55. Specially—(a) *to lay waste*, used of inanimate things, 2 K. 19:18; Num. 33:52; Deu. 12:2, **אָבַר הוּא** "to squander one's means of support" (substance); Pro. 29:3.—(b) *of men, to kill, to slay, to extirpate*, Est. 3:9, 13; 2 K. 11:1; 13:7.

HIPHAL **הִאָבַר**, i. q. Pi. *to destroy, to cut off*, as men and nations, Deu. 7:10; 8:20; sometimes with addition of the words **מִפְּנֵי הָעָם** Lev. 23:30; **מִפְּנֵי הָעָם**, Deu. 7:24; also, to lay a land waste, Zeph. 2:5; to take away hope, Job 14:19. Very rarely **אָבַר** in 1 fut. quiesces, **אָבַרְהָ** for **אָבַרְהָ**, Jer. 46:8. The derivatives all immediately follow [**אָבַר**—**אָבַרְהָ**].

אָבַר, fut. **אָבַר**, Ch. *to perish*, Jer. 10:11.

APHEL **הוֹבַר**, fut. **יְהוֹבַר**, inf. **הוֹבְרָה** *to destroy, to slay*, Dan. 2:12, 18, 24.

HOPHAL (formed as in Hebrew) **הוֹבַר**, Dan. 7:11.

אָבַר m.—(1) *one who is wretched, unfortunate*, see the verb, No. 3.

(2) A participial noun (see Lehrs. p. 488), *destruction*, Nu. 24:20, 24.

אָבַרְהָ f. (with Tzere impure).—(1) *something lost*, Ex. 22:8; Lev. 5:22, 23.

(2) i. q. **אָבַרְהָ** *a place of destruction, abyss* (used of Hades), Pro. 27:20 (ב').

אַבְדָּן m.—(1) *destruction*, Job 31:12.

(2) *place of destruction, abyss*, nearly synon.
with שְׁאוֹל, Job 26:6; 28:22; Pro. 15:11.

לְמַעַן m. verbal of Pi. for לְמַעַן (for that reason it has the Daleth without dagesh lene), *slaughter, destruction*, Est. 9:5.

אָבֶר, const. st. אָבֶר id. *destruction, death*,
Est. 8:6.

אַחֶה, fut. יֵאָחֶה prop. TO BREATHE AFTER, compare the roots kindred both in form and signification, אָוָה, יָאֵב, תָּאֵב, also אָהֵב, תֵּהֵב Lat. *aveo*; hence:—(1) *to be inclined, willing, prone, to wish*; except in Isa. 1:19; Job 39:9, always found with a negative particle. Constr. with an inf., either alone, Deu. 2:30; 10:10; 25:7; Isa. 30:9, or with the prefix לְ, which latter is more often found in prose, Lev. 26:21; 2 Sa. 13:14, 16; Ex. 10:27, לֹא אָחֶה לְשִׂחָם “he would not let them go;” Job 39:9, הֲיֵאָחֶה הַיּוֹם עֲבָדְךָ “will the buffalo be willing to serve thee?” Found also with an accusative, Pro. 1:25; and absolutely, Isa. 1:19, אִם תֵּאָבֶינָה לְשַׁמְעָתָם “if ye shew yourselves willing and obey;” Pro. 1:10. With a dative of pers. *to be willing towards any one, to be willing in mind, to obey* (often with the synonym לְשַׁמַּע), Ps. 81:12; Deu. 13:9; Pro. 1:30.

(2) *to desire, to long for, to be in want of*; a signification which is found, at least in the derivative nouns, אֲבִינָה, אֲבִינִין, אֲבִי.

(3) In Arabic it has a power altogether the reverse—to be unwilling, to refuse, to loathe, so that it answers to the Hebrew **לֹא אֶכְתֶּב**. It must not however be supposed that this signification is actually contrary. For the sense of inclining (**sich neigen, geneigt sein**) is used in the Hebrew, for propensity towards, and good will (**Geneignung**); in Arabic, for turning away from (**Abneigung**), and a loathing mind; whence

stagnant, marsh water, prop. causing loathing, ⁵אֵלֶּכֶּה
a marsh reed (compare אֵלֶּכֶּה); see אֵלֶּכֶּה, and the
other derivatives, No. 2.

אֶבֶר m., reed, papyrus, i. q. Arab. ^sعَبَر collect.

פָּאָרִי (see the root No. 3, although the Hebrew word may also be simply said to come from the head of a reed being bowed down; compare Isa. 58:5). It occurs once, Job 9:26, אֶנְיֹת אָבָה “vessels of reeds,” made of the *papyrus Nilotica*, such as were of frequent use among the Egyptians and Æthiopians (compare my Comment. on Isa. 18:2) on account of their very great swiftness on the water. Others, with Symm.

[*γανοὶ σπευδόνσας*], render *ships of desire*, i. e. hastening with very great desire to the port. The reading found in forty-four MSS. *איבה*, should no doubt be read (as was done by the Syriac translator) *איבה*, and must be understood of hostile vessels, pirates, passing as quickly as possible over the water; and, suitably enough, in the other hemistich it is joined to the eagle darting on its prey. But the common reading may have the same meaning, if for *איבה* we read *אבה*.

אָבוי (from the root אָבָה No. 2) *poverty, misery*, a word once found, Pro. 23:29, of the form אָבוי, no doubt formed for the purpose of paronomastically answering to the words אָהי and הָי; compare Lehrs. 374, note r, and Isa. 15:4; 17:1; 59:13; so Abulwalid, whom I unhesitatingly follow. Kimchi, who is followed by most of the moderns, takes it as the same as אָהי and הָי an interjection of grief. ["O, woe! Comp. Gr. αἰβοῖ, Arist. Pac. 1066."—Ges. add.]

אָבִים (from the root אָבַם, by a Syriacism, for אָבִים; whence const. אָבִים, Isa. 1:3; pl. אָבִים m. a place where cattle are fattened, a stable, stall, Job 39:9, and in which provender is kept, Pro. 14:4. The signification of stable is also suitable in Isa. 1:3, where however LXX. and Vulg. render *præsepe*, manger, which both in this place, and Job loc. cit. is not less suitable and probable. Compare Arab.

Ch. אָרְיָא stable and manger. So אָבֹוס is also used in the Talmud.

אָבַח a doubtful root, perhaps [i. q. **הִפָּךְ, אָפַךְ** *to turn, to turn about* (so Ges. corr.). In *Ma-*
nuale] i. q. Arab. **أَبَحَ** ^{أَبَحَ} for ^{أَبَحَ} **وَبَحَ** *to rebuke, to threaten*.
Hence—

אַבְחָה or **אַבְחָה** f., once found; (if this be the true reading) Eze. 21:20, **אַבְחָת חֶרֶב** "the threatening of the sword," i.e. the threatening sword. [" 'a turning of the sword,' i.e. a sword turning itself; perhaps glittering; i.q. **חֶרֶב סִתְהִפְפֶּת**, Gen. 3:24."—Ges. corr.] Castell (Hept. p. 10), compares Arab. **أَبْحَة** destruction, referring to 2 Macc. 26:6;

but ²إِبَاحَةً (for so it should be written) is from the root ³باح Inf. conj. IV. and denotes *permission*. [This reference to Castell is of course rejected in Ges. corr.] My own opinion is, that the reading in that passage in Ezekiel is corrupt, and that we should read ⁴בְּחַתְּחֵת חֶרֶב “slaughter of the sword.” This conjecture is confirmed by LXX. σφαγία ῥομφαίας,

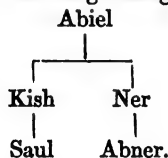
Ch. **קטלי חרבא**, and by the following context, "Lo! it is brightened and sharpened for slaughter (**לְקַטֵּחַ**)."
Comp. Eze. 21:14, 15. The Greek words *σφαγισιον*, *σφαγή*, are often used to express the Hebrew **קָטַח**, **קָטַחָה**.

אבטיחים m. (from the root **קָטַח** transp. for **קָטַח**, **طبخ** to cook), pl. *melons*, Nu. 11:5. To this answers the Arab. **طَبَخ** transp. for **طَبَخ** from **طَبَخ** to cook, to ripen, like the Gr. *πέπων*, *ῥέβε*, *melon*, from *πέτω*: comp. **קָטַח**. In the Hebrew there is added a prosthetic. From the Arabic word above cited the Spanish *budiecas*, the French *pastèques*, are derived.

אבי [*Abi*], pr.n. f., the mother of Hezekiah, 2 K. 18:2, in the parallel place, 2 Ch. 29:1, more fully and correctly **אֲבִיָּה**, which is also in some copies the reading in Kings.

אבי־עלֶבֶת ("father of strength," i.e. strong, from the root **גָּבַח** to be strong), [*Abi-albon*], pr.n. of one of David's heroes, 2 Sa. 23:31, called also **אֲבִיָּאל**, 1 Ch. 11:32.

אֲבִיָּאל ("father of strength," i.e. strong), [*Abiel*], pr.n. m.—(1) 1 Ch. 11:32, see **אֲבִיר־עֶלְבֹן**.—(2) the grandfather of king Saul, 1 Sa. 9:1; 14:51. In the genealogy, as found 1 Ch. 8:33; 9:39, Ner is said to have been Saul's grandfather, but according to 2 Sa. 14:5, he is rather to be taken as his paternal uncle. The real genealogy stands thus:—



אֲבִישָׁפָה ("father of gathering," i.e. gatherer), [*Abiasaph*], pr.n. of a Levite of the family of Korah, Ex. 6:24, who is also called, 1 Ch. 6:8, 22; 9:19, **אֲבִישָׁף**.

אָבִיב (from the root **אָבַב**), m., *an ear of corn, a green ear*, Lev. 2:14; Ex. 9:31, **אָבִיבִי** (בְּ) **אָבִיבִי** "the barley was in the ear," i.e. the ears were developed. Comp. as to the syntax, Cant. 2:13, **הַיָּרֵשׁ הָאָבִיבִי** "the month of green ears," at a later period called **יָרֵשׁ**, beginning at the new moon of April (of March, according to the Rabbins), the first month of the old year [as instituted on coming out of Egypt], Ex. 13:4; 23:15; Deu. 16:1.

אֲבִיגַיִל ("whose father is exultation"),

[*Abigail*], pr.n. f.—(1) of the wife of Nabal, afterwards of David, 1 Sa. 25:3, 14, which name is also contracted **אֲבִיגַיִל** (comp. Arab. **أَيْش** for **أَيْش** what?) verse 32, and 2 Sa. 3:3 (כִּי).—(2) a sister of David, 1 Ch. 2:16, also called **אֲבִיגַיִל**, 2 Sa. 17:25.

אֲבִידָן ("father of a judge"), [*Abidan*], pr.n. of a captain of the tribe of Benjamin at the time of the departure from Egypt, Num. 1:11; 2:22.

אֲבִידָע ("father of knowledge," i.e. knowing), [*Abida, Abidah*], pr.n. of a son of Midian, Gen. 25:4.

אֲבִיהוּ (i. q. **אֲבִיָּהוּ** "whose father is Jehovah"), [*Abia, Abiah, Abijah*], pr.n. (A) of men.—(1) the second son of Samuel, 1 Sa. 8:2.—(2) 1 Ch. 7:8.—(3) 1 K. 14:1.—(4) 1 Ch. 24:10; Neh. 10:8.—(5) i. q. **אֲבִיהוּ** king of Judah; see below. (B) pr.n. of a woman, 1 Ch. 2:24.

אֲבִיהוּ ("whose father is Jehovah") and **אֲבִיָּהוּ** (id.), pr.n. *Abijah*, king of Judah, the son and successor of Rehoboam, 2 Ch. 13:1, sqq. constantly written **אֲבִיָּהוּ** in Kings: 1 K. 14:31; 15:1, 7, 8, "father of the sea," i.e. maritime man.

אֲבִיהוּא ("whose father He," i.e. God, is), pr.n. *Abihu*, son of Aaron, slain by God for offering incense contrary to the law, Lev. 10:1, sqq.

אֲבִיהוּדָה ("whose father is Judah," i. q. **אֲבִיָּהוּדָה**), [*Abihud*], pr.n. m. 1 Ch. 8:3.

אֲבִיהוּלִי (perhaps incorrectly for **אֲבִיחִילִי** which is the reading of some copies), [*Abihail*], pr.n.—(1) the wife of Rehoboam, 2 Ch. 11:18.—(2) m., 1 Ch. 2:29.

אֲבִיָּן adj.—(1) *needy, poor*, so called from the idea of needing (see the root **אָבַח** No. 2), Deut. 15:4; 7:11. *Sons of the needy, for the needy*, Ps. 72:4; see **אָבִי**.

(2) *oppressed, wretched*, often with the addition of the synonym **אָבִי** and **אָבִי**, Psal. 40:18, **אָבִי וְאָבִי** "and I (am) afflicted and wretched;" Ps. 70:6; 86:1; 109:22. Specially, like **אָבִי**, used of one who suffers undeservedly, although a pious worshipper of God (whence Am. 2:6, **אָבִי** and **אָבִי** are joined); used also of a whole nation succumbing to miseries, as of the Israelites in exile, Is. 41:17; comp. 25:4. In the same signification the sect of the *Ebionites* adopted this name, as assuming that they were *ἐκ τῶν πτωχῶν ἐν ἱερὺς ἡ βασιλεία τῶν οὐρανῶν*, Matt. 5:3.

אֲבִינָה f., prop. *appetite, desire* (from the root

אָבֶה No. 1), hence the *caper berry*, which is said to stimulate both appetite and sexual desire (Plut. Quæst. Symp. vi. 2; Plin. N. H. xiii. 23; xx. 15), Ecc. 12:5. It is rendered caper by the LXX., Vulg., Syr. The Rabbies use the pl. אָבִינִין as denoting not only capers, but also the small fruits of trees, as myrtles, olives, etc.

אָבִיחֵל ("father of strength," bravery, i. q. brave), [Abihail], pr. n. m.—(1) Num. 3:35.—(2) 1 Ch. 5:14.—(3) the father of Esther, Est. 2:15; 9:29.

אָבִיטוֹב ("father of goodness"), [Abitub], pr. n. m., 1 Ch. 8:21.

אָבִיטָל ["father of dew," Abital], pr. n. of one of the wives of David, 2 Sa. 3:4.

אָבִיָּם [Abijam], see אֲבִיהוּ.

אָבִימָאֵל [Abimael], pr. n. m. of a descendant of Joktan in Arabia, Gen. 10:28; 1 Chron. 1:22, probably the father or founder of an Arab tribe called אֲבִימָא, a trace of which was pointed out by Bochart (Phaleg. ii. 24), in Theophrastus (Hist. Plant. ix. 4), who probably by the name of Μάλα, means the same wandering tribe in the neighbourhood of the modern Mecca, as in Strabo are called *Minæi*, *Μινναῖοι*.

אָבִימֶלֶךְ ("father of the king," or "father king"), [Abimelech], pr. n.—(1) of several kings in the land of the Philistines, living at different periods, Gen. 20:2, sqq.; 21:22, sqq.; 26:1, sqq.; Ps. 34:1. As the same king, who in the Ps. loc. cit. is called Abimelech, is in 1 Sa. 21:11, called *Achish* (אַכִּישׁ), this name or title appears to have been mostly common to them, like *Padishah* (پادشاه) father king of the Persian kings, and *Atalik* (اتالیک) (father, properly paternity) of the Khans of Bokhara.—(2) a son of Gideon, Jud. 8:31, seq.; 9:1, seq.; 2 Sa. 11:21.—(3) 1 Chr. 18:16, where indeed we probably should read אֲחִישֶׁלֶךְ, as 2 Sa. 8:17.

אָבִינָדָב ("noble father," or "father of nobility"), [Abinadab], pr. n. m.—(1) a son of Jesse, 1 Sa. 16:8; 17:13.—(2) a son of Saul, 1 Sa. 31:2.—(3) 1 Sa. 7:1.—(4) 1 K. 4:11.

אָבִינוֹם ("father of pleasantness," or of grace), [Abinoam], pr. n. of the father of Barak, Jud. 4:6; 5:1.

אָבִנֵּר ("father of light"), [Abner, marg. Abiner], pr. n. m., 1 Sa. 14:50; elsewhere אֲבִנֵּר, which see.

[אַבְיָסָפַּח *Ebiasaph*; see אֲבִיָּסָפַח.]

אָבִיעֶזֶר ("father of help," like the Germ. *Helf*, from *Atta*, father, and *Helf*, aid), [Abiezer], pr. n.—(1) a son of Gilead, Josh. 17:2, and meton. of his descendants, Jud. 6:34; 8:2. The patronymic noun is אָבִי הָעֶזֶר [Abiezrite], Jud. 6:11, 24; 8:32. Hence is the shortened form אִיעֶזֶר, Nu. 26:30, and the patronym. אִיעֶזְרִי ibid.—(2) one of the heroes of David, 2 Sa. 23:27; 1 Ch. 11:28; 27:12.

אָבִיר (from the root אָבַר), subst. *strong one*, *mighty one*, only found in the phrase אָבִיר יִשְׂרָאֵל "the mighty one of Israel, of Jacob;" used of God, Gen. 49:24; Isa. 1:24.

אָבִיר adj. (from the root אָבַר).—(1) *strong*, *mighty*, used of men commonly as a subst. as, *a mighty one*, Jud. 5:22; Lam. 1:15; Jer. 46:15; Ps. 76:6; אָבִירֵי לֵב "the strong of heart." Poetically used, *kar' elox* — (a) of a bull; Ps. 22:13; אָבִירֵי בָשָׁן "the strong ones, i. e. bulls, of Bashan;" Ps. 50:13; and metaph. of princes, Ps. 68:31.—(b) of the horse, only in Jeremiah 8:16; 47:3; 50:11 (comp. Gramm. § 104. 2, note).

(2) *powerful*, *noble*, Job 24:22; 34:20; אָבִירִים "food of nobles, or princes," i. e. more delicate, dainty food, Ps. 78:25; comp. Jud. 5:25; אָבִיר הָרָעִים "chief of the herdsmen," 1 Sa. 21:8.

(3) אָבִיר לֵב *obstinate*, *stubborn*, a man of perverse mind, Isa. 46:12; comp. חָזִק לֵב.

אָבִירָם ("father of loftiness"), [Abiram], pr. n. m.—(1) Nu. 16:1, 12; 26:9.—(2) 1 K. 16:34.

אָבִישָׁג ("father of error"), [Abishag], pr. n. of David's concubine, 1 K. 1:3; 2:17.

אָבִישׁוּעַ ("father of welfare"), [Abishua], pr. n. m.—(1) 1 Ch. 8:4.—(2) 1 Ch. 5:30; Ezr. 7:5.

אָבִישׁוּר ("father of a wall"), [Abishur], pr. n. m., 1 Ch. 2:28, 29.

אָבִישִׁי ("father of gift" ["comp. נָשִׂי—Ges. add.]), [Abishai], pr. n. m. of the son of David's sister, who was also an officer, the brother of Joab, 1 Sa. 26:6, sqq.; 2 Sa. 2:18, 24; sometimes called אֲבִישִׁי, 2 Sa. 10:10.

אָבִישָׁלוֹם ("father of peace"), [Abishalom], pr. n. m. of the father-in-law of Rehoboam, 1 Kings 15:2, 10. But 2 Ch. 11:20, 21, there is found אֲבִישָׁלוֹם.

אָבִיתָר ("father of plenty," for אֲבִיתָר), [Abiathar], pr. n. of a son of Ahimelech the priest, very closely joined in friendship to David, on whom, together with Zadok, the high priesthood

was bestowed by David, of which he was deprived by Solomon, 1 Sa. 22:20, sqq.; 23:6; 30:7; 2 Sa. 15:24; as to the passage, 2 Sa. 8:17, see אֲחִימֶלֶךְ.

אבך a root, ἀπαξ λεγόμεν. prob. TO ROLL, TO ROLL UP, also TO INTERTWINE, wälzen, wickeln, verwickeln. Kindred roots are בָּאָךְ בָּאָךְ to intertwine, to be entangled; בָּבֵךְ to boil up, aufwallen, aufquellen, [“בָּבֵךְ to interweave, to braid.”—Ges. add.]; also the more harsh הָפַךְ הָפַךְ to turn.

HITHPAEL, to be rolled together, used of smoke, which lifts itself up in the air in a dense volume, not unlike water bubbling forth from the fountain; Isa. 9:17, וְהִתְאַבְּכוּ נְאֻמֵּי עָלְיָן “and they shall be rolled together with the lifting up of smoke,” das es in Rauch aufwalle (das Dichtdicht), comp. Vulg., Syr. Syr. [א] (א) is explained by grammarians, to be proud, to walk proudly, perhaps, prop. to roll oneself forward, used of the walk of a corpulent man, sich fortwälzen.

I. אָבֵל fut. יִאָבֵל TO MOURN, followed by על, Hos. 10:5; Am. 8:8. Arab., Syr. id. The proper signification appears to be, TO BE LAGUID, TO WALK WITH THE HEAD CAST DOWN (compare the kindred roots אָפַל, אָפַל, also אָפַל, אָפַל, all of which are from the bi-literal stock, *bal, fal*, having the sense of falling, comp. σφάλλω, *fallo*, Germ. *fallen*), as done by mourners; but it is transferred from the dress and manner of mourners to the voice, and to lamentation (see אָבֵל). Poet. used of inanimate things; Am. 1:2, אָבֵלֵי נְאֻמֵּי הָרָעִים “the pastures of the shepherds mourn;” Isa. 24:4, 7, אָבֵל תִּירֹשׁ אֶמְסִלָּה “the new wine mourneth (i.e. the clusters mourn), the vine languisheth;” 33:9.

HIPHIL הִאָבֵל to cause to mourn, to make to lament, Ezek. 31:15; used of inanimate things, Lam. 2:8.

HITHPAEL, prop. to act as a mourner, hence, to mourn, i. q. Kal, especially in prose, while Kal is appropriated to poetic diction, Gen. 37:34; Ex. 33:4; with אָל and אָל of person, 1 Sa. 15:35; 2 Sa. 13:37. The derived nouns almost immediately follow. [אָבֵל No. I, אָבֵל.]

II. אָבֵל Arab. أَبَلَ and أَبَلَ TO BE WET WITH THE MOISTURE OF GRASS, hence, Syr. حَبَّ grass. Cognate is the Hebrew בָּלַל, בָּלַל to moisten, to water. Hence is אָבֵל No. II.

I. אָבֵל adj., mourning (from the root אָבֵל No. I), Gen. 37:35; Lam. 1:4, אָבֵלוֹת “the ways to Zion mourn.” Const. state אָבֵל, Ps. 35:14. Pl. const. אָבֵלִי, Isa. 61:3, with Tzere impure; compare Arab. أَبِلَ.

II. אָבֵל (from אָבֵל No. II), apparently a grassy place, a pasture, meadow; Arabic أَبِل fresh and long hay, sea weed. Used as an appellative, 1 Sa. 6:18, unless for הָרְלָה אָבֵל we should read אָבֵל הָרְלָה, which is almost demanded by verses 14, 15, and is given by the LXX. and Syriac. It is of frequent use in geographical names—

(a) אָבֵל בֵּית מַעֲכָה [Abel Beth-Maachah], i.e. situated near Beth Maachah (which see); a town of Manasseh to the east of Jordan, at the foot of Mount Lebanon, 2 Sa. 20:14, 15; 1 K. 15:20; 2 K. 15:29; elsewhere called אָבֵל-מִיִּם, 2 Ch. 16:4; compare 1 K. 15:20, and simply אָבֵל, 2 Sa. 20:18.

(b) אָבֵל הַשִּׁטִּים (“the meadow of acacias”), [Abel-shittim], Nu. 33:49, a place situated in the plains of Moab; the same apparently, Nu. 25:1, Micah 6:5, is simply called שִׁטִּים.

(c) אָבֵל פְּרָמִים (“meadow of the vineyards”), Jud. 11:33, a village of the Ammonites, which is stated by Eusebius to have abounded in vines even in his time.

(d) אָבֵל מְחֹלָה (“the meadow of dancing”), [Abel-meholah], a village of the tribe of Issachar, between Scythopolis and Neapolis, the birth-place of Elisha the prophet, Jud. 7:22; 1 K. 4:12; 19:16.

(e) אָבֵל מִצְרַיִם Gen. 50:11 (“meadow of the Egyptians”), [Abel-mizraim], the name of a threshing-floor situated near Jordan, which is so explained in the context, that the sacred writer appears to have read without the points, and pronounced it אָבֵל מִצְרַיִם (mourning of the Egyptians). [But why may not אָבֵל be here taken in the sense of mourning; —mourner of Egypt?]

אָבֵל with suff. אָבֵלִי m. (from אָבֵל No. I), mourning, Est. 4:3; 9:22; specially for the dead, Gen. 27:41, אָבֵל יָחִיד “mourning for an only (son),” Am. 8:10; Jer. 6:26; Mic. 1:8, וְאָבֵל דְּבָנוֹת יַעֲנָה “and (I will make) a mourning like the ostriches,” which make a wailing cry; אָבֵל לְ “to make a mourning for any one,” Gen. 50:10.

אָבֵל adv.—(1) in the more ancient Hebrew, affirmative, truly, indeed, Gen. 42:21; 2 Sa. 14:5; 2 K. 4:14, also having a corrective power, nay indeed, Gen. 17:19; but nay, 1 K. 1:43. (To this

answers the Arabic particle of correcting, **בִּלְ** but indeed, but rather; taken from the root **בָּלָה**, prop. i. q. Heb. **בָּל**, so that its primary power lies in denying the contrary. The **א** is prosthetic.)

(2) in the later Hebrew, adversative; *but indeed, on the other hand*, Dan. 10:7, 21; Ezr. 10:13; 2 Ch. 1:4; 19:3; Arab. **بَلْ** but. Other particles of this kind, which are both affirmative and adversative, are **אֵלֶּם**, **אֵלֶּן**, **אֵלֶּם**, **אֵלֶּן** [these two latter words are omitted in Amer. Trans.]; comp. the Lat. *verum, vero*.

אָבֶל see **אָבֶל**.

אָבֶן an unused root, which had, I suppose, the force of *constructing* and *building*; comp. **בָּנָה** to build, and **אָמַן** to prop, to found, whence **אָמֵן** *faber*, an artificer, *τέκτων*. Hence is —

אָבֶן with suff. **אָבֶנִי** pl. **אָבֶנִים**, (commonly fem. and so Job. 28:2, but masc. 1 Sa. 17:40).

(1) *a stone* of any kind, whether rough or polished, very large or very small. Collect. stones, Gen. 11:3. Used of the foundation stone of a house, Isa. 28:16; of vessels of stone, Ex. 7:19; Syr. **ܐܒܢܐ** id., but of rare occurrence. Æth. **አብነ**: Metaph. 1 Sa. 25:37, “and he became a stone” stiff as a stone. **לֵב הָאֲבֶן** “a stony (i.e. hard) heart,” Eze. 11:19; 36:26; used also of a bold and intrepid mind, Job 41:16, **אָבֶן בָּרָד** “hail stone;” Isa. 30:30; whence Josh. 10:11, **אָבֶנִים גְּדֹלֹת** is used of great hailstones, called a little below **אָבֶנִי הַבָּרָד**.

(2) *kar'êtoççh, a precious stone, a gem*, Ex. 28:9, sqq. 35:27; more fully **אָבֶן חֹף**, Isa. 54:12; **אָבֶן חַן**, Pro. 17:8; **אָבֶן יָקָר**, Eze. 28:13, which latter is also used of stones for building, as of marble, 1 K. 10:2, 11.

(3) *stone ore, ore* (*Erzstein*), Job 28:2. In Arabic they say in the dual **حَجَرَتَانِ**, “both stones,” of gold and silver.

(4) *rock*, Gen. 49:24, **אָבֶן יִשְׂרָאֵל** “the rock of Israel,” i.e. Jehovah; comp. **צוּר**.

(5) *a weight of the balance* (from stones having anciently been used, as they still are in the East, for weights; compare Germ. *Stein*, a large weight used especially in weighing wool [so also the English *stone*]); this word is used even when the weight was not made of stone; **אָבֶן וָמֶדָה** “divers weights,” Deu. 25:13; **אָבֶן מֶדָה** weights carried in a bag, Pro. 16:11; Zec. 5:8, **אָבֶן הָעוֹפֶרֶת** “a weight of lead,” Zec. 4:10; **אָבֶן הַפְּדִיל** also *a plummet*, Isa. 34:11; “He will stretch over it the line of wasting (**אָבֶן בְּהוֹ**)

and the plummet of desolation,” i.e. all shall be destroyed as if by rule and line. (As to the thing, comp. Am. 7:8.)

(6) Sometimes stones serve to designate places geographically; thus — (a) **אָבֶן עֵזֶר** “stone of help” [*Eben-ezer*], placed at Mizpeh by Samuel, 1 Sa. 4:1; 5:1; 7:12. — (b) **אָבֶן הַדֵּפֶק** “stone of departure,” 1 Sa. 20:19; compare **הַדֵּפֶק**.

אָבֶן emphat. st. **אָבֶנִי** Ch. id. Dan. 2:34, 35.

אָבֶנֶת 2 Ki. 5:12, in כתיב for **אָבֶנֶת** which see. Comp. the letter ב.

אָבֶן i. q. **אָבֶן** *a stone*, only in dual **אָבֶנִים** prop. *a pair of stones*, used —

(1) *of the wheel of a potter*. Jer. 18:3, of the potter, **הִנֵּה עֹשֶׂה מְלָאכָה עַל-הָאָבֶנִים** “behold he wrought a work upon his potter’s wheel.” [“It appears to have consisted of two stones, one above and the other below, and is so depicted on Egyptian monuments; see Rossellini, Monum. Civil. tab. L.; Wilkinson’s Manners and Customs of the Ancient Egyptians, iii. p. 164. Originally, and also for potters working in the open air, it seems to have been made of stone, afterwards of wood. A wooden wheel of this kind is called in the Talmud **סֵדֶן** prop. trunk, stem; then *cippus*; then a potter’s wheel made of a trunk, and also the wheel of a cart made in like manner; hence, from the resemblance, it comes to signify—

[“(2) *A low seat, stool*, on which the workman sat, made, it would seem, of a block of wood, and frequently represented on Egyptian monuments. A seat of this kind was doubtless used by the midwife, while assisting a woman in labour lying on a bed. So Ex. 1:16, ‘when ye do the office of midwife to the Hebrew women (**וְהָיָתָן עַל-הָאָבֶנִים אֲמָ בֵן הוּא**) then shall ye see (while yet) upon the stool, whether it be a boy,’ &c. The midwife is directed at the very moment of birth, while she yet sits upon her stool, and no one else has seen or touched the infant, to ascertain its sex by the sight, or rather touch, and if it be a male to kill it, as she could easily do by the pressure of her hand or fingers, unknown to the parents.”—Ges. add. *All the following part of the art. in Lex. Manuale being rejected in Amer. Trans.*]. Abulwalid, in Lex. MS.; “The instrument is double upon which the potter turns earthen vessels. It consists of two wheels of wood, like a handmill, the one is larger, which is the lower one, the other is smaller, and this is the upper. This instrument is called **אָבֶנִים** i.e. a pair of stones, although not made of stone, because of their being like a hand-mill, which is generally made of stone.

Amongst the people of this country (the Moors) it is not found, but it is used by the Oriental potters."

(2) Used for a *washing-vessel of stone*, in which they used to wash new-born infants, Ex. 1:16; such washing vessels appear to have resembled hand-mills, in being made of two stones, the lower of which was hollowed, the upper serving as a lid. Others, to reconcile these two passages, understand in the one the seat of a potter, in this, that of a parturient woman. So Kimchi, מוֹשֵׁב אִשָּׁה הַיִּלְדֹּת, and so also Ch. and both Arabic versions.

אַבְנֶט (for אָבֶט with Aleph prosthet.), with suff. אָבֶטְךָ, pl. אָבֶטִים m., a *belt*, or *girdle*, such as priests wore, Ex. 28:4; 39:40; Lev. 16:4; and other nobles, Isa. 22:21; comp. Joseph. Arch. iii. 7, § 2. Ch. אָבֶט, אָבֶטֶת, אָבֶטֶת a belt. Both words, the Hebrew and the Chaldee, come from the Persic, in which بَند (Sanscr. *bandha*, Germ. *Band*) signifies any band, also a girdle. [This word however is used in Pent. before the Hebrews had any Persian intercourse.]

אַבְנֵר ("father of light"), *Abner*, pr. n. m., the general of King Saul, 1 Sa. 14:51; 17:55, 57; 20:25; sometimes called אָבֶנֶר 1 Sa. 14:50. LXX. Ἀβέννηρ.

אַבֵּס as in Ch. and in the Talmud, TO FEED largely, TO FATTEN cattle. (Prop., as appears to me, to stamp in, comp. the kindred בָּצַב, hence to stuff, to cram, einpfropfen; comp. Gr. *τρέφω* pr. i. q. *πῆγνυμι*.) Part. pass. Pro. 15:17. Used of geese, 1 K. 5:3. Hence are derived אָבֵסִים, אָבֵסִים.

אַבְעֵבֶת pl. f., *pustules, boils*, rising up in the skin, Ex. 9:9, 10; verbal from the root בָּעַל Chaldee Pilpel בָּעַלְע to boil up, to swell up; hence Syriac ܠܒܥܬܐ pustules; in Hebrew א prosthet. was prefixed. Compare בָּעַל, בָּעַל.

אַבִּין an unused root, perhaps, i. q. בָּוִן to be white, whence Ch. אָבֶין tin; hence—

אַבִּז [*Abaz*], pr. n. of a town in the tribe of Issachar, perhaps so called from tin, Josh. 19:20.

אַבְזָן (perhaps "of tin"), [*Ibzan*], pr. n. of a judge of the Israelites, Jud. 12:8, 10.

אַבַּק a root not used in Kal, which I suppose to have had the force of *to pound, to make small*, from the onomatopoetic syllable בַּק, בָּק, פָּק, פֶּק, which, as well as דָּק, דֶּק (see דָּקָה), had the force of pounding; comp. בָּקָה to drop, to distil; פָּק, פֶּק, also פָּקָה, פָּקָה, Germ. *bothen, boten* (comp. specially *Gr. βοσκή*). Hence אָבֶק dust.

NIPHAL אָבַק Gen. 32:25, 26, recipr. *to wrestle*,

construed with אָבֶק; denom. from אָבֶק dust, because in wrestling the dust is raised. So in Greek *παλαίειν, συμπαλαίειν, συγκοινοῦσθαι* from *πάλη, κόνις*. An unusual word appears to have been used by the sacred writer, in order to allude to the name of the river פָּק, verse 23.

אַבָּק m., *dust*, specially small and fine (see my conjecture as to the etymology [under the verb]), such as is easily scattered by the breeze, Isa. 5:24, and such as a horse raises in galloping, Eze. 26:10. It thus differs from אָפֶר thicker and heavier dust, Deu. 28:24. "The dust of God's feet," used poet. of the clouds on which God treads, Na. 1:3, comp. שָׁחַק.

אַבְקָה f. id., whence אָבֶקֶת רוֹבֵל "powder, dust of the merchant," i. e. aromatic powder, Cant. 3:6.

אַבַּר—(1) prop. TO STRIVE UPWARD, TO MOUNT, TO SOAR, אָבַר *emporfliegen*, see Hiph., also the derivatives אָבַר and אָבַרָה. Perhaps this is kindred to אָבַר, אָבַר, comp. Pers. *ابر* *eber, èpér* (*super*), all of which have the notion of above, being over, and hence of passing over, surpassing, see אָבַר. It is applied—

(2) to any power, and *ἐνέργεια*, see אָבַר, אָבַר.

HIPHIL, *to mount upward* in flight, as a hawk, Job 39:26. [Derivatives, see Kal.]

אַבַּר m., a *wing feather*, (*Flügelgefieder*), with which birds soar, such as that of the eagle, Isa. 40:31; the dove, Ps. 55:7. It is distinguished from the wing itself, Eze. 17:3.

אַבְרָהָה f. id., Job 39:13; Ps. 68:14. Poetically ascribed to God, Deut. 32:11; Ps. 91:4.

אַבְרָהָם *Abraham*, pr. n., the founder and father of the Jewish nation; the son of Terah, born in Mesopotamia, which he left [as called of God], and sojourned in the land of Canaan with his flocks, in a kind of nomadic life, see Gen. 12—25. In the book of Genesis until 17:5, he is always called אָבְרָם, i. e. "father of elevation;" Gr. Ἀβράμ [Abram]. But in that passage in which a numerous progeny is promised to spring from him, he is called by a slight alteration of his name אָבְרָהָם, i. e.

"father of a multitude," (comp. Arab. *هَام*, a large number), or as the context itself explains it, אָבְרָהָם אֱלֹהֵי אָבְרָהָם—"the God of Abraham," for "Jehovah," 2 Ch. 30:6; Ps. 47:10; אָבְרָהָם "the seed of Abraham," of the Israelites, Ps. 105:6; Isa. 41:8. In the same signification there is simply used אָבְרָהָם, Mic. 7:20.

אברך a word uttered by the herald before Joseph's chariot, Gen. 41:43. If it were Hebrew it might be thought to be the inf. abs. Hiph. (from the root אברך) which is properly אברך (compare אשכים for אשכים, Jer. 25:3), used in this place for the imperative, so that it might be, *bow the knee*. Vulg. *clamante præcone, ut omnes coram eo genua flecterent*, so also Abulwalid and Kimchi, compare Lehrgeb. p. 319. But it is more probable that this is a word of Egyptian origin, so inflected and altered by the Hebrew writer, that although a foreign word it should sound like Hebrew, and might be derived from roots of their language; compare חם, משה, פרה. And the Egyptian word which is concealed in אברך is probably either *Au-rek*, i.e. "let every one bow himself" (in an optative sense), or, as I prefer, *Aperék*, i.e. "bow the head." Jablonskii Opusc. ed. te Water, tom. i. p. 4; Rossii Etymologiæ Egypt. s. v. Luther, in the later German editions of the Bible, *biefes ist der Sandesvater*. אב he takes as *father*, and ח. Ch. *king*; comp. אב No. 5.

אבשי see אבשי.

אבשלום ("father of peace"), *Absalom*, pr.n. m.—(1) a son of king David, 2 Sam. 13; etc.—(2) i. q. אבשלום which see.]

אגא an unused root. Arab. أَجَّأ to flee; hence —

אגא ("fugitive"), [*Agee*], pr.n. m. 2 Sa. 23:11.

אגג an unused root. Arab. أَجَّج to burn, to blaze as fire. Hence —

אגג [*Agag*], pr.n. of the Amalekite kings, Num. 24:7; 1 Sa. 15:8, 9, 20, 32.

אגגי [*Agagite*], gent. n. of Haman, Est. 3:1, 10; 8:3, 5; Joseph. Arch. xi. 6, § 5, explains it Ἀμαληκίτης.

אגד an unused root; in Chaldee to bind. Compare אכר, אקד, and my farther remarks on the root אגד. In Arabic some of its derivatives are applied to arched or vaulted work, edifices of firmly compacted structure, because of the strong coherence of all the parts, and the firm compactness; compare אגד and אגדה No. 4. Hence —

אגדה f.—(1) a knot, a band; אגדות מוטה; "bands of the yoke," Isa. 58:6.

(2) a bundle, as of hyssop, Ex. 12:22.

(3) a band or troop of men, like the German Bande, 2 Sa. 2:25; comp. אגד.

(4) *arched, vaulted work* (Gewölbe), used of the vault of heaven, Am. 9:6; comp. Germ. *Gat, Gaben*, story of a building; from the verb *gaben, gatten*, which has the sense of binding together; see *Ade-lung Lex. hh. vv.*

אגז m., a nut, Cant. 6:11; Arab. and Syr. جوز, ^{سـ}

אגז, Pers. گوز. This Hebrew word appears to be taken from the Persic by prefixing א prosthetic; compare א.

אגור [*Agur*], pr.n. of a wise man, the son of Jakeh (יָקֵחַ), to whom Proverbs, chap. 30, is attributed in its inscription. If this name be taken as symbolic, like Koheleth, it might signify an assembler, one of the assembly (of wise men), בעל אספה Ecc. 12:11.

אגודה f., a silver coin, so called from the notion of collecting, from the root אגד to collect, like the Lat. *stips* in the formula, *stipem colligere*, 1 Sa. 2:36. In the Maltese, *agar* signifies the same. LXX., Vulg. *ὀβολός, nummus*. The Hebrew interpreters אגה, which see.

אגל an unused root, prop. to flow together, to be gathered together as water, cogn. to the root אגל, which is used of the rolling of the waves. Arab. أَجَلَ Conj. II. to cause to flow together, hence, to gather water together, مَاجَل a pool, a pond; compare also אגד. Hence —

אגל Job 38:28 אגלי מל "the (heavenly) reservoirs of dew," comp. ver. 22, "the storehouses of snow and hail;" Vulg., Ch., Syr. understand *drops of dew*, as if little drops, globules (comp. גלל); but the former is preferable.

אגללים ("two pools"), [*Eglaim*], Isa. 15:8, pr.n. of a village in the land of Moab, called by Eusebius Ἀγαλλεῖμ. It can scarcely be doubted that this is the same as Agalla ("Αγαλλα), which is mentioned by Joseph. Arch. xiv. 1, § 4.

אגם an unused root: Arabic —

(1) Med. A. to burn, to be hot (comp. אגם, אגם), whence is אגמון No. 1.

(2) Med. E. to be warm and corrupt, as water, whence אגם and אגמון No. 2.

(3) Med. E. to loathe, to abhor, Ch. אגם to be sad, to grieve, whence אגם.

אגם subst. [absol. Isa. 35:7; est. אגם 41:18], pl. אגמים, אגמי.

(1) *a pool, a marsh*, so called from the corrupt water, Isa. 35:7; 42:15; Ps. 107:35. Specially used of the pools of stagnant water left on the shores of the Nile after its inundation, Ex. 7:19; 8:1.

(2) ["i. q. אֵדוֹת *a reed, a cane*." Ges. add. omitting the following explanation], *a marsh overgrown with reeds, a reedy place*, Jer. 51:32.

R. Jonah explains it *strongholds*; comp. أَجْمَعَة *a lion's den in a marsh*; hence refuge, stronghold.

אֵדוֹת adj. once in pl. const. אֵדוֹת נָפֶשׁ "sad of soul," Isa. 19:10; see the root No. 3.

אֵדוֹת and אֵדוֹת m.—(1) *a boiling caldron*, Job 41:12; see אֵדוֹת No. 1.

(2) *a rush, reed*, such as grows in marshes, from אֵדוֹת a marsh, and the termination וֹת, Isa. 58:5. As to Isa. 9:13; 19:15, comp. קָדָה.

(3) *a rope of rushes, a muzzle of reeds*, like the Greek σχοῖνος, Job 40:26, compare Plin. N. H. xix. 2.

אֵדוֹת an unused root. Arab. أَجَن is i. q. وَجَن (see [?]), *to tread with the feet, to stamp*; hence *to wash clothes, to full*, as is done by treading them with the feet. [Hence the following word.]

אֵדוֹת m., prob. *a trough for washing*, λουτήρ, hence any laver, basin, or bowl; const. אֵדוֹת Cant. 7:3;

pl. אֵדוֹת Isa. 22:24; Ex. 24:6 (Arab. and Syr. أَجَانَة, id.).

אֵדוֹת m. pl. (root אֵדוֹת), a word only found in Ezekiel, *forces, army*, Eze. 12:14; 17:21; 38:6,9; 39:4; to this answers the Ch. אֵדוֹת, אֵדוֹת *a wing*, hence prop. the wings of an army, comp. אֵדוֹת Isa. 8:8; in the same manner is the word *wings* applied in Arabic and Chaldee: compare my Commentary on the passage cited.

אֵדוֹת fut. אֵדוֹת.—(1) *TO COLLECT, TO GATHER IN* (the harvest), Deu. 28:39; Pro. 6:8; 10:5; comp. אֵדוֹת No. 2, and אֵדוֹת, also Gr. ἀγέλω. (Prob. this root has the signification, *to scrape together*, comp. the kindred אֵדוֹת. By softening the roughness of the letter ר we have אֵדוֹת and אֵדוֹת, which are used of the rolling and confluence of water.)

(2) In the cognate languages the signification of *gain and profit* is found (from the idea of scraping together), also of *wages* as arising from that of gain; see אֵדוֹת. Other derivatives are אֵדוֹת, אֵדוֹת, according to most אֵדוֹת.

אֵדוֹת emphat. state אֵדוֹת Ch. *an epistle, a letter*, i. q. Heb. אֵדוֹת, which see. Ezr. 4:8, 11; 5:6.

אֵדוֹת m., for אֵדוֹת with Aleph prosthet. from the root אֵדוֹת No. 2, *the fist*, Ex. 21:18; Isa. 58:4; (so LXX. and Vulg. in both places, and this word is used by the Rabbins in the same signification).

אֵדוֹת m., Ezr. 1:9; קֶסֶף, LXX., Vulg., Syr. *pateræ aureæ, pateræ argenteæ, basins, chargers of gold, of silver*. In the Talmud of Jerusalem, this word is said to be compounded of אֵדוֹת to collect, and אֵדוֹת a lamb, so that the bowls would be so called, because the blood of lambs was collected in them. But in this word there is no mention of blood. This word appears to me to be a quadri-literal with א prosthet., and to signify *a slaughter-basin*; for אֵדוֹת (see under the letter ר). This I suppose to be for אֵדוֹת, קֶסֶף (compare Nasor. קטל for קטל),

from אֵדוֹת to slay, אֵדוֹת to cut the throat. Some also have taken it for the Gr. κάραλος, κάραλλος, which is used in the Septuagint for *a basket, fruit-basket*, whence comes the Arab. قَرَطْلَة, Rabb. קֶרֶטֶל, Syr. قَرَطْلَة, and it might perhaps be taken in Ezra for baskets of first-fruits; but this Greek word seems rather itself to be of Phœnician-Shemetic origin, and to be from the root אֵדוֹת to plait.

אֵדוֹת, f. pl. אֵדוֹת a word of the later Hebrew, *an epistle*, especially used of the royal epistles and edicts, or those written by public authority, and sent by a public courier (ἀγγαρος) to any one, 2 Ch. 30:1. This word appears to me to be from the unused word אֵדוֹת, which denoted *one hired*, specially a courier (see the root אֵדוֹת), and which was also adopted in Greek under the form ἀγγαρος; see Schleusneri Lex. in N. T. h. v., Neh. 2:7—9; 6:5; 17:19; Est. 9:26, 29. Lersbach (Stäudlins Beytr. v. p. 20) regards this word as coming from the Persic; comparing the modern Pers. انگاریدن *engariden*, to paint, to write;

whence انگار *engâre*, anything whatever written.

אֵדוֹת m., *exhalation, or vapour* of the ground whence clouds are formed, so called from surrounding and covering the earth like a vail. [From the root אֵדוֹת No. 1.] This derivation is confirmed by the Arabic, in which أَيْدَان, from the root أَيْدَان med. Ye, to surround (comp. אֵדוֹת No. 1), is whatever guards and strengthens anything, defence, bark, vail, also atmosphere. To this answers the Ch. אֵדוֹת vapour, Gen. 2:6; Job 36:27.

אֵדוֹת see אֵדוֹת.

אָדב by transposition of letters, i. q. **אָדב** TO PINE AWAY, which see. Only found in Hiph. inf. **אָדב** for **אָדב**, 1 Sa. 2:33. Compare especially Deu. 28:63.

אָדב (perhaps "miracle of God," from **אָדב** miracle), [*Adbeel*], pr. n. of a son of Ishmael, Gen. 25:13.

אָדב an unused root. Arab. **أدب** = **أدب** to befall, as misfortune, hence **أدب** misfortune. Hence **אָדב** and

אָדב [*Hadad*], pr. n. of an Edomite, 1 K. 11:17; who is called **הָדָד**, verse 14.

אָדב an unused root, prob. denoting the same as **אָדב** and **אָדב** to pass by. Hence **אָדב**.

אָדב [*Iddo*], pr. n. m., Ezr. 8:17.

אָדב (from the root **אָדב**, which see. [See **אָדב** No. 2.]) Suff. and in pl. defect. **אָדב**, **אָדב**, pref. **אָדב**, **אָדב**, **אָדב** m. *lord, master*. It is used—(a) of a possessor, owner, 1 K. 16:24, "the owner of the hill Samaria." Whence used of a master of servants, Gen. 24:14, 27; 39:2, 7; of kings, as lords of their subjects, Isa. 26:13; of the husband, as lord of a wife, Gen. 18:12 (comp. **אָדב** and Greek *κύριος κυριακός*, Germ. *ἄρρα*), hence of God as the possessor and ruler of the world; Jos. 3:13, **אָדב** **אָדב**; called also, *kar' éxoxh*, **אָדב**, Ex. 23:17; and without the art. **אָדב**, Ps. 114:7; comp. **אָדב**.—(b) of a ruler, Gen. 45:8. **אָדב** "my lord!" an address of honour to those who are more noble, and to all to whom respect is due; as a father, Gen. 31:35; brother, Num. 12:11; royal consort, 1 K. 1:17, 18; especially to a prince or king, as **אָדב** **אָדב**, 2 Sa. 14:9; 1 K. 3:17. Whoever thus addresses another, generally says for the pronoun of the second person, "my lord;" for that of the first, "thy servant;" Gen. 33:8, 13, 14, 15; 44:7, 9, 19, **אָדב** **אָדב** "my lord asked his servants," i. e. thou askedst us. In a yet more lowly adulation, the names of persons are spoken of with the addition of **אָדב**, Gen. 32:5.

Pl. **אָדב** *lords*, Isa. 26:13 (with a pl. verb), and so with suff. **אָדב** "my lords," Gen. 19:2, 18. Elsewhere **אָדב**, **אָדב** (and with suff. **אָדב**, **אָדב**, etc.), is always pl. *excellencie*, having just the same signification as the singular, Gen. 39:2 sq., and on this account it is joined to a singular adjective, as Isa. 19:4, **אָדב** **אָדב** "a hard (cruel) lord;" Gen. 42:30, 33, **אָדב** **אָדב** "the lord of the land;" **אָדב** "thy lord," 2 K. 2:3, 5, 16; **אָדב** "his master;" Gen. 24:9; 39:2, 3; 40:7; Deu. 10:17,

אָדב "the Lord of lords," i. e. Jehovah; used of idols, Zeph. 1:9, comp. **אָדב**.

This word is not found in the cognate languages, except in the Phœnician, in which *ʿAdwac*, *ʿAdwac* (Hesych. *κύριος*) is the name of an idol ["where it is applied to princes, kings, and gods, see Monumen. Phœnic. p. 346." Ges. add.], and the Chaldee, in which some traces are preserved in the pr. n. **אָדב**.

אָדב the Lord; only used of God, Gen. 18:27; Jud. 13:8; Ezr. 10:3; Neh. 1:11, etc., etc. ["Chiefly (in the Pentateuch always) where God is submissively and reverently addressed; as in the phrases **אָדב** Ex. 4:10, 13; Jos. 7:8; **אָדב** Neh. 1:11, comp. Gen. 15:2; 18:30—32; Ex. 34:9, etc. Then also where God is spoken of, 1 K. 13:10; 22:6; 2 K. 7:6; 19:23; Isa. 6:8; 8:7. Frequently other divine names are added, as **אָדב** **אָדב** (which the Masorites write **אָדב** **אָדב**), Isa. 40:10; Jer. 2:22; **אָדב** **אָדב** Dan. 9:13." Ges. add.] The termination **אָדב** is an older form of *pluralis excellentie*, for the common **אָדב** (as in **אָדב**) [see note]; but for **אָדב**, the lengthened form **אָדב** has been put by the grammarians, so as to distinguish it from **אָדב** "my lords." There are some, and amongst them, of late, Ewald (Heb. Gram. p. 299), who consider **אָדב** properly to signify "my lord;" so that **אָדב** would be for **אָדב**, suff. 1 pers. pl.; the signification of the possessive pronoun being however commonly neglected, as in the Syr. **ܐܕܒܐ** and French *Monsieur*. In favour of their opinion they can refer to Ps. 35:23, **אָדב** **אָדב**; however, there is this hindrance—(a) that this word is never used with this very suffix, 1 pers. pl., except in a plural sense (**אָדב** is always "my lords").—(b) and that Jehovah calls himself **אָדב**; Job 28:28; Isa. 8:7; comp. verse 5; Lehrgeb. p. 524. [In Thes. Gesenius adopts this opinion himself, and rightly; the difficulty as to God calling himself **אָדב**, is fully met by the fact that in Job very many MSS. read **אָדב**, and in Isa. eight do so: further, this word never takes the art. even when it is almost needed, which is fully explained by regarding the termination to include a suffix.] The Jews, from an over scrupulous superstition and reverence for the name of God, whenever in the sacred text **אָדב** occurs, read it **אָדב**, which in the writers of a later age is pretty frequently in the text; Dan. 9:3, 7, 8, 9, 15, 16, 19.

אָדב ("two heaps"), [*Adoraim*], pr. n. of a town in the tribe of Judah; 2 Ch. 11:9, comp. *ʿAdwpa*, Jos. Arch. viii. 10, § 1 [now called *Dura* Rob. iii. 4].

אָדב see **אָדב**.

אַחֲרָיִם Ch. adv. *afterwards, then*, i. q. Heb. אַחֲרָיִם, prop. times, from the singular אַחֲרָיִם (from the root אָחַר = עָרַח, אָחַר to pass by); Dan. 2:15, 17, 19;—**בְּאַחֲרָיִם** prop. "at the same time," i. e. immediately; Dan. 2:14, 35; 3:13, 19, 21, 26, כִּן אַחֲרָיִם "from that time forth;" Ezr. 5:16, i. q. Heb. בְּאַחֲרָיִם. [But see אַחֲרָיִם.]

אַחֲרָיִם adj. (from the root אָחַר).—(1) *large, very great, mighty*, used of the waves of the sea; Ps. 93:4; of a large ship, Isa. 33:21.

(2) *powerful*, used of kings, Ps. 136:18; of nations, Eze. 32:18; of gods, 1 Sa. 4:8.

(3) *prince, leader*; pl. *chiefs, nobles*, 2 Ch. 23:20; Neh. 10:30; **כַּסְפֵּי אַחֲרָיִם** "a bowl of princes," i. e. precious, Jud. 5:25; **אַחֲרָיִם הַצֹּאֵן** "leaders of the flock," i. q. shepherds, רֹעִים Jer. 25:34, sqq.

(4) *magnificent, illustrious, glorious*, Ps. 8:2.

(5) Applied in a moral sense, *noble*, excelling in good qualities, excellent; Ps. 16:3, "the saints who are in the earth כִּם אַחֲרָיִם בְּלִי חֶסֶד," and the excellent (thereof), all my delight is in them."

אַדְרִיאָה [Adalia], Persic pr. n. of a son of Haman, Est. 9:8.

אָדָם TO BE RED, RUDDY (Arab. med. E and O, and Æth. id. also, to be fair, handsome). Once found in Kal, La. 4:7, "Their princes" . . . "were whiter than milk, אָדָם עֲצָם כַּסְפִּינִים, their body was more ruddy than coral." Whiteness and ruddiness belong to the description of youthful beauty; hence it is a mistake to apply the word אָדָם in this place as meaning clear whiteness, as Bochart in Hieroz. ii. p. 688, and Ludolf in Comment. ad Hist. Æth. p. 206, although in Latin *purpureus* is used of whiteness (Hor. Od. iv. 1, 10; comp. Voss ad Virg. Georg. p. 750). But those who defended this opinion would hardly have adopted it, had they not been rather too desirous to attribute to אָדָם the signification of pearls.

Pual part. **אָדָם** made red, dyed red, Na. 2:4; Ex. 25:5, 35; 7:23.

Hiphil, to be red (probably to make oneself red), Isa. 1:18.

Hithpael, to be red (as wine in a cup), to sparkle, Pro. 23:31. The derivatives immediately follow; see also אָדָם.

אָדָם m.—(1) *man* (perhaps so called from the idea of redness, compare אָדָם ["The Arabs distinguish two races of men; one red, ruddy, which we call white, the other black." Gesen. add. But both these races are sprung from Adam]). It has neither

const. state, nor plural form; but it is very often used collect. to denote *men, the human race*, Gen. 1:26, 27; 6:1; Ps. 68:19; 76:11; Job 20:29; **כָּל-אָדָם** "all men," Job 21:33. Sometimes it is put as a genitive after adjectives, as אָדָם אֶבְיֹנִי "the needy of men," i. e. needy men, Isa. 29:19; comp. Hos. 13:2; and with בֵּין between, as אָדָם בְּיָדָם Pro. 23:28.—Specially used—(a) for other men, the rest of mankind, as opposed to those in question; Jer. 32:20, אָדָם וְכָל-אָדָם "in Israel and in other men," Jud. 16:7; 18:28; Ps. 73:5; Isa. 43:4.—(b) of common men, as opposed to those of better condition. So אָדָם נָדָב בֵּר (gemeinen) Menschen Weife, Job 31:33; Hos. 6:7; Ps. 82:7. Opposed to אִישׁ viri (more noble), Isa. 2:9; 5:15; שָׂרִים Ps. 88:7; comp. Isa. 29:21, and in pl. אִישׁ בְּנֵי אִישׁ Ps. 49:3; Pro. 8:4.—(c) used of slaves, like נֶפֶשׁ Nu. 16:32.—(d) of soldiers, Kriegermannschaft, Isa. 22:6; comp. אִישׁ No. 1, letter (h).

(2) *a man, vir*, i. q. אִישׁ Ecc. 7:28, "a man (i. e. one emphatically, worthy of the name) I have found one of a thousand, but a woman in all their number I have not found."

(3) *any one*, Lev. 1:2; with a negative particle, *no one*, Job 32:21; comp. אִישׁ No. 4.

(4) [Adam], pr. n.—(a) of the first man made, Gen. 2:7, seq. 3, 4. In these passages at least אָדָם assumes somewhat the nature of a proper name, as denoting the man as the only one of his kind; as אָדָם Baal, lord; אָדָם הַשָּׂטָן Satan (Lehrg. p. 653, 654). Hence LXX. Ἀδάμ, Vulg. Adam.—(b) a town on the Jordan, Josh. 3:16.

(5) **בֶּן אָדָם** with the art. הָאָדָם "son of man;" used poet. for *man*, Nu. 23:19; Ps. 8:5; 80:18; Job 16:21; 25:6; 35:8; and very often in Ezekiel where the prophet is addressed by God, אָדָם "son of man," i. e. mortal, Eze. 2:1, 3; 3:1, 3, 4, 10; 4:16; 8:5, 6, 8. More frequent also is the pl. בְּנֵי אָדָם men, Deu. 32:8; Ps. 11:4, etc.; with the art. הָאָדָם בְּנֵי אָדָם 1 Sa. 26:29; 1 Ki. 8:39; Ps. 145:12; Ecc. 1:13; comp. Syr. **בְּנֵי אָדָם** "son of men," for man. [See אָדָם.]

אָדָם & אָדָם adj., f. אָדָם, pl. אָדָם (of the form אָדָם, קָטָה, which is frequently used in the names of colours, Lehrg. § 120, No. 21), *red, ruddy*, used of a garment stained with blood, Isa. 63:2; of rosy cheeks, Cant. 5:10; of a chesnut or bay horse (פָּדָה), Zec. 1:8; 6:2; of a red heifer, Nu. 19:2; of the redness of lentils, Gen. 25:30; subst. *what is red, redness*, Isa. loc. cit.

אָדָם pr. n.—(1) *Edom*, the son of Isaac, Jacob's elder twin brother, Gen. 25:25, more often called *Esau* (עֵשָׂו).

(2) *the descendants of Edom*, i.e. the nation of the Edomites or Idumæans; and also the country [Idumæa]. The nation is called more fully **בְּנֵי אֶדֶם** Ps. 137:7; and poet. **בַּת אֶדֶם** "daughter of Edom," La. 4:21, 22; the country is more fully called **אֶרֶץ אֶדֶם** Gen. 36:16; 21:31; **אֶדֶם** Am. 1:6, and **שֵׁרָה אֶדֶם** Gen. 32:4; Jud. 5:4. When it stands alone it is of the masculine gender, where it denotes the people, Nu. 20:20; of the feminine when it means the land, Jer. 49:17. The country of the Edomites consisted of the mountainous tract between the Dead Sea and the Ælanitic gulf of the Red Sea, afterwards called Gebalene, Γεβαληνή, now **جبال** Jebâl.

The gentile noun is **אֶדְמִי** *an Edomite*, an Idumæan, Deu. 23:8; fem. **אֶדְמִיָּה**, pl. **אֶדְמִיּוֹת** Idumæan (women), 1 Ki. 11:1.

אֶדֶם m., some *gem of red colour*, perhaps ruby, garnet, Ex. 28:17; 39:10; Eze. 28:13; LXX., Vulg. **Σάρδιον**, *Sardius*.

אֶדְמָה f. **אֶדְמָתָה**; pl. f. **אֶדְמָתוֹת**; adj. *red-dish*, *rottyish*. It is used Lev. 13:19, seq.; 14:37, in speaking of the spots of leprosy, which are described as being **אֶדְמָתוֹת** **לָבָנֹת** "white, reddish."

אֶרֶץ f.—(1) *earth* (perh. so called from being red, or tawnyish ["see Credner on Joel, p. 125, seq." Ges. add.]), Ex. 20:21; used of dust which mourners put upon their heads, 1 Sa. 4:12; 2 Sa. 15:32.

(2) *the ground which is tilled, field, land*, Gen. 4:2; 47:19, 22, 23; Ps. 105:35; Isa. 28:24; **אֹהֵב אֶרֶץ** "one who loves the ground," i.e. agriculture, 2 Ch. 26:10; used of the produce of the ground, Isa. 1:7.

(3) *land, region, country*, Gen. 28:15; **אֶרֶץ** **יְהוָה** "the land of Jehovah," i.e. Canaan, Isa. 14:2; pl. **אֶרֶצוֹת** *lands, regions*, once Ps. 49:12.

(4) *the earth*, Gen. 4:11; 6:1; 7:4.

(5) [**Adamah**], pr.n. of a town of the tribe of Naphtali, Josh. 19:36.

אֶדְמָה [**Admah**], pr.n. of a town destroyed together with Sodom and Gomorrah, Gen. 10:19; 14:2, 8; Deu. 29:22; Hos. 11:8.

אֶדְמוֹנִי & **אֶדְמוֹנִי** adj. (of the form **קֶדְמוֹנִי**, *red*, i.e. red-haired, *rotthaaig*, used of Esau, Gen. 25:25; of David, 1 Sa. 16:12; 17:42; LXX. **ρυθρόαἰς**; Vulg. *rufus*).

אֶדְמִי (pr. "human"), [**Adami**], pr.n. of a town of the tribe of Naphtali, Josh. 19:33.

אֶדְמִי; see **אֶדֶם**.

אֶדְמָתָה [**Admatha**], pr.n. of a certain Persian noble, Est. 1:14.

אֶדֶן an unused root, prob. i. q. **דָּן** Arab. **دان** med. Waw, *to be lower*. Hence **אֶדֶן**.

[(2) "transit, i. q. **דָּן** *to judge, to command, to domineer*. Hence **אֶדֶן** lord, owner, master, and **אֶדְנִי** the Lord; also **אֶדְנִי**." Ges. add.]

אֶדָן [**Addan**], pr.n. of a man who returned to Jerusalem with Zerubbabel, Ezr. 2:59; this name is written in the parallel place, Neh. 7:61, **אֶדָן**.

אֶדָן m. pl. **אֶדְנִים**; const. **אֶדְנִי** *a foundation*.—(1) of a column, *base, pedestal*, Cant. 5:15; Ex. 26:19, seq.; 27:10, seq.; 36:38.

(2) of a house, Job 38:6.

אֶדְנִי see above after **אֶדָן**.

אֶדְנִי-בֶזֶק ("lord of Bezek"), [**Adoni-Bezek**], the name or title of the king of the Canaanite city Bezek, Jud. 1:5—7.

אֶדְנִי-צֶדֶק ("lord of justice"), [**Adoni-zedek**], pr.n. of the Canaanite king of Jerusalem; Jos. 10:1, 3.

אֶדְנִי-יְהוָה ("Jehovah (is) my lord"), [**Adonijah**], pr.n.—(1) a son of David who headed a sedition against his father; 1 Ki. 1:8, seq.; also called **אֶדְנִיָּה** verse 5; 2 Sa. 3:4.—(2) 2 Ch. 17:8.—(3) Neh. 10:17. Also Ezr. 2:13, called **אֶדְנִיקָם** ("lord of enemies"), [**Adonikam**], comp. 8:13; Neh. 7:18.

אֶדְנִיקָם see **אֶדְנִיָּה** No. 3.

אֶדְנִירָם ("lord of height"), [**Adoniram**], pr.n. of a man who in the reigns of David and Solomon, was a royal minister, 1 Ki. 4:6. In an unusual manner contracted into **אֶדְוִירָם**, [**Adoram**], 2 Sa. 20:24; 1 Ki. 12:18, **הָדוֹרָם** [**Hadoram**], 2 Ch. 10:18.

אֶדָר a root not used in Kal, prob. TO BE WIDE, (see **אֶדְרָת**, **אֶדְרָת**), comp. **אֶדָר** to have hernia (prob. to

swell out); **אֶדָר** inflated, *swelling* (of the belly). Kindred is **הָרָר**. Hence, to be great, magnificent, (see **אֶדִיר**).

NIPHIL, *to be made great, glorious*, Part.; Ex. 15:11, and 6, **יְמִינְךָ יְהוָה נִגְדָרִי בְּכַף** "thy right hand, O God, has become great (i.e. is rendered illustrious) in power." Yod in **נִגְדָרִי** is paragogic.

HIPHIL, *to render great, illustrious*, Isa. 42:21.

The derivative nouns see under Kal, also the compound words **אֶדְוִירָן** and **אֶדְוִירָלָה**.

[**Adar**], pr.n. m., 1 Ch. 8:3.]

אֶדָר the twelfth of the Hebrew months, from the new moon of March, to that of April (according to

the Rabbins, from the new moon of February, to that of March); Est. 3:7, 13; 8:12; 9:1, 15, 17, 19, 21. Greek 'Αδάρ, 1 Macc. 7:43; Syriac ܐܕܪ; Arab. ^{أَدَار} ^{أَدَار} and ^{أَدَار} ^{أَدَار}, the sixth of the Syro-Macedonian months. The etymology is uncertain. Perhaps this month is so called from the flowers and trees being so splendidly covered with leaves. [In add. this suggested derivation is omitted, and instead "perhaps from Pers. آذر fire."]

^{אָדָר} Ch. id. Ezr. 6:15.

^{אָדָר} see ^{אָדָר} ^{אָדָר}.

^{אָדָר} m. prop. *amplitude, wideness*, hence — (1) *a wide cloak*; Mic. 2:8, i. q. ^{אָדָר}.

(2) *magnificence*, whence Zec. 11:13, ^{אָדָר} ^{הַיָּקֶר}, "a magnificence of the price;" a magnificent price, said ironically.

^{אָדָר} Ch. *a threshing floor*, Dan. 2:35. Syr. ^{أَدَر} ^{أَدَر}. The root is ["according to some," Ges. add.] ^{נָדַר} i. q. ^{נָדַר} to fall out, as applied to the grains which are beaten out from the ears in threshing ["but in Arabic ^{أَدَر} the *nd* seems to be for *ad*," Ges. add.].

^{אָדָרִים} Ch. pl. m. *principal judges, supreme judges*, ^{אָדָרִים}, Dan. 3:2, 3, compound of ^{אָדָר} i. q. ^{אָדָר} magnificence, greatness, and ^{אָדָרִים} judges; comp. ^{אָדָרִים}.

^{אָדָרִים} Ch. adv. Ezr. 7:23, *rightly, diligently*, Vulg. *diligenter*. It can hardly be doubted that this is a Persic word, perhaps i. q. Pers. ^{درست} ^{درست} rightly, truly, uprightly.

^{אָדָרִים} m., 1 Ch. 29:7; Ezr. 8:27; i. q. ^{אָדָרִים} *a daric*; a Persian coin made of pure gold, much used by the Jews so long as they were subject to the rule of the Persians. The letter ^א is prosthetic, and the word ^{אָדָרִים} also occurs amongst the Rabbinical writers. ["Compare also Syr. ^{ܕܪܝܚܐ}."] This word is taken from the more ancient Persian language, in which *Dara*, *Darab*, signifies a king; *Darig*, *Dergah*, a royal court. If derived from the latter, it signifies ^{דָרִיכֹן} of the court, with the addition of the syllable ^{אָדָרִים}; but if from the former, it is compounded of *Dara* and ^{כֹת} image, although no such coins bearing the image of a king have come down to us. ["We can hardly doubt that the word is kindred to the pr. n. Darius ^{דָרְיוּשׁ}. Others make it either — (a) a dimin. from ^{דָרִיךְ} ^{דָרִיךְ} *daric*, ^{δαρακήτης}, if the common reading be correct in Strabo. xvi. p. 5874;

or — (b) compounded of ^{דָרִיךְ} ^{דָרִיךְ} king (Darius), and ^{כֹת} appearance, figure," Ges. add.] In value, the Daric equalled the Attic ^{χρυσός}, in German money about a ducat and a half [13s. 6d. Engl.]. These coins bear the image of a foot archer kneeling. Golden (and also silver) darics are preserved in the numismatic museums of Paris and Vienna; see Eckhel, Doct. Num. P. I. vol. III. p. 551.

^{אָדָרִים} (contr. from ^{אָדָרִים} ^{אָדָרִים} "magnificence of the king"), [*Adrammelech*], pr. n. — (1) of an idol of the Sepharvites, brought from Mesopotamia into Samaria, 2 Ki. 17:31.

(2) a parricide son of Sennacherib, king of Assyria, Isa. 37:38; 2 Ki. 19:37.

^{אָדָרִים} Ch. i. q. ^{אָדָרִים} ^{אָדָרִים} *an arm*, with ^א prosthetic, Ezr. 4:23; Heb. ^{אָדָרִים}.

^{אָדָרִים} ("strong," from ^{אָדָרִים} ^{אָדָרִים}), [*Edrei*], pr. n. — (1) of the ancient metropolis of Bashan, situated in the territory allotted to the tribe of Manasseh, Nu. 21:33; Deu. 1:4; Josh. 12:4; called by Eusebius ^{Αδραά}, by Ptolemy ^{Αδρα}, by the Arabian geographers ^{أدرعات}, and now *Dráa*; see Relandi Palest. p. 547. [*Edhra*, Rob. app. p. 155.]

(2) of a town in the tribe of Naphtali, Josh. 19:37.

^{אָדָרִים} — (1) prop. fem. of the adjective ^{אָדָרִים} *wide, ample* (comp. ^{אָדָרִים} ^{אָדָרִים}, f. ^{אָדָרִים}); Eze. 17:8, ^{אָדָרִים} ^{אָדָרִים}, "a wide branching vine;" comp. ^{אָדָרִים} No. 1.

(2) *a cloak*, so called from its being wide, 1 Ki. 19:13, 19; 2 Ki. 2:13, 14; Jon. 3:6; ^{אָדָרִים} ^{אָדָרִים} "a Babylonish cloak," Josh. 7:21, i. e. variegated with figures, or interwoven with various colours, having the figures of men and beasts; comp. Plin. viii. 48. ^{אָדָרִים} ^{אָדָרִים} "a hairy cloak," i. q. a garment shaggy with hair (^{שֵׁט}), Gen. 25:25; Zec. 13:4.

(3) *magnificence, splendour*, Zec. 11:3.

^{אָדָרִים} i. q. ^{אָדָרִים} ^{אָדָרִים} TO THRESH, found in one passage, Isa. 28:28, ^{אָדָרִים} ^{אָדָרִים} "threshing he will thresh it."

^{אָדָרִים} & ^{אָדָרִים} fut. ^{אָדָרִים} and ^{אָדָרִים} 1 pers. ^{אָדָרִים} Pro. 8:17; and ^{אָדָרִים} ^{אָדָרִים} Hos. 14:5; inf. ^{אָדָרִים} Ecc. 3:8 and ^{אָדָרִים}.

(1) TO DESIRE, TO BREATHE AFTER anything. (The signification of breathing after, hence of longing, is proper to the syllables ^{אָדָרִים}, ^{אָדָרִים}, and with the letters softened, ^{אָדָרִים}, ^{אָדָרִים}, comp. the roots ^{אָדָרִים}, ^{אָדָרִים}, ^{אָדָרִים} to desire, to love; ^{אָדָרִים} and ^{אָדָרִים} to breathe after, to be inclined.) Construed with an accusative, Ps. 40:17; 70:5, seq.; ^{אָדָרִים} Ps. 116:1.

(2) *to love* (in which signification it accords with אָהַב *áyahaw*), construed with an acc. Gen. 37:3, 4; Deu. 4:37; more rarely with ל Lev. 19:18, 34, and ב Ecc. 5:9; 1 Sa. 20:17; $\text{אָהַבְתָּ נַפְשְׁךָ אֶהְיֶה$ "he loved him as his own soul." Part. אֹהֵב *a friend*, i.e. one who is loving and beloved, intimate; different from חַב a companion, Pro. 18:24; Est. 5:10, 14; Isa. 41:8; $\text{זֶרַע אַבְרָהָם אֹהֲבֵי}$ "the seed of Abraham my friend."

(3) *to delight* in anything, in doing anything; construed with a gerund of the verb; Hos. 12:8; לַעֲשֶׂה אֹהֵב "he delights in oppression," or to oppress; Isa. 56:10; Jer. 14:10.

NIPHAL part. נֹאֲהֵב *to be loved, amiable*, 2 Sam. 1:23.

PIEL part. מֵאֲהֵב .—(1) *a friend*, Zec. 13:6.

(2) *a lover*, especially in a bad sense; one given to licentious intercourse, a debauchee, Eze. 16:33, seq.; 23:5, seq. Always thus used, metaph. of idolaters. [Hence the following words.]

אֹהֵב only in pl. אֹהֲבִים .—(1) *loves*, specially in a bad sense; *amours, amourettes, Liebschaften*. Tropically used, of fellowship entered into with foreign [idolators] nations, Hos. 8:9.

(2) *delight*, Pro. 5:19; אֵילַת אֹהֲבִים "hind of delight," i.e. most pleasant, most lovely.

אֹהֵב m. *love*; in sing. once for lovers, paramours, Hos. 9:10; (LXX. *oi hyagghéménoi*;) pl. אֹהֲבִים *loves*, especially, illicit, licentious, Pro. 7:18.

אֹהֲבָה f.—(1) Inf. fem. gen. of the verb אָהַב . With Lamed pref. Isa. 56:6; $\text{יְהוָה אֹהֲבָה אֶת־שְׁמִי}$ "to love the name of Jehovah," Deu. 10:15; 11:13, 22; Josh. 22:5; 23:11; with ב 1 Ki. 10:9; $\text{יְהוָה אֹהֲבָה בְּאֶהְבֶּתָּ יִשְׂרָאֵל}$ "for the love of Jehovah towards Israel." In the same sense with the prefix ב Hos. 3:1; and $\text{כֵּן דֵּעַ יְהוָה אֹהֲבָתָּה$ "because that Jehovah loveth you."

(2) *love*, specially as between the sexes, Cant. 2:4; 5:8; 8:6, 7; of God towards men, Hos. 3:1; of friends towards one another, 1 Sa. 18:3.

(3) *love, delight*, concr. of a beloved female, Cant. 2:7; 3:5; and so perhaps also verse 10 ["where others take it as an adv. *lovely*"].

אָהַב an unused root, i.q. אָהַב *to be joined together*, hence אָהַבְתָּ and —

אֹהָד [*Ohad*], pr.n. of a son of Simeon, Gen. 46:10.

אֹהֵה interj. of lamentation, from the sound uttered, AH! ALAS! comp. Arab. أه , أه , whence the

roots أه and أه to mourn, to grieve, like the German, *ah, áh*, gen. Almost always in this connection, אָהַבְתָּ יְהוָה "Ah! Lord Jehovah," Josh. 7:7; Jud. 6:22, or אָהַבְתָּ יְהוָה 2 Ki. 6:5, 15; it stands alone, 2 Ki. 3:10, and with a dat. Joel 1:15.

אֹהָבָה [*Ahava*], pr.n. of a river, Ezr. 8:21, 31; and of a bordering region, verse 15, [But see below.] where Ezra gathered together the people about to return to their country. ["The same is probably meant in verse 15, where we may render, 'the river that runneth to the Ahava.' It is hardly doubtful that the word prop. signifies water, *aqua*; comp. Sanscr. *ap*, Pers. *ab*, Goth. *ahva*, Lat. *agua*. It is hard to say what river is meant; possibly the Euphrates, which was called *kar êloxyh* 'the river,' comp. הַנָּהָר .] Ges. add.]

אָהַבְתָּ יְהוָה perhaps i.q. אָהַבְתָּ יְהוָה ("joining together"), [*Ehud*], pr.n.—(1) of a Hebrew judge, Jud. 3:15, sq. 4:1; LXX. Ἀώδ .—(2) 1 Ch. 7:10.

אֹהֵה Hos. 13:10. This word which is elsewhere, 1 fut. apoc. from the root הָיָה , is here the same as אֵי, אֵי *where?* unless perhaps there is a false reading from verses 7—14, and we ought to read אֵי, אֵי . Render it אֵי מַלְכְּךָ אֵי "where then is thy king?" and join the words very closely, אֵי מַלְכְּךָ אֵי *where then*; [see also verse 14; where this word ought clearly to be taken as an interrog. part, see 1 Cor. 15:55. "Ewald regards this word (Gr. § 444) as compounded from אֵי (i. q. הָיָה) and הָיָה i.e. *hic, here*; comp. *Æthiop.* UP: there; HP: here, hither. So, too, Hupfeld." Ges. add.]

אֹהֵל (1) perhaps i. q. הָלַל *TO BE BRIGHT, TO SHINE*, by interchange of the verbs פָּאָה & עָה . Hence אֹהֵל so called from its shining vibrating appearance. See Hiph.

(2) denom. from אָהַל , *to move one's tent*, used of wandering nomades, sometimes pitching their tents, Gen. 13:12, sometimes removing them, Gen. 13:18, $\text{וַיֵּאָהֶל אַבְרָם}$; LXX. *ἀποσκηνώσας Ἀβράμ*. Vulg. *movens tabernaculum suum*.

PIEL fut. אֹהֵל contr. יֹהֵל i. q. Kal No. 2, *to pitch a tent*; Isa. 13:20. Comp. מֵאָהֶל for מֵאָהֶל .

HIPHAL, i. q. Kal No. 1, *to shine*, probably שִׁינָה *verbreiten, to give light*; Job 25:5; $\text{וְלֹא־יֹאחִיל הַיָּרֵחַ}$ "behold even the moon, and it shineth not," i.e. it is not pure, clean in the sight of God. Jerome *ecce! luna etiam non splendet*. LXX. *οὐκ ἐκίφασκει*. [Derivatives, the following words.]

אֹהֵל with suffix אֹהֵלִי , אֹהֵלְךָ (*öhölchā*), with הָ parag. אֹהֵלְהָ ; pl. אֹהֵלִים (by a Syriacism, for אֹהֵלִים ;

Lehrg. p. 152, 572); with pref. בְּאֵהָלִים Jud. 8:11; Jer. 35:7, 10; const. אֵהָלִי, with suff. אֵהָלִיךָ, אֵהָלִיכֶם — אֵהָלִיכֶם.

(1) *a tent, a tabernacle*, Gen. 9:27, etc.; אֵהָל *the tent of the congregation*, commonly called the tabernacle of the covenant, i.e. the moveable and portable temple of the Israelites in the desert, which is described Ex. 26 and 36; called also simply אֵהָל 1 K. 1:39. With regard to the tabernacle, when אֵהָל is distinguished from מִשְׁכָּן, אֵהָל is the outer covering of the tent, of twelve curtains of goats' hair, placed above the dwelling-place (מִשְׁכָּן), i.e. ten interior curtains which rested on the boards, Ex. 26:1, 7; 36:8, 14, 19.

(2) *a house, or habitation* of any kind; Isa. 16:5, אֵהָל דָּוִד "the house of David;" 1 Ki. 8:66; Jer. 4:20; Lam. 2:4. Poet. Ps. 132:3, אִם אֶבְיֹת אֵהָלִי "I will not enter into the habitation of my house."

(3) Specially of the temple, Eze. 41:1.

(4) [*Ohel*], pr.n. of a son of Zerubbabel, 1 Ch. 3:20.

אֵהֻלָּה [*Aholah*], pr.n. of a harlot, used by Ezekiel the prophet to denote Samaria, Eze. 23:4, seq. pr. "she has) her own tent." אֵהֻלָּה is written for אֵהָלָה with the omission of Mappik.

אֵהֻלֵּאב ("father's tent"), [*Aholiab*], pr.n. of an artificer, Ex. 31:6; 35:34.

אֵהֻלִּיבָה [*Aholiab*], pr.n. of a harlot, used Eze. 23:4, sqq. as a symbol of the kingdom of Judah given up to idolatry; pr. "my tent in her," בָּהּ for בָּהָּ.

אֵהֻלִּיבָמָה ("tent of the high place"), [*Aholibamah*], pr.n. of a wife of Esau, Gen. 36:2, 14, and of an Edomite tribe of the same name (verse 14).

אֵהֻלִּים Nu. 24:6; Pro. 7:17, and אֵהֻלֹּת Ps. 45:9; Cant. 4:14; pl. a kind of odoriferous Indian tree, in Greek ἀγάλλογον, in later writers ἑυλαλόν, also called *lignum aloes*, by the moderns *aloes*, also *lignum paradisi* and *lignum aquilæ*: *Excoecaria Agallocha*, Linn.; see Diosc. lib. i. 21. The Hebrew name of the tree, as well as the Greek, comes from its Indian name *aghi* ["the *r* being softened into *l*." Ges. add.], Sanscr. *agaru* and *aguru* ["also *agarukam*"]; see Celsius in Hierob. tom. i. p. 135—170; Wilson's Sanscrit Dictionary, p. 5. The Portuguese by mistake called it formerly *aquilæ lignum*. ["Hence they appear to have heard a form *agulu* or the like."]]

אֵהֻל an unused and uncertain root. Hence ["perhaps"] —

אֵהֻלִּין pr.n. (perhaps i.q. הָרִין mountainous, comp. Arab. هارون), *Aaron*, the elder brother of Moses, Ex. 6:20; 7:7; consecrated high priest by his brother, Ex. 29; Lev. 8;—בְּנֵי אֵהֻלִּין "sons of Aaron," Josh. 21:4, 10, 13; and poet. בֵּית אֵהֻלִּין "the house of Aaron," Psal. 115:10, 12; 118:3; used for the priests, just as Aaron, Ps. 133:2, is used for any high priest.

אֵהֻל const. st. אֵהֻל (a noun of the form אֵהֻל, from the root אֵהֻל to will).

(1) prop. *will, desire*. It occurs once as a substantive, Pro. 31:4, in כְּחֵיב, where it should be pronounced אֵהֻלִּים אוֹ שֶׁכֶּר "and the desire of strong drink (does not become) princes." קִרִּי אֵהֻלִּי שֶׁכֶּר (it does not become to say) "where is strong drink?"

(2) *free will, choice* (Wille, Wahl), hence conj. that which gives the power of choosing this or that, or, like *vel* (and the word abbreviated from it, *ve*),

from *velle* (Arab. أَوْ). Deu. 13:2, אוֹת אוֹ מִוֶּכֶת, "a sign or portent;" Job 3:15; 2 K. 2:16, בְּאֶחָד הַהָרִים, אוֹ בְּאֶחָד הַגִּבְעוֹת "into some mountain or valley." When doubled, *whether, or*; Lev. 5:1, רָאָה אוֹ יָדַע, "whether he hath seen or known;" Ex. 21:31. Sometimes it intensifies the expression; or rather, 1 Sam. 29:3, "who has been with me now many days, אוֹ יָמִים שָׁנִים or rather years;" (أو so in Arabic,

which they explain بَلْ). Sometimes ellipt. used for oder (es sen) باش, oder (es müste sein) باش, or (be it) that, or (it must be) that, followed by a future subjunctive; when in Latin it may be rendered *nisi forte*; (comp. Arab. أَوْ followed by fut. nasb., ellipt.

for أو unless). Isa. 27:5, "I would burn them altogether; אוֹ יִחַזְקוּ בְּמַעְיָי or else let them (unless they) take hold of my strength," oder sie müste denn; Lev. 26:41; Eze. 21:15. Hence it becomes —

(3) a conditional particle, prop. *if one choose, if, if perhaps, but if*; (LXX. *ἐάν*), comp. Lat. *sive*, in which *si* conditional is included. (Also the Arabic أو is often explained by the Grammarians إن.) So followed by a fut. 1 Sam. 20:10, "who will shew me, אוֹ יַעֲנֵה אֲבִיךָ קֶשֶׁה if thy father should answer thee

anything harshly;" LXX. *éan*; Vulg. *si forte*. (Winer tries to show more than from the context can be correct in this passage, in endeavouring to defend the common disjunctive power, in Lex. p. 26.) Ex. 21:36, אוּל נִנָּח הוּא "if indeed it were known that the ox was apt to push;" LXX. *éan dé*; Vulg. *sin autem*. Lev. 4:23, 28; 2 Sam. 18:13. (Without a verb, Gen. 24:55, "Let the maiden remain with us, אוּל עֲשׂוּר 'מים some days (i. e. some time), if perhaps she wish to remain ten," eine *Ängstl. Sage*, wenn sie *etwa zehn* wollte. LXX. *ἡμέρας ὥστε δέκα*; Vulg. *dies saltem decem*. In this example also, the proper power of choice remains, nor can it be well explained, "many days, or at least ten."

אוּל (prob. "will of God," from אוּל, אוּ, root אוּל), [Uel], pr. n., Ezr. 10:34.

אוּב or אוּב an unused root, Arab. أَوْب for أَوْب is—

- (1) to return, also to come to one's senses, whence אוּב *resipiscens*.
- (2) to set, as the sun.
- (3) to come by night, especially to seek for water.

Conj. V, VIII, id., אוּב (not אוּב which misprint of the first edition of my Lexicon, has been copied by Winer); a water-bearer (Kam. p. 46; not *uter*, a bottle, as in Golius). In Hebrew, hence —

אוּב plur. אוּבוֹת masc. (as to the gender of the pl. see Job 32:19).

(1) a bottle, so called from carrying water; see the root No. 3. Used of wine bottles; Job loc. cit. אוּבוֹת חֲדָשִׁים יִקָּע "like new bottles" i. e. full of new wine "(which) burst."

(2) *νεκρόμαντις* or *νεκρόμαντις*, i. e. a soothsayer, who evokes the manes of the dead by the power of incantations and magical songs, in order to give answers as to future or doubtful things; comp. 1 Sa. 28:7; Isa. 8:19; 29:4; Deut. 18:11; 2 Ki. 21:6; 2 Ch. 33:6. Pl. אוּבוֹת Lev. 19:31; 20:6; 1 Sam. 28:3, 9; Isa. 8:19; 19:3. Specially, it denotes — (a) a python, or a soothsaying daemon, of which these men were believed to be possessed; Lev. 20:27, אוּשׁ אוּב "a man or woman when a python is in them;" 1 Sam. 28:8, קַסְמִינָה לִי בְאוּב "divine to me by the familiar spirit," whence such a sorceress is called אוּשׁת בְּעֵלֵת אוּב "a woman in whom is a soothsaying daemon," 1 Sa. 28:7, 8. — (b) the dead person himself raised up; Isa. 29:4, וְהָיָה כְּאוּב מֵאֲרָץ קוֹלָה "and thy voice shall be as of a dead man arising

from the earth." LXX. almost always render אוּבוֹת by *ἐγγαστριμύθοι*, ventriloquists, and correctly; because ventriloquists amongst the ancients, commonly abused this art of inward speaking for magical purposes. How then could it be that the same Hebrew word should express a bottle, and a ventriloquist? Apparently from the magician, when possessed with the daemon, being as it were, a bottle or vessel, and sheath of this python. [See Acts 16:16.]

אוּבוֹת ("bottles"), [Oboth], pr. n. of a station of the Israelites in the desert, Nu. 21:10; 33:43; to be sought about the land of the Edomites, not far from Moab.

אוּבִיל [Obil], 1 Ch. 27:30, pr. n. of an Ishmaelite who had the charge of David's camels. It denotes prop. one who is set over camels, like the Arab. أَوْبِل from أَوْب camels. The form אוּבִיל is for אוּבִיל, like תוּמִיד for תוּמִיד, Ps. 16:5.

אוּבִיל (from the root אוּבִיל) and אוּבִיל m., a stream, a river; found in only one passage, Dan. 8:2; 3:6.

אוּר & אוּר an unused root. — (1) to bend, to inflect (Arab. أَو med. Waw); hence, to turn, to turn about, to turn over, see subst. אוּרוֹת אוּר; also to gird, to surround, see אוּר. With this agree אוּר and אֶתְרִי: [this last is omitted in Amer. Trans.]. Hence —

(2) to load, to press down, as a burden, whence אוּר heavy, troublesome; אוּר a load, a weight; אוּר misfortune, ills, with which any one is pressed down; see אוּר.

(3) i. e. אוּר to be strong, robust, Conj. II. to strengthen, to aid; אוּר and אוּר strength, might, power, whence the Hebrew אוּר; comp. אוּר and other verbs which have the notions of weight and strength conjoined.

אוּר m., a wooden poker, so called from the fire being stirred with it; see אוּר No. 1. ["hence, any burnt wood, a firebrand," Ges. add.]; Zec. 3:2; Isa. 7:4; Am. 4:11. Syr. and Ch. id. ["others make it, i. q. אוּר wood," Ges. add.].

אוּרוֹת pl. prop. turnings; see the root No. 1, whence causes, circumstances, Umstände, reasons, affairs; comp. אוּר cause, from the root אוּר to

turn, to turn round; **חַל** way, manner, cause, from **חָל** to be turned; Germ. *um* for *wegen*; **בְּגִל** on account of, from **גָּל**. It is only used in the phrase **עַל-אֲדוֹת** i. q. **עַל דְּבָרִי**, **עַל דְּבָרִי** on account of the causes, i. e. on account of, Gen. 21:11, 25; 26:32; Ex. 18:8, and with suff. **עַל אֲדוֹתַי** for my sake, Josh. 14:6. **עַל כֵּן אֲדוֹת אֵשׁ** "for these very causes that," *gerade deshalb weil*, Jer. 3:8. As to the reading of the editions in 2 Sa. 13:16, **אֵל אֲדוֹת** it appears to have arisen from the blending of two readings, the one **עַל אֲדוֹת**, the other **אֵל אֲדוֹת**.

I. **אָוָה** a root not used in Kal. Properly, to **BEND**, to **INFLECT**, comp. **עָוָה**; whence —

(1) to turn aside, to turn aside to lodge, to dwell, i. q. Arab. **أوى** Conj. I. II. **أوى** dwelling, see the derivative **أوى**.

(2) i. q. Arab. **أوى** to have an inclination, to desire, to long for; see Pi. Hithp., and comp. **הָפָה**.

Cognate roots are **אָוָה** *aveo*, and Arab. **هوى** to desire.

PIEL **אָוָה** i. q. Kal No. 2, to desire, to wish for; Pro. 21:10, **נֶפֶשׁ רָשָׁה אֲתָנָה רָע** "the soul of the wicked desireth evil." Always applied to the soul (**נֶפֶשׁ**), Deu. 12:20; 14:26; Job 23:13; 1 Sa. 2:16; 2 Sa. 3:21, except the instances, Ps. 132:13, 14. Isa. 26:9, **נֶפֶשׁ אֲנִי תִדְרֶה בַּלַּיְלָה** "my soul, i. e. I desire thee in the night." Comp. **עָבַדְךָ** for I, followed by 1 pers., Gen. 44:32.

HITHPAEL **הִתְאַוָּה** fut. apoc. **יִתְאַוּ**; (Pro. 23:3, 6), i. q. Pi.; but pr. to desire, wish, for oneself. Const. absol. 1 Ch. 11:17; with an acc. Deu. 5:18; Jer. 17:16; with a dat. Pro. 23:3, 6. **הִתְאַוָּה תִּתְאַוָּה** prop. "to desire a desire," i. e. to burn with desire, to lust after, Num. 11:4; Ps. 106:14. There is this difference between Piel and Hithpael, that the latter is never joined, the former [almost] always to the subst. **נֶפֶשׁ**. The derived nouns, besides those which follow, are **אוֹ** constr. **אוֹ**, **אֵי** No. I, **מִתְאַוֵּה**, **מִתְאַוֵּה**.

II. **אָוָה** an unused root, but onomatop. to howl, to cry out; Arab. **عوى** to howl as a dog, wolf, or jackal; see **אֵי**, **אֵי**.

III. **אָוָה** It appears necessary to defend the power of, to mark, to designate, to describe, as belonging to this root, as found in **תָּוָה** and **תָּוָה**; comp. **אָוָה**, **אָוָה**, **תָּוָה** to long for. This signification is manifest both in the noun **אוֹת** (for **אֲנוֹת**) a mark, and in the words, Num. 34:10, **הִתְאַוִּיתֶם לָכֵן** "ye

shall mark out for you (the borders);" comp. verses 7, 8, where in the same context there is found in the future **תִּתְּנוּ לָכֵם**. LXX. and Syr. in all three places, *καταμετρήσετε*, **يحدوكم** ye shall bound, limit.

אָוָה f. (from the root **אָוָה** No. I, 2).—(1) *desire, lust*; used of desire of food, Deu. 12:15, 20, 21; 18:6; of sexual desire, Jer. 2:24.

(2) *pleasure, will*, 1 Sa. 23:20. Always applied to the soul (**נֶפֶשׁ**), except Hosea 10:10.

אָוָה (prob. i. q. **אָוָה**, **אָוָה** "robust"), [*Uzar*], pr. n. of a man, Neh. 3:25.

אָוָה [*Uza*], Gen. 10:27; one of the descendants of Joktan, but here taken in a geographical sense, a city or region of the Joktanite Arabs, afterward called Sanaa, which is the metropolis of the kingdom of Yemen. See Bocharti Phaleg. ii, 21; J. D. Michaelis, Spicil. Geogr. Hebr. ext. tom. ii. p. 164, sqq. ["Autger's Hist. Jemenæ, p. 217."]

אָוָה ("desire," or "habitation," i. q. **אָוָה**), [*Evi*], pr. n. of a Midianitish king; Num. 31:8; Josh. 13:31.

אָוָה (comp. **אָוָה** No. II).—(1) subst. *lamentation*; Prov. 23:29, **לִמִּי אִישׁ לִמִּי אֲבֹהִי** "who hath lamentation, who hath misery?" ["want"].

(2) interj.—(a) of lamentation, *alas!* with a dat. 1 Sa. 4:8; Isa. 3:9; 6:5; rarely with an acc. Eze. 24:6, 9; and absol. Num. 24:23.—(b) of threatening and imprecating, Num. 21:29. Cognate is **הוֹי**.

אָוָה i. q. **אָוָה**, Ps. 120:5, const. with a dat.

אָוָה pl. **אָוָה** m. (root **אָוָה**).

(1) *a fool, foolish*, either as an adj. **אִישׁ אָוָה** Pro. 29:9; Hos. 9:7, or as is more often the case, as a subst. Job 5:2; Isa. 19:11; 35:8; Pro. 7:22; 10:14; 11:29; 14:3; 15:5; opposed to the prudent (**עָרוּם**), Pro. 12:16, and to the wise (**חָכָם**), Pro. 10:14; sometimes —

(2) it includes the notion of *impiety*, Job 5:3.

אָוָה id. with the termination belonging to adj. as if **נָרְחִיף**, **תְּרִידִיף**, *foolish*, Zec. 11:15.

אָוָה מְרֹדֶךְ [*Evil-merodach*], pr. n. of a king of Babylon, who at length liberated Jehoiachin king of Judah, who had been long held in captivity by Nebuchadnezzar, 2 Ki. 25:27; Jer. 52:31. He succeeded Nebuchadnezzar in his dominion, and held it, according to Berossus (in Jos. c. Ap. i. 20), for two years. As to the signification, **מְרֹדֶךְ** (which see) is the name of a Babylonian idol, and **אָוָה** in Hebrew signifies *fool*; but it may be taken for granted that

some other noun of Assyrian or Persian origin is concealed in it, which the Jews moulded so as to resemble their own language; perhaps pleasing themselves in calling, for the sake of derision, the king of their oppressors, "the fool (worshipper) of Merodach."

אול with Vav moveable; an unused root, i. q. **אול**, **אול** to be foolish, prop. to be perverse, (comp. the kindred **עול** and even **אול**), whence **אולי** foolish, **אולת** folly.

איל & **אול** a root not used as a verb, but of wide extent in the derivatives. The primary notion is, TO ROLL, as in the kindred **חיל**, **חיל**, **גיל**; comp. **εἰλέω**, **εἰλύω**, **ἄλλω**, and the remarks below under the root **גלל**; whence **איל** a ram, so called from its twisted and curled horns. Also **אול** belly, abdomen. Applied—

(2) to strength and power (comp. **חיל** & **חיל**), whence **אל** strong, God; **אלה** terebinth (as if "robust tree"); **אלון** oak; also **איל**, **אילת** strength, aid. The notion of strength and power is applied—

(3) to pre-eminence, whence Arab. **أول** to precede, to go before, **أول** first (properly *princeps*, like **ראשון**), comp. Hebr. **איל**. Hence **אילים**, **אילים** powerful ones, leaders; **אילם** the front, adv. in front, subst. vestibule; **איל** No. 2, and **אילם** a projection of a building; **אילת** No. 3, pre-eminence.

אול m.—(1) belly, body, abdomen, so called from its roundness; see the root No. 1; Arab. **أول**, **أول**. Ps. 73:4.

(2) pl. powerful ones, i. e. leaders, 2 Ki. 24:15; in **אילי** **הארץ**, **אילי** "the leaders of the land." קרי has the common form **אילי**. The root **אול** No. 2 and No. 3, both significations of the verb being united in this word.

I. **אולי** comp. of **אול** and **לי** = **לי**, **לא**, **לך** not, comp. **אולי**, **לולי**.

(1) if not, unless; so once in a passage with which Winer has of late rashly meddled, Num. 22:33, **אולי** **גטתה ספני ונני** "unless she had turned from my face, I would have slain thee;" LXX. **εἰ μή**; Aben Ezra rightly **לולי**.

(2) whether not, ob *niðt*, hence ellipt. (who knows, it may be) whether not, i. e. perhaps. Used to express doubt, fear, Gen. 24:5; 27:12; Josh. 9:7; also hope, Gen. 16:2; Am. 5:15; Hos. 8:7, "the stalk shall yield no meal, **אולי** **יבשנה** **ירים** **יבשנה** perhaps it shall yield (if by chance it yield), the enemies

shall devour it;" Jer. 21:2. In like manner, Arab.

أول and **عل** perhaps, prop. is ob *niðt*, ellipt. As to its etymology, for **أول**, and its various forms and use, see de Sacy, Gramm. Arab. I, § 867, and the note there. Yet more corresponding are the Talmudic particles **אולי** and **אולי** prop. whether or no, also whether perhaps, if perhaps, e. g. Pirke Aboth 2:4, "say not, when I have leisure, I will learn; perhaps (**אולי**) thou wilt not have leisure." Berach. 2:1, 9; also **אולי** "what if?" "perhaps," which is read for the Hebr. **אולי** Isa. 47:12.

II. **איל** *Ulai*, pr. n. of a river of Susiana, emptying itself into the Euphrates and Tigris, after their junction. Gr. Choaspes, now called Kerah; Dan. 8:2; see Herod. v. 49; Plin. N. H. vi. 27, § 31; Ker Porter's Travels, vol. ii. p. 412, and map.

אולם (with Kametz impure), pl. **אולמים**, root **אול** No. 3, prop. front; hence—(1) vestibule, portico (*Vorhalle*), 1 Ki. 7:6, seq.; Eze. 40:7, sqq. Specially applied to the porch erected to the east of Solomon's temple; Gr. **ὁ πρόναος**, 1 Ki. 6:3; Joel 2:17; more fully **אולמים**, 2 Ch. 15:8; 29:17. As to the height of this porch, which is said to have been a hundred and twenty cubits high, 2 Ch. 3:4, see the treatise of A. Hirt (*Der Tempel Salomo's*, Berlin, 1819, p. 26).

(2) adv. prop. in front, hence opposite, and tropically strongly adversative particle; but, but indeed, **אולי** **נני** **אלל**, as well given by the LXX., Job 2:5; 5:8; 13:3. More often also **אולי**, LXX. **οὐ μὴν δὲ ἀλλά**, Gen. 48:19; Ex. 9:16; Job 1:11; 12:7; 33:1. Where two adversative propositions follow each other, as in Germ. *aber...und*, in Hebrew an adversative particle is repeated **אולי...אולי**, Job 13:3, 4; comp. **אולי...אולי**. Once, Job 17:10, it is written **אולי**, where some copies incorrectly have **אולי**. It may be inquired by the learned, whether this particle may not, as well as **אולי**, be regarded as compounded of **אול** = **אול** whether, and **לם** = **לם**, **לם** not, in this sense—"but I do not know whether or not," *vielleicht aber*. This conjecture certainly seems to be confirmed by the Syriac word **ܐܘܠܝܢ**, prob. to be read **ܐܘܠܝܢ**, which Castell. (*Lex. Syr.* p. 16, ed. Mich.) explains, "**ܐܘܠܝܢ** *forsan, verum.*" I have not, however, found instances of it.

(3) [*Ulam*], pr. n. m.—(a) 1 Ch. 7:16.—(b) 8:39, 40.

אֵל f.—(1) *folly* (from the root **אֵל**). Very frequently in the Proverbs, as, 5:23; 12:23; 13:16; 14:17, 18, 29; 15:2, 14, 21.

(2) *impiety*, Ps. 38:6; comp. **נִבְלָה**, 69:6.

(3) perhaps *power, pre-eminence*; as from the root **אֵל** No. 2, 3, Pro. 14:24, **אֵלֶּה בְּסִילִים אֵלֶּה** “the pre-eminence (or great honours) of fools are folly,” i.e. a fountain of foolish actions. The writer appears to have played on the double signification of the word **אֵלֶּה**.

אֹמֵר (perhaps “eloquent, talkative,” Syr. **ܐܡܪܐ**), [Omar], pr.n. m., Gen. 36:11.

אֵין & **אֵין** unused roots, but widely extended; having prop. the signification of **NOTHING**, and **NEGATION**. [“Like **אֵין** and its cognate forms, as **אֵין** to hinder, **אֵין**, **אֵין**,” Ges. add.] This, in very many languages is expressed by the letter *n*; comp. Sanscr. *na, no, an*, and a privative; Pers. *na, na*; Zend and Copt. *an*; Gr. *νη* in *νήπιος, νημερής*, and *ἀνευ*; Lat. *ne, nemo, non*; also *in*, privative, prefixed to adjectives; Germ. *nie, nein*, and vulgar *ne*; also *ohne* and *un*, privative, prefixed to adjectives; Eng. *no*; also the Phœnicio-Shemitic and Greek verbs **אֵין**, **אֵין**, **אֵין** [given above, and Gr.] *ἀναλνμαι*; somewhat more rarely by the cognate letters *m* (Sanscr. *ma*, Gr. *μη*) and *l* (**לֵא**, **לֵא**, **לֵא**, **לֵא**, **לֵא**, **לֵא**). Hence **אֵין**, **אֵין** *nothing, not*, **אֵין** emptiness. The idea of nothing is applied—

(1) to *vanity*, hence to *falsehood* and *wickedness*; see **אֵין** No. 2, 3; it is said in Germ. *es ist nichts daran, nichts an ihm*; compare Lat. *homo nequam*.

(2) to *lightness* (comp. **הֵן**) and *easiness*;

(3) these are applied to *living at ease* (Arab. **سعة** *ease, rest*, **أَسَى** to live easily, smoothly), *riches, wealth* (see **אֵין**, **הֵן**), and on the other hand a troublesome life is called *gravis*, heavy (*בְּשָׁוֶרֶת*; comp. **בְּשָׁוֶרֶת**, **בְּשָׁוֶרֶת**); also—

(4) to *ease, ability* of doing anything; see **אֵין** No. 2.

[Also (5), “to be deficient in strength, debilitated, exhausted. Arab. **أَسَى** med. Ye, to be weak, exhausted;

אֵין weariness, trouble, sorrow. Hence **אֵין** No. 4, **אֵין** labours,” Ges. add.]

אֵין m. with suff. **אֵיןִי**, **אֵיןִי** Jer. 4:14; Ps. 94:23; pl. **אֵיןִים** Pro. 11:7; from the root **אֵין** which see.

(1) *emptiness, vanity*, also something empty and

vain, Isa. 41:29; Zec. 10:2; specially used of the vanity of idols, and of all things pertaining to idolatry (comp. **הַבָּל**), 1 Sa. 15:23, and even of the idols themselves, Isa. 66:3. Hence in Hosea, the city **בֵּית-אֵל** “house of God,” as being devoted to idols, is called in contempt **בֵּית-אֵלִים** “house of idols,” Hos. 4:15; 10:5. To this should also be referred—(a) **בְּקַעַת אֵלִים** “the valley of the idol,” Amos 1:5; i.e. some valley near the city of Damascus.—(b) **אֵין** for **אֵין** Heliopolis, Eze. 30:17, with the notion of city of idolatry. Specially it is—

(2) *vanity of words, falsehood, fraud* (**גַּלְתְּהוּת**), Ps. 36:4; Pro. 17:4.

(3) *wickedness, Richtigkeit, iniquity*, Num. 23:21; Job 36:21; Isa. 1:13; **אֵיןִי**, **אֵיןִי** “wicked men,” Job 22:15; 34:36; **אֵיןִי** “workers of iniquity,” Job 31:3; 34:8, 22. In pl. **אֵיןִים** Pro. 11:7, probably for **אֵיןִי** according to LXX., Syr., Arab., Chald.

(4) *misfortune, adverse circumstances, calamity, unheil*; Ps. 55:4, “they cast calamity upon me.” Pro. 22:8, “he who sows iniquity, shall reap calamities.” Ps. 90:10; Job 15:35; Hab. 3:7. Specially, sorrow, Gen. 35:18, **בֶּן-אֵיןִי** “son of my sorrow,” mein Schmerzenssohn; **לֶחֶם אֵיןִים** “bread of sorrow,” i.e. the food of mourners, which was unclean, Hos. 9:4; comp. Deu. 26:14. Care must be taken by learners not to confound **אֵיןִי** with suffixes with **אֵין** with which it corresponds in form.

I. **אֵין** m. (from the root **אֵין** No. 3, 4), *faculty, ability*, hence—(1) *strength, power*, Job 18:7, 12; 40:16; Hos. 12:9; specially of virile and genital power, **אֵיןִי הָאֵיןִי** “first fruits of strength,” first-born, Gen. 49:3; Deu. 21:17; Ps. 105:36; pl. **אֵיןִים** Isa. 40:26, 29; Ps. 78:51.

(2) *substance, wealth* (**בֶּרְמֻדָּה**), Hos. 12:9; Job 20:10.

(3) [**On**], pr.n. m. Num. 16:1.

II. **אֵין** [**On**], Gen. 41:50, and **אֵין** Gen. 41:45; 46:20; a domestic pr.n. of an ancient city of Egypt, Eze. 30:17, written **אֵין** (see that word, No. 1. b); called also by the Hebrews from a translation of the name **בֵּית שֶׁשֶׁשׁ** Jer. 43:13; by the Greeks, Heliopolis; by the Arabs, **عين شمس** i.e. fountain of the sun. In the Coptic books it is constantly called **ΩΝ**, and it can hardly be doubted that in the ancient language this signified *light*, especially *the sun*. In the more modern Egyptian, some rightly compare **OREIN, OBIN, ORWINI**, light; [“see Peyron, Lex. p. 273”]. This city stood on the eastern shore of the

Nile, a few miles to the north of Memphis, and was celebrated for the worship and the temple of the sun (Diod. i. 85; Herod. ii. 59), and for the obelisks, which in part are even now in existence. Traces of the ancient city, are now called עין שמש ["'Ain Shems"], and the modern adjacent village, Matarie; comp. Description de l'Egypte, Antiquités, vol. v. pl. 26, 27.

אונו ("strong," for אונון, [Ono], pr.n. of a town of the Benjamites, Ezr. 2:33; Neh. 7:37; 11:35; 1 Ch. 8:12; with a valley of the same name, Neh. 6:2.

אוניות f. pl., 2 Ch. 8:18, in כתיב for אֲנִיּוֹת ships; with Vav, redundant mater lectionis.

אונם ("strong"), [Onam], pr.n. m.—(1) Gen. 36:23.—(2) 1 Ch. 2:26.

און (id.), [Onan], pr.n. of a son of Judah, Gen. 38:9; 46:12; Nu. 26:19.

אופז Uphaz, pr.n. of a region producing gold, Jer. 10:9; Dan. 10:5. As the letters ו and ז are also elsewhere interchanged (as in זקן and זקן lightning, and נצר and נצר to boast, to glory), אופז seems to be corrupted from אופיר.

אופיר, אופר, אפיר pr.n. Ophir, a very celebrated region abounding in gold; the sailors of Solomon went thither, together with the Phœnicians, from the ports of the Ælanitic gulf, and brought thence every three years, gold, precious stones, and sandal wood, 1 Ki. 9:28; 10:11; 2 Ch. 8:18; 9:10. According to 1 Ki. 10:22 (where Ophir is also to be understood, although not mentioned by name), silver also, ivory, apes, and peacocks were brought thence. "The gold of Ophir" is very often mentioned in the Old Testament, as Job 28:16; Ps. 45:10; Isa. 13:12; 1 Ch. 29:4; once even אופיר is put for the gold of Ophir, Job 22:24.

As to the situation of Ophir, various opinions have been formed. The moderns, however, have mostly supposed it to be in one of two regions, India, or some part of Arabia. And that we should seek for Ophir in India, as among the ancients was supposed by Josephus, Arch. viii. 6, § 4; among the moderns, by Vitrina, Reland, and others, is sought to be maintained by these arguments:—First, the Indian regions abound with the above-mentioned commodities; and several of them, as ivory and sandal wood, are only found in India: and the words used for apes and peacocks, altogether agree with those used in India on the Malabar coast, and they are no doubt taken thence (see קוף, חפזים). Also, the LXX. translators have put for אופיר always (except one place, Gen. 10:

29) Σουφίρ, Σουφείρ, Σωφίρ, Σωφείρ, Σωφάρα, Σωφρηά. Now COQIP is, according to the ancient Coptic lexicographers ["whose authority however is not very great"], the Coptic name for India. Further, there is found a place in India, from the name of which both Ophira and Sophira may be easily explained; namely Σουράρα, called by Arrian Οὔππαρα, situated in the nearer Chersonese, where there is now the celebrated emporium of Goa: this place is mentioned by Ptolemy, Ammianus, and Abulfeda. Equally high authorities contend for Arabia, which has been the opinion held by many of the moderns, as Michaelis (Spicil. ii. p. 184, seq.); Gosselin; Vincent; Bredow (Hist. Unters. ii. 253); Th. Chr. Tychsen; U. H. Seetzen, and others. And, in the first place, Ophir, Gen. 10:29, is mentioned in the midst of other Joktanite regions, which, as far as is known to us, are all to be sought for in southern Arabia; it stands enumerated between Sabæa and Havilah, both of them rich in gold. It cannot however be denied, that even though Ophir were more remote, and were situated in India, it might in the pedigrees be referred to the same stock, the people springing from a Joktanite colony. Also, of the articles above-mentioned, some only, namely gems and apes, are found in Arabia, and that country is now wholly destitute of gold. But some particular regions of Arabia formerly abounded in gold, and that native, and unsmelted, as is mentioned both by the Old Testament writers, Nu. 31:22; Jud. 8:24, 26; Ps. 72:15, and Diodorus, ii. 50; iii. 44, 47; compare under the word זקן; Agatharchides (ap. Phot. cod. 250); Artemidorus (ap. Strab. xvi. 4, § 22); Pliny, vi. 28, 32, who ought not rashly to be doubted; for the mines may be exhausted and altogether neglected, as in Spain, or the globules of native gold formerly found in the sand may have failed. Also, Ophir is expressly mentioned as an island of Arabia by Eupolemus (ap. Euseb. præp. evang. ix. 30); and there is now a place called el Ophir, in the district of Oman, two miles inland of the city Sohar.

However it may be (for we cannot here exhaust the whole discussion), either of these opinions has much more appearance of correctness than that of those who understand the eastern part of Africa, viz. Nigritia and Sofala of the Arabs (now Zanguebar, Mozambique, where there is a region that produces gold called Fura), which after Grotius and Huet has been so held by d'Anville, Bruce, Schulthess and others.

אופן m. const. אופן; pl. אופנים a wheel, Ex. 14:25, etc.; Pro. 20:26, וְיָשֹׁב עֲלֵיהֶם אופן "and he turns the wheel (of his threshing wain) upon them," i. e. he

treads on them and tramples them small; comp. **נָשַׁח**. Root **נָשַׁח**.

נָשַׁח—(1) TO URGE, TO PRESS any one ON (comp. Ch. **נָשַׁח**. Cognate roots, both in sound and in signification, are **נָשַׁח**, **נָשַׁח**, **נָשַׁח**; comp. Gr. *πιέω*), Ex. 5:13.

(2) *to urge oneself, to hasten*, Josh. 10:13; Pro. 19:2; 28:20. Followed by **נָשַׁח** it is, *to hasten backward, to withdraw oneself*; Jer. 17:16, **לֹא אֶצְחֵי מִפְּנֵי רָעָה** "I have not withdrawn myself, that I should not be a shepherd (prophet) after thee."

(3) *to be narrow, strait*, Josh. 17:15.

HIPHIL, i. q. Kal No. 1, *to urge, to press on*; construed with a gerund of the verb, Isa. 22:4; followed by **נָשַׁח** of pers., Gen. 19:15.

אֶצְחֵי const. **אֶצְחֵי**; pl. **אֶצְחֵי** m. (root **נָשַׁח**).

(1) ["properly, what is laid up, a store, stock,"] *treasure, store*, as of corn, food, provision (*magazine*), 2 Ch. 11:11; 1 Ch. 27:27; especially of gold, silver, and other precious things, hence used of the treasury of the temple, 1 Ki. 7:51; of the king, 1 K. 14:26; 15:18; **בֵּית אֶצְחֵי** "a treasury," Neh. 10:39.

(2) i. q. **אֶצְחֵי** "a storehouse," Joel 1:17; *a treasury*, 2 Ch. 32:27.

אֶצְחֵי TO BE OR BECOME LIGHT, TO BECOME BRIGHT, Gen. 44:3. Used of the eyes of a faint person when he begins to recover, 1 Sa. 14:27, 29. Pret. impers. **אֶצְחֵי** "it is light," 1 Sa. 29:10. Imperat. **אֶצְחֵי** Isa. 60:1, "shine, be bright;" ["i.e. be surrounded and resplendent with light"].

NIPHAL **נִצְחֵי**; fut. **יִצְחֵי** i. q. Kal 2 Sam. 2:32; Job 33:30; **נִצְחֵי** for **נִצְחֵי** *to be made light*. Part. **נִצְחֵי** "bright, glorious," Ps. 76:5.

HIPHIL **הִצְחֵי**—(1) *to lighten, to make light*, followed by an acc. Ps. 77:19; 97:4; 105:39—(a) **הִצְחֵי עֵינַי** "to enlighten any one's eyes" (which were involved in darkness), i.e. as it were to recall him to life, Ps. 13:4; hence, "to refresh, to gladden," Pro. 29:13; Ps. 19:9; Ezr. 9:8; comp. Sir. 31:17.—(b) **הִצְחֵי פְנֵי פִי** "to lighten any one's countenance," i.e. to make cheerful, Ecc. 8:1; comp. the synonym. **הִצְחֵי פְנֵי** "to make one's own face to shine;" "to cause one's face to shine" is especially used of God as being propitious, Ps. 80:4, 8, 20; followed by **נִצְחֵי** Nu. 6:25; **נִצְחֵי** Ps. 31:17; **נִצְחֵי** Ps. 119:135; **נִצְחֵי** Ps. 118:27; **נִצְחֵי** Ps. 67:2. Once without **נִצְחֵי** Ps. 118:27.—(c) to enlighten, i.e. to imbue with wisdom, Ps. 119:130.

(2) *to shine, to give light* (*leuchten, scheinen*), absol. Gen. 1:15; with a dat. Ex. 13:21; Isa. 60:19.

(3) *to kindle*, Mal. 1:10; Isa. 27:11 (comp. Eng. to light and **אור** fire). Arab. **أور** to kindle. Hence are derived the following words, and also **אור** and **אֶצְחֵי**.

אור m. (once f., Job 36:32; comp. Lehrs. 546), *light*, Gen. 1:3—5; Job 3:9; 12:25. Wherein it differs from **אֶצְחֵי** is shown by Gen. 1:3; comp. verses 14, 16. Thus **אור** is light everywhere diffused, such as that of the day, and the sun, while **אֶצְחֵי** is properly that which affords light, a luminary, and thus it can take the plural number, which **אור** does not admit, except in one example, Ps. 136:7, where **אֶצְחֵי** stands for **אֶצְחֵי**. Specially it is—(a) *morning light, light of day*; Neh. 8:3, **מִקְרָאֵי עֶד כְּחֹצֵית הַיּוֹם** "from morning light unto mid-day;" Job 24:14.—(b) *the light of the sun, and the sun itself*, Job 31:26; 37:21; Hab. 3:4; Isa. 18:4; comp. *φάος*, used of the sun, Odyss. γ', 335.—(c) *light of lightning, and lightning itself*; Job 36:32, **עַל כַּפָּיִם כָּסָה אור** "he covers the light of lightning upon his hands," i.e. he covers his hands with lightning, his hands are red with lightning; Job 37:3, 11, 15.—(d) *light of life*, Job 3:16, 20; more fully **אור חַיִּים** Ps. 56:14. Metaphorically—(e) *light* furnishes an image of good fortune, prosperity, sometimes with the proper sense of light retained, Job 22:28; Isa. 9:1; sometimes that of prosperity itself, Job 30:26; Psal. 97:11. Isa. 10:17, Jehovah is called "the light of Israel," as being the author of their prosperity; comp. Isa. 60:1, 3.—(f) *light for doctrine, teaching*; Isa. 49:6, **אור גּוֹיִם** "a light of the Gentiles," i.e. teacher; Isa. 51:4; 2:5, "let us walk in the light of Jehovah" (verse 3); compare Pro. 6:23, "for the commandment (of God) is like a luminary, and the law is as a light."—(g) **אור פְּנֵי** *light*, or brightness of countenance, cheerfulness of countenance, a serene countenance, Job 29:24 (comp. Ps. 104:15); Pro. 16:15, **אור פְּנֵי מֶלֶךְ** "when the king's face shineth," i.e. when it is cheerful and pleasant; Ps. 4:7; 44:4.

אֶצְחֵי m.—(1) i. q. **אור** *light*. Hence in pl. **אֶצְחֵי**—(a) *lights*, i.e. lucid region, the East; comp. Hom. *πρὸς ἥν ἡέλιόν τε* (Il. μ'. 239; Od. ι'. 26), Isa. 24:15.—(b) *lights, metaph. revelations, revelation*, used of the sacred lot of the Hebrews, Nu. 27:21; 1 Sa. 28:6; generally more fully called **הַחֲמִשִּׁים** "revelation and truth," Ex. 28:30; Lev. 8:8; once **חֲמִשִּׁים** Deu. 33:8; LXX. excellently, *ἀγλαῖαι καὶ ἀλήθεια*: Luther, *licht und thecht*. These sacred lots, which were only consulted by the high priest in matters of great moment, were borne by him in or upon his

breastplate, as appears from Ex. 28:30. It was a matter of dispute what they were, even in the time of Philo and Josephus. Josephus, indeed (Arch. iii. 8. § 9), supposed that the augury was taken from the twelve stones on the outer part of the breastplate, and from their brightness; but Philo (tom. ii. p. 152, ed. Mangey) teaches that Urim and Thummim were two little images, put between the double cloth of the breastplate, one of which symbolically represented *revelation*, the other *truth* [!!!]. The Hebrews seem in this symbolic manner to have imitated the Egyptians, amongst whom the supreme judge wore a sapphire "image of truth," hung from his neck; see Diod. i. 48, 75; Ælian. Var. Hist. xiv. 34 [This idolatrous notion of Philo is not to be regarded as throwing any light on the subject].

(2) *brightness of fire, flame*; Isa. 50:11, **בְּאֵשׁ** **וְנֹרָא**; and *fire* itself, Isa. 44:16; 47:14; Eze. 5:2; comp. **אֵשׁ** **וְנֹרָא** HIPHIL No. 3.

(3) [*Ur*], pr. n.—(a) of a town of the Chaldees, more fully, אֶרְצָאֻר, Gen. 11:28, 31; 15:7; Neh. 9:7, the native place of Abraham. Its traces remained in the Persian fortress Ur, situated between Nesibis and the Tigris, mentioned by Ammianus 25:8; ["but *úr*, as an appellative, may perhaps have signified a *fortress, castle*; so at least, Pers. اور castle; Zend and Sansc. *pura*, a fortified city, after the analogy of *pemar*, Pracrit. *unar*, etc. See F. Bernary, in Berliner Jahrb. 1841, p. 146." Ges. add.] LXX. χώρα τῶν Καλδαίων; Alex. Polyh. ap. Euseb. de Praep. Evang. ix. 17, explains it, Καλδαίων πόλις.

(b) m. 1 Ch. 11:35.

אוֹרָה f.—(1) *light*, Ps. 139:12; metaph. of prosperity, Est. 8:16.

(2) plur. מְרוֹת *herbs, green herbs*, 2 Ki. 4:39; from the idea of brightness being in the Phœnicio-Shemitic languages applied to verdure and flowers. Comp. מְרוֹת, Arab. أنوار *lights and flowers*. In the cognate languages it may be compared with the Samarit. מְרוֹת Gen. 1:11, 12, for מְרוֹת herb. So Isa. 26:19; מְרוֹת מְרוֹת “for the dew of herbs, is thy dew,” i. e. the dew of God shall refresh those that rise from the dead, like the dew refreshes plants. Compare Sir. 46:12; 49:10; others explain it “dew of light,” i. e. of life, or life-giving dew, comp. מְרוֹת letter (d).

אָרֹת transp. for אָרֹת (which see), *stables, managers, stalls*, 2 Ch. 32:28.

אֵשׁ ("fiery," or perhaps a shorter form for אֵשׁ־אֵשׁ),
[Urî], pr. n. m.—(1) Ex. 31:2.—(2) Ezr. 10:24.—
(3) 1 Ki. 4:19.

עֵשֶׂת ("flame of God"), [*Uriel*], pr.n. m.—
(1) 1 Ch. 6:9; 15:5, 11.—(2) 2 Ch. 13:2.


אֲרִיָּה ("flame of Jehovah"), [*Uriah, Urijah*], pr.n.—(1) of a Hittite, the husband of Bathsheba, perfidiously slain by David, 2 Sam. 11:3.—(2) of a priest in the time of Ahaz and Isaiah, Isa. 8:2; 2 Ki. 16:10.

אוריָהִהּ (id.), [*Urijah*], pr. n. of a prophet, slain by order of Jehoiakim, Jer. 26:20, sqq.

אָז see הָתְאֵז under אֵז.

אֵת (for אֶת from אָת No. III; comp. ⁵⁻⁶אֵת or ⁵⁻⁶אֵת
sign for ⁵⁻⁶אֵת from ⁵⁻⁶אֵת, Pl. אֵת m. and f. (comp.
sing, Gen. 9:12; Ex. 4:8, plur. Ex. 4:9; Josh. 24:

17), *a sign* (Ch. חֶסֶד, Syr. ܫֵׁܠܐ pl. ܫֵׁܠܐܝܬ). Exod. 12: 13; Josh. 2: 12; Gen. 1: 14; וְהָיוּ לְאוֹתוֹת וּלמוֹתִים “and they shall be (the lights of heaven) for signs and times,” i.e. by *ἐν δια δύοιν*, signs of times. It is—

(1) *a military ensign*, and specially that of each particular tribe, differing from  standard, which belonged to each camp of three tribes, Num. 2: 2, seq.

(2) *a sign of something past*, which serves to keep it in memory, Ex:13:9, 16; Deu. 6:8, hence a memorial, monument, Isa. 55:13; Eze. 14:8.—

(3) *a sign of something future, a portent*, *τίπος τοῦ μέλλοντος* [?] (Rom. 5:14), i. q. *נִסִּים*. Isa. 8:18; "behold, I and the children whom Jehovah hath given me are for signs and wonders in Israel from Jehovah of hosts," i. e. by the names divinely bestowed upon us, all of which are of good omen (*נִסִּים*, "the salvation of God," *אֱלֹהֵינוּ* "God with us," Isa. 7:14; 8:8; Shear Jashub, 7:3); God makes us types of future things as signifying future welfare. [Gesenius does not understand the true reference of the passage; we know, from Heb. 2:13, that Christ is speaking of himself and the Church, God's children given him for redemption, brought into blessing while the nation of Israel continues in unbelief.] Comp. Isa. 20:3; Eze. 4:3.

(4) *the sign of anything which cannot itself be seen*, Gen. 1:14, ex. gr. "the sign of the covenant," circumcision, Gen. 17:11, of the sabbath, Ex. 31:13, hence, *token, proof, argument, Kennzeichen, Beweis*; comp. Lat. *signum*, Cic. Invent. 1, 34; Gr. *σημείον*, *σημείον*, Job 21:29, and hence a miracle, as a sign of the divine power, i. q. מֹפֶת Deu. 4:34; 6:22; 7:19; 29:2; 34:11, see my remarks at length on Isa. 7:11; [see Matt. 1:23, as to the meaning of the passage]. Of the prophetic *sign* or ["*token* of the truth of a prophecy,

viz. when God, or the prophet as his interpreter, foretells some minor event, the fulfilment of which serves as a *sign* or *proof* of the future fulfilment of the whole prophecy. Ex. 3:12; Deu. 13:2, 3; 1 Sa. 2:27—34; 10:7—9; 2 Ki. 19:29; 20:8, 9; Isa. 7:11—14; 38:7, 22; Jer. 44:29, 30, comp. Mar. 13:4; Luke 1:18; 2:12." Ges. add.]

אֹת or **אֶת** a root not used in Kal.

NIPHAL **נִאָת** 1 pl. fut. **נִאָתוּ**, 3 pl. **נִאָתוּ** TO CONSENT, 2 Ki. 12:9; with a dat. of pers. to consent to any one, Gen. 34:15, 22, 23. In Arabic this power belongs to **أَتَى** i. q. **أَتَا** to come, Conj. III. **أَتَى** Heb. **אֶתָּה**, whence a new root **אֹת** appears to have arisen; unless it be better, by changing the points, instead of **נִאָתוּ**, **נִאָתוּ** to read **נִאָתוּ**, **נִאָתוּ**, which forms may be referred to Poël of the root **אֶתָּה**.

אֹת or **אֶת** only with suff. **אֹתִי**, **אֶתְּךָ** etc. i. q. **אֶת** No. 1, pronoun demonstr. commonly a mark of the accusative.

אֵל ["a demonstrative particle originally of place, in that place, there, kindred with **אֵל**; Arab. **أَل**, behold!" called in Man.]; subst. *time* (from the root **אָזַח**, comp. **עָזַר**), hence in accusat. *at that time, then*, specially—(1) *hama*, then, of past time; Arabic **أَل** then, and **أَل** *tunc*, then, thereon; Germ. *da*; in apodosis, behold! *siehe da so*; Chald. **אֵל**; Gen. 12:6; Josh. 10:12; 14:11. Followed by a preterite, 1 Ki. 8:12; 2 Ch. 6:1; 8:12, 17; and a future, used for a preterite, Jos. l. cit.; Ex. 15:1; Deu. 4:41. Comp. Lehrs. P. 773.

(2) *then, after that*, of future time. Construed with a fut. which retains its own power; Ps. 96:12, **אֵל** "then shall they rejoice," Zeph. 3:9; Job 3:13; sometimes also with a preterite in the signification of the future, where a future precedes, Jud. 5:11; Ex. 15:15.

(3) *then, after that, for therefore, because of that*, Jer. 22:15; Ps. 40:8.

אֵל and **אֶלְכָּן** prop. *from that time*; hence—(a) adv. *from of old, formerly, long since*, 2 Sa. 15:34; Isa. 16:13; 44:8; 45:21; 48:3, 5, 7.—(b) prep. and conj. *from (any) time, from when, since; depuis, des-lors, seit*; const. with an inf. Ex. 4:10, **אֵל** "since thou hast spoken;" Josh. 14:10; with a subst. Ruth 2:7, **אֵל** "from the time of morning," i. e. since morning. ["In the same sense as **אֵל**, 2 Sa. 2:27, Ruth 2:7, there is also used **אֵל**, 2 Sa. 2:27,

which ought, perhaps, to be transposed; comp. **לֵא**, **כִּי** **עַל** **כֵּן**. Some consider **אֵל** to be kindred to the pronoun **אֵל**, so that it would properly have a demonstrative power; which is not unsuitable." Append.] Ps. 76:8, **אֵל** "from the time of thy anger," i. e. from when once thy anger is kindled. With a finite verb (for **אֵל**), Ex. 5:23, **אֵל** "from the time when I came unto Pharaoh." Gen. 39:5.

[Note. Fuller forms from **אֵל**, are **אֵלִי** (which see), and Ch. **אֵלִיךָ**; the latter seems to have come by softening the letters from **אֵלִיךָ**, **אֵלִיךָ** here, also there; so that its ending seems to be plural, while in fact it is not so. Compare **אֵלִיךָ** **אֵלִיךָ**. See for these particles and their etymology, Hupfeld in Zeitsch. f. d. Kunde des Morgenl. ii. p. 434."—Ges. add.]

אֹזַח & **אָזַח** Ch. TO KINDLE. Comp. Arab. **أَزَح** to be hot, to kindle a fire; part. pass. **أَزَح** by a Syriacism for **أَزَح**, Dan. 3:22; inf. **أَزَح** for **أَزَح**; with suff. **أَزَح**, 3:19.

אֹזַב an unused root; whence **אֹזַב**.

אֹזַב [*Ezbar*], pr. n. m., 1 Ch. 11:37.

אָזַל Ch. i. q. **אָזַל** TO GO AWAY, TO DEPART, (comp. *ἀκρυσ*, *lacrima*; *الأس*, *addamas*). Hence Dan. 2:5, 8, **אָזַל** "the word has gone out from me," i. e. what I have said is ratified, and will not be recalled; comp. 9:23; Isa. 45:23. The Hebrew interpreters, as Saad. Tanch. of Jerusalem, have long ago rightly compared the Talmudic phrase **אָזַל** "to go to one's opinion," i. e. to follow one's own opinion. As to the form, **אָזַל** is part. fem. from the masc. **אָזַל** (of the form **אָזַל**).

אָזַח an unused root which seems to have had the sense of *to pass by*, like **אָזַח**, **עָזַח**. Hence are derived **אָזַח**, **אָזַח** time, then. [Omitted in Ges. corr. as the supposed derivatives are otherwise explained.]

אֹזַב (by a Syriacism for **אֹזַב**) m. *ὑσσωπος*, *hyssop* of the ancients, which was used by the Hebrews in sacred purifications, Ex. 12:22; Lev. 14:4, 6, 49; Ps. 51:9; 1 Ki. 5:13. Like the names of several eastern plants, so the word *hyssop* was borrowed by the Greeks from the Orientals themselves. The Hebrews appear not to have applied this word merely to *hyssopus officinalis* of the moderns, but to have also included under it other aromatic plants, especially mint, *origanum* (Doften). Some derive it from the root **אָזַב**, which they regard as the same as **אָזַב** to be hairy; but the plants mentioned can hardly be called hairy.

אָזר (by a Syriacism, i. q. **אָזר**) m.—(1) *a girdle*, Isa. 5:27; Jer. 13:1, seq.

(2) *a bond*, Job 12:18; Vulg. *funis*. Root **אָר**.

אָזר i. q. **אָז** adv. *then, at that time, thereupon*, Ps. 124:3—5. Similar is the Ch. **אָר**. As to the final 'ר, it belongs to the root according to the analogy of the form **אָר**. [But see Ges. corr. in **אָז**.]

אָזְרָה f., a verbal noun of the conj. Hiphil, from the root **אָר**, in the signification of sacrificing, Isa. 66:3; properly *a memorial* (offering), that which calls to memory. LXX., Vulg. *μνημόσυνον*, *memoriale*. This was the name of that part of the meat-offering [**מִנְחָה**] which was burned with frankincense upon the altar; the sweet savour of which ascending to heaven, was regarded as commending to God the remembrance of the worshipper. [But it must be borne in mind that this, as well as every other part of the law, was ordained by God himself.] Lev. 2:2, 9, 16; 5:12; Nu. 5:26. Lev. 24:7, the frankincense also put on the loaves of shew-bread is called **אָזְרָה**.

אָזַל fut. **אָזַל** (whence **אָזַל** for **אָזַל**, Jer. 2:36), properly, if I judge aright, to ROLL, rollen, hence—

(1) *to spin*, from the idea of rolling. So in the Talmud **אָזַל**, whence **אָזַל** weaver, Arab. **غزل** Conj.

I. IV., **غزل** something spun; Syr. and Ch. **حَلَّ** id., comp. the kindred **גָּזַל** to spin and to flow, both from the idea of rolling. See PUAL.

(2) ["intrans. *to roll off*, i. e."] *to go away, to depart*, especially quickly, as if fortrollen, fortfahren, compare the Germ. **fortrollen**; Eng. to troll, to trowl. [These supposed English illustrations given by Gesenius do not make the matter much clearer.] Gr. *νέω, neo*, and med. *νίωμαί* to depart, to flee. So in Ch. and Syr. In Arabic we may compare **عزل** to separate, to take away. Prov. 20:14 (followed by a dat. pleon. **לו**, like **לְהָלֵךְ לוֹ**); Jer. 2:36. Metaph. *to fail*, as water, Job 14:11; food, 1 Sa. 9:7; strength, Deu. 32:36.

PUAL part. **מְאָזֵל** *what is spun*, yarn, thread, *Gespinnenes*, *Gespinnst*, *Garn*, Eze. 27:19.

אָזַל Ch. i. q. Heb. No. 2.—(1) *to depart*, Dan. 6:19. So also in the Syr. and Samarit.

(2) *to go, to journey*, Ezr. 4:23; 5:8, 15.

אָזַל *departure*, see **אָזַל** No. 6, letter (b).

I. **אָז** a root not used in Kal. Properly by a conjecture sufficiently probable of Jo. Simonis, to BE SHARP, ACUTE, POINTED, whence **אָז** ear (which may indeed, especially as to animals, be so called from

the pointed form), and **אָזִים** (sharp) weapons. (Compare *ἀκοή, ἀκούω*, and *ἀκή, acies, acuo*.) A cognate root apparently is **אָזַץ**, which see.

HIPHIŁ **אָזַץ** (as if *Shren machén, to make ears*) *to prick up the ears*; *bie Shren spihen, évwriζεσθαι* (Arab.

أَذِنَ id.), hence *to listen*. Construed, followed by an accus., Gen. 4:23; Job 33:1; **אָזַץ** Job 34:2; **אָזַץ** Ps. 77:2; **אָזַץ** Pro. 17:4; **אָזַץ** Num. 23:18, of person and thing. Specially, *to hear and answer*, used of God, Ps. 5:2; 17:1; 39:13; 54:4; Job 9:16; *to obey, to hear and obey*, used of men, followed by a dat. Neh. 9:30; Ex. 15:26.—Fut. 1 pers. **אָזַץ** for **אָזַץ** Job 32:11; Part. **אָזִיץ** for **אָזִיץ** Pro. 17:4.

II. **אָזַן** Arab. **وزن**, *to weigh*, whence **מֵאֲזִנִּים** scales. It only occurs in—

PIEL **אָזַן** *to weigh, to ponder*, Ecc. 12:9. Followed by the syn. **מִשָּׁלָה**. Rabbin. **אָזַן** to be weighed, proved.

אָזִיץ m. *utensil, implement*, prop. *weapon* (comp. Ch. **אָזִיץ** arms), see the root No. I. Deu. 23:14: "and thou shalt have a spade **אָזִיץ** על thy implement;" many copies read **אָזִיץ** על "among thy utensils," which I prefer. The same notion both of utensil and weapon is found in the word **אָזִיץ**.

אָזִיץ dual (which is also used as plural) **אָזִיץ**, const.

אָזִיץ f. *the ear*, from the root **אָזִיץ** No. I. (Arab. **أذن**, **أذنان**),

Æth. **ለዝን**; Ch. **אָזִיץ**, **אָזִיץ**, contr. **אָזִיץ**, Syr. **أذن**, **أذنان**) Ex. 29:20; Lev. 8:23, etc. The phrases of which this word forms a part, are considered under the verbs **אָזַן**, **אָזַן** Hiph., **אָזַן**, **אָזַן**.. **אָזַן** **אָזַן** **אָזַן** "to speak in any one's ears," i. e. before him and in his hearing, Gen. 20:8; 23:16; 44:18; Ex. 10:2. So Isa. 5:9, **אָזִיץ** **אָזִיץ** "in my ears (said) Jehovah." Compare 22:14. **אָזִיץ** **אָזִיץ** "to place in any one's ears," to deliver something to be perceived by the ears, and to be laid up in the mind of any one, Ex. 17:14. **אָזִיץ** **אָזִיץ** "to hear with one's ears," emphatically, Ps. 44:2; Job 28:22.

אָזִיץ ("ear," or rather "corner of Sheerah"), [*Uzzen-Sherah*], pr. n. of a little town built by Sheerah, the daughter of Ephraim, 1 Ch. 7:24.

אָזִיץ (prob. "ears," i. e. "summits of Tabor"), [*Aznoth-tabor*], pr. n. of a town of the tribe of Naphtali, Josh. 19:34.

אָזִיץ ("hearing"), [*Ozni Oznites*], pr. n. of a son of Gad, the patriarch, Nu. 26:16. [Also patronymic, ibid.]

אֲזַנְיָה ("whom Jehovah hears"), [*Azaniah*], pr. n. m., Neh. 10:10.

אֲזָקִים *chains, bonds*, Jer. 40:1, 4, i. q. **אֲזָקִים** with Aleph prosthetic, which some MSS. omit in verse 1. Root **אֲזָק**. [In Thes. root **אֲזָק** in the sense of *to bind*.]

אָזַר fut. **אֲזַרְךָ** Jer. 1:17, with suff. **אֲזַרְנִי** Job 30:18, TO BIND AROUND, TO GIRD, also, TO BE GIRDLED, TO GIRD ONESELF. Arab. **أَزَّرَ** to be strong, robust, and perhaps, also, prop. to be girded, to gird. Conj. II. to gird. Conj. III. to strengthen, to aid. Cognate roots, all of which have the sense of *to bind together, to gird, to surround*, are, **אָסַר**, **אָצַר** (**אָצַל**), **עָצַר**, **עָצַר**, **עָצַר**, **עָצַר**, **עָצַר**, **עָצַר**. It is used—(a) of the garment with which any one is girded, with an acc. of pers. Job 30:18.—(b) with an acc. of the member girded, Job 38:3, **אֲזַרְנָא** **הַלְעִיד** "gird up thy loins;" Job 40:7; Jer. 1:17.—(c) with an acc. of the girdle or garment with which any one is girded, and figuratively, 1 Sa. 2:4, **אֲזַרְנִי חֵיל** "they are girded with strength."

NIPHAL part. **אֲזָר** girded, Ps. 65:7.

PIEL, *to gird*, with two acc., one of the person, the other of the girdle, Ps. 18:33, 40, **וְאֲזַרְנִי חֵיל לְמִלְחָמָה** "thou hast girded me with might for the war;" Ps. 30:12, **וְאֲזַרְנִי שִׂמְחָה** "thou hast girded (i.e. surrounded) me with gladness;" Isa. 50:11, **מֵאֲזָרֵי יִקְוֹת** "girded (i.e. armed) with burning darts." As to the construction of verbs of this kind with two accus. compare Lehg. § 219, 1.

HITHPAEL, *to gird oneself* (i.e. arm oneself), *to prepare for battle*, Isa. 8:9; with an accus. Ps. 93:1 (with strength).

אֲזָרַע i. q. **אֲזָרַע** an arm (with Aleph prosthetic, compare p. 1), Jer. 32:21; Job 31:22.

אֲזָרָה m. (for **אֲזָרָה** with Aleph prosthetic)—

(1) *a native tree*, not transplanted into another soil, Ps. 37:35. The root is **אֲזָרַח**, in the sense of *shooting forth*.

(2) *a native*, used in speaking of men, Lev. 16:29; 18:26, etc.

אֲזָרָה patron. n. [*Ezrahite*], a descendant of Ezrah (**אֲזָרָה**); used of Ethan, 1 Ki. 5:11; Ps. 89:1; and of Heman, Ps. 88:1. Both of these are said, 1 Ch. 2:6, to be the descendants of Zarah (**זָרָה**) the son of Judah; and thus **אֲזָרָה** is to be taken only as another form of the same name, used only in its patronymic. As to the family of these men, see my arguments against Bertholdt (Einleit. p. 1974); Allg. Lit. Zeit. Ergänzungsbl. 1816, p. 646.

I. **אָח** construct **אָחִי**, with suff. **אָחִי** ("my brother"), **אָחִיךָ**, **אָחִיכֶם** pl. **אָחִים** (with dag. occult), const. **אָחִי**, with light suff. **אָחִיךָ**, with grave suff. **אָחִיכֶם**, with suff. 3 pers. **אָחָיו** for **אָחָיו** (comp. Lehg. p. 602), A BROTHER. This word is undoubtedly primitive. Arab. **أَخ**, const. st. **أَخُو**, **أَخِي**, **أَخَا**, Syr. **إِسْأ**, Chald. **אח**.

It follows sometimes the analogy of verbs, **לָא**, sometimes that of verbs, **לָע**; comp. Lehg. § 118. When used in a sense not quite strict, it is applied also to those who are not own brothers, as those who are children of one father by different mothers (Gen. 42:15; 43:3), or vice versa to brothers by the same mother but by different fathers (Jud. 8:19), who when greater exactness is used, are called **בְּנֵי אִמִּי**, **בְּנֵי אִמִּי**; see **בְּנֵי**. Sometimes emphatically used of brethren, both by the father and mother (Gen. 44:20), comp. Gen. 49:5, **שְׁמֵעוֹן וְלֵוִי אֲחֵים** "Simon and Levi are (true) brethren," i. e. not only children of one mother, but brethren truly in disposition also.

The word *brother* is also of wider use amongst the Hebrews, and is used for—

(1) *any relative, kinsman*, Gen. 14:16, "his brother Lot," prop. his brother's son, Gen. 13:8; 29:12, 15.

(2) *a man of the same tribe*, 2 Sa. 19:13; e. g. used of the Levites, Num. 8:26; 16:10; Neh. 3:1.

(3) *one of the same people*, Jud. 14:3; Ex. 2:11; 4:18; used even of cognate peoples, e. g. of the Edomites and Hebrews, Gen. 9:25; 16:12; 25:18; Num. 20:14.

(4) *an ally, confederate*; used of people that were allied, as of the Tyrians and Hebrews, Am. 1:9; or of the same religion, Isa. 66:20 [here of the same nation].

(5) *any friend*; thus used of the friends of Job, Job 6:15, perhaps also Job 19:13, and of Solomon, who calls Hiram his brother, 1 Ki. 9:13; comp. Neh. 5:10, 14.

(6) *any other man*, united to us only by the tie of the human race, i. q. **אֲחֵר** Lev. 19:17. Hence when preceded by **אֲחֵר**, one...another. Gen. 13:11, **וַיִּפְרְדּוּ אִישׁ מֵעַל אָחִיו** "and they separated the one from the other," Gen. 26:31; and indeed in this phrase it is even used of inanimate things resembling each other, if they be of the masculine gender (of feminines, in the same sense is used **אֲחֵר**—**אִשָּׁה**), Ex. 25:20, **וּפְנֵיהֶם וַיִּפְרְדּוּ אִישׁ מֵאֵל אָחִיו** "and their faces (of the cherubim) shall be turned one to another" (*gegenüber*), Ex. 37:9.

(7) tropically it expresses some similarity of disposition or manners, Job 30:29, "I am become a

brother of the jackals," i.e. I am forced to howl like a jackal; Pro. 18:9. Comp. fem. אחות [also אחות], and many compound proper names, as אחותי and the like [which follow almost immediately].

II. **אח** interj. of lamentation (from the sound made), אה! ALAS! const. with a dat. Eze. 6:11; 21:20.

In Arabic there is a root derived from this, **أح** to cry out, ah! again and again: see below, under **אח**.

III. **אח** f. Arab. **أح** A GREAT POT, in which a fire was kept burning in the king's winter apartment, Jer. 36:22, 23. The orientals still use pots of this kind for warming instead of fire places, called in Pers. and Turk. **تنور**. They have the form of a large pitcher, and they are usually placed in a cavity in the middle of the room. When the fire is out, a frame like a table is put over the pot, covered with a carpet; and those who wish to warm themselves, sit on the ground, and cover their feet, legs, and even their belly, with the carpet. The root is **أح** No. II.

אח Ch. *brother*; pl. with suff. אחי Eze. 7:18.

אח only in pl. אחים prop. *howlings*; hence *howling animals* (comp. **א** No. II.), probably screech owls, Isa. 13:21. A word imitating the sound, like the Germ. *uhu*, *Uhu*, French *hibou*; see **אח** No. II. and the root **אח**.

אחאב ("father's brother"), *Ahab*, pr. n.—(1) king of Israel, B. C. 918—897, a man remarkable for his uxoriousness and idolatry, 1 K. 16:28 to 22:40. —(2) m., Jer. 29:21.

אחבן ("brother of the prudent," or for אחבן "fraternal"), [*Ahban*], pr. n. of a man of the tribe of Judah, 1 Ch. 2:29.

אחד a root, derived from the numeral אחד, not used in Kal, its place being supplied by יחד to unite.

HITHPAEL, to unite, to join oneself together, to collect oneself; Eze. 21:21, **אחדו** prob. "unite thyself (sword of three edges)," i.e. ravage with united powers, or (according to the laws of parallelism), "gather thyself together," i.e. attend! nimm dich zusammen. The opinion of a very acute interpreter, Chr. Bened. Michaëlis, is not to be despised, who regards the four first words of the verse as being those of a military commander: "Conjunge te, dextrorsum! (aciem) strue, sinistrorsum! Sammelt euch, rechts! stellt euch (Achtung!), links!" Fall together! right! to your post! left!

אחד const. אחד ["and so before **אח** Lev. 13:2; before **אח** Gen. 32:23; and elsewhere, Gen. 48:22; 2 Sam. 17:22; Zec. 11:7"]; f. אחת (for אחת); in pause אחת; a numeral having the power of an adj.

ONE. Arab. **أحد** (not **أحد**, as in Winer); f. **أحدى**, **أث**. **አሐድ**: *ahadu* (not **አሐድ**: *ahad*, as in Winer also), Ch. and Syr. **ܐܚܕ**. The same radical letters are found in the Pehlevi *advek*, one, and without the third radical Daleth, Sansc. *eka*, and Pehlevi *jek*.

One has often the force of—(1) i. q. the same, Gen. 40:5; Job 31:15.

(2) *first*, but only so used in counting the days of the months, Eze. 10:16, 17, **אחד** **אח** "on the first day of the month." **אח** **אח** "on the first day of the month," Gen. 8:5, 13; comp. *μὴ τῶν σαββάτων*, Act. 20:7. In counting years, the expression is **אחת** **אחת**, just as in Germ. *das Jahr Eins, Zween*, etc., for *das erste Jahr*, etc., Dan. 9:1, 2; Eze. 1:1. In other places, as Gen. 1:5; 2:11, **אח** does not lose the common idea of a cardinal, and the numbers follow one another as in Lat. *unus, alter, tertius* (Suet. Octav. 101).

(3) *some one*, **אח** **אח** "some one of the people;" **אח** **אח** "no one." Hence very often—

(4) it acts the part of an indefinite article, especially in the later Hebrew, 1 Ki. 20:13, **אח** **אח** "a certain prophet," *προφήτης τις*; Dan. 8:3, **אח** **אח** "a ram," *ein Widder*; 1 Ki. 19:4. So also when **אח** precedes, e.g. **אח** **אח** "a certain holy one," i.e. angel, *τις ἄγγελος*, Dan. 8:13. Sometimes also in the older books, Ex. 29:3; 1 Sa. 1:1; and followed by a genitive **אח** **אח** "one of the cisterns," i.e. some cistern, Gen. 37:20; comp. Job 2:10.

(5) *one only* of its kind, Job 23:13; Eze. 7:5; Cant.

6:9 (Arab. **أحد** only one, incomparable; **أحد** id. A. Schultens on Job loc. cit. and 9:5).

(6) When repeated **אח**—**אח** it is *one...another*, Ex. 17:12; 18:3. It even occurs three times repeated, 1 Sa. 10:3; 13:17, 18. Also distributively of individuals, Nu. 13:2, **אח** **אח** **אח** "ye shall send one man to a tribe;" Nu. 34:18.

(7) **אח** **אח** as *one man*, i.e. together. Eze. 2:64, **אח** **אח** **אח** "the whole congregation together;" Eze. 3:9; 6:20; Ecc. 11:6, **אח** **אח** "both alike," *alle beyde*. Also i. q. "together, unitedly," Isa. 65:25; in the same sense is said **אח** **אח** Jud. 20:8; 1 Sa. 11:7; Ch. **אח**.

(8) *f.* אחת ellipt. for אחת פעם *one time, once*, 2 Ki. 6:10; Ps. 62:12.

(9) באחת — (a) i. q. אחת No. 8, Num. 10:4. — (b) *suddenly* (mit einem Male), Pro. 28:18. — (c) i. q. באחד *altogether*, Jer. 10:8.

(10) אחד לאחד *one after another, one by one*, Isa. 27:12, and Ecc. 7:27, אחת לאחרת "one after another."

Note. In the passage which has been unnecessarily discussed, Isa. 66:17, we should retain the common signification. It should thus be rendered, "who sanctify and purify themselves . . . אחרי אחרי after one," i. e. following one; the hierophant who presides over the rest in sacred rites. Comp. my Comm. on the passage.

Pl. אחיהם. — (1) *the same*, Gen. 11:1; comp. Lat. *uni*, as *unis moribus vivere* (Cic. pro Flacco 26; Terent. Eun. ii. 3, 75).

(2) *joined in one, united*; Eze. 37:17, יהיו לאחדים; "and they shall be (the two sticks) joined in one."

(3) *some, a few*, Germ. einige, einzelne, Gen. 27:44; 29:20. Deriv. the verb אחד, also pr. n. אחד.

אחו (*Milél*), an Egyptian word denoting *marsh grass, reeds, bulrushes*, and any verdure growing in a marsh, Gen. 41:2, 18; Job 8:11. This word is not only used in Hebrew, but also in the Greek of Alexandria, in which it is written ἀχ, ἀχει; see the LXX., Gen. 41:2, 18; Isa. 19:7; also in the Wisdom of the son of Sirach (who lived in Egypt), chap. 40:16. Jerome in Comm. on Isa. loc. cit., "*quum ab eruditis quaererem, quid hic sermo significaret, audiui ab Aegyptiis hoc nomine lingua eorum omne quod in palude virens nascitur appellari.*" The word is retained by the Coptic translator, who for the Greek Ἀχει wrote ἰου-ἰου. Compare the same, Num. 11:5 ["kindred are אכס, אכס bulrush, reed,"]; de Rossii Etymolog. Aegypt. p. 24; Jablonskii Opusc. ed. de Water, tom. i. p. 45; tom. ii. p. 160. Celsius (ii. 340—346) indeed, and Alb. Schultens, on Job loc. cit., have sought an Arabic origin for this word, comparing اراخي *res pascuales*, from the root اخی to join together, as *juncus a jungendo*, and the Gr. σχοῖνος denotes both *rush* wrought into a cord, and *a cord* itself; but the former derivation is preferable.

אחוד (for אחוד "joining together"), [*Ehud*], pr. n. of a son of Benjamin, 1 Ch. 8:6, written in the parallel place, Gen. 46:21, אחי.

אחיה *f. a declaration, a shewing* of opinion, Job 13:17. It is a verbal noun, conj. Hiph. from the

root אחיה, used in the Hebrew only in Piel, but in Chaldee in this conjugation likewise.

אחיה *f. brotherhood*, Zec. 11:14, denom. from אח brother, which see.

אחיה [*Ahoah*], pr. n., 1 Ch. 8:4, for which there is verse 7, אחיה. Patronymic is אחיה [*Ahohite*], 2 Sa. 23:9, 28.

אחיה Ch. *a shewing, declaration*, Dan. 5:12; prop. Inf. Aph., from אחיה.

אחומי ("brother of," i. e. "dweller near waters"), [*Ahumai*], pr. n. m. 1 Ch. 4:2.

אחור m. — (1) *hinder part, rear, end*. Arab. آخر id. Hence — (a) מאחור *from behind, behind*, opp.

to מפנים 2 Sa. 10:9. Arab. مِنْ أَمْرِ.

(b) מאחור *backward*, Ps. 114:3, 5; with averted face (*abgewandt*), Jer. 7:24. — (c) מאחור *backward*; Pro. 29:11, "a fool uttereth all his anger, וְחָכֹם מְאַחֵר אֵת אַחֲרָיו but a wise man keepeth it back," drives it back, so that it returns

to himself. — (d) מאחור in acc. adv. Arab. أَخْرًا *behind, on the back*, opp. to פנים and קדם. Eze. 2:10, "and it (the roll) was written מאחור וּפְנִימָה before and behind," within and without; 1 Ch. 19:10; Ps. 139:5. Also, *backward*; Gen. 49:17, וְפֹל רֹכְבוֹ מְאַחֵר "and his rider falleth backward," Jer. 15:6. So often pleon. after verbs of returning, Ps. 9:4; 56:10; of turning back, 2 Sa. 1:22; Psa. 35:4; 40:15; and others of the same kind. Pl. *hinder parts*, Ex. 33:23; 26:12; 1 Ki. 7:25; Eze. 8:16.

(2) *the west* [the east being the quarter towards which one is supposed to look], Job 23:8; Isa. 9:11, וּפְלִשְׁתִּים מְאַחֵר "and the Philistines on the west." Compare פנים, תימן, and C. B. Michaëlis, *Diss. de locorum differentia ratione antica, postica, dextra, sinistra*, Hale, 1735, 4to, reprinted in Pott Sylloge Comment. 5, 80, seq. § 8. The same mode is followed by the Hindoos, the Mongols, and also the Irish [and all Celtic nations].

(3) *latter time, the future*. מאחור hereafter, Isa. 41:23; 42:23.

אחות *f.* (for אחות, from the masc. אחי, which in Arab. and Chald. is the same as אחי), pl. with suff. אחותי Eze. 16:55 (sing. אחתי), and אחותי Eze. 16:52 (sing. אחתי, which is from the masc. אחי), comp. Lehrs. p. 602.

A sister (Arab. أُخْت, Syr. أُخْت for أُخْت), Ch. אחת id.). It properly signifies an own sister, born

of the same parents, but (where accuracy of expression is not important) used also of a sister, *ὁμοπατρία*, Gen. 20:12; 2 Sam. 13:2, 5, or *ὁμομηρία*, *uterine*, Lev. 18:9, 11; 20:17. The Hebrews also called *sister*—

(1) *a female relative, kinswoman*, Job 42:11; Gen. 24:60, where the mother and brother say to Rebecca, אַחֵינוּ אַתְּ "thou art our sister."

(2) *one of the same tribe or people*, Nu. 25:18.

(3) *an ally, a confederate city or state*, Eze. 16:46; 23:31.

(4) after אַחֵךְ, *one... another*; used also of inanimate things of the feminine gender, Ex. 26:3, "five curtains shall be joined אַחֵךְ אֶל אַחֵךְ one to another," verses 5, 6, 17; Eze. 1:9; 3:13.

(5) *metaph. sister* is used of anything very closely connected with us; Pro. 7:4, "say to wisdom: thou art my sister;" Job 17:14. Compare the rest of the words which bear the signification of *propinquity*, especially אָב No. 6, אָח No. 7.

(6) *a spouse* is lovingly so called, Cant. 4:9, seq. Compare Tibull. iii. 1, 26.

אָחָה fut. יִאָּחֵה (more rarely יִאָּחֵה 1 Ki. 6:10; Ecc. 7:18).

(1) TO TAKE HOLD OF, TO SEIZE, specially with the hand. (Arab. أَخَذَ, Ch. and Syr. اَمْسَكَ.) Const. with an accus. of pers. or thing, Ps. 56:1; Jud. 12:6; also very often followed by וְ, Ex. 4:4; Job 23:11; 2 Sa. 20:9. (Winer has made a mistake with regard to this passage, p. 46; it should be rendered, "and Joab's right hand took hold of Amasa's beard.") Metaph. it is ascribed to terror, fear (like λαμβάνειν), Ex. 15:14, חֵיל אֶחָד יִשְׁבִּי פִלִּשְׁתִּי "terror seizes the inhabitants of Philistia;" verse 15; Ps. 48:7. It is also said vice versa, to take fright (comp. Germ. die Furcht ergreifen), Job 18:20, בְּרַמְסֵימִים אֶחָדוּ שָׁשׁ "the ancients took hold of horror;" for "horror took hold of them;" Job 21:6; Isa. 13:8, אֶחָדוּ יִמֵּי וְחֵלִים "they (the Babylonians) take hold of pangs and sorrows," for "pangs and sorrows take hold of them."

(2) to take, e.g. by hunting, fishing, Cant. 2:15.

(3) to hold something taken, followed by an acc. 1 Ch. 13:9; 2 Ch. 25:5; and וְ, Gen. 25:26. Metaph. to embrace anything, with an acc., Job 17:9 (comp. κρατέω, Apoc. 2:25); with וְ, 23:11. Part. pass. in an active signification, Cant. 3:8, אֶחָדוּ הַיָּרֵב "holding the sword." Compare as to this deponent use of passive participles, Lehrs. p. 309, 310 [Heb. Gram. § 49, 3. 2], and in this very verb Syr. اَمْسَكَ holding, Aeth. ለጥፋ: ehús, taken and holding.

(4) to join, and in pass. to be joined, to adhere. Verbs of taking and holding are very often thus applied in the sense of adhering, and joining, as things firmly joined together hold and sustain each other firmly; compare לָכַד and לָקַח in Hithp., and ἔχωμαι τινός, I hold, depend on any thing; ἔχόμενος joined to any thing; and αἰπέω, whence Lat. *hereo*. Eze. 41:6, וְלֹא יִהְיוּ אֶחָדוּם בְּקִיר הַבַּיִת " (that) they should not be joined (inserted) in the wall of the temple;" 1 Ki. 6:6. Hence —

(5) to shut, as the Syr. اَسْمَ Neh. 7:3.

(6) to cover with timber, beams and boards, from the joining together of the beams and planks; 1 Ki. 6:10, "and he covered the house with cedar wood;" comp. חָפַשׁ Hab. 2:19.

(7) to take out, away (from a great number), whence part. pass. taken, sc. by lot (like the synonymous word לָקַח), Nu. 31:30, "from the half which belongs to the children of Israel thou shalt take one אֶחָד מִן הַחֲמִישִׁים part taken out of fifty;" verse 47; 1 Ch. 24:6, לְאֶלְעָזָר וְאֶחָד אֶחָד לְאִתְחָמָר (where it should again be read with many copies אֶחָד אֶחָד) "one family (by lot) being taken for Eleazar, one for Ithamar," i. e. in casting lots they so arranged as to draw first a lot for a family of Eleazar, and then for a family of Ithamar.

NIPHAL—(1) pass. Kal No. 2, Eccl. 9:12.

(2) pass. No. 3, Gen. 22:13.

(3) to make oneself possessor of any thing, to have possession of it, Gen. 34:10; 47:27; Josh. 22:9, 19. Comp. Syr. اَمْسَكَ to possess, and deriv. اَمْسَكَ.

PIEL, to shut, like Kal No. 5, Job 26:9, "shutting (vailing with clouds), the face of his throne."

HOPHAL, to be joined, fastened, pass. Kal No. 4, 2 Ch. 9:18.

The derived nouns immediately follow.

אֶחָד ("possessing, possessor"), pr.n.—(1) Ahaz, a king of Judah, cotemporary with Isaiah, Hosea, and Micah, who reigned from the year B. C. 744—728; a weak man, and devoted to idolatry, 2 Ki. 16:1, seq.; 2 Ch. 28:16, seq.; Isa. 7:1, seq.; 38:8; LXX. Ἀχαζ.—(2) 1 Ch. 8:35; 9:42.

אֶחָדָה f. possession; see Niphal No. 3; especially used of the possession of lands and fields, Lev. 27:24, לְאִשָּׁר לוֹ אֶחָדָה הָאָרֶץ "whose is the possession of the land," who possesses that land. Verses 16, 21, 22. אֶחָדָה "possession of a burying place," i. e. a burying place belonging to a family, Gen. 23:4, 9, 20; 49:30. In connection נִחְלָה אֶחָדָה Nu. 27:7, and נִחְלָה אֶחָדָה Nu. 35:2. Used of slaves, Lev. 25:45, 46.

אחוי [*Ahasai*], pr. n. of a man, Neh. 11:13, for which there is in 1 Ch. 9:12 **יחזיה**. Perhaps we should read in both places **אחזיה**.

אחזיהו & **אחזיה** ("whom Jehovah upholds"), pr. n.—(1) *Ahaziah*, king of Israel, son of Ahab and Jezebel (B.C. 897–895), 1 Ki. 22:40; 2 Ki. 1:2. LXX. Ὁχοζίας.—(2) *Ahaziah*, son of Jehoram, king of Judah (B.C. 884), 2 Ki. 8:24; 9:16.

אחזם ("their possession"), [*Ahuzam*], pr. n. of a man, a descendant of Judah, 1 Ch. 4:6.

אחזת ("possession"), [*Ahuzzath*], pr. n. of a Philistine, a friend of king Abimelech, Gen. 26:26.

אחח an unused root.—I. Arab. **أَحَحَ** onomatop. from the sound **אח**, to cry out *ah!* repeatedly. In Hebrew perhaps, to groan (ἀγγεν), to howl, whence **אחיים**. The Arabs have under the same root—

II. the signification of *heat, burning, anger*, in the word **أَحَحَ**, whence, perhaps, may be derived **أَح**, a pot, a furnace. I had rather however take the signification of furnace, from the root **أَح** to burn, to kindle as fire; Conj. II. to set on fire, **أَحَد** heat, etc. See 1.

אחי [*Ehi*], see **אחוד**.

אחי (perhaps contracted from **אחיה**), [*Ahi*], pr. n. m.—(1) 1 Ch. 5:15;—(2) 1 Ch. 7:34.

אחיאם (for **אחיאב** "father's brother"), [*Ahi-am*], pr. n. m., 2 Sa. 23:33; 1 Ch. 11:33.

אחיהדה Ch. i. q. Heb. **חידה**, with Aleph prosthetic, an *enigma*, Dan. 5:12. Root **חודר**.

אחיה ("brother," i.e. "friend of Jehovah"), [*Ahiah, Ahijah*], pr. n.—(1) of a certain priest in the time of Saul, 1 Sa. 14:3, 8.—(2) 1 Ch. 8:7.—(3) 1 Ch. 11:36.—(4) 1 Ki. 4:3.—(5) 1 Ch. 26:20.—(6) 1 Ch. 2:25.—(7) 1 Ki. 15:27, 33.—(8) Neh. 10:27.—(9) a prophet living at Shiloh in the time of Jeroboam, 1 Ki. 11:29; 12:15; called **אחיהו** 1 Ki. 14:6, 18; 2 Ch. 10:15.

אחיהוד ("brother," i.e. "friend of the Jews," for **יהוד**), [*Ahihud*], pr. n. m. Nu. 34:27.

אחיו ("brotherly"), [*Ahio*], pr. n. m.—(1) 2 Sa. 6:3, 4.—(2) 1 Ch. 8:14.—(3) 1 Ch. 8:31; 9:37.

אחיהוד ("brother," or "friend of union"), [*Ahihud*], pr. n. m. 1 Ch. 8:7.

אחיטוב ("brother," or "friend of goodness"), [*Ahitub*], pr. n. m.—(1) 1 Sa. 14:3; 22:9.—(2) 2 Sa. 8:17.—(3) 1 Ch. 5:37; Neh. 11:11.

אחילוד ("brother of one born," for **אחי ילוד**), [*Ahilud*], pr. n. m. of the father of Jehoshaphat, 2 Sa. 8:16; 20:24; 1 Ki. 4:3.

אחים; see **אח**.

אחימות ("brother of death"), [*Ahimoth*], pr. n. m. 1 Ch. 6:10; for which there is in the parallel places **פחח**.

אחיהלך ("brother of the king"), [*Ahimelech*], pr. n.—(1) a priest living at Nob, the father of Abiathar, the intimate friend of David (1 Sa. 21:2; 22:9; Ps. 52:2), and therefore slain by Saul. Different from this apparently may be—(2) *Ahimelech*, the son of Abiathar, one of the two high priests in the time of David, 2 Sa. 8:17; 1 Ch. 24:3, 6, 31. Korb, however (Winer Theol. Journal IV. p. 295), supposes, with a great deal of probability, that in 2 Sa. 8:17, for "Ahimelech, the son of Abiathar," we should read, "Abiathar, the son of Ahimelech;" from this erroneous reading he supposes that a mistake was introduced into the Chronicles.

אחיון ("brother of gift"), [*Ahiman*], pr. n. m.—(1) one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.—(2) 1 Ch. 9:17.

אחיהמזר ("brother of anger"), [*Ahimaaz*], pr. n. m.—(1) 1 Sa. 14:50.—(2) the son of Zadok, the high priest in the time of David, 2 Sa. 15:27, 36; 17:17, 20; 18:19, seq. It appears to be the same who is mentioned, 1 K. 4:15.

אחין ("brotherly"), [*Ahian*], pr. n. m., 1 Ch. 7:19.

אחיהנאדב ("liberal," or "noble brother"), [*Ahinadab*], pr. n. m., 1 Ki. 4:14.

אחיהנעם ("brother of grace"), [*Ahinoam*], pr. n. f.—(1) 1 Sa. 14:50.—(2) 1 Sa. 25:43; 27:3; 30:5; 2 Sa. 2:2; 3:2.

אחיהסמך ("brother of support," or "aid"), [*Ahisamach*], pr. n. m., Ex. 31:6; 35:34.

אחיעזר ("brother of aid"), [*Ahiezor*], pr. n. m.—(1) a captain of the Danites, Nu. 1:12; 2:25; 7:66.—(2) 1 Ch. 12:3.

אחיקם ("brother of the enemy"), [*Ahikam*],

pr.n. m., the father of Gedaliah, whom the Chaldees appointed governor of Judæa, 2 Ki. 25:22; Jer. 39:14; 40:5, seq.

אַחִירָם ("brother of height"), [*Ahiram*], pr.n. m., Nu. 26:38; patronym. — *ibid.*

אַחִירֵעַ ("brother of evil"), [*Ahira*], pr.n. m., a captain of the tribe of Naphtali, Nu. 1:15; 2:29; 7:78, 83; 10:27.

אַחִישָׁחַר ("brother of the dawn"), [*Ahisha-har*], pr.n. m., 1 Ch. 7:10.

אַחִישָׁר ("brother of a singer," or for **אַחִישָׁר** "brother of the upright"), [*Ahishar*], pr.n. m., 1 Ki 4:6.

אַחִיתָפֶל ("brother of folly"), [*Ahithophel*], pr.n. of a friend of king David, who conspired against him with Absalom, 2 Sa. 15—17.

אַחֻלָב ("fatness," "fat;" hence, "a fertile place"), [*Ahlab*], pr.n. of a town in the tribe of Asher, Jud. 1:31.

אָחֵלִי Ps. 119:5, and **אָחֵלִי** 2 Ki. 5:3, an optative particle, *oh that! would to God!* followed by a fut. Ps. loc. cit.; without a verb, 2 Ki. loc. cit. It is commonly derived from the root **חָלָה**; Pi. **חָלָה פָּנִים** *to stroke the face, to caress, to beseech*. But perhaps it is rather compounded of **אָח** and **לִי** = **לִי**.

אָחֵלִי ("oh that"), [*Ahlar*], pr.n. m. and f. 1 Ch. 2:31; comp. 11:41.

אַחֻלָמָה f., Ex. 28:19, the name of a precious stone; LXX. Vulg. *ἀμέθυστος*. Josephus (in whom there appears however some confusion in the order of words), *ἀχάρης*. This word appears to be a verbal of the conj. Hiph. from **חָלַם** to dream, perhaps from [the superstitious idea of] its causing dreams to those who wore it. An idea of a similar kind gives its rise to the name *ἀμέθυστος*, because of its [having the supposed power of] keeping away drunkenness from the wearers; compare Braun. de Vestitu Sacerdot. Heb. (ii. 16).

אַחַמְתָּנָה Ezr. 6:2 [*Achmetha*], *Ecbatana*. ["The ancient orthography of this name is traced by Lassen (Ind. Biblioth. iii. 36), in the Sansc. *açvadhana*, i.e. *προαστα*; the Sansc. *ç* passing over sometimes into a guttural, and sometimes into *s*. The corresponding modern name is *Ispahan*." Ges. corr.—In Manuale]. The metropolis of Ancient Media, and the summer residence of the kings of Persia; situated in the same place where afterwards was, and still is

Hamedan (**همدان**), the Parthian metropolis, which name has itself sprung from a softer pronunciation of the ancient word. The accounts given by travellers respecting the remains of this city have been collected by Hoeck (*Veteris Mediæ et Persiæ Monumenta*, page 144—155). If the word be Phœnicio-Shemitic, it means undoubtedly the same as **חֲמַת** (from the root **חָמַה**), and denotes *citadel, fortress*; if it be Persic, it is i. q. **آبادان** a cultivated place, and full of inhabitants. The former explanation, however, is preferable. [But see Ges. corr. above.]

אַחַסְבַּי [*Ahasbai*], pr.n. of a man, 2 Sa. 23:34. The etymology is unknown. Simonis considers it to be contracted from **אָחִיקָה בָּהִי** "I flee to the Lord." [So Ges. in corr.]

אַחֵר TO BE AFTER, BEHIND, TO STAY BEHIND (*hinten seyn, hinten bleiben*), hence *to tarry, delay*. In Kal it occurs once, 1 fut. **יֵאָחֵר** Gen. 32:5. (Arab. **أَخَّرَ** Conj. II. to defer, to delay. Syr. Aphel and Shaphel, **أَخَّرَ** & **أَخَّرَ** id.)

PIEL **יֵאָחֵר** Pl. **יֵאָחֵרוּ** for **יֵאָחֵרוּ** Jud. 5:28, fut. **יֵאָחֵר**—(1) *to retard, to delay* any one, Gen. 24:56; *to defer* any thing, Ex. 22:28, and by ellipsis, Deu. 7:10, "He will not delay (punishment) to him that hateth him."

(2) intr. i. q. Kal (Germ. *lange machen*), Jud. 5:28, "why do the wheels of his chariot tarry;" Ps. 40:18, **אֵלֵינוּ יֵאָחֵר** "tarry not; Ps. 70:6; Gen. 34:19.

(3) *to tarry at any thing*, with **עַל**, Pro. 23:30, **מִתְאַחֵרִים עַל הַיַּיִן** "who tarry long at the wine," i.e. who drink till late at night. Comp. Isa. 5:11; Ps. 127:2.

The derivatives immediately follow, except **אַחֹר**.

אַחֵר (with Dag. forte occult) f. **אַחֵרָה**, Plur. **אַחֵרִים** **אַחֵרוֹת** (from the unused sing. **אַחֵר** with Kametz pure).—(1) adj. properly *following, another*, specially one who follows a first, second, (from the idea of following [compare *secundus a sequendo*]); Gen. 17:21, **בַּשָּׁנָה הָאַחֶרֶת** "in the following year, next year," *folgende Jahr*; 1 Ki. 3:22. Hence generally, *another*,

Gen. 4:25; 8:10, 12; 29:19 etc. etc. (Arab. **آخَر** id. Syr. **آخَر** **אַחֵרִים** **אַחֵרִים**, Pl. **آخَر**, Ch. **אַחֵר**).—(2) "other gods," of idols, Deu. 6:14; 7:4; Jer. 1:16; 7:18, and very often. Sing. **אֵל אַחֵר** Ex. 34:14, and without **אֵל** Isa. 42:8, **לֹא אֶחָד לֹא אֶחָד** "and I will not give my glory to another (God);" Isa. 48:11. Once apparently, adv. *elsewhere*, Psa. 16:4, (**אַחֵר**)

אחר "who hasten elsewhere," sc. from the true God to idols. [In Ges. corr. this passage is taken as "another (god)."]

(2) [Aher], pr. n. of a man, 1 Ch. 7:12.

אחר prop. *what is behind, hinder part, extremity*. Hence—

(1) adv.—(a) of place, *behind*, in the background; Gen. 22:13, וַתֵּרָא אֶחָד מֵאֵלֶיךָ בְּרֶגֶל הָרֶגֶל "and behold a ram behind," i. e. in the background (im hintergrunde) "caught by its horns in a thicket." Not that Abraham beheld the ram *behind his back*, as it is commonly thought, with the Vulgate, but at a distance in the part which lay before his eyes, im hintergrunde der Scene, and there is no occasion to read with the Sam., LXX., Syr. and 42. MSS. אַחֲרָיו.—(b) adv. of time, *afterwards, then*, Gen. 10:18; 18:5; 24:55; 30:21, etc.

(2) prep.—(a) of place, *behind*, Cant. 2:9; Ex. 3:1, "behind the desert," i. e. to the west of the desert ["see in אחור No. 2"]; also *after*. הָלַךְ אַחֲרָיו "to follow anyone," Gen. 37:17; Job 31:7; אַחֲרָיו pregn. prop. *from behind* (hinter [etwas] weg). Ps. 78:71, מֵאַחֲרֵי עֲלֹת הַבָּיִיא "from after the milch cattle he brought him," i. e. he brought him who had followed the cattle.—(b) of time, *after*, Gen. 9:28. אַחֲרָיו "after these things," i. e. afterwards, a formula of transition; Gen. 15:1; 22:1. Followed by an Infin. *after that*, Num. 6:19, אַחֲרָיו prop. *after so*, i. e. *after that* it had so happened, i. e. afterwards, Lev. 14:36; Deu. 21:13.

(3) Conj. אַחֲרָיו *after that*, Eze. 40:1; and without אַחֲרָיו Lev. 14:43; Job 42:7.

Note. Instead of אַחֲרָיו there occurs far more frequently PL אַחֲרָיו, for which see just below, and it is constantly used when suff. are joined with this word.

PL אַחֲרָיו only in const. state אַחֲרָיו; with suff. אַחֲרָיום, אַחֲרָיוֹתָם, etc.—

(1) subst. *the hinder parts*, 2 Sa. 2:23, אַחֲרָיוֹת הַחֵנִית "the hinder end of the spear."

(2) Prep.—(a) of place, *behind*, Jud. 18:12 (here i. q. to the west); more frequently *after*, hinter, hinter (jem.) אַחֲרָיו, Lev. 26:33; 1 Sam. 14:37; 2 Ki. 19:21; אַחֲרָיוֹתָם (אֲשֶׁר) "those who follow them," i. e. their flatterers, and parasites, Ps. 49:14. Hence it is joined to verbs of *going*, = *to follow*; אַחֲרָיו הָיָה *is to follow* any one's side, Exod. 23:2; 2 Sa. 2:10; comp. 1 Ki. 1:7; Pro. 28:23, יִפְצֵא הוּא אַחֲרָיו "he who following me (i. e. my precepts) rebukes a man, shall find favour."—(b) of time, *after*, Gen. 16:13; 17:8; followed by an inf. *after that*, Gen. 5:4.

(3) For conj. *after that*, commonly אַחֲרָיו, Deu.

24:4; Josh. 9:16; 23:1; more rarely אַחֲרָיו is omitted, Lev. 25:48; once אַחֲרָיו בְּאֶשֶׁר Josh. 2:7.

(4) אַחֲרָיו prop. *after* that things had so happened, i. e. afterwards, Gen. 15:14; 23:19; 25:26, etc. Comp. Syr. חֲלָ; וְסָח and חֲלָ. With the addition of אַחֲרָיו it becomes a conj. i. q. אַחֲרָיו, like the Lat. *posteaquam* for *postquam*, Gen. 6:4; 2 Sa. 24:10. In the later [?] Hebrew there also occurs אַחֲרָיו "after this," Job 42:16; Eze. 9:10; compare Chald. אַחֲרָיו Dan. 2:29, 45.

Comp. with other prep.—(1) אַחֲרָיו, once אַחֲרָיו, 1 Chr. 17:7, prop. *from after, from (being) after* (any thing), hinter (etwas) weg. It is used especially when one leaves what he has before followed, Num. 14:43; Deu. 7:4; 2 Sam. 20:2, also *from behind, after* (compare אַחֲרָיו No. 3); Josh. 8:2; Ex. 14:19; Jer. 9:21; used of time, Eccl. 10:14. In Neh. 4:7, for this is אַחֲרָיו. Hence, אַחֲרָיו אַחֲרָיו *afterwards*, 2 Sa. 3:28; 15:1.—(2) אַחֲרָיו *after*, with verbs of motion, 2 Ki. 9:18, סָבַח אַחֲרָיו "return after me." 2 Sam. 5:23.—(3) אַחֲרָיו על Eze. 41:15, i. q. אַחֲרָיו. Comp. על.

אחר pl. const. אַחֲרָיו also Ch. (but by a Hebraism), Dan. 2:29, 45; 7:24. In the more pure Chaldee is used the prep. אַחֲרָיו.

אחר fem. אַחֲרָיו (from אחר with the adj. termination ון) — (1) *hinder, latter*, opposed to former, foremost, ראשון, Ex. 4:8; Deu. 24:3; Gen. 33:2, הַיָּם הָאֲחֵרִים "the hinder (i. e. the western) sea," the Mediterranean, Deu. 11:24; 34:2; Joel 2:20.

(2) *after, later, following*, דור אַחֲרָיו "after generation," Ps. 48:14; יום אַחֲרָיו "after-time," Pro. 31:25; Isa. 30:8. Pl. אַחֲרָיוֹת those who come after, posterity, Job 18:20.

(3) *last*, Neh. 8:18; Isa. 44:6, "I (God) am the first and I am the last;" Job 19:35. Fem. אַחֲרָיו adv. *at last, last*, Dan. 11:29. Also אַחֲרָיוֹתָם Deut. 13:10, and אַחֲרָיוֹתָם Num. 2:31; Eccl. 1:11, *at last, lastly*.

אחר (for אַחֲרָיו "after a brother"), [Aharah], pr. n., 1 Ch. 8:1.

אחרת ("behind the breastwork," wall, sc. born), [Aharhel], pr. n., 1 Ch. 4:8.

אחר Ch. adj. fem. *another*, Dan. 2:39; 7:5, 6, for the common אַחֲרִית, Tav of the feminine gender being cast away by apoc., as ראשית for ראשׁי, מלכות for מלכות.

אחר Chald. adj. ["for אַחֲרָיו הוּא"], Dan. 4:5, אַחֲרָיו properly, *at the last*, i. e. *lastly*, *at length*. אַחֲרָיו is pleonastic, see this particle A, 1. ["אַחֲרָיו קרי"]

אחרית f.—(1) *the latter part, extremepart*, Ps. 139:9. More frequently used of time.—(a) *end*, Deu. 11:12; *issue, event*, latter state, Job 8:7; 42:12; Pro. 5:4, **אחריתה** *מרה* “her end (the adulterous woman’s) is bitter,” i.e. the latter state of those whom she seduces; comp. Pro. 23:32. Sometimes used of a happy issue or event, Pro. 23:18; 24:14.—(b) *latter time, future time*. The prophetic phrase should be noticed, **בְּאַחֲרֵית הַיָּמִים** “in future days” [prop. the end of the days, or latter days], Isa. 2:2; Gen. 49:1; Mic. 4:1; Nu. 24:14; Dan. 10:14.

(2) [“concr.”] *posterity*, Ps. 109:13; Am. 4:2; 9:1; Dan. 11:4.

אחרית f. Ch. i. q. the Hebrew **אַחֲרִית** No. 1 *b* Dan. 2:28.

אחר Ch. adj., *another, other*, Dan. 2:11.

אחורית adv. *backward*, Gen. 9:23; 1 Sa. 4:14.

אַחֲשֶׁרְפָּנִים m. pl., Esth. 3:12; 8:9; 9:3, etc., *satrap*s, the governors of the greater provinces amongst the ancient Persians, who held both civil and military power, and were, in the provinces, the representatives of the kings, whom they rivalled in magnificence. The particular parts of these provinces were governed by procurators (**פְּחוּתִים**), while the satraps ruled the whole province. See Brisson, *De Regio Pers. Principatu*, i. § 168; Heeren, *Ideen*, tom. i. p. 489, seq. ed. 4. As to the etymology, many suppose this word to be compounded of the Persic **آخش** *akhsh* i.e. price, value (perhaps, excellence), **سترب** *satrap*, and the Chald. termination **ִת**. However, I have no doubt that the Hebrews expressed by this word the ancient and harsher Persic word itself, *Kshatrap*, (since, for *s* and *sh*, in the Zendish and Sanscrit *ksh* was often used; comp. *khshetrao*, *shetrao*, king, *khshesh* **שש** six), with the addition at the beginning of Aleph prosthet. and the termination **ִת**. In resemblance of the same harsher form, the Greek *ἐξαρπάτης* is formed in Theopompus. See **אַחֲשֶׁרְפָּנִים**. [The etymology of the Persic word **אַחֲשֶׁרְפָּנִים** has been excellently unfolded by Silv. de Sacy (*Mémoires de l'Institut*, Cl. d'Histoire et de Littérature Ancienne, ii. p. 229); he regards it to be compounded of the *Kshetr* empire, province, and *ban*, **בן** keeper, prefect, lord. Ges. App.] [“The genuine form of this word, which has lately been found in an ancient Indian inscription, is *ks'atrapa*, i.e. warrior of the host; see Gött. Gel. Anz. 1839, p. 805, seq.; Lassen, *Zeitschr. f. d. Morgenl.* iii. 161. To this harsher form corresponds the Greek *ἐξαρπάτης*, *ἐξαυπάτης* (Boeckh. Corp. Inscr. No. 2691, c.),

whence arose by degrees the softer *σαρπάτης*.” Ges. add.]

אַחֲשֶׁרְפָּנִים Ch. m. pl. i. q. Heb., Dan. 3:2, 3, 27; 6:2, 3.

אַחֲשֶׁרְפָּנִים *Ahasuerus*, apparently the Hebrew form of the name *Xerxes*. It occurs Est. 1:1, and frequently in that book; also, Ezr. 4:6 (where, from the date, Cambyses must be understood), and Dan. 9:1 (of Astyages, the father of Darius the Mede). As to the etymology, I formerly was of the opinion myself that this word is compounded of Persic **آخش** prize (see **אַחֲשֶׁרְפָּנִים**), the syllable **ور** *war*, denoting possessor, and the termination **ش** *esh* (e.g. *Darab*, *Darabesh*, **דַּרְיֵשׁ**). But the true orthography of the name has come to light of late from what is called the cuneiform writing, in which it is written *Khshyar-shá*, or *Khshwershe*. This appears to be for *شیرشاه*, i.e. *lion-king*, an old and harsher form. In imitation of this harsher form, the Greeks formed the word *Xerxes*; the Hebrews, by prefixing Aleph prosthet. made *Akhashwerosh*. Instead of the letters of softer pronunciation, *s* and *sh*, which the modern Persians use, the ancients enunciated much harsher sounds, as in the words *khshêhiôh* = *Shah*, king, *khshatrap* = *Satrap*. See St. Martin in the *Journal Asiatique*, iii. p. 85; Champollion, *Précis du Système Hieroglyph. tableau général*, tab. vii. 2, p. 24; Grotefend, in Heeren *Ideen*, ed. 4, i. 2, p. 348, seq.; and my remarks in *Thes.* p. 75. [“Lassen, *üb. d. Keilschrift*, p. 167.”]

אַחֲשֶׁרְפָּנִים Est. 10:1, כתיב, **אַחֲשֶׁרְפָּנִים**.

אַחֲשֶׁרְפָּנִים (no doubt, “muleteer,” a word apparently of Persic origin. See the following word), [*Haahashtari*], pr. n. m., 1 Ch. 4:6.

אַחֲשֶׁרְפָּנִים pl. m. *mules*. Persic **استار** *estar*, *aster*, mule, from the old and harsh form *ekhshter*. [“Sancs. *aqwatara*.”] See the remarks a little above. There is added, by epexegetis, sons of mares, Est. 8:10. **ִת** is put as a termination, as in **אַחֲשֶׁרְפָּנִים**.

אחר see **אחת**.

אט (from the root **אָטַט**) subst. m.—(1) *a gentle sound, murmur, sigh*, and pl. concr. **אָטִים** *whisperers*, i.e. *νεκρομαντεις*, ventriloquists, by the murmur of an artificial voice imitating the voice of the spirits of the dead (see under **אוב**), Isa. 19:3.

(2) *a gentle going, a gentle flow, a gentle mode of acting*, whence **אָט, לָאט, לְאָט**, commonly adv. *gently, slowly*, used of the gentle and slow pace of one mourning, 1 K. 21:27; used of water flowing gently,

Isa. 8:6.—**אָד** prop. "at my slow pace," nach meiner Gemächlichkeit, allgemach, Gen. 33:14.—Used of acting and speaking, 2 Sa. 18:5, **אָד** לִי לְעַד "deal gently for me with the youth," Job 15:11, **אָד** לְעַד "and a word gently spoken to thee."

אָד an unused root. Arab. *to be firm*, Conj. II. *to make firm, to establish*.

אָד m., *buckthorn* (*Rhamnus paliurus* Linn.), so called from the firmness of its roots, Jud. 9:14, 15; Ps. 58:10 (Arab. **أد**, i. q. the more frequent **عوسج**).

אָד (by a Syriacism for **אָד**) m., *thread, yarn*, of linen or cotton, **אָד** (Ch. string, cord). Once found, Pro. 7:16, "coverings of Egyptian thread," which was of the greatest fineness, and as highly esteemed as Turkish yarn is now (**Äurfiſches Garn**) in Germany. Compare Cels. Hierob. i., 89, seq. Alb. Schultens compares Gr. **θόνη**, **θόνηον** (linen garment). Root **אָד**.

אָד an unused root.—(1) **אָד** *to utter a gentle sound*, used of the sighing sound of a wearied camel; of the rumbling of the bowels when empty and hungry (**τρυζειν**). Compare my remarks on Isa. 19:3.

(2) *to go gently*; see **אָד** No. 2.

אָד TO SHUT, TO CLOSE UP, TO STOP, e. g. the mouth, the ears, Pro. 17:28; 21:13; **אָד** **אָד**, Eze. 40:16; 41:16, 26, "closed windows, with shut lattices," the bars of which being let into the wall and planks, could not be opened and shut at pleasure. LXX. **θυρήδες δακτυλάι**. Symm. **ροζκαί**.

Comp. 1 K. 6:4. Comp. Arab. **أطم**, to put a curtain over a window.

Hiphil id., Ps. 58:5.

אָד not used; perhaps *to bind, to bind together*; kindred to the root **אָד**. Arab. **أصن**, the cords of a tent. Hence **אָד**.

אָד fut. **אָד** TO SHUT, once Ps. 69:16. Arab. **أطر** to make a hedge, to inclose with a hedge. Kindred roots are **אָד**, **אָד**, **אָד**. Hence—

אָד ("shut," "bound," perhaps "dumb"), [*Ater*], pr. n. m.—(1) Ezr. 2:16; Neh. 7:21.—(2) Ezr. 2:42; Neh. 7:45.

אָד m. adj., *shut, bound*, i. e. impeded; Jud.

3:15; 20:16, **אָד** יד ימינו "bound in the right hand," i. e. who could not well use the right hand, left-handed; Arab. **أطر** V. to be hindered; compare **عقد** to bind, which is applied to an impediment in speech. [So in Eng. *tongue-tied*.]

אָד constr. **אָד**—(1) adv. of interrogation, *WHERE?* with suff. **אָד** "where art thou?" Gen. 3:9; **אָד** "where is he?" Ex. 2:20; **אָד** "where are they?" Isa. 19:12. More often with **ה** parag. **אָד** which see.

Arab. **أد** is pron. interrog. *who?* f. **أد**. So also the **Æth. Ad**: Comp. Germ. *wo*, and Engl. *who*.

[This appears to have been formed by the rejection of Nun from **אָד** (whence **אָד** whence?), and this appears to be the same word as **אָד** negative; just as many negative words are applied afterwards to the sense of interrogation (compare Lat. *ne*; Germ. *nicht wahr?*). **אָד** is therefore, properly, *there is not present* (i. q. **אָד**, comp. Job 14:10), interrogatively, *is there not present?* which is nearly the same as *where is?* **אָד** No. I. and II. are in this manner very closely joined. Comp. Heb. Gram. § 150. Ges. App.]

(2) a mark of interrogation put before adverbs and pronouns, giving them an interrogative sense, just as **אָד** gives them a relative sense. Comp. Germ. *woher?* for *von wem?* Hence—(a) **אָד** *who? which? what?* but always (except Ecc. 11:6) with reference to place; 1 Ki. 13:12, **אָד** **הָרָדָר הַלֵּז** "by what way did he go?" (or *ubi via? quorsum via?* See **אָד** under (b); 2 Ki. 3:8; 2 Ch. 18:23; Job 38:24; and without an interrogation, Jer. 6:16; Eccl. 11:6. In other places it is *where?* (from **אָד** here), Job 28:12; Est. 7:5. Sometimes written together **אָד**, see below.—(b) **אָד** *whence?* (from **אָד**, hence), Gen. 16:8; 1 Sa. 30:13; Jon. 1:8, **אָד** **עַם אֲמָה** "from what people art thou?" 2 Sa. 15:2, **אָד** **עִיר אֲמָה** "from what city art thou?" (Pr. *undenam populi? undenam urbis?* as Plaut. *unde gentium?* Odyss. i. 170, **πόθεν ἀνδρῶν**).—(c) **אָד** *why? wherefore?* (from **אָד** therefore), Jer. 5:7.

Note. Some other particles have **אָד** very closely joined to them, so that they coalesce into one word, **אָד**, **אָד**, **אָד**, which see. This particle is used in the same manner by the Syrians, in **أد** how? **أد** whence? **أد** who? what? So in Ch. **אָד** who then? f. **אָד**. So in **Æth. Ad**: where? how? With Nun parag. **אָד** where? and contr. **אָד**, which see. [But see above.] Pro. 31:4, the reading in **קרי** is **אָד** **אָד**, to be rendered,

"and (it is not) for princes (to say) where is strong drink?" [See א No. 1.]

I. אֵל contr. for אֵל (as אֵל for אֵל, comp. Lehrs. p. 510), m. (f. perhaps, Isa. 23:2), pl. אֵלִים, once אֵלִים, Eze. 26:18.

(1) pr. *habitable*, or *inhabited land* (from the root אָהַל No. I, 1), as opposed to water, the sea, and rivers; Isa. 42:15, אֶפְסָחִי נְהָרוֹת לְאֵיִם "I will turn the rivers into habitable land;" compare Isa. 43:19; 50:2. Hence —

(2) *maritime land*, whether the sea coast of a continent, or an island; like the Indian Dsib, which denotes both shore, and also an island. Specially — (a) *the sea shore*, Isa. 20:6; 23:2, 6; Eze. 27:7, אֵלֵי אֶלְיָשָׁה "the coasts of Elishah," i.e. Peloponnesus, or Greece. — (b) *an island*; Jer. 47:4, אֵל בְּקָתוֹר "the island of Capthor," i.e. Crete; אֵלֵי בְּחִיִּים "the islands of the Chittim;" Eze. 27:6; Jer. 2:10; comp. Esth. 10:1, where אֵלֵי הַיָּם are opposed to the continent. The plural is very often used generally of maritime and transmarine regions (Jer. 25:22, by epexegetical אֵלֵי אֶלְיָשָׁה בְּעֶקֶר הַיָּם), and hence of those very far remote, Isa. 24:15; 40:15; 41:1, 5; 42:4, 10, 12; 49:1; 51:5; especially used of the coasts of the Mediterranean sea, Ps. 72:10; Dan. 11:18, which are called more definitely אֵלֵי הַיָּם Isa. 11:11, and אֵלֵי הַיָּם Gen. 10:5; Zeph. 2:11. Eze. 27:15, the Indian Archipelago is to be understood.

II. אֵל contr. for אֵל from the root אָהַל No. II, compare above אֵל island; — (1) pr. *howling*, cry. Hence as a concrete, a *howler*, i.e. a jackal; Arab. ابن آوى pl. بنات آوى son, daughters of howling, Pers. شغال *Shakal*. It is so called from its nocturnal cry, which is like the scream of an infant. Damiri in Bochart. Hieroz. tom. i. p. 843. It only occurs in pl. אֵלִים Isa. 13:22; 34:14.

(2) interj. i. q. אֵל *woe!* with a dat. Ecc. 10:16; 4:10, where several editions read unitedly, אֵילו "woe to him."

III. אֵל adv. *not*. It occurs in Job 22:30, and in proper names אֵלְכָבוֹד ("inglorious"), 1 Sa. 4:21, and אֵלְכָל. It is of more frequent use in the Rabbinic, especially in forming adjectives with a privative signification (just as in Germ. un, ohne [Eng. in, un], for the same purpose), and in the Æthiopic, in which א is also prefixed to verbs. I have no doubt that it is shortened from אֵל (see the root אֵל), like a privative in Greek, and in Sansc. from an.

אֵלְכָבוֹד ("inglorious"), [*I-chabod*]; see א No. III.

אֵל TO BE AN ADVERSARY TO ANY ONE, TO PERSECUTE HIM AS AN ENEMY, TO HATE. (The original idea I believe to be that of breathing, blowing, puffing, an idea often applied to anger and hatred, prop. anfauben; compare my remarks on the letter ה. ["Kindred is אֵל in which the idea of *breathing after* passes over into that of desire and love"]). The finite verb occurs once, Ex. 23:22. But of very frequent use is the part. אֵלִיב *an adversary, an enemy, a foe*, Gen. 22:17; 49:8; sometimes it retains the proper construction of a participle, 1 Sa. 18:29, אֵלִיב "an enemy of David." — f. אֵלִיבָה *a female enemy*, collect. used of enemies (comp. Lehrs. 477), Mic. 7:8, 10. Hence אֵלִיב and —

אֵיבָה (contr. for אֵיבָה, as אֵיבָה for אֵיבָה) f., *enmity, hostile mind*, Gen. 3:15; Nu. 35:21.

אֵיד m., prop. *a burden, load*, by which one is oppressed, or crushed; (root אָוַד No. 2); whence —

(1) *heavy misfortune, calamity*, Psa. 18:19; Job 21:30.

(2) *destruction, ruin*, Job 18:12; 21:17; 30:12. אֵיד אֵל "destruction of God," i.e. sent by God.

אֵיהָ f. (for אֵיהָ, from the root אָהַל No. II.), prop. *cry, clamour*, hence —

(1) some unclean *clamorous bird of prey*, Lev. 11:14, Deu. 14:13, to which very great acuteness of sight is attributed. Job 28:7. LXX. and Vulg. sometimes render it *vulture*, sometimes *kite*. Nor is the opinion of Bochart improbable (Hieroz. ii. p. 193, seq.) that it is a kind of falcon, called by the Arabs بَجْر ["i.e. *falco aesalon*"] now called *smirle, emerillon* [Eng. *merlin*]. However, the Hebrew word may perhaps be more comprehensive, and include all the hawk or falcon tribe, whence Lev. and Deu. locc. cit. there is added לְמִינֵהָ.

(2) [*Ajah, Aiah*], pr. n. m. — (a) Gen. 36:24. — (b) 2 Sa. 3:7; 21:8.

אֵיהָ i. q. אֵי *where?* with הָ parag., as in הֵנָּה, Gen. 3:9; 18:9, etc., and without an interrogation, Job 15:23, "he wanders for bread אֵיהָ where (it may be)".

אֵיבָה pr. n., Job, an Arab of the land of Uz, a man remarkable both for his wealth and piety, tried by God with calamities of every kind; mentioned only [in the Old Test.] in the book that bears his name,

and in Eze. 14:14, 20; LXX. Ἰάβ, Arab. أَيُّوب. The name properly signified a man *persecuted* (from the root אֵיב, as אֵלִיב one born, from אֵל), and it

appears to refer to the calamities which he endured.

Others take it as *serio resipiscens*, i. q. Arab. ^{سرسع} **أواب**

(from the root **אָב**, **אָב** to return); comp. Kor. Sur. xxxviii. 40—44, but see against this opinion in Thes. p. 81, col. 1.

אִיזְבֵּל f. (prob. "without cohabitation," i.e. *ἀλσος*, Plat. p. 249, B, chaste, modest; comp. Agnes, a very suitable female name, and not to be estimated from the conduct of the celebrated Jezebel of Tyre): *Jezebel, Isabella*, pr. n. of a celebrated woman, daughter of Ethbaal, king of Tyre, and wife of Ahab, infamous for her idolatry, and cruel persecution of the prophets, 1 Ki. 16:31; 18:4, 13; 21:5, seq.; 2 Ki. 9:7, seq.

אִיזֵה *where?* Job 38:19, 24; comp. of the interrogative particle **אִי** (see under that word, No. 2,) and **זֵה** this.

אִיךָ *how?* abbreviated from **אִיכָה**, Gen. 26:9. Often of lamentation, (*alas*) *how!* Ps. 73:19; Isa. 14:4; Ecc. 2:16; without an interrogation, Ruth 3:18; 2 Ki. 17:28.

אִיכָה (from **אִי** No. 2, and **כָּה** i. q. **כֹּה** so, here), — (1) *how?* Deu. 1:12.

(2) *where?* Cant. 1:7. Often used in lamenting and deploring (as **אִיךָ**), Isa. 1:21; Lam. 1:1; without an interrogation, Deu. 12:30.

אִיכָה *where?* without an interrogation, in one passage, 2 Ki. 6:13, where in **קָרִי** there is **אִיכָה**.

אִיכָה (Milêl), *how?* Cant. 5:3; Est. 8:6; from **אִי** and **כָּה** = **כֹּה**, so.

אִיל; see the root **אֵל**.

אֵל m., a stag, hart, Deu. 12:15; 14:5; Isa. 35:6; pl. **אֵילִם** Cant. 2:9, 17. Always of the masc. gen., but in Ps. 42:2; joined with a f. in the manner of common nouns, it denotes a hind, which is elsewhere called by its own peculiar form **אֵילָה**, **אֵילֹת**.

Ch. and Syr. id.; Arab. ^{أيل} **أيل** wild goat, mountain

goat, chamois; Æth. ἄρῆ; an orthography which confirms the relation of the roots **אֵל** and **חָל**. As to the etymology, **אֵל** is as it were intensive of the word **אֵל**, prop. therefore it denotes a great ram, **אֵילָה** a large she-goat. The Hebrews appear to have called several species of deer and gazelles, some of which have horns twisted like those of a ram, great rams, or wild rams, as in German they are called *Bergiegen*,

wilde Ziegen, and in Latin they are called *capreae*, from their likeness to a goat, *capra*. LXX. always *ἐλαφος*.

אֵיל m. — (1) a ram, from its curved and twisted horns; see the root **אָל** and **אֵל**, which properly has the sense of rolling, or twisting, Gen. 15:9; pl. **אֵילִים** Ex. 25:5, and **אֵילִים** Job 42:8. Intensive of this is **אֵילָה**.

(2) a term in architecture, *crepido portas*, or the projecting ledge surrounding a door at the top and the two sides, often adorned with columns on each side, with a frieze above, with a projection below, *bie vertierte Einfassung der Thür mit Säulenposten, Fries und Sockel*. 1 Ki. 6:31; Eze. 41:3; compare Eze. 40:9, 21, 24, 26, 29, 33, 36, 37, 48, 49. In pl. **אֵילִים** *crepidines*, or projections in front of a building, commonly ornamented with columns or palm trees, between which are spaces occupied by windows, Eze. 41:1; 40:10, 14, 16, 38; comp. verses 26, 31, 34, 37. The ancient versions sometimes render it *posts*, sometimes *columns*; Aquila *κρίσμα*, as if ram's-horn-work, i. e. the volutes of columns, especially those of the Corinthian order, elsewhere called *κρίός*; see the copious remarks in Thes. p. 43—45. As to the etymology, it is either prop. a projection, prominence, *Erhöhung*, from the root **אָל** No. 3, or else, following Aquila, we must regard **אֵיל** prop. as denoting the capitals of columns, so called from the volutes resembling ram's horns; hence applied to the whole post or column. Comp. **אֵילִם**.

אֵיל m., strength, might. Once found Ps. 88:5. Root **אֵל** No. 2.

אֵילִם pl. **אֵילִים** m., prop. strong, robust.

(1) pl. *mighty ones, leaders, nobles of a state*, Ex. 15:15; Eze. 17:13; 2 Ki. 24:15 (in **קָרִי**). See **אֵל** No. 2, 3.

(2) a strong, robust tree, like *δρῦς*, specially, the oak or terebinth; sometimes the palm, i. q. **אֵלֹן**, **אֵלָה** which is more in use. Sing. occurs once, Gen. 14:6, in the pr. n. **אֵיל פַּחַן**; LXX. *ρεβένθος τῆς Φαράν*. Pl. **אֵילִים** Isa. 1:29; 57:5; 61:3.

אֵילָה f., a hind, and perhaps also *caprea*, wild she-goat; two kinds of animals, which are hardly distinguished in the common use of the language, Gen. 49:21. Pl. **אֵילֹת**, const. **אֵילֹת** 2 Sa. 22:34; Cant. 2:7.

אֵילֹן (from **אֵל**, "of" or "belonging to a stag"), [*Ajalon, Aijalon*], pr. n. of a place, so called from abounding in stags, like the Germ. *Stirschau, Stirschfeld*. This was the name — (1) of a town of the Levites, in the tribe of Dan, Josh. 10:12; 19:42; 21:24; Jud. 1:35. [See Robinson, iii. 63.] — (2) a town in the tribe of Zebulun, Jud. 12:12.

אֵילָן ("oak," see אֵלֶן), [Elon], pr.n.—(1) of a town in the tribe of Dan, Josh. 19:43; 1 Ki. 4:9.

(2) masc.—(a) Gen. 26:34; 36:2.—(b) Gen. 46:14.—(c) Jud. 12:11.

אֵילוֹת ("trees," "a grove," perhaps, of palm trees, see under אֵלָה), 1 Ki. 9:26; 2 Ki. 16:6, and אֵילֵת (for אֵילָה Lehrs. p. 467, used coll. for אֵילוֹת), Deu. 2:8; 2 Ki. 14:22; 16:6 (*bis*) *Eloth, Elath*, pr.n. of a city of Edom, situated on the eastern gulf of the Red Sea, which is hence called the Elanitic gulf. After the Edomites were conquered (2 Sa. 8:14), David took possession of it, and Solomon afterwards held it; and hence his fleet sailed to Ophir, 1 Ki. 9:26. It was afterwards recovered by the Edomites, but Uzziah again added it to the kingdom of Judah, 2 Ki. 14:22; but Rezin, king of Syria, again drove the Jews thence, 2 Ki. 16:6, and they never again possessed it. It is called by Josephus, *Εἰλάνη*: "Elava, by Ptolemy; *Ælana*, by Pliny, vi. 32, § 38. See Relandi *Palæst.* p. 217, 554, seq.; Le Quien, *Oriens Christ.* tom. iii.

p. 758. In Arabian writers it is called *أيلة*. Among the moderns, E. Rüppell, of Frankfort, was the first to visit its ruins, which he did lately, and mentions that they are now called *Gelena*. A neighbouring castle with the modern town, which is shaded by a palm grove (compare Strab. xvi. p. 776, Casaub.), is called *عقبة* i.e. mountain. See v. Zach, *Correspondence Astronom.*, vii. 464.

אֵילָה f. i. q. אֵילָה prop. *fortitude, strength*, hence *aid*, Ps. 22:20. Root אֵילָה No. 1.

אֵילָם pl. אֵילָמִים and אֵילָמוֹת, a term in architecture which it is very difficult to define. It appears to have signified *the projection of a pediment*, *Gefsimf*. It is clearly distinguished from אֵילָם, with which many confound it, in Eze. 40:7, seq. The אֵילָמִים were carried round a building, and they are almost always joined with אֵילָם. See Eze. 40:16; 42:26, 29. ["Compare Boettcher, *Proben*, p. 319."]

אֵילִם ("trees," perhaps, palm grove), [Elim], pr.n. of a station of the Israelites in the desert, their second station after they came out of Egypt, "where were twelve wells and seventy palm trees," Ex. 15:27; 16:1; Num. 33:9. With הַאֵילִם par. Ex. 15:27. Geographers compare a valley of that region, called *Garendel* [*Wady Ghüründel*], but Ehrenberg informed me that he found a valley, called *عاليه*, in that neighbourhood, in which word it is very probable that there is a trace of the ancient name.

אֵילָן Ch. m., *tree*, Dan. 4:7, 8, seq. Syr. *ܐܝܠܢ* id. It answers to the Hebrew אֵילָן; but the Chaldean word has a wider use.

אֵילָה see אֵילוֹת.

אֵילָה f. i. q. אֵילָה (to which it is as a const.), *hind*, a loving address of a woman, Pro. 5:19. It is hard to be explained what it means in the title of Ps. 22, *עַל-אֵילָה הַשָּׁחַר* "on the hind of the dawn." These words appear to me to be the name of some poem, to the tune of which the psalm was to be sung. Comp. *קֶשֶׁת* 2 Sa. 1. "Hind of the dawn," prob. was the morning sun itself shedding its first beams, which the Arabians call *gazelle*; comparing, according to the use of the language, the rays to horns (see *קֶרֶן*). See Schultens on Job, p. 1193; on Har. Cons. v. p. 163.

אֵים an unused root. Ch. and Talmud. אֵים *to frighten*. The proper sense of the root appears to me to be *to stupify* (*verstummen machen*), comp. the root *הָמַם*, *הָמַם*. Perhaps we should also compare אֵים, which see. Hence—

אֵים f. אֵימָה adj. *terrible, formidable*, Hab. 1:7; Cant. 6:4, 10, and—

אֵימָה (for אֵימָה), f. *terror*, Deu. 32:25. Followed by a genitive of the causer of terror to others. Pro. 20:2, אֵימַת מֶלֶךְ "terror of a king," which the royal majesty causes. Job 33:7, אֵימַתִּי "my terror," i.e. which I cause. With הַ par. אֵימַתָּה Ex. 15:16. Pl. אֵימוֹת Ps. 55:5.

Pl. אֵימִים—(1) *terrors*, Ps. 88:16.

(2) *idols*, Jer. 50:38; so called from the terror which they cause to their worshippers. Comp. *מִפְּלִיטָה*.

(3) *Emim*, pr.n. of a very ancient people, who are mentioned as having occupied the land of the Moabites before them, Gen. 14:5; Deu. 2:11.

אֵין an unused root, signifying the same as אֵין, which see. Hence—

I. אֵין const. st. אֵין prop. subst. *nothing, emptiness, vacuity*. Isa. 40:23, הֲנִיחַ רִנְיָם לֵאמֹן "who bringeth princes to nothing." Hence adv.—

(1) *nothing*. Often including the verb subst. 1 Ki. 8:9, אֵין בְּאֵרוֹן רַק שְׁנֵי לְחֹת הַבְּרִית "there was nothing in the ark besides the two tables of stone," Ps. 19:7; Ex. 22:2.

(2) *not*, including also the verb subst. *is not, was not, are not, were not*, etc. i. q. *ليس*, Arab. *ليس*.

Aram. *ܠܝܬ*, *לִית*, *לִית*, Num. 14:42, אֵין *פִּי*

יהוה לא בקרבכם "because Jehovah is not among you." Jud. 21:25, "in those days לא היה שם מלך בְּיִשְׂרָאֵל there was not a king in Israel." Gen. 37:29, וְיֹסֵף בְּבֹר, "Joseph was not in the cistern." Ps. 10:4; Ex. 12:30; Lev. 13:31. In those phrases in which **לֹא** is used affirmatively, in the same when negative, **אֵין** is used, as **אֵין לֹא לְאֵל יְיָ** Gen. 31:29, and **אֵין לֹא לְיָנִי** Neh. 5:5. Moreover, it should be observed—(a) wherever any personal pronoun constitutes the subject of a sentence, it should be suffixed to this word, as **אֵיןנִי** "I (am, was, will be), not"; **אֵינְךָ** "thou (art, wast, wilt be) not"; **אֵיןנָה**, **אֵינְהוּ**, **אֵינֶם**, **אֵינָם**, and in the pl. form (as if from **אֵינִים**) **אֵינִיכֶם**, **אֵינִיכֶם**, Ps. 59:14; 73:5.—(b) When the verb substantive, from the usage of the language, is included in this negative particle, it is almost always joined to a participle. Dan. 8:5, "behold a he-goat came from the west upon the face of the whole earth **וְאֵין נָגַע בְּאַרְצָא** and did not touch the ground," i. q. **לֹא נָגַע**. Est. 3:8; 7:4; Ezr. 3:13; Ex. 5:16, **וְאֵין נָתַן** "straw was not given," i. q. **לֹא נָתַן**. Thus often as a circumlocution, **אֵין יֹצֵא**, Josh. 6:1, "there (was) no one going out, nor (was there) any one coming in," i. e. no one went out and no one came in. Lev. 26:6; Isa. 5:29. Very rarely, and not without solecism, it is joined to a finite verb; Jer. 38:5, **כִּי אֵין וְהַמֶּלֶךְ יִכָּל אֶתְכֶם דָּבָר** "for the king avails nothing against you." Job 35:15: and even the particle **לֹא**, Ps. 135:17, **אֵין־יֵשׁ רֵיחַ בְּפִיָּהֶם** "there is no breath in their mouth." It would be more correct to write in both places **לֹא**. In like manner, however, the more modern Arabs write **ليس** for **لا**—(c) **אֵין לִי** there is not to me, for I have not, I had not. Lev. 11:10; 1 Sa. 1:2, like the Arab. **ليس لي**. Followed by a gerund it is often equivalent to *non licet*, it is not allowed, like *οὐκ εἰσιν* for *οὐκ ἐξεστίν*, and Arab. **كان لي** "there is to me," for, "it is permitted to me," Koran iv:94, x. 100; Est. 4:2, **אֵין לְבֹא** "it is not lawful to go in." Ruth 4:4; Ps. 40:6, **אֵין עֲשֶׂה אֲלֶיךָ** "there is nothing to be compared with thee," where **עֲשֶׂה** poet. is used for **עָשָׂה**.—(d) It is joined with various words; **אֵין אִישׁ** "no one (is, was)," Gen. 31:50; Ex. 2:12; **אֵין דָּבָר** Ex. 5:11, and **אֵין כְּאֻמָּה** 1 Ki. 18:43, "nothing whatever (is, was)," **אֵין כֹּל** "nothing at all (is, was)," Eccl. 1:9.

(3) since **לֹא** is often equivalent to *there is present*, *there is ready*, so **אֵין** there is not present, there is not ready, etc. *il n'y a pas*; Nu. 21:5, **אֵין לָהֶם מַיִם**, "for there is no bread here nor water." 1 Sa. 9:4; 10:14, "and we saw **אֵין** **כִּי** that they were not here." Gen. 2:5; Num. 20:5; Gen. 5:24, of the translation of Enoch, **וְאֵיןנִי בִי לָקַח אֹתוֹ מֵאֵלֶיהֶם**; 1 Ki. 20:40,

וְהִנֵּה אֵיןנִי "behold he had disappeared." Of death, Ps. 39:14.

(4) It may be rendered *without*, i. q. **בְּאֵין**. But properly the examples must be referred to No. 2. Joel 1:6, "mighty and without number," prop. "and there is not a number;" Deu. 32:4.

(5) with prefixes—(a) **אֵין** prop. *in not, in defect of*, (a) "when there was not;" Pro. 8:24, **בְּאֵין תְּהוֹמוֹת** "when there (were) not yet any waves," i. e. before the waves were created, comp. **בְּמַרְכָּם**. (β) often i. q. *without*, **בְּאֵין חוֹמָה**, Eze. 38:11, **בְּאֵין חוֹמָה** "without a wall." Pro. 5:23; 11:14.

(b) **בְּאֵין** almost, well nigh, Ps. 73:2, prop. almost nothing; hence, there was nothing wanting from, comp. **בְּמַעֲט** "there was little wanting from," i. e. almost.

(c) **לְאֵין** (a) for **לְאִישׁ** "to him, to whom (it is) not," Isa. 40:29; "to him, to whom nothing (is)," Neh. 8:10. (β) for **לְאֵין הָיִיתָ** "so that there (was) not," Ezr. 9:14.

(d) **כִּי אֵין** (a) so that not (with a double negation. See Lehrs. § 224, note 2); Isa. 5:9, **כִּי אֵין יֹשֵׁב** "so that there is not an inhabitant." Isa. 6:11. Also because that (there is) not, Isa. 50:2. (β) i. q. **אֵין** with **כִּי** pleonastic (comp. **כִּי** No. 1, d), *no one*, Jer. 10:6, 7; 30:7.

Note. **אֵין**, the absolute state of the noun, only occurs at the end of a sentence; **אֵין** const. state, is always so used that it belongs to what follows, e. g. Num. 20:5, **אֵין מַיִם** "there is no water," for which also **אֵין מַיִם** may be said.

II. **אֵין** adv. interrog. *where?* Arabic **أَيْنَ** i. q. **אֵין**, with **אֵין** added, as in **אֵין אֵין** [but see the note added on that word]. It occurs only with **כִּי** pref. **אֵין מֵנָּה** whence? Gen. 29:4, and frequently.

אֵין 1 Sa. 21:9, i. q. **אֵין**, but interrogatively for **אֵין**.

אֵין see **אֵין**.

אֵפָה, more rarely **אֵפָה** f., a measure of grain, specially *modius*, containing three seahs (**סָאָה**), or ten omers, Ex. 16:36. According to Josephus [see below] (Arch. xv. 9, § 2), an ephah was equal to the Attic medimnus, or six Roman modii, i. e. $\frac{1}{3}$ of a Berlin modius, about 2600 cubic inches French; comp. Ex. 16:16, 18, 32; Zec. 5:6, seq.; Jud. 6:19; Ruth 2:17, from which passages we may passingly form an idea of the contents of this measure. [The passage just cited from Josephus probably is erroneous; for he says, "Arch. viii. 2, 9, that the ephah contained seventy-two sextarii, equal to the Attic (liquid) metretres, or 1993.95,

Paris cubic inches, about $1\frac{1}{2}$ bushels English; see Boeckh, Metrolog. Untersuch. pp. 259, 278. This is also confirmed by other testimony." Ges. add.] **אִיפָה** *a double measure* (the one just, the other too small), Pro. 20:10; Deu. 25:14; Amos 8:5. This word has not any Phœnicio-Shemitic root from which it may be conveniently derived, unless from **אָפָה**=*surround*, as though a measure were so called from its round form. It very probably must be referred to the Egyptian language; LXX. render it *oipl* or *oiplē*, which was a very ancient Egyptian measure, and is written in Coptic **ⲱⲡⲓ**, which contained four *χολύνας* according to Hesychius. Also there is in Coptic the verb **ⲱⲡⲓ**, **ⲱⲡⲓ** to number, whence is **ⲱⲡⲓ** a measure ["whence LXX. *oiplē*, Arab. **وَيْبَة**, an Egyptian measure; see Rödiger in Allg. Encyclop. art. Ephā"].

אִיפָה (from **אִי** and **פָה** "here"), *where?* Isa. 49:21; Ruth 2:19; *how?* Jud. 8:18; in indirect interrogation, Jer. 36:19.

אִיפּוֹא i. q. **אִפּוֹא** *wholly, so, therefore*, Jud. 9:38; Pro. 6:3, in some editions; but it would be more correct to write **אִפּוֹא**, which see.

אִישׁ with suff. **אִישִׁי**, **אִישֶׁךָ**, **אִישֶׁהּ**; in pl. found only three times, Psal. 141:4; Pro. 8:4; Isa. 53:3; **אִישִׁים**; in the place of which the use of the language has substituted **אֲנָשִׁים** (from the unused sing. **אֲנִישׁ**); const. state **אֲנָשִׁי**; with suff. **אֲנָשֶׁיךָ**, **אֲנָשֶׁהּ**; and periphrastically **אִישׁ אֶישׁ** comp. No. 6.

(1) A MAN. Specially—(a) opposed to woman, *a male*; Gen. 4:1, "I have acquired a man with God," i. e. male offspring. 1 Sa. 1:11. Used even of brutes, Gen. 7:2; comp. 1:27; 6:19. So in Latin, *vir*, of animals, Virg. Ecl. vii. 7.—(b) *a husband*, opposed to a wife, Ruth 1:11; Gen. 3:6; 29:32, 34; with suff. **אֲנָשֶׁיךָ** "our men," i. e. husbands, Jer. 44:19; so in Greek *ἀνὴρ*, Il. xviii. 291; Lat. *vir*, Hor. Sat. i. 2, 127.—(c) opposed to an old man, it is the name of *virile age*, 1 Sa. 2:33. Sometimes—(d) it denotes *manly mind, valour*; (comp. verb in Hithp.) 1 Sa. 4:9, **וְהָיָה אִישׁוֹ וְהָיָה אֲנָשִׁים** "be strong and be men;" 1 Ki. 2:2; comp. Hom. Il. v. 529. It is—(e) *homo*, man, opposed to God, Job 9:32; 12:10; Isa. 31:8; especially in pl. Gen. 32:29; Isa. 7:13; comp. Hom. *κατὰ ἀνδρῶν τε θεῶν τε*. Opposed to beasts, Ex. 11:7; Gen. 49:6.—(f) by apposition it is joined to other substantives, as **אִישׁ כְּרִים** "a eunuch," Jer. 38:7; **אִישׁ כֹּהֵן** "a priest," Lev. 21:9; especially with Gentile nouns, **אִישׁ עֲבָרִי** "a Hebrew," Gen. 39:14; comp. *ἀνδρες Γαλιλαῖοι*, *ἀνδρες Ἰσραηλῖται*, Act. 1:11; 3:12.

—(g) followed by a genitive of city, land, and people, it denotes an *inhabitant*, or *citizen* of it; **אִישׁ יִשְׂרָאֵל** "an Israelite," **אִישׁ יִשְׂרָאֵל** 1 Sa. 7:11; **אִישׁ יְהוּדָה** 2 Sa. 19:42; also **אִישׁ הָעִיר** Gen. 24:13. Especially in this signification sing. **אִישׁ** is put collectively; **אִישׁ יִשְׂרָאֵל** for **יִשְׂרָאֵל** **אִישׁ יִשְׂרָאֵל** Josh. 9:6, 7; 10:24; Jud. 7:8; 8:22, etc.—(h) followed by a genitive of king, leader, military commander, lord, etc., *the men of any one* are his *companions, followers, soldiers*, *seine Leute*. 1 Sa. 23:3, 12; 24:5, 8; 28:1. Once perhaps used of relatives and near friends, as the Syriac **لَحَمٌ أُنْشِים**, viz. Eze. 24:17, 22, where

is food which relations and near friends were accustomed to send to mourners. In like manner—(i) **אִישׁ הָאֱלֹהִים** and with art. **אִישׁ הָאֱלֹהִים** *a man of God*, i. q. a servant and minister of God; of angels, Jud. 13:6, 8; of prophets, 1 Sa. 2:27; of Moses, Deu. 33:1; of David, 2 Ch. 8:14.—(k) followed by a genitive which denotes attribute, virtue, vice, it designates one *endued with* such an attribute, and the Hebrews were accustomed in this manner to make a circumlocution of adjectives. **אִישׁ חָאֵר** "a man of form," i. e. handsome; **אִישׁ דָּמִים** "bloody," **אִישׁ לֵבָב** "intelligent," etc.; **אִישׁ הַשֵּׁם** "celebrated," Gen. 6:4; comp. **אִישׁ הָאֲדָמָה** "a husbandman," Gen. 9:21.—(l) it is used coll. of *soldiers*, Germ. *Mannschaft*, *Kriegsmannschaft*; Isa. 21:9; comp. **אֲדָמָה** Isa. 22:6.—(m) **אִישׁ** denotes *a man of more noble quality*; opposed to **אָדָם** a man, or men, of the common people; see under **אָדָם** No. 1, letter (b).—(n) when joined to numerals, after numbers below ten is put **אֲנָשִׁים**, as **שְׁלֹשָׁה אֲנָשִׁים** Gen. 18:2; between ten and twenty commonly **אִישׁ** Nu. 1:44; above twenty, always **אִישׁ** 1 Sa. 14:14; 22:2, 18, etc., etc.

(2) followed by **אֲחֵר** or **אֲחֵרָה** *one, another*; see **אֲחֵר** and **אֲחֵרָה**.

(3) *any one, some one*, Gen. 13:16; Ex. 16:29; Cant. 8:7; so Syr. **أُنْشِ** for *τις* e. g. **أُنْشِ** *a certain Jew*. ["Pl. **أُنْشِ** *men, certain men*, like Syr. **أُنْشِ** 1 Ki. 20:17; Jer. 37:10."]

(4) *each, every one*; 1 Ki. 20:20, **וַיַּכּוּ אִישׁ אֶת אִישׁוֹ** "and they slew every one his man." **אִישׁ אֶת אִישׁוֹ** Ps. 87:5; Est. 1:8 (*männiglich*). Once like **לֹא** it is prefixed to another substantive, Gen. 15:10, **וַיִּתֵּן אִישׁ בְּתָרוֹ לְקִרְאָתוֹ רַעְיוֹ** "and he set each of the several (animals) part over against part." **אִישׁ בְּתָרוֹ** is i. q. **כָּל בְּתָרוֹ**, but the sacred writer has put **אִישׁ** for **לֹא**, so as to answer to the following **רַעְיוֹ**.

(5) an impersonal construction is used, like the Germ. *man*, French *on*, Eng. *one* or *men* (*one says*,

men say), 1 Sa. 9:9, לָקִינִים בְּיִשְׂרָאֵל כֹּה אָמַר אִישׁ "formerly it was thus said in Israel," i.e. one used to say.

(6) **אִישׁ בְּנֵי אָדָם** *sons of men* pl. is periphrastically for *men* simply, like **אָדָם בְּנֵי אָדָם**; see **אָדָם** No. 5, Ps. 4:3. Sometimes used *ἐμφοτικῶς* of noble men, opposed to **אָדָם בְּנֵי אָדָם** Ps. 49:3; Pro. 8:4; see **אָדָם** No. 1, letter (b).

As to origin, I regard **אִישׁ** as a primitive word, somewhat however softened from the harsher form **אַנְשׁ** *ensh*, which see; whence **אִשָּׁה** for **אַנְשָׁה**, and pl.

אֲנָשִׁים. In like manner the Arabs have **أَنسَانٌ** and **أَيَّسَانٌ**. To this answers the Sansc. *isha* master, *ishi*, mistress; and perhaps we should compare Gr. *ἴς*, Lat. *vis* and *vir* (comp. *honor*, *honos*, *παῖς*, Lac. *ποίη*, *puer*). Derivatives **אִישׁוֹן**, pr. n. **אִישְׁהוֹר**, **אִישְׁבֶּשֶׁת** and

אִישׁ denom. verb only in—

חִתְּהָפַלֵּל **אִישׁוֹ** *to shew oneself, or act as a man* (*ἀνδρίζεσθαι*), *fid* ermannen; Isa. 46:8, **הִתְאַשְׁשׁוּ** "shew yourselves men," i.e. be wise, cast away the childish trifles of idolatry. Rightly rendered by Luther, *seid Männer*. (Ch. **הִתְאַשְׁשׁוּ** and **הִתְאַשְׁשׁוּ** id.)

אִישׁ-בֶּשֶׁת ("man of shame," i.e. shaming himself, perhaps bashful), [*Ish-bosheth*], pr. n. of a son of Saul, who after the death of his father and brothers governed eleven tribes for two years in opposition to David. 2 Sa. 2—4.

אִישְׁדֹּד ("man of glory"), [*Ishod*], pr. n. m. 1 Ch. 7:18.

אִישְׁוֹן (dimin. from **אִישׁ**) m.—(1) *a little man*, and followed by **עַיִן** "little man of the eye," i.e. pupil, in which as in a glass a little image of a man is seen, Deu. 32:10; Pro. 7:2. This pretty figure is used in many languages, as Arab. **أَنسَانُ الْعَيْنِ** little man of

the eye, Gr. *κόρη*, *κοράσιον*, *κορασίδιον*, Lat. *pupa*, *pupula*, *pupilla*, Pers. **مردک**, and compare the instances collected in Thes. p. 86; more fully, Ps. 17:8, **אִישְׁוֹן בֶּת עַיִן** "pupil daughter of the eye." (See **בֶּת**.)

(2) *Metaph. the middle, midst of any thing* (as **عَيْن**). Arab. **بُوب** pupil, for middle, summit). Hence Pro. 7:9, "in the pupil of the night," i.e. in the middle of the night; 20:20, "in the pupil of darkness," i.e. in the middle of the darkness; which passage is in **קִרְיָאֵן** "in the darkness of the night."

אִישׁוֹ Ch. for **אִישׁ** 1 Ch. 2:13.

אִתָּן for **אִתָּן** m. Eze. 40:15. קרי, *entrance*, from the root **אָתָה** i. q. **בֹּוא** to come, to enter. In כתיב, the letter Yod being transposed, it is read **אִתָּן**.

אִתִּי Ch. i. q. Heb. **אִישׁ** *there is*, from which it is formed. (Arab. **أَيْس**, only in a few phrases, Syr. **آي**), in Targg. **אִית**, Talmud. **אִיתָא** Dan. 5:11, **אִתִּי וְנָבִיר** "there is a certain man in thy kingdom," 2:28, 30; 3:25. With a negative particle **לֹא אִתִּי** Dan. 2:10, 11; 3:29. Followed by a pl. 3:12. When the various persons of the verb substantive are expressed, the pronouns are suffixed, mostly in the pl. **אִתְּהוּ** "he is," Dan. 2:11; **אִתְּנָא** "we are," 3:18; **אִתְּיָךְ** "thou art," 2:26; **אִתְּיָכוֹן** "ye are," 3:14. And these forms, with a participle, serve as a periphrasis for the finite verb. Dan. 3:18, **לֹא אִתְּנָא פִלְחִין** "we are not worshipping," i.e. we do not worship. When used absolutely, it should generally be rendered *there exists, there is, it y a*; Dan. 2:10, 11. **אִתִּי ל'** "there is to any one," *he has*, Ezr. 4:16.

אִתִּי pr. n. see **אִתִּי**.

אִתְיָאֵל pr. n. [*Ithiel*], (for **אִתִּי אֵל** "God is with me"), Prov. 30:1. *Ithiel* and *Ucal* seem to have been the children or disciples of Agur, to whom he addressed his instructions.

אִתְמָר ("land of palms"), [*Ithamar*], pr. n. of the youngest son of Aaron, Ex. 6:23; 28:1.

אִתָּן & אִתָּן (for **אִתָּן** with Aleph prosthetic, from the root **אָתָה** to be perennial), adj.—(1) *perennial, constant*, especially used of water. **אִתָּן** "a perennial stream," constantly flowing, Deu. 21:4; Am. 5:24; and without **אִתָּן** 1 Ki. 8:2, **יָרַח הָאִתָּנִים** "the month of perennial streams" (elsewhere called *Tishri*), the seventh month of the Hebrew year; from the new moon of October to the new moon of November. Subst. [This sense as subst. is given as primary in Thes.] *continuance*. Ps. 74:15, **נְהַרְתָּ** "rivers of continuance," i.e. continually flowing. Used of the continuance, i.e. the flow of the sea, Ex. 14:27.—Job 33:19 in כתיב **אִתָּן**, **עֲצָמָיו אִתָּן** "with continual war in his bones," sc. **הוֹכַח** he is chastened.

(2) *firm, valid* [*firmness, strength*, see Thes.], Jer. 5:15, **נָוִי אִתָּן** "a mighty nation;" Job 12:19, **אִתָּנִים** "the potent" (Vulg. *optimates*), (33:19); Gen. 49:24, **הַשֵּׁב בְּאִתָּן קֶשֶׁתוֹ** "his bow will remain firm;" in which passage **אִתָּן** is Beth essential.

(3) *hard*, hence *pernicious, terrible*. Pro. 13:

15, "the way of the wicked is pernicious." Rendered aptly enough by Luther, bringt *Beſe*; Jerome, *vorago*. [Explained in Thes. "the way of the wicked is a perennial stream," see No. 1.] Hence—

(4) poet. *a rock, a crag*, from hardness. Mic. 6:2, הַיְאִיתִים מוֹסְדֵי אֶרֶץ "the rocks, the foundations of the earth;" Jer. 49:19; 50:44, יְהוֹ אֶתֶן "a stony dwelling" (comp. 49:16, חֲגִיזוֹ סֶלַע); Nu. 24:21. [This meaning is rejected in Thes., and these passages are referred to No. 1.]

(5) [*Ethan*], pr.n. of an Ezrahite (see אֶתָּן), a wise man (1 Ki. 5:11), to whom Psalm 89 is attributed in its title.

אָן (shortened from אָנֹן, from the root בָּן; comp. Ch. הָנֹן, הָנִי, הָנִי, which is taken from the fuller הָנֹן: [Derivation given in Ges. corr.: "kindred are הָנִי, הָנֹן, see Hupfeld in Zeitschr. f. d. Morgenl. ii. 143.]). —(1) affirmative part. *surely, certainly, no doubt*. Gen. 44:28, אָן כִּרְפָה כִּרְפָה "no doubt he is torn;" Jud. 3:24; 1 Ki. 22:32; 2 Ki. 24:3; Ps. 58:12; Job 18:21. Hence —

(2) adv. of limitation, *only*. Exod. 10:17, אָן אֶת־הָאֵלֹהִים וְאֶת־הַמַּלְאָכִים "only this once;" Lev. 11:21, אָן אֶת־הָאֵלֹהִים וְאֶת־הַמַּלְאָכִים "only these ye may eat;" Ps. 37:8, "be not angry, (for this is) only for doing evil," i.e. anger is often the cause of crime; Prov. 14:23, "vain words אָן לְטֹבָה only (lead) to want;" Pro. 11:24; 21:5. Specially it is used — (a) before adjectives, where *only* is i. q. *quite, altogether*. Deu. 16:15, וְהָיִיתָ שְׂמֵחַ אָן "and thou shalt be only joyful," i.e. altogether joyful. Isa. 16:7, אָן נִבְאִים "altogether contrite;" Isa. 19:11. — (b) before substantives, *nothing but*, which may often be rendered *solus, merus*, Germ. *louter*; Engl. *merely*. Ps. 139:11, אָן חֹשֶׁךְ "nothing but darkness," i.e. merely darkness. Ps. 39:12, אָן הֶקְלָל "nothing but vanity," i.e. mere vanity. — (c) before adverbs and verbs, *quite, altogether*. Ps. 73:13, אָן רֵיק "altogether in vain." 1 Sa. 25:21; Job 19:13, יָדַעְתִּי אֶת־וְרֵי טִפְפִּי "my acquaintances are quite alienated from me." Jud. 20:39; Job 23:6. Comp. Ex. 12:15, אָן בְּיוֹם הָרִאשׁוֹן "altogether in the first day," is, on the first day itself, nur *gleich* am ersten Tage.

(3) an adv. of exception, *only, but*. Gen. 20:12, אָן לֹא בַת אִמִּי "but not (*μὴ*) the daughter of my mother." Lev. 11:4; Nu. 26:55; Deu. 18:20; Josh. 3:4.

(4) an adverb of time, *only now, for just now, scarcely*. Gen. 27:30, אָן יָצָא יַעֲקֹב... וַעֲשׂוֹ אֹחִיו "Jacob was but scarcely gone out... when Esau his brother came in." Jud. 7:19. Comp. Cic.

ad Fam. viii. 23, "*tantum quod ex Arpinati veneram, cum mihi a te litteræ reddita sint*;" Vellej. ii. 117.

אָדָּר an unused root, i. q. אָדָּר, אָדָּר to bind; hence to fortify, strengthen a city. Hence —

אָדָּר ("band," i.e. fortress, citadel, castle), [*A cad*], pr.n. of a city built by Nimrod, Gen. 10:10; LXX. Ἀρχάδ: comp. אָדָּר and אָדָּר. Targg. and Jerome understand *Nesibis*, a city of Mesopotamia. Other conjectures, which are however very uncertain, are given by Bochart in Phaleg. iv. 17, and Le Clerc, on the passage.

אָדָּב (for אָדָּב with Aleph prosthetic), adj. *lying, false, deceptive*. Specially for אָדָּב "a deceiving river," i.e. soon drying up and disappointing the traveller, Jer. 15:18; Mic. 1:14. Opposed to אָדָּב a continual river; comp. *fundus mendax*, Hor. Carm. iii. 1, 30.

אָדָּיב (i. q. אָדָּב), [*Achzib*], pr.n. — (1) of a town on the sea coast in the tribe of Asher, situated between Acco and Tyre, called by the Greeks *Ecdippa*, now *Dsib*; Josh. 19:29; Jud. 1:31.

(2) of a town in the tribe of Judah, Josh. 15:44; Mic. 1:14; comp. אָדָּב and אָדָּב.

אָדָּר (from the root אָדָּר prop. to break), adj. [*violence*, but always used as a concr.] — (1) *bold, brave, daring*, Job 41:2. — (2) *harsh, cruel*, Lam. 4:3; hence, "an enemy," Job 30:21. — (3) *fierce, virulent*, used of poison, Deu. 32:33.

אָדָּר, i. q. אָדָּר (with the adjectival termination יָ). — (1) *harsh, cruel*, Pro. 5:9; 17:11; Jer. 6:23. — (2) *fierce, savage*, Pro. 17:11, "a savage messenger," i.e. one who brings grievous tidings, such as a sentence of death, Isa. 13:9; Jer. 30:14.

אָדָּרִית f. (from אָדָּר with the termination יָת, see Ges. Gram. § 85, 4), *cruelty, fierceness* (of anger), Pro. 27:4.

אָכֵל f. *food, a meal*, 1 Ki. 19:8. Root אָכֵל.

אָכִישׁ (from the root אָכִישׁ, [*Achish*], pr.n. of a king of the Philistines in the city of Gath, 1 Sa. 21:11; 27:2; 1 Ki. 2:39.

אָכַל inf. const. אָכַל, with pref. אָכַל, with suff. אָכַל, fut. אָכַל, in pause אָכַל, once אָכַל, Eze. 42:5.

(1) TO EAT, TO DEVOUR (kindred root is אָכַל). It is put absolutely, Deu. 27:7; 1 Sa. 9:13; more often with an acc. of the food, rarely followed by ? Lam.

4:5; 3 Ex. 12:43—45; Lev. 22:11, and 17 Lev. 7:21; 25:22; Nu. 15:19; comp. *ἔσθιεν τινός*. It is used not only (and that very frequently) of men, but also of beasts, Isa. 11:7; whence *הַאֵלֵךְ* Jud. 14:14, *the eater*, in Samson's enigma, is *the lion* (compare

אֵלֵךְ). The following phrases should also be noticed:

—(a) *to eat a land, a field, a vine*, is used for *to eat its produce or fruit*, Gen. 3:17; Isa. 1:7; 36:16; (comp. 37:30).—(b) *to devour sacrifices*, is said of idols, a phrase taken from *lectisternia*, Deu. 32:38; Eze. 16:20.—(c) *אָכַל לֶחֶם* is *to take food*, 1Ki. 21:7; Ps. 102:5; and when *לֵא* is added, not to take food, to fast, 1Sa. 28:20; 30:12; the former is especially, *to take a meal, to dine or sup, to feast*, Gen. 31:54; 43:16; Jer. 41:1; 52:33; comp. *φαγεῖν ἄρον*, Lu. 14:1. Sometimes *אָכַל לֶחֶם* is simply *to live*, Am. 7:12.—(d) *אָכַל לֶפְנֵי יְהוָה* is used of *sacrificial banquets* held at the temple, Deu. 12:7, 18; 14:23; Ex. 18:12.—(e) *to devour any one's flesh*, Ps. 27:2, used of cruel and fierce enemies who thirst for one's blood. Different from this is—(f) *to eat one's own flesh*, Eccles. 4:5, of a foolish person devoured by envy. Compare Hom. II. vi. 202: *ὃν θυμὸν καρτεῖδων*.—(g) *אָכַל הָעָם*, *to eat up, to devour a people, the poor*, used of princes who consume the wealth of a people, oppressing and impoverishing them, Ps. 14:4; Pro. 30:14; Hab. 3:14. Comp. *δημαβόρος βασιλεύς* (Iliad i. 231). Similar is *to eat the flesh of a people*, Mic. 3:3. In other places, *to eat* is i. q. to destroy by war and slaughter, Hos. 7:7; Isa. 9:11; Deu. 7:16; Jer. 10:25; 30:16; 50:7, 17; 51:34. Comp. Judith 5:24.—(h) *to eat any one's words*, is to receive them eagerly, Gr. *φαγεῖν ῥήματα*, *dicta devorare* (Plaut. Asin. iii. 3, 59). Jer. 15:16, *וַאֲכַלְתִּי דְּבָרָיו* “thy words were found, and I did eat them,” i. e. I eagerly devoured them, made them my own. (Compare on Carm. Samarit. iv. 16.) Hence is the vision to be explained of the roll given to the prophet to be eaten, Eze. 2:8; 3:1, seq.; Apoc. 10:9, 10. [But the vision presents an actual eating.]

(2) *to devour, to consume*, often used of inanimate things, as of fire, Nu. 16:35; 21:28; 26:10; Job 1:16, etc.; followed by 3 Zec. 11:1 (comp. *ignis edax*, Virg. *Æn.* ii. 758; *πάντας πῦρ ἔσθιει*, II. xxiii. 182); of the sword, 2 Sa. 2:26; 18:8; Deu. 32:42; of famine and pestilence, Eze. 7:15; of fatal disease, Job 18:13; of the anger of God, Ex. 15:7; of a curse, Isa. 24:6; of heat and cold, Gen. 31:40; of too much longing and desire, Ps. 69:10.

(3) *to enjoy any thing*, as good fortune, Job 21:

25; the fruit of good or evil actions, sexual pleasures, Pro. 30:20 (comp. 9:17; *et vesi voluptatibus*, Cic. Fin. 5:20).

(4) perhaps, *to taste*, to have the sense of taste, Deu. 4:28.

(5) *to diminish, to lessen, to take from*, Eze. 42:5, “the upper chambers were shorter, *וַיִּקְלוּ*” *מִהֶנָּה* for the beams or columns took away from them,” i. e. occupied their place.

NIPHAL *נִאֲכַל*, fut. *יִאֲכַל*, *to be eaten*, Ex. 12:46; 13:3, 7; also, to be fit to be eaten, to be fit for food, Gen. 6:21. Metaph. to be consumed by fire, Zech. 9:4.

PIEL *אָכַל* i. q. Kal, like the Arab. *أَكَلَ* *to eat up, to consume*. Job 20:26, *וַתִּאֲכַלְהוּ* (read *t'achlehu*) “fire shall consume him,” for *וַתִּאֲכַלְהוּ*. Dagesh forte excluded is compensated by the long vowel Kametz. Some copies however read *וַתִּאֲכַלְהוּ*. Comp. Lehrs. § 72, note 2, p. 251.

PUAL, *to be consumed*, by fire, Neh. 2:3, 13; by the sword, Isa. 1:20.

HIPHAL *הִאֲכִיל*, fut. *יִאֲכִיל*, once 1 pers. *אֹכִיל* (Hosea 11:4), inf. *הִאֲכִיל* for *הִאֲכִיל* (Eze. 21:33) to cause to consume, to devour (of the sword, Eze. 21:33), specially *to give to eat, to feed*, construed with two accus., one of the person, the other of the thing. Ex. 16:32; Nu. 11:18; Deu. 8:16; Isa. 49:26; with *מִן* of the food, Ps. 81:17.

Besides the derivatives which immediately follow, see *אֲכִילָה*, *אֲכִילָה*.

אָכַל fut. *יִאֲכַל* Ch. i. q. Heb., *to eat, to devour*, *וַיִּאֲכַל מִצֶּדֶהוּ* *to eat any one's pieces*, metaph. *to calumniate him, to accuse him*, Dan. 3:8; 6:25. So in Targg. *אָכַל קִרְצִין* for Heb. *וַיִּלְךְ רִבְלִי*, (Syr.

אָכַל מִנְּךָ for the Gr. *διαβάλλω*, Lu. 16:1; whence part. *אָכַל מִנְּךָ* devil, Arab. *أَكَلَ لَحْمَ فُلَانٍ* id.)

[See Ch. 17.]

אָכַל with suff. *אָכְלוּ* n. act.—(1) *an eating, a devouring*, i. q. *to eat*. Exod. 12:4, *אָכְלוּ*, “every one according to his eating,” 16:16, 18, 21; Job 20:21.

(2) *food*, especially—(a) *corn, grain, meal, provision*, Gen. 14:11; 41:35, seq.; 42:7, seq.; 43:2, seq.; 44:1—(b) *prey*, Job. 9:26; 39:29.

אָכַל [Ucal], pr. n. of a man, Pro. 30:1.

אָכְלָה f. *food*, Gen. 1:29; 6:21; of the food of wild beasts, Jer. 12:9; food of fire, i. e. fuel, Eze. 15:4, 6.

אָבן (prop. inf. abs. Hiphil, from the root **בָּנָה**, for **הָבָה** *establishing*, Ch. **הָבָה**, **הָבָה** ["Others i. q. **בָּנָה** with א prosthetic."]) adv.—

(1) of affirming strongly, *surely!* Gen. 28:16; Ex. 2:14; Jer. 8:8.—(2) adversat. *but, yet*, Ps. 31:23; Isa. 49:4; 53:4. Hence, by abbreviation, is **¶**, which see. [This obs. is omitted in Ges. corr.]

אָכַף—(1) TO PUT A LOAD ON (a beast of burden), prop. apparently to *bend, to make to bow down* under a load, kindred to the root **כָּפַף**, which see. Arab.

II. to tie, to bind on a pack saddle, IV. to put on a pack saddle. In the verb this signification does not occur, but in the noun **פָּרָס**; whence —

(2) *to urge to work, to impel on*, like the Syr.

אָפֿן. In the Old Testament only found Pro. 16:26, כִּי אָכַר עָלָיו פִּיהוּ “for his mouth urgeth him on,” i.e. hunger impels him to work. Its being construed with עָל, must be explained from its primary signification of *laying on a burden*.

אֲבָרָה m. a load, a burden, and metaph. weight, authority, dignity, like **בְּבוֹר** Job 33:7, **אֲבָרָה**, **וְאֲבָרָה** "and my burden (dignity) shall not be heavy upon thee." So Ch., Syr., while LXX. **ἡ χεῖρ μου**, and so Kimchi, regarding **אֲבָרָה** as i. q. **כָּף** in a similar place, 13:21. The former explanation is however preferable.

אָכר an unused root, i. q. Arab. **أَكْرَ** Conj. V. *to dig*, especially the earth (whence **אָכרֶה**, **אָכְרָה** a pit, a ditch), kindred to the roots **כָּרַה**, **כָּרַח**, **כָּרַח**, **כָּרַח**. Hence—

אָר m. *a digger, a husbandman*; Jer. 51:23; Am. 5:16. Pl. אֲרָרִים, with suff. אֲרָרִיָּם 2 Ch. 26:10; Joel 1:11; Isa. 61:5. (Chald. id.; Syr. and Zab. اَرَّار; Arab. اَكَّار. Perhaps from the same source have sprung Gr. ἀργός; Lat. *ager*; Goth. *akr*; Germ. *acker*. [Engl. *acre*].)

אַכְשָׁף ("enchantment," from the root אָכַשׁ), [Achshaph], pr. n. of a town in the tribe of Asher, Josh. 12:20; 19:25.

I. לֹא a word which has a negative power like the kindred לֹא, לֹא־, לֹא־, לֹא־, לֹא־ (comp. under the root לֹא p. XXI).

(1) subst. NOTHING; Job 24:25, "who shall bring my speech to nothing?"

(2) adv. [referred in Ges. corr. to its use as a conj.]

of negation, i. q. *μη*, *ne*. — (a) put absol. like the Gr. *μη* for *μη τοῦτο γένηται* (Arist. Acharn. 458); Germ. *nicht doch*, *nicht also*; *nay! not so!* Ruth 1:13, *נָא בָנֹתַי* “*nay! my daughters (do not so);*” *nicht so*, *meine Tochter*. 2 Ki. 3:13; Gen. 19:18, *אֲלֵנִי אֲלֵנִי*. — (b) it has sometimes simply a negative power, but like the Gr. *μη*, only in what are called subjective propositions. Thus it is only put with the future, and differs in this respect from *λα*. 2 Ki. 6:27, *אֵלֹהֵי יִשְׂרָאֵל יֵשׁוּעַ יְהוָה מִצָּרָיִךְ* “(if) Jehovah help thee not, how can I help thee?” (*יֵשׁוּעַ* *לֹא* must be rendered, “God will not help thee.” Well rendered by LXX. *μη σε σωσαι Κύριος*, “I fear the Lord will not help thee”). Gen. 21:16, *אֵלֹהִים לֹא יִבְטְחוּ* *אֵלֹהִים לֹא יִבְטְחוּ* “I cannot look on.” Ps. 50:3, *יְהוָה לֹא יִשְׁכַּח* “Our God will come, and will not keep silence,” prop. und er möchte wohl nicht schweigen, he may be expected not to keep silence. Ps. 34:6; 41:3; Pro. 3:25, *אַל תִּירָא* “thou shalt not fear,” there shall be no cause that thou shouldst fear, bu brauchst dich nicht zu fürchten. Job 5:22; Gen. 49:6, “into their counsel *אֵלֹהִים לֹא יִבְטְחוּ* my soul will not enter,” in solchen Rath würde nie meine Seele willigen. Compare Cant. 7:3. Sometimes the verb is omitted, Amos 5:14, “seek good, *וְאַל רָע* and (seek) not evil.” 2 Sa. 1:21, *אַל תִּירָא* “(let there) not (be) dew nor rain upon you.” Pro. 12:28, where it should be rendered, “the way of righteousness (giveth) life, and the right way *אֵלֹהִים לֹא יִבְטְחוּ* (giveth) not death,” or calamity; or, “a right way never leads to death.”

(3) By far the most frequently it is a conj. of *prohibiting, dehorting, deprecating*, wishing that anything be *not* done. Always joined to a future, when it can be, apocopated; when in the first person, paragogic. Ex. 16:29, אַל-יֵצֵא אִישׁ "let not any one go out;" 1 Sam. 26:20. In the second person, Gen. 22:12, אַל-תִּשָּׂא יָדְךָ "stretch not forth thy hand." אַל-תִּירָא "fear ye not," Gen. 43:23; Jer. 7:4. In the first, Ps. 25:2, אַל-אֲבֹרָה "let me not be ashamed!" sc. may God so grant that I be not ashamed. It is rarely separated from the verb, Ps. 6:2, אַל-תּוֹכִיחֵנִי בְּאַפְּךָ הוֹכִיחֵנִי "not in thy wrath chasten me." Also used in imprecation, Gen. 49:4, אַל-תּוֹתֵר "excel thou not," du sollst keinen Vorzug haben. In petitions there is added לָנָה Gen. 13:8, אַל-נָה "let there not be now." Gen. 18:3, 30, 32. (לָא with a future is strongly prohibitory; מִן *lest perhaps*, is more mildly dissuasive.)

(4) used interrogatively, like Gr. *μή* (see Passow, Lex. Gr. h. v. litt. C. ["Butman Gr. Gram. § 148,5."]), for *num*, *whether*; used when a negative reply is expected. Once found in this sense, 1 Sa. 27:10, מִן

וְהִנּי עַד הַיּוֹם ihr seid doch nicht ausgezogen in dieser Zeit?
“ye have not then made any excursion to-day?”
Here the answer is, “No, we have not gone out, for
the Hebrews, my countrymen, live all around.” [?]
From this stock is derived וְהִנּי; whether the verb
וְהִנּי was ever used is uncertain.

Ch. i. q. Heb. No. 3; but only in the Biblical
Chaldee. Dan. 2:24; 4:16; 5:10.

II. **אל** the Arabic article i. q. Heb. **ה**, prefixed also to some Hebrew words in the Old Test., which are either of Arabian origin, or, at least, although foreign, have come into the Hebrew from the Arabic, see **אֱלֹהִים**, **אֱלֹהִים**, **אֱלֹהִים**. Cognate is the pron. pers. pl. **אֵלֶּה**, which see.

מ. — (1) prop. part. of the verb מָלַךְ, No. 2, *strong, mighty, a mighty one, a hero* (comp. note), comp. מָלַךְ No. 1. In sing. Eze. 31:11, מָלַךְ גִּבּוֹרִים “the mighty one of the nations,” used of Nebuchadnezzar. LXX. ἀρχων ἐθνῶν. (Many copies have מָלַךְ גִּבּוֹרִים, for instance, those of Babylon.) Isa. 9:5, מָלַךְ גִּבּוֹרִים “mighty hero” [prop. mighty God, see No. 3], of the Messiah; ibid. 10:21, of God. [The same person is clearly meant in both places, even “God with us.”] Nearly connected with this is the phrase in plur. Eze. 32:21, מָלַךְ גִּבּוֹרִים (23 copies מָלַי) prop. “the strong among the mighty,” i.e. the mightiest heroes; comp. Lehrs. p. 678. Job 41:17, מָלַי, where many MSS. and editions מָלַי.

(2) *might, strength* [“compare אֲזַיִת”], prop. that which is strong. So in the phrase יָדִי לֵאלֹהִים “it is in the power of my hand.” Gen. 31:29, יָדִי לְעֹשֹׂת עֲצָמִי רַחֵם; Pro. 3:27; Mic. 2:1; and negatively, Deu. 28:32, אֵין לֵאלֹהֵי יָדְךָ “there is nothing in the power of thy hand,” i.e. thou canst avail nothing; Neh. 5:5. Lamed in this phrase marks state or condition. The nature of this phrase has been but little understood by those who would here render אֵל by *God*, and give the whole phrase: “my hand is for God;” comparing Job 12:6; Hab. 1:11; and Virg. *Æn.* x. 773, *Dextra mihi Deus*, etc. These passages are indeed connected amongst themselves, but have nothing to do with the one before us. See under אֱלֹהִים.

(3) *God*. More accurately to illustrate the usage of the synonymous Hebrew names of God, as אֱלֹהִים, אֱל, יְהוָה, יי, I make the following remarks on the use of this word.—(a) In prose it is scarcely ever applied to God *kar'ēlōx*, without some adjunct or attribute, אֱל עֲלֵיוֹ, אֱל נָפֵא, אֱל שְׂדֵי, אֱל חִי; or without some cognomen, אֱל אֱלֹהֵי יִשְׂרָאֵל Gen. 33:20; אֱל

אֱלֹהֵי Gen. 46:3; יְהוָה אֱלֹהִים Josh. 22:22; Ps. 50:1, which is rightly rendered "Jehovah, God of gods," Comp. Dan. 11:36, אֱלֹהִים; Or without the addition of a genitive of place or person, "whose tutelary deity God is" [This is heathenish; rather, whose God, God really is], אֱלֹהֵי בְּיָתֶיךָ Gen. 31:13.—(b) This word is much more frequent in poetic language, where it stands very often without any adjunct, sometimes with the art. הָאֱלֹהִים Ps. 18:31, 33, 48; 68:21; Job 8:3.—(c) It takes the suffix of the first person, אֱלֹהֵי "my God!" Ps. 18:3; 22:2, 11. It never occurs with other suffixes, and for "thy God," "his God," are used אֱלֹהֶיךָ, אֱלֹהָיו.—(d) It is a general name of gods, and it is used of idols also, both without adjunct, Isa. 44:10, 15; and with an epithet, as אֱלֹהֵי אֲחֵר "another god," Ex. 34:14; אֱלֹהֵי זָר "a strange god," Ps. 81:10.

Whatever are most excellent, surpassing in their kind, are said to be *of God*; as it was customary for men anciently to refer whatever is excellent to the gods themselves [to God himself]; hence אֱלֹהֵינוּ Ps. 80:11, "cedars of God," i.e. the highest, planted as it were by God (compare יְהוָה עֲצֵי יְהוָה Ps. 104:16, הָיָה לְךָ Gen. 13:10); הַרְרֵי אֱלֹהִים "mountains of God," Ps. 36:7. Compare ἄλς διὰ, διὰ Λακεδαιμῶν.

Plur. אֱלִים—(1) *heroes, mighty ones*, see sing.
No. 1.

(2) *gods*, in a wider sense; used of Jehovah and the gods of the nations, Ex. 15:11. Comp. Ex. 18:11; Dan. 11:36, אֱלֹהִים "the God of gods," i.e. the supreme God. אֱלֹהִים בְּנֵי Ps. 29:1; 89:7, "sons of gods," by an idiom of the Hebrew and Syriac syntax, poet. for "sons of Gods," i.e. angels.

Note. Following most etymologists, I have above derived שָׁמַיִם from the root שִׁמַּי; but to give my opinion more exactly, it appears rather to be a primitive word, the etymology being however adapted to the root שִׁמַּי; so that to Hebrews this word would present the notion of strength and power. However this may be, it should be observed that in the Phœnicio-Semitic languages — (1) from the form שִׁמַּי (Arabic

(אָל & אֵל אֵיל), as from a stock, are formed several other derivative words, as אֵלֵךְ to invoke God, especially in swearing; אֵלֵךְ, אֵלֵךְ to worship God; and אֵלֵךְ, אֵלֵךְ, אֵלֵךְ God (compare אֵלֵךְ) to be a father, אֵלֵךְ *fathers*, from אֵלֵךְ).—(2) besides אֵלֵךְ, which follows the analogy of verbs אֵלֵךְ, two other forms are

of frequent occurrence, according to the analogy of verbs לה, which are used in pr. n. אל, אל, compare אלמים, אלמים, אלמים, etc. ["Among the Phoenicians *HΛ, *Iλos, was used κατ' ἐξοχήν of Saturn; see Monum. Phœnic. p. 406."]

II. אל pron. pl. i. q. אלה these, only found in the Pentateuch and 1 Ch. 20:8. Cognate is the form of the article אל, אל.

III. אל only const. אל (almost always followed by Makkeph), more rarely and poet. in pl. const. אלי.

Job 3:22; 5:26; 15:22; 29:19 (comp. Arab. إلى),

with suff. pl. אלי, אלי, אלי, אלי, and אלי, once אלי Eze. 31:14, poet. אלי Psalms 2:5; prop. a noun indicative of motion, direction to any place. It is by the usage of the language—

(A) Prep., signifying in general, to tend to anything, to verge to or towards any place, whether it be reached and even entered or not, whether it be by motion or turning and direction of the body or of the mind, turning to anything in thought; Lat. ad, versus, adversus, in; Germ. zu, gen. nach (etwas) hin; Gr. πρὸς, etc, to, into, towards. (As to its difference from ל, which is shortened from this word, see below, under that part.) Specially then it is used—

(1) of motion to a place; to, towards. It is joined to verbs of going להלך, בוא, Gen. 8:9; לך 2 Ki. 1:15; עלה Deu. 17:8; רויץ Gen. 24:29; קרב Ex. 14:20, of putting, placing, and casting, 1 Sam. 6:11; Lev. 1:16; Josh. 5:14; also of giving, Ex. 25:16, 21; of selling, Joel 4:8; and the like (where, in German as in Latin, a dative is used. In French and English the particle à, to). Sometimes the construction is pregnant, as אל to commit whoredom, (by going) unto, Nu. 25:1; Eze. 16:29; אל to seek an oracle (by turning) to any one, Isa. 8:19. Opp. is כן, as מן-הקצה אל-הקצה "from end to end," Ex. 26:28; כפה אל-פה Ezr. 9:11. Used of time, מיום אל-יום Nu. 30:15; 1 Ch. 9:25.

(2) used of turning or direction to anything.—(a) of the body, as after a verb of turning, Isa. 38:2; looking, Gen. 4:4, 5; Ex. 3:6; speaking to, Ex. 19:9; commanding, Nu. 36:13.—(b) of the mind, as after a verb of desiring, Lam. 4:17; of expecting, Hos. 12:7; being accustomed, Jer. 10:2.

(3) when either the motion or turning is hostile; adversus, contra (as eis, πρὸς, more often ἐπὶ), against. Gen. 4:8, ויָקָם כַּיָּן אֶל הָאֵל הָאֵל אַחֵיו "and Cain rose up against Abel his brother;" Isa. 3:8, וַיִּשְׁלַח וַיִּמְעַלְיָהֶם אֶל-הַהֵלֶלִים

אל "their tongue and their deeds were against Jehovah;" Isa. 2:4; Josh. 10:6; Jud. 12:3; 20:30. Whence after a verb of fighting, Hos. 12:5. Especially here belongs the phrase, הִנְנִי אֵלֶיכֶם "behold, I am against you" (Targ. "behold, I send mine anger against you"); Eze. 13:8; 21:8; 34:10; Jer. 50:31; 51:25; Nah. 2:14; which is also rarely used in a good sense, Eze. 36:9. And so the part. אל is also in other places used in a good sense for erga, towards, 2 Chr. 16:9, לְבָבָם שָׁלֵם אֵלָיו "their heart was perfect towards him;" 2 Sa. 3:8. Compare Ex. 14:5. It is used—

(4) when one reaches a terminus or mark; usque ad, even to, i. q. עד. Jer. 51:9, "her judgment has reached אֶל-הַשִּׁמְעִים." אל-פִּיהוּ "even to his mouth," Job 40:23 Metaph. Hos. 9:1, "rejoice not, O Israel, אֶל-עֲלִיָּה even to exultation;" Job 3:22. (To these examples it will not be amiss to add the remark of the Arabian grammarians, that إلى includes an object which is of the same kind, and excludes what is of a different kind, see Cent. reg. page 44, 45.) Here also belongs—(a) its use in denoting measure, as אל-אמָה Gen. 6:16, "even to the length of a cubit," bis zur Länge einer Elle, eine Elle lang (not as it is generally explained, to the standard of a cubit), comp. Gr. eis ἐνιαυτόν, bis zur Vollendung eines Jahres, ein Jahr lang, eis τρίτην ἡμέραν, Bast, ep. crit. page 12, 13; Schaef. ell. page 108.—(b) Compos. אֶל-כֵּן even out of. Job 5:5, וְאֶל-מִצְוֵי יַחֲזִיקוּ "and even out of thorns (i. e. thorn hedges enclosing fields) he taketh it." Compare the similar use of the part. ל Deu. 24:5, and עד

Jud. 4:16. (In Arabic we might compare كَـن Koran, xxvi. 41, prop. even out of. Indeed ل seems to have arisen from this signification of the particle before us.)

(5) when the limit is entered into; in, eis, in (etwas) hinein; Engl. into, i. q. the more full, אֶל-תֵּיחֵךְ Deu. 23:25, אֶל-בְּלִיָּה לֹא-תִתֵּן "thou shalt not put (grapes) into thy vessel." בוא אֶל-הַתֵּיבָה "enter into the ark," Gen. 6:18; 7:1; 8:9. אֶל-הַבַּיִת "into the house," Gen. 19:3; 2 Sa. 5:8. אֶל-הַיָּם "into the sea," Jon. 1:5. אֶל-הָאָרֶץ "into the earth," Deu. 11:29. When used of a number or multitude, into which one enters, i. q. inter (with acc.), among; it may be expressed more explicitly, אֶל-בֵּין Jer. 4:3, "sow not אֶל-קִוצִים amongst thorns;" 1 Sa. 10:22, "behold, he had hid himself אֶל-הַהֵלֶלִים amongst the baggage."

(6) as seen above (No. 1), אל is a particle of giving; so also is it used in adding, superadding (comp. וְאִם-יִהְיֶה

1 Ki. 10:7); *hingu, præter, una cum, besides, together with* (comp. Gr. *ἐν τοῖς*, besides these; and Arab. *الى* for *مع* Koran iv. 2; Cent. reg. page 43). Lev. 18:18, "nor shalt thou take a wife (אל) unto her sister." Lam. 3:41, "let us lift up our hearts with our hands to God" (LXX. *ἐν χερσίν*; Arab. *مع*). After a verb of joining together, Dan. 11:23. More often in this sense use is made of the particle אל. Metaphorically—

(7) of regarding anything, having respect or regard to anything; hence—(a) *as to, in respect to*, Ex. 14:5 (compare Gr. *εἰς μὲν ταῦτα*); *because of, propter*. Eze. 44:7, "because of all your abominations." (Comp. verse 6, where in the same context there is *מן*; and verse 11, where is *ב*.) 2 Sa. 21:1; 1 Ki. 14:5; 21:22. So בכה אל to weep on account of. 2 Sa. 1:24, שחק אל הנחם אל, שחק אל Jud. 21:6.—(b) *de, concerning*, after verbs of speaking, narrating, telling, as אמר Gen. 20:2; דבר Jer. 40:16; ספר Ps. 69:27 (inasmuch as the discourse relates to something); also of hearing, Eze. 19:4; אל a report concerning anything, 1 Sa. 4:19. (Compare in N. T. *εἰς*, Acts 2:25; Eph. 5:32.) See also 1 Sa. 1:27, "concerning this child I prayed," um diesen Knaben habe ich gebeten; where אל indicates the object or end of the discourse (den Zweck).

(8) Metaph. it is also as expressive of rule or standard; *secundum, according to*. אל *"according to the command,"* Josh. 15:13; 17:4. אל *"according to the certainty,"* für gewiß, 1 Sa. 26:4. אל *"according to the pipes,"* Ps. 5:1; 80:1. And so after the verbs of likeness, as דמה, נמשל, which see.

(9) when prefixed to prepositions which denote rest in a place, it gives them the signification of motion or direction to or towards a place, as מחוץ אל without (außerhalb, draußen vor), out of doors; אל without (hinaus vor), Lev. 4:12; compare *foris* and *foras*; בין אל between; בין אל in between (zwischen hinein), Eze. 10:2; 31:10. Comp. אל נח Josh. 15:3; אל מנב, אל מנב, אל מנב, אל מנב.

(B) More rarely, and by a kind of negligence of speech (although used in a good many most certain examples), it is used of *remaining at, or in a place*, to which one tends (comp. *ῥ* let. B), as the Gr. *εἰς*, *εἰς* for *ἐν*, *εἰς* *δόμον* μένειν, Soph. Aj. 80; οἶκαδε μένειν (see Passow Lex. No. 6; Bernhardt Synt. Ling. Gr. page 215, 216); Germ. zu Hause, zu Tispiß, zu der Zeit,

and in some parts, bis Montag (for Monday itself), (as vice versa part. *מן* used of quiet tarrying at a place. See No. 3). Winer, who has used in this argument more skill than learning (Lex. page 60), may see whether all these are void of sense; he could hardly deny that these idioms of languages really exist. One thing is true, that the signification of motion is not wholly lost in this class of significations, namely, that which had preceded. Specially then it is—

(1) *ad* for *apud, at, by, near*; Germ. an. אל *"to sit at the table,"* zu Tische sitzen, 1 Ki. 13:20 (comp. *εἰς θρόνον* ἔζοντο, Od. iv. 51). Jer. 41:12, "and they found him at the great waters, which were near Gibeon." 1 Sa. 17:3, "the Philistines stood by a mountain (am Berge) on this side." In the same sense there might be said מרהר, see *מן* No. 3. אל *"at the hill,"* Josh. 5:3. Eze. 7:18, "blushing shall be on all faces," a little after אל *"We must not refer to this, Gen. 24:11, אל *"he gave to drink at the well of water;"* it should be rendered, "he made to kneel down at"—er ließ sie hinknien an das Wasser.)*

(2) *in, among*, as in Sophocles, *εἰς δόμον μένειν*. Deu. 16:6, "but in that place which Jehovah thy God chooseth, there shalt thou sacrifice the passover" (Sam. cod. במקום). 1 Ki. 8:30, "and hear thou in the place of thy habitation in heaven." (Here, by a slight change, it might be, "let our prayers go up into heaven;" but as the words now are, אל actually follows a verb of rest.) Gen. 6:6, "and he was grieved in his heart," er empfand Schmerz in seinem Herzen (not as taken by Winer, es schmerzte ihn in die Seele hinein, for אל as being intransitive, does not admit the idea of entering into the mind). Here belongs—

(3) אל as sometimes put before particles, implying rest in a place, without change of sense (different from above, A, 9). 1 Sam. 21:5, "there is no common bread under my hand" (prop. a solecism, as the expression of the people of Berlin, unter meine Hand); also אל *"for, which see."*

Note. It is a mistake to attribute to this particle some other significations which are altogether foreign to its true sense, as *with*, in Nu. 25:1; Josh. 11:18 (see however above, A 6); *through*, in Jer. 33:4, etc.

אל ("terebinth"), [Elah], pr. n. m. 1 Kings 4:18.

אלגביש m. hail, Eze. 13:11, 13; 38:22, i. q. **גביש** ice, *κρύσταλλος*, whence **אלגביש** stones of ice, i. e. hail. This word is perhaps rather Arabic than Hebrew. Kamûs, page 742, **الجبس** what is frozen; ["*concretum*, specially *congelatum*."] See also Freytag's Lexicon, i. page 240.]

אלגביש see **אלגביש**.

אלגביש ["whom God loves," "Theophilus"], [*Eldad*], pr. n. m. Num. 11:26, 27.

אלגביש ("whom God called," see **גביש**), [*El-daah*], pr. n. of a son of Midian, Gen. 25:4.

אלה an unused root. Arab. **أَلِه** to worship a deity, to adore; med. Kesr. to be stunned, smitten, with fear. See the note on **אל** I. Comp. **אלה**.

אלה I. prop. to be round; hence to be thick, fat; cogn. root **אול** (comp. especially **אול** abdomen, belly, Ps. 73:4). Arab. **أَلَى** to have fleshy buttocks, to have a fat tail (as a ram). Hence **אלה**.

II. denom. from **אל** (see the note on **אל**).

(1) to swear; Arab. **أَلَى** for **أَلَى** Conj. IV. V. prop. to affirm by God, 1 Ki. 8:31 [Hiphil].

(2) to curse, Jud. 17:2; Hos. 4:2.

(3) to cry out, to lament (Germ. *Gotterbarmen*, *Gott um Erbarmen anrufen*), Joel 1:8.

(I should not oppose the idea of this root being onomatopoeitic, comp. **ללל**, **ללל**, and the signification which I have put in the third place would then be primary.)

HIPHIL, to cause any one to swear, to bind him by an oath, construed with acc., 1 Ki. 8:31; 2 Ch. 6:22; 1 Sa. 14:24. Fut. apoc. **יִאָלֶה** from **יִאָלֶה** for **יִאָלֶה** 1 Sa. i. cit. Derivatives **אלה** and **אלה**.

אלה f. (with Kametz impure, from **אלה** No. II., for **אלה** and that for **אלה**, **אלה**, Arab. **أَلَى**, see Lehg. 509.

(1) an oath. **בוא באלה** to enter into an oath, i. e. to bind oneself by oath, Neh. 10:30; hence **בוא באלה** to bind any one by an oath, Eze. 17:13. Compare Virg. *Æn. iv. 339, hæc in fœdera veni*. **אלתי** "an oath imposed on me," Gen. 24:41.

(2) a covenant confirmed by an oath, Gen. 26:28; Deu. 29:11, 13; Ex. 16:59.

(3) imprecation, curse, Nu. 5:21; Isa. 24:6,

אלה an oath joined with imprecations; Nu. 5:21. **אלה** **להיה** to become a curse, Jer. 44:12. **אלה** to make to be an execration, Jer. 42:18. Plur. **אלות** curses, Nu. 5:23; Deu. 29:11.

אלה f. an oak, Josh. 24:26, i. q. **אלון**. Root **אלל** No. III.

אלה f. i. q. **איל** No. 2 (from the root **איל**), a strong hardy tree, specially the terebinth (*Pistacia Terebinthus*, Linn.), a tree common in Palestine, long-lived, and on that account often used in designating places (Gen. 35:4; Jud. 6:11, 19). According to Pliny (xvi. 12), an evergreen; but this is contradicted by modern botanists. The ancient versions sometimes render it terebinth, sometimes oak (see the further remarks in Thes. page 50, 1); and the word appears, in a wider sense, to be used of any large tree, like the Gr. *δρυς*. [The modern name of the terebinth is *butm*, Robinson, iii. 15.]

אלה emphat. st. **אלה** m. Ch. i. q. Heb. **אלה** God, generally, Dan. 3:28; 6:8, 13; emphat. st. specially used of Jehovah, Dan. 2:20; 3:32. With pref. **אלה** Dan. 2:19; but also with suffixes, contr. **אלה** Dan. 6:24. Pl. **אלה** gods, Dan. 2:11; 5:4, 11, 23. **אלה** "son of gods," Dan. 3:25.

אלה pron. pl. comm. these, used as the pl. of the sing. **ה**. The simple and less frequent form is **אל**, which see. **ה** has a demonstrative power, compare **הנה** (Arab. **هَـ**, **هَـ**, **هَـ**, f. **هَـ**, **هَـ**, **هَـ**; Ethiop. **ሕ**, **ሕ**;

הנה hae; Ch. **הנה**.) It is applied either to the things which follow, Gen. 2:4; 6:9; 11:10; or to those which precede, Gen. 9:19; 10:20, 29, 31. It is placed after a noun, as **אלה** **הנה** Gen. 15:1; when it is placed before, there is either an ellipsis of the verb substantive, or it is used *δεικτικῶς*, Psa. 73:12. Comp. **הנה**. When twice or three times repeated, **הנה**, **הנה**, **הנה**, Isa. 49:12. ["Like **הנה** it refers also to space, **הנה** i. q. **הנה** Lev. 26:18. Some suppose **הנה** to be used also for the sing., as 2 Ch. 3:3; Eze. 46:24; Ezr. 1:9; but these passages are uncertain. See on this pron. Hupfeld, in *Zeitschr. f. d. Morgenl. ii. 161*." Ges. add.]

אלה, **אלה** see **אלה**.

אלה Ch. behold! lo! a softened form for **אלה** (which see), Dan. 2:31; 4:7; 7:8. Compare the letter **ל**.

אלה (contr. from **אלה** and **ל**) ["According to Hupfeld (*Zeitschr. f. d. Morgenl. ii. 130*), it is i. q. **ל** with

the demonst. אֱלֹהִים prefixed." Ges. add.], like the Syr. ܐܠܗܝܬܐ , *if, but if*, a particle of the later [?] Hebrew, Eccl. 6:6; Est. 7:4.

אֱלֹהִים (with prefix and suffix אֱלֹהֵי Dan. 11:38; אֱלֹהֶיךָ Hab. 1:11), m. *God* (Arab. الله , إله , with art. ال of the true God; Syr. ܐܠܗܐ ; Chald. ܐܠܗܐ). In imitation of the Aramaean usage, the singular form is only used in poetry and in the later Hebrew; the plural of majesty, אֱלֹהִים , occurs, on the other hand, more than two thousand times. The singular is used—

(1) of *any god*, Dan. 11:37—39; 2 Chr. 32:15; Neh. 9:17. There is a proverbial expression, Hab. 1:11, of an obstinate self-confident man, אֱלֹהֵי בָרְכִי "whose own strength is as his god," i.e. who despises every god and confides in his own strong hand and sword. Comp. Job 12:6; $\text{אֱלֹהֵי בְרַחְתִּי}$ "who bears his god in his hand." Arms are intended. Comp. Virg. *Æn.* vi. 773, "*Dextra, mihi deus, et telum ...Nunc adsint.*"

(2) mostly of *the true God*, $\text{kar' } \epsilon\lambda\epsilon\gamma\eta\nu$, for אֱלֹהֵי , אֱלֹהִים . Deu. 32:15; Ps. 50:22, and forty times in the book of Job. Const. with sing. adj. (Deu. loc. cit.) and plur. Job 35:10.

Pl. אֱלֹהִים (with pref. contr. בְּאֱלֹהִים , בְּאֱלֹהֵי) used in Hebrew—

(A) in a plural sense—(1) of *gods or deities* in general, whether true or false. אֱלֹהֵי מִצְרַיִם "the gods of the Egyptians," Exod. 12:12. אֱלֹהֵי הַנִּגָּר "strange gods," Gen. 35:2, 4; Deu. 29:18. אֱלֹהִים "new gods," Deu. 32:17. Sometimes, from the more common popular usage, Jehovah and idols are comprehended under this common name; Ps. 86:8, "there is none like unto thee among the gods, O Jehovah!" Ex. 18:11; 22:19. Elsewhere the idea of divinity is altogether denied to idols, and is attributed to Jehovah alone. Isa. 44:6, "besides me there is no god;" Isa. 45:5, 14, 21; 46:9. Idols are even called אֱלֹהִים 2 Ch. 13:9.

(2) once applied to *kings*, i. q. אֱלֹהִים Ps. 82:1, especially verse 6.

Note. Not a few interpreters, both ancient and modern, have regarded אֱלֹהִים as also denoting *angels* (see Ps. 8:6, the LXX. and Ch.; Ps. 82:1; 97:7; 138:1), and *judges* (Ex. 21:6; 22:7, 8); this opinion is discussed and refuted at length in Thes. page 95. [But Hebrews, chaps. 1:6 and 2:7, 9 shew plainly that this word sometimes means *angels*, and the authority of the N. T. decides the matter.]

(B) in a singular sense, of *one god* (compare as to the *pl. majestatis* or *excellencie*, Lehrs. page 663, 664), Heb. Gram. § 106, 2, b. Constr. with a verb (Gen. 1:1, 3 seq.) and adjective in the singular, as אֱלֹהִים 2 Ki. 19:4, 16; אֱלֹהִים Ps. 7:10; 57:3; 78:56; but with a plural verb only in certain phrases. Perhaps retained from polytheism [an idea which is not to be entertained for a moment], in which אֱלֹהִים may be taken in a plural sense and understood of higher powers. [This is not the way in which the Scripture speaks of *God*.] Gen. 20:13, הִתְעַן אֵתִי as if, "gods made me wander;" Gen. 35:7; Ex. 22:8; 32:4, 8; 2 Sa. 7:23; 1 Ki. 19:2; Ps. 58:12. Compare my Comment. de Pent. Sam. page 58. It is used also—

(1) of *any divinity*. Deu. 32:39, "there is no god beside me;" Ps. 14:1. Thus, when the divine nature is opposed to the human. Eze. 28:2; Ps. 8:6, "thou madest him a little lower than God" [than the *angels*, see Heb. 2:7]. Very often—

(2) of an *idol*, a god of the Gentiles. Ex. 32:1, "make us a god," i. e. an idol; 1 Sa. 5:7, "Dagon, our god;" 2 Ki. 1:2, 3, 6, 16. Even used of a *god-dess*, 1 Ki. 11:5.

(3) *the god of any one* is the god whom any one worships, whom he has as his domestic god, εἰς ἑαυτὸν , tutel. Jon. 1:5, "every one called upon his god;" Ruth 1:16; Gen. 17:7, 8; 28:21. Thus, the *God of the Israelites* is Jehovah, who is thus very often called $\text{אֱלֹהֵי יִשְׂרָאֵל}$ Ex. 5:1; Ps. 41:14; אֱלֹהֵי יַעֲקֹב Ps. 20:2; 46:8; and conjoinedly אֱלֹהֵי יְהוָה Ps. 18:29; יְהוָה אֱלֹהֵינוּ in Deuteronomy more than two hundred times.

(4) more rarely followed by a genitive of that over which the god presides, or that which he created, just as *Mars* is called *the god of war* [No such comparison ought to be made of the true God with phrases relating to idols.], ex. gr. $\text{אֱלֹהֵי הַשָּׁמַיִם}$ Gen. 24:3; $\text{אֱלֹהֵי הַצִּבְאוֹת}$ "God of the heavenly hosts," Amos 3:13; or the attribute of God as אֱלֹהֵי אֱמֶת "God of truth," Isa. 65:16.

(5) אֱלֹהִים is used for a *divine, godlike appearance or form* [?] ($\text{Θόττα, Geistergestalt}$), 1 Sa. 28:13; where the sorceress says to Saul, "I see a godlike form arising from the earth."

(6) with the art. הָאֱלֹהִים is *GOD*, $\text{kar' } \epsilon\lambda\epsilon\gamma\eta\nu$, the one and true God; Arab. الله , in the well-known phrase $\text{يَا اَللهُ اَلَا اَللهُ}$ Deu. 4:35, $\text{יְהוָה הוּא הָאֱלֹהִים}$ "for Jehovah is the (true) God;" 1 Ki. 18:21, "if

Jehovah is (God), follow him, if Baal is (God), follow him." Verse 37; Deu. 7:9. Whence **הַיְהוָה** is used very often of *Jehovah*, Gen. 5:22; 6:9, 11; 17:18; 20:6, 7, etc. But equivalent to this is **אֱלֹהִים** without the article (Josh. 22:34), which is used very often both in prose and in poetry, with hardly any distinction, for **יְהוָה**, either so that both names are employed together, or the use of the one or the other depends on the nature of the phrases and the usage of the language, and the inclination of the particular writers. Thus we constantly find **בְּנֵי אֱלֹהִים**, and on the other hand, **יְהוָה קָדֹשׁ**, **יְהוָה יִתְרוֹ**; in other expressions this use is altogether promiscuous, as **עֶבֶד יְהוָה** and **רַחֵם אֱלֹהִים** Dan. 9:11; **יְהוָה אֱלֹהֵינוּ** Gen. 1:2; 41:38; Ex. 31:3. As to the usage of different writers, see the remarks in Thes. page 97, 98.

Things are said in Scripture to be of *God*; whatever is most excellent or distinguished in its own kind was regarded by the ancients as specially proceeding from God, or sent, or created by him, or what bears a divine or august appearance (*ῥῶ θεῖον*), as "mount of God," Ps. 68:16; "river of God," Ps. 65:10; **חֶסֶד אֱלֹהִים** "terror suddenly sent by God," a panic terror, Gen. 35:5. 1 Sa. 14:15, **אֵשׁ אֱלֹהִים** is used of lightning, etc.; compare **אֵל** page XLV. B. Similar is the principle of the phrase **גָּדֹל אֱלֹהִים** of *God*; Gr. **ῥῶ Θεῷ**, added to adjectives. Jon. 3:3, **גָּדֹל אֱלֹהִים**, pr. "a city divinely great." Acts 7:20, **ἀστέως ῥῶ Θεῷ**.

Compare the Arab. **لله** pr. from *God, divinely, exceedingly*. Har. Cons. iv. page 38, ed. de Sacy.

As to the phrases, **אֵשׁ אֱלֹהִים**, see under **אֵשׁ**, **גָּדֹל** and the other words from which they spring.

Note. Some regard **אֱלֹהִים** to be also used in a singular sense (for as to the plural see A, 2), of one King, for **יְהוָה אֱלֹהֵינוּ**, and they especially refer to Ps. 45:7, where they render **יְהוָה אֱלֹהֵינוּ עוֹלָם** "thy throne, O God (i.e. O divine King), shall stand for ever;" but this should no doubt (?) be construed by ellipsis, **יְהוָה אֱלֹהֵינוּ כִּסֵּא** "thy throne shall be a divine throne" (i.e. guarded and made prosperous by God), according to the accustomed canon of the language, Lehrs. § 233:6. [This passage speaks of Christ as God, there is no ellipsis to be supplied, see Heb. 1:8.]

אֱלִיל m.—(1) i. q. **אֵיל** vain, Jer. 14:14, in **כְּחִיב**.

(2) [*Elul*], the sixth Hebrew month, from the new moon of September to that of October, Nehem. 6:15; Syr. **أيلول**, Arab. **أيلول**. Etymology unknown.

אֵלֹן m. (1) i. q. **אֵלֶּה** an oak, Gen. 35:8; Eze. 27:6. Root **אָלַל** No. III.

(2) pr. n. m. *Allon*, 1 Ch. 4:37; [a place, Josh. 19:33].

אֵלֹן m.—(1) a strong and hardy tree (from the root **אָלַל** No. 2), specially the oak, as the ancient versions agree. Gen. 12:6; 13:18; 14:13; 18:1; Deu. 11:30, etc. See my remarks in Thes. page 50, 51, in opposition to Celsius (Hierob. t. i. page 34, seq.), who regards **אֵלֹן** as well as **אֵלֶּה** to be the terebinth. Sometimes particular oaks were called by particular names, as "the oak of Magicians," Jud. 9:37; pl. "the oaks of Mamre," Gen. 13:18; 14:13; of Moreh, Deu. 11:30.

(2) pr. n. m.—Gen. 46:14.

אֵלֹן adj. m.—(1) *familiar, intimate, a friend*, (see the root No. 1), Pro. 16:28; 17:9; Mic. 7:5; **אֵלֹן הַנְּעָרִים** a husband is called "a friend of youth," Jer. 3:4 (comp. **רֵעַ** Jer. 3:20).

(2) *gentle, tame*, Jer. 11:19, "and I was as a tame sheep."

(3) *an ox*, i. q. **אֵלֶּה** No. 1, so called as being tamed and used to the yoke. Its gender is masculine epicene, so that under the masculine gender it is also used of a cow; Ps. 144:14, **אֵלֹנֵינוּ מִסְּבָלִים**.

(4) *the leader of a family or tribe*, **φύλαρχος**: especially used of the chiefs of the Edomites, Gen. 36:15, seq.; 1 Ch. 1:51, seq.; rarely of the Jews, Zech. 9:7; 12:5, 6; also generally of leaders, Jer. 13:21.

אֵלֹשׁ (according to the Talmud, "a crowd of men"), [*Alush*], pr. n. of a station of the Israelites, Num. 33:13.

אֵלֹכָר ("whom God gave") **Θεοδωρος**. [*Elzabad*], pr. n. m.—(1) 1 Ch. 26:7.—(2) 12:12.

אֵלַח a root not used in Kal. Arab. Conj. VIII. **أَيْلَح** to become sour, as milk.

NIPHAL **אֵלַח** metaph. to be corrupted, in a moral sense, Ps. 14:3; 53:4; Job 15:16.

אֵלְחָנָן ("whom God gave"), [*Elhanan*], pr. n. of one of David's captains who, according to 2 Sa. 21:19, slew Goliath (see under the word **לָחַם**). The person mentioned 2 Sa. 23:24, does not appear to be different.

אֵלִיאָב ("whose father is God"), [*Eliab*], pr. n.—(1) a leader of the tribe of Zebulun, Num. 1:9; 2:7.—(2) Num. 16:1, 12; 26:8.—(3) a brother of David, 1 Sa. 16:6; 17:13, 28.—(4) 1 Ch. 16:5.

אֱלִיָּאֵל ("to whom God strength," sc. gives) [*Eliel*], pr. n.—(1) of two of David's mighty men, 1 Ch. 11:46, 47; 12:11.—(2) of a leader of the tribe of Manasseh, 1 Ch. 5:24.—(3) of a leader of the Benjamites, 1 Ch. 8:20.—(4) 1 Ch. 8:22.—(5) 1 Ch. 15:9, 11.—(6) 2 Ch. 31:13.

אֱלִיָּאֵתָהּ ("to whom God comes"), [*Eliathah*], pr. n. m. 1 Ch. 25:4.

אֱלִידָד ("whom God loves"), [*Elidad*], pr. n. of a leader of the Benjamites, Num. 34:21.

אֱלִידָע ("whom God cares for"), [*Eliada*], pr. n.—(1) a son of David, 2 Sa. 5:16, called, 1 Ch. 14:7; **בְּעִלְדָּע**—(2) 1 Ki. 11:23.—(3) 2 Ch. 17:17.

אֱלִיָּה (from the root **אָלָה** No. 1), i. q. **أَلِيَّة**, the thick and fat tail of a sheep, such as that of the peculiar kind of oriental sheep (*ovis laticaudia*, Linn.), the smallest of which, according to Golius, an eyewitness (page 146), weighs ten or twelve pounds. Comp. Herod iii. 113; Diod. ii. 54, and others cited by Bochart, in Hieroz. pt. i. page 494, seq.; Rosenmüller, *altes und neues Morgenland*, ii. 118. Ex. 29:22; Lev. 7:3; 8:25; 9:19; 3:9, "let him take away the whole tail, near the back-bone."

אֱלִיָּהוּ & אֱלִיָּהוּ ("my God is Jehovah"), *Elijah*, pr. n.—(1) of a very celebrated prophet, the chief of the prophets in the kingdom of Israel in the time of Ahab, famous for the many miracles which he wrought; taken up to heaven (2 Ki. 2:6, seq. compare however, 2 Ch. 21:12), and to return before the advent of the Messiah (Mal. 3:23).—(2) m. 1 Ch. 8:27.—(3) m. Ezr. 10:21, 26.

אֱלִיָּהוּ ("whose God is He"), [*Elihu*], m.—(1) 1 Ch. 26:7.—(2) 1 Ch. 27:18.—(3) **אֱלִיָּהוּ** No. 1.

אֱלִיָּהוּ (id.) pr. n.—(1) [*Elihu*], the son of Barachel the Buzite, a friend of Job, his fourth opponent in dispute, Job chaps. 32—35. Sometimes written **אֱלִיָּהוּ** Job 32:4; 35:1.—(2) m. 1 Sa. 1:1.—(3) m. 1 Ch. 12:20.

אֱלִיָּהוּ ("unto Jehovah my eyes," sc. are turned), [*Elioenai*], pr. n. m.—(1) Ezr. 8:4.—(2) 1 Ch. 26:3.

אֱלִיָּהוּ (id.) [*Elioenai*], pr. n. m.—(1) 1 Ch. 3:23.—(2) 1 Ch. 4:36.—(3) 1 Ch. 7:8.—(4) Ezr. 10:22.—(5) Ezr. 10:27.

אֱלִיָּהבָא ("whom God hides"), [*Eliabba*], pr. n. m. of one of David's mighty men, 2 Sa. 23:32.

אֱלִיָּהוּרָפָה ("to whom God is the reward," from **חָרַפ** Conj. III. to recompense), [*Elihoreph*], pr. n. m. 1 Ki. 4:3.

אֱלִיָּהוּ (1) adj. of nothing, of nought, empty, vain, 1 Ch. 16:26; Ps. 96:5. Pl. the vain, empty, i. e. idols, Lev. 19:4; 26:1; (comp. **הָקָל**).

(2) subst. *vanity, weakness*, Job 13:4; **רִפְּאֵי אֱלִיָּהוּ** "vain physicians," i. e. vain comforters, compare Zec. 11:17. Root **אָלָה** No. I.

אֱלִיָּמֶלֶךְ ("to whom God is king"), [*Elimelech*], pr. n. m., the father in law of Ruth. Ruth 1:2; 2:1.

אֱלִיָּהוּ & אֱלִיָּהוּ Ch. pron. pl. comm., *these*, i. q. Heb. **אֵלֶּה**. Dan. 2:44; 6:7.

אֱלִיָּסָפָה ("whom God added"), [*Eliasaph*], pr. n. m.—(1) a leader of the tribe of Gad, Num. 1:14; 2:14.—(2) 3:24.

אֱלִיָּעֶזֶר ("to whom God is help"), pr. n. m., *Eliezer*.—(1) a man of Damascus whom Abraham intended to be his heir before the birth of Isaac [of Ishmael], Gen. 15:2; according to verse 3, born in his house.—(2) a son of Moses, Ex. 18:4.—(3) 1 Ch. 7:8.—(4) 1 Ch. 27:16.—(5) 1 Ch. 15:24.—(6) 2 Ch. 20:37.—(7), (8), (9) Ezr. 8:16; 10:18; 23:31.

אֱלִיָּעִנִי (perhaps contr. from **אֱלִיָּעִנִי**), [*Elieni*], pr. n. m., 1 Ch. 8:20.

אֱלִיָּעִם (i. q. **אֱלִיָּעִם**, **אֱלִיָּעִם**), [*Eliam*], pr. n. m.—(1) the father of Bathsheba, 2 Sam. 11:3, called 1 Ch. 3:5 **עֲשִׂימֶלֶךְ**.—(2) 2 Sam. 23:34.

אֱלִיָּפָז ("to whom God is strength"), pr. n. m. *Eliphaz*.—(1) a son of Esau, Gen. 36:4, sq.—(2) a friend of Job with whom he disputed, Job 2:11; 4:1; 15:1, etc.

אֱלִיָּפָל ("whom God judges," from **פָּלַל**), [*Eliphaz*], pr. n. m., 1 Ch. 11:35.

אֱלִיָּפָלֶהוּ ("whom God distinguishes," i. e. makes distinguished), [*Elipheleh*], pr. n. m., 1 Ch. 15:18, 21.

אֱלִיָּפָלֶט ("to whom God is salvation"), [*Eliphalet, Eliphelet, Elpalet*], pr. n. m.—(1) 1 Ch. 3:6; 14:7, called 1 Ch. 14:5, **אֱלִיָּפָלֶט**.—(2) 2 Sam. 23:34.—(3) 1 Ch. 8:39.—(4), (5) Ezr. 8:13; 10:33.

אֱלִיָּצוּר ("to whom God is a rock"), [*Elizur*], pr. n. m. Num. 1:5; 2:10; 7:30, 35; 10:18.

אֵלִיפָן ("whom God protects"), [*Elzephān, Elizaphan*], pr. n. m.—(1) Num. 3:30, called **אֵלִיפָן** Ex. 6:22; Lev. 10:4.—(2) Num. 34:25.

אֵלִיקָה [*Elika*], pr. n. m. 2 Sam. 23:25. The etymology is unknown.

אֵלִיכִים ("whom God has set"), *Eliakim*, pr. n.—(1) the prefect of the palace in the reign of Hezekiah. 2 Ki. 18:18; 19:2; Isa. 22:20; 36:3.—(2) a son of king Josiah, made king by Necho, king of Egypt, who changed his name to **יְהוֹשָׁפָט** ("whom Jehovah has set"). 2 Ki. 23:34; 24:1; Jer. 1:3; 1 Ch. 3:15.—(3) Neh. 12:41.

אֵלִישֶׁבַע ("to whom God is the oath," "who swears by God," i. e. worshipper of God, comp. Isa. 19:18), [*Elisheba*], pr. n. f. Ex. 6:23. LXX. *Ἐλισαβέτ*, as Lu. 1:7.

אֵלִישָׁה [*Elishah*], pr. n. of a region situated on the Mediterranean Sea, whence purple was brought to Tyre, Gen. 10:4; Eze. 27:7. *Elis* is to be understood (comp. the Samaritan copy, in which, the ה being omitted, it is written **אֵלִישָׁה**). The name of this place appears to have been applied by the Hebrews to the whole Peloponnesus, as the names of provinces, especially when remote, are very often applied to whole countries; comp. **אֵלִישָׁה**. As to the purple not only found in Laconia (Hor. Od. ii. 18, 7), but also in the gulf of Corinth, and in the islands of the Ægean sea, see Bochart, Phaleg. iii. 4. Others explain **אֵלִישָׁה** by Hellas, Greece; see Michaëlis, Spicil. Geogr. Hebr. t. i. p. 78.

אֵלִישׁוּעַ ("to whom God is salvation"), [*Elishua*], pr. n. m., of a son of David, 2 Sa. 5:15; 1 Ch. 14:5.

אֵלִישִׁיב ("whom God restored"), [*Elishib*], pr. n. m.—(1) 1 Ch. 3:24.—(2) 1 Ch. 24:12; Ezr. 10:6.—(3) Neh. 3:1, 20; 12:10.—(4), (5) Ezr. 10:24, 27, 36.

אֵלִישָׁמָה ("whom God hears"), [*Elishama*], pr. n. m.—(1) 2 Sam. 5:16.—(2) Num. 1:10; 2:18.—(3) 2 Ki. 25:25; Jer. 41:1.—(4) 1 Ch. 2:41.—(5) 2 Ch. 17:8.

אֵלִישָׁע pr. n. m. (for **אֵלִישָׁע** "to whom God is salvation"), *Elisha* the prophet, the disciple, companion, and successor of Elijah, famous for many miracles. He flourished in the kingdom of the ten tribes, in the ninth century B. C. 2 Ki. chaps. 2—13. In N. T. *Ἐλισσαῖος*, Lu. 4:27.

אֵלִישָׁפָט ("whom God judges"), [*Elishaphat*], pr. n. m., 2 Ch. 23:1.

אֵלִיָּהוּ see **אֵלִיָּהוּ**.

אֵלֶּה Ch. pron. pl. *these*, i. q. **אֵלֶּה**, Dan. 3:12; 13:21, 22; Ezr. 4:21; 5:9, etc.

I. **אֵלֵל** an unused verb having the force of *nothing, emptiness*, ["commonly"] derived from **אֵלֵל** ["but this is very doubtful"] (which see, and compare the remarks under the root **אֵלֵל**), whence **אֵלֵל** vain, powerless.

II. **אָלֵל** to cry out, onomatop. i. q. **אָלֵל** and Arab. **أَلَّ** Kam. p. 1391. Comp. *ἀλαλάζειν*. Hence is **אָלֵל**.

III. **אָלֵל** kindred to the roots **אָלֵל** & **אָלֵל** No. I, prop. to roll, hence to be round, thick; whence **אָלֵל**, **אָלֵל** oak, prop. thick tree.

אָלֵל interj. of lamenting, *væ, woe!* Gr. *ἐλελεῦ*, followed by **אָלֵל**, Job 10:15; Mic. 7:1. Root **אָלֵל** No. II.

אָלֵל a root not used in Kal.—(1) TO BIND, comp. PIEL and **אָלֵל**.

(2) passive, to be bound, sc. the tongue, i. e. to be dumb, to be silent; see NIPH. and the nouns **אָלֵל**, **אָלֵל**. To be silent, dumb, as if tongue-tied (*δεσμός τῆς γλώσσης*, Mark 7:35), comp. Pers. *زبان بستن*; to bind the tongue, for to be silent, and Gr. *φμῶσθαι*.

(3) to be solitary, forsaken, widowed, for a solitary person is silent as he has no companion with whom to talk; comp. **אָלֵל** to be mute, to be unmarried. Hence are derived **אָלֵל**, **אָלֵל**, **אָלֵל**.

NIPHAL.—(1) to be dumb, mute, Ps. 31:19; 39:3, 10; Isa. 53:7.

(2) to be silent, Eze. 33:22.

PIEL, to bind together, Gen. 37:7.

אָלֵל m. *silence*, Ps. 58:2, **אָלֵל אֶלֶם יִדְרֹק תְּרַבְּרָן** "do ye indeed speak out the silence of justice?" i. e. do ye indeed use justice which seems to be silent and mute in your decrees? ["So commonly; but it may be worth inquiry whether **אָלֵל** should not be dropped, having sprung perhaps from a careless repetition of **אָלֵל**." This conjecture is wholly needless. ("Maurer gives to **אָלֵל** the signification of *league, law*, from the sense of *binding*; as **אָלֵל** *league*, from **אָלֵל** to bind.") Ges. add.] Ps. 56:1, **יִזְנֶה אָלֵם רְחִיקִים** "the dumb dove among foreigners" (i. e. perhaps the people of Israel in exile, comp. **אָלֵל** Ps. 74:19), the title of a poem, to the

tune of which Psalm 56 was sung. Comp. my remarks on the word **אלת**.

אלם m. adj. *mute, dumb*, prop. bound as to the tongue; see the root No. 2. Ex. 4:11; Isa. 35:6; Ps. 38:14. Pl. **אלמים** Isa. 56:10.

אלם Job. 17:10, in some editions incorrectly for **אלל**, which see, *but, indeed*.

אלמים m. pl. 1 Ki. 10:11, 12, and with the letters transposed **אלנופים** 2 Ch. 2:7; 9:10, 11, *a kind of precious wood*, brought from Ophir, by sea, in the time of Solomon, together with gold and precious stones, used for ornaments of the temple and palace, and also for making musical instruments; according to 2 Ch. 2:7, growing also on Lebanon. ["It seems to correspond to Sanscr. *mīcāta* (from simpl. *mīcā*, so Bohlen), with the Arab. art. **آل**; *sandal wood*, *pterocarpus sandaliorus*, Linn.; *red sandal wood*, still used in India and Persia for costly utensils and instruments, Celsii Hierob. i. p. 171, seq." Ges. add.] Many of the Rabbins understood *coral*, and in this sense the singular **אלמא** is used in the Talmud; but this is not wood (**עץ**); although if this use of the word by the Talmudists be ancient, that precious wood might be so called from its resemblance to coral, as if *coral-wood*, *Korallenholz*. More probable is the opinion of Kimchi, who takes it for the Arab. **البقم** which the Europeans call **בראזיל** Brazil wood.

אלמוד Gen. 10:26; 1 Ch. 1:20 [*Almodad*], pr. n. of a son of Joktan, i. e. of a people and region of southern Arabia [so called from this person]. If there were an ancient error in reading (for **אלמוד**), we might compare *Morad* **مراد** or **بنی مراد** the name of a tribe living in a mountainous region of Arabian Felix, near Zabid.

אלם pl. **ים**— and **לית**— f. *a bundle of grain, a sheaf*, Gen. 37:7; Ps. 126:6. Root **אלם** No. 1.

אלמלך (perhaps "the king's oak" for **אלת המלך**), [*Alammelech*], pr. n., a town in the tribe of Asher, Josh. 19:26.

אלמן m. adj. *widowed, forsaken*, Jer. 51:5, from the root **אלם** No. 3.

אלמן m. *widowhood*, figuratively used of a state bereft of its king, Isa. 47:9.

I. **אלמנה** f. *a widow*. (Arab. **أرملة** Aram. **ܐܪܡܢܐ**) Gen. 38:11; Ex. 22:21, etc. Root **אלם**

No. 3. Metaph. used of a state bereft of its king, Isa. 47:1. (Compare verse 9, and 54:4.)

II. **אלמנות** f. pl. Isa. 13:22, *palaces*, i. q. **ארמנות** (which is itself the reading of some copies), the letter **ר** being softened into **ל** as is frequently the case. Compare **ארמון**. Others retain the idea of *a widow*, and understand *desolate palaces*.

אלמנות pl. **אלמנותים** f. *widowhood*, Gen. 38:14. Metaph. used of the condition of Israel as living in exile; Isa. 54:4.

אלמני m. *a certain one*, **δ δεινα**, pr. *one kept silent* (from **אלם** No. 2), whose name is concealed. There is always prefixed to this word **פלי** which see.

אלן i. q. **אלין** these.

אלנעם ("whose pleasure or joy God is"), [*Elnaam*], pr. n. m. 1 Ch. 11:46.

אלנתן ("whom God gave," compare **יונתן**, as if *Theodorus, Adeodatus*), [*Elnathan*], pr. n. m.—(1) the grandfather of king Jehoiachin, 1 Ki. 24:8, perhaps the same who is mentioned Jer. 26:22; 36:12, 25.—(2) three Levites in the time of Ezra, Ezr. 8:16.

אלסר Gen. 14:1, 9 [*Ellasar*], the name of a region, apparently to be sought near Babylonia and Elymais (for it occurs between **שנער** and **עילם**). Symm. and Vulg. *Pontus*; Targ. Jerus. **תלאש** (Isa. 37:12). But some province of Persia or Assyria is intended, as is shewn by the Assyriaco-Babylonian name of the king **אליד**; compare Dan. 2:14.

אלעד ("whom God praises," from **עוד** compare Job 29:11), [*Elead*], pr. n. m. 1 Ch. 7:21.

אלערה ("whom God puts on," i. e. fills, comp. **לבש** Job 29:14), pr. n. m. 1 Ch. 7:20.

אלעזרי in other copies **אלעזי** (pr. "God is my praises," i. e. my praises are directed to God), [*Eluzai*], pr. n. m. 1 Ch. 12:5.

אלעזר ("whom God aids"), *Eleazar*, pr. n. m.—(1) Ex. 6:23, 25; 28:1; Lev. 10:6, seq.; Nu. 3:2, 4, 32; 17:2, 4; 19:3; 20:25, seq.; 26:3, seq.; 31:6, seq.; 32:2, 28; 34:17; Deu. 10:6; Josh. 14:1; 1 Ch. 6:35.—(2) 2 Sa. 23:9; 1 Ch. 11:12.—(3) 1 Sa. 7:1.—(4) 1 Ch. 23:21; 24:28.—(5) Ezr. 8:33, compare Neh. 12:42.—(6) Ezr. 10:25. LXX. **Ἐλεάζαρ**. From **Ἐλεάζαρος** there was afterwards formed the contracted name **Ἀζάρος**.

אלעלה & **אלעלה** ("whither God ascends"), [*Elealeh*], pr. n. of a town in the tribe of Reuben,

one mile from Hesbon, where there are now the ruins called אלאל [*el-Al*], see Burckhardt's Travels in Syria, page 623, Germ. edition; Num. 32:3, 37; Isa. 15:14; 16:9.

אלעשה ("whom God made or created," Job 35:10), [*Eleasah*], pr. n. m. — (1) 1 Ch. 2:39. — (2) 1 Ch. 8:37; 9:43. — (3) Jer. 29:3.

אלך or אלך future אלך (Proverbs 22:25)
i.q. Arab. أَلَف.

(1) TO ACCUSTOM ONESELF, TO BE ACCUSTOMED, WONT, FAMILIAR, whence أَلَف and أَلِيف a friend, companion, associate, Heb. אֱלִיף No. 1.

(2) to be tame, gentle, used of beasts, compare אלך No. 1, אֱלִיף No. 3.

(3) to learn, from the idea of being accustomed, compare לָמַד. In Syriac and Chaldee, id. In the Old Testament, in one passage, Pro. 22:25.

(4) to join together, to associate. Arab. Conj. I. III. IV., whence אֱלִיף a thousand, a family.

PIEL, to teach, like the Syr. عَلَّمَ, with two acc. the one of pers., the other of thing, Job 15:5; 33:33; with one which refers to the person, Job 35:11. Part. מְלִמֵּנִי for מְלִמְנִי, compare מְלִמֵּנִי.

HIPHL (denom. from אֱלִיף) to bring forth or make thousands, Ps. 144:13. (Arab. أَلَف to make a thousand).

אלף — (1) an ox, or cow, comm. gen., like βούς and βοs, Germ. ōx. It only occurs in pl. אֱלָפִים Ps. 8:8; Pro. 14:4; used of a cow, Deut. 7:13; 28:4. The singular is found in the name of the first letter, Aleph, Alpha. As to the etymology, see אֱלִיף No. 3.

(2) a thousand (Arab. أَلَف, Syr. أَلْف id.; but Æth. ለፋፍ: signifies ten thousand. Perhaps it is pr. a joining together, and large conjunction of numbers). The nouns enumerated generally follow the numeral, and some indeed in the singular, as אֶשֶׁשׁ Jud. 15:16; others in the plural, 2 Sam. 10:18; 1 Ki. 10:26; Deut. 1:11; others promiscuously, as אֶבֶר 1 Ch. 19:6, and אֶבֶרֶם 29:7. More rarely, and only in the later Hebrew, does the noun precede, 1 Ch. 22:14; 2 Ch. 1:6. Comp. Lehrs. p. 695, 697, 699. The principle is different of the phrase אֶבֶרֶם אֶשֶׁשׁ "a thousand (shekels) of silver," as to which see Lehrs. p. 700. It is not unfrequently put for a round num-

ber, Job 9:3; 33:23; Ps. 50:10. — Dual אֲלָפִים "two thousands," Jud. 20:45; 1 Ch. 5:21. — Pl. אֲלָפִים thousands, e.g. אֲלָפִים שְׁלָשָׁה Ex. 38:26. Far more often used of a round number, אֲלָפִים רַבָּה "thousands of myriads," Gen. 24:60.

(3) a family, i.e. מִשְׁפָּחָה, many of which constituted one tribe (שִׁבְטָה), Jud. 6:15; 1 Sam. 10:19; 23:23. Used of a town as the abode of a family, Mic. 5:1.

(4) [*Eleph*], pr. n. a town of the Benjamites, Jos. 18:28.

אלף, אלף Ch. a thousand, Dan. 5:1; 7:10.

אלפִּים see אֲלָפִים.

אלפִּעַל ("to whom God is the reward," comp. אֱלִיפִעַל used of reward), [*Elpael*], pr. n. m., 1 Ch. 8:11; 12:18.

אֱלִיף a root not used in Kal, i.q. אֱוִי, which see, and לָחֵץ.

PIEL אֶלֶץ TO URGE, TO PRESS UPON ANY ONE, Jud. 16:16. It is of more frequent use in Syriac and Zabian.

אֱלִיפִעַל see אֱלִיפִעַל.

אֱלִיפִים i.q. Arab. الْقَوْم the people. [The noun with the Arab. art.] Pro. 30:31, מֶלֶךְ אֱלִיפִים עִמּוֹ "a king with whom is the people," i.e. who is surrounded by his people, who is amidst them. See

Pocock, ad Spec. Hist. Arabum, 207. (Arab. الْقَوْم people, appears to be so called from the idea of living, compare Sam. אֶלֶץ to live, Heb. יָקִים that which liveth, יָקִיָּה people, from living). LXX. ἀναστῆναι ἐν ἔθνεσιν. The Hebrew interpreters regard אֱלִיפִים as compounded of אֵל particle of negation, and קִים to arise (compare אֶלֶםִּיָּהוּ Pro. 12:28); in this sense, "a king against whom to arise (i.e. whom to resist) is impossible." But this has but little suitability to the context.

אלקנה ("whom God created" [rather, "possessed," see אֶלְכָּנָה], [*Elkanah*], pr. n. m. — (1) 1 Sa. 1:1, seq.; 2:11, 20. — (2) Ex. 6:24. — (3) 2 Ch. 28:7. — (4) 1 Ch. 12:6. — (5) 1 Ch. 6:8, 10, 11, 20, 21; 15:23.

אלקשי gent. noun, *Elkoshite*, used of Nahum the prophet, Nah. 1:1. ["LXX. and Vulg. without o, Ἐλκεσαιοῖς, *Elcesaius*."] Jerome (on the passage) mentions *Elkosh* as a village of Galilee, called *Helkesi* (or *Elcesi*), "*sibique a circumducente monstratum*." Pseudepiphanius contends that *Elcesi* was a village of Judea, see Relandi Palæst. p. 627. However this may be, it would seem to have been a town of Palæ-

tine, not Assyria, although even now the Orientals make **القوش** [*el-kúsh*] near Mosul, the native place of the prophet. ["Both are very doubtful," see Thes.]

אלתולד (perhaps, "whose race or posterity is from God"), [*Eltolad*], see **תולד**.

אלתקנה & **אלתקה** ("to which God is fear, or object of fear"), [*Eltekeh*], pr.n. of a Levitical city in the tribe of Dan, Josh. 19:44; 21:23.

אלתקן ("to which God is the foundation"), [*Eltekon*], pr.n. of a town in the tribe of Judah, Josh. 15:59.

אם constr. st. **אם** with suff. **אמי** pl. **אמות** f.

MOTHER (Arab. **أم** and **أُم**, **Æth.** **አሙ**, **Aram.**

אמא, **אמא**, **אמא** id.) **אב ואם** "father and mother," both parents, Jud. 14:16; Ps. 27:10; Est. 2:7.—**אמי** **אמי** "my brother, by the same mother," Gen. 43:29. Poet. **אמי** **אמי** "my brethren" generally, Gen. 27:29; Cant. 1:6. With less exactness a *step-mother* is also called mother, Gen. 37:10 (comp. 35:16, seq.), which would be more accurately called **אמא**. But the name of mother has a wider use, and is applied also —

(1) to a *grandmother*, 1 Ki. 15:13; and generally to any ancestress, Gen. 3:20.

(2) metaph. used of *her who bestows benefits on others*, Jud. 5:7.

(3) used as denoting *intimate relationship or intimacy*, Job 17:14 (compare **אב** No. 7).

(4) of a *nation*, as opposed to the children, i. e. persons springing from it, Isa. 50:1; Jer. 50:12; Eze. 19:2; Hos. 2:4; 4:5.

(5) *mother of the way*, a *parting of the road*, prop. source and head of the way (elsewhere **ראש דרך**),

Eze. 21:26. Arab. **أم** is the root, beginning of a thing, but **أم الطريق** is a royal way, and perhaps in Eze. loc. cit. it may be taken in this sense.

(6) i. q. **מטרה** *metropolis*, a *great and leading city*, even though not the capital; 2 Sa. 20:19, **אם וישראל** "a city and a mother in Israel." So on the Phœnician coins of Tyre and Sidon; compare Arab. **أم** *metropolis*; Greek **μῆτρος**, Callim. Fr. 112, and *mater*, Flor. iii. 7, 18; Ammian. xvii. 13.

(7) metaph. used of the *earth* as the mother of all men, Job 1:21.

This word is undoubtedly primitive, and, like **אב** (see p. II. B.), it imitates the first sounds of an infant beginning to prattle, like the Greek **μάμμα**, **μάμμη**, **μαμμά**, **μαῖα**, Copt. *mau*, Germ. *Mama*, *Ämme* [Eng. *mamma*, Welsh *mam*]. A fem. form used metaphorically is **אמא**. In Arabic there is hence formed a verb

أَمَّ to be a mother; hence, to be related, to set an example, to teach.

אם (commonly followed by Makk.) a demonstrative, interrogative, and conditional particle, the various significations of which are distinguished in the

more copious Arabic by different forms **أَنَّ**, **أَمْ**, **أَنْ**, **أَن**, while, on the contrary, in **Æthiopic** and **Syriac** one only is used **አሙ**; traces of this word are also found in Western languages, as in the Greek **ἤν**, i. e. *lo! if*; Lat. *en*; Germ. *wenn*, *wann*.

(A) Its primary power I regard as demonstrative,

lo! behold! kindred to **אֲנִי** (**הֵן**, *en*), Arab. **أَنَّ** truly,

certainly, **أَنَّ** id.; see de Sacy, *Gramm. Arabe*, i. § 889,

أَنَّ behold! *lo! in the phrase* **جَاءَ وَأَنَّ** he came and

*lo!—Hos. 12:12, אֲנִי גִלְעָד אֲנִי "lo! Gilead is wickedness," i. e. most wicked. In the other member there is **אֲנִי**; Job 17:13, **אֲנִי בֵּיתִי** "behold! I wait for Hades, my house," verse 16; Pro. 3:34. Preceded by **אֲנִי** in the same sense, Jer. 31:20. (The Hebrew interpreters, as Kimchi, explain this **אם** which they rightly notice to be affirmative, by **אֲנִי**, and they consider it shortened from **אֲנִי**; I should prefer from **אֲנִי**, an opinion which I have followed in Heb. Gramm. ed. 9, p. 191, nor can it be denied that the forms and significations of this particle may be very well explained from this root. But the origin above proposed appears to me now to be the more probable. But see the note.) It becomes —*

(B) adv. of interrogation (compare **אֲנִי** No. 2, and

the remarks there, also **הֲלֹא**, **הֲלֹא**, **הֲלֹא** interrogative formed from **הֲלֹא**, **הֲלֹא** demonstrative).

(1) in direct interrogation, *num? an?* (To this answers the Arab. **أَمْ**); 1 Ki. 1:27; Isa. 29:16. (Winer in both places renders *ob? oder etwa*, which is more suitable in the passage in Isaiah, than in 1 Kings.) ["Job 39:13; 31:5; 16:24, 25, 29, 33. From the whole of chap. 31 is seen the close connection between

this interrogative power of חנה and its conditional sense in letter (C), since, between sentences beginning with חנה interrog. are interposed others beginning with חנה conditional, followed by an apodosis; see ver. 7, 9, 13, 19, 20, 21, 25." Ges. add.] It is far more frequent in disjunctive interrogation where there pre-

cedes חנה: *utrum... an? whether... or*; Arab. ^{أ... أم}; Josh. 5:13, ^{הֲלֹנָה אִתָּה אֶם לְעֵרֵינוּ} "whether art thou for us, or for our enemies?" 1 Ki. 22:15, ^{הֲגֵלְגֵל אִם גִּלְגֵּל} "whether shall we go... or not?" The same is חנה... חנה Job 21:6, and חנה... חנה Job 34:17; 40:8, 9. Both are also used in a double interrogation, although not disjunctive, as חנה... חנה Gen. 37:8, חנה... חנה Gen. 17:17. (Where two questions follow each other, but without closely cohering, חנה is repeated, 1 Sa. 23:11.)

(2) in oblique interrogation, *an, num*, Germ. *ob*, Engl. *if, whether*. After verbs of interrogation, Cant. 7:13; examining, doubting, 2 Ki. 1, 2; in a two-fold disjunctive question, חנה... חנה Gen. 27:21; Nu. 13:20. The phrase חנה חנה יוֹרֵעַ Est. 4:14, accurately answers to the Latin, *nescio an, haud scio an, wer weiß ob nicht, = perhaps*.

(C) conj.—(1) especially conditional *if; si, ei*, Germ. *wenn* (als wahr gesetzt daß), compare חנה *ecce, num? si*,

Syr. ^{ܐܢܝܢ} lo! and i. q. ^{ܐܢܝܢ} if. It answers in this signification to Arab. ^{أَنْ}, Sam. ^{אֲנִי}, ^{אֲנִי}, Æthiop. ^{እን}:

Followed according to the sense, by a preterite, Est. 5:8, ^{אִם מָצֵאתִי חֵן בְּעֵינֵי הַמֶּלֶךְ} "if I have found grace in the eyes of the king;" Gen. 43:9; 18:3; and fut. Jud. 4:8, ^{אִם תֵּלֶכְךָ עִמָּי וְהִלַּכְתִּי} "if thou wilt go with me, I will go;" Gen. 13:16; 28:20; Job 8:4, seq.; 11:10; more rarely by a participle, Jud. 9:15; 11:9; infinitive (for a fin. verb), Job. 9:27. It also stands without a verb, Job 8:6; 9:19. This word differs from the conditional particle חנה, in חנה being used in a real condition, where it is left uncertain whether something exists or will exist, or be done (*si fecisti, si facturus es*): while חנה is used to imply that something does not exist, is not done, or will not be, or at least that it is uncertain, and not probable (*si faceres, fecisses*, Greek *ei ēlchen*); see חנה, and as to the similar use of the partt.

חנה and חנה de Sacy, Gramm. Arabe, i. § 885. It is an

ingenious and subtle usage, that in execrations and imprecations, when conditional, instead of חנה (which perhaps might have been expected), there always is חנה Ps. 7:4—6, חנה : חנה יֵשׁ עָלַי בְּכַפִּי : חנה חנה יִרְדָּה... חנה "if I have done this, if there be ini-

quity in my hands, if I have injured one at peace with me... let him persecute me," etc. The Psalmist here denies (if we look at the object of the discourse) that he has done such things, but as though the cause had to be tried, he leaves it as undecided, and as it were, assuming it, he invokes on himself the heaviest penalty, thus wonderfully increasing the force of the execration; compare Ps. 44:21; 73:15; 137:5, 6; Job 31:7, seq. Other examples in which for חנה there might have been more accurately חנה, are Ps. 50:12, חנה חנה "if I were hungry;" Hos. 9:12; but however חנה is not here wrong, because its usage is more widely extended. Specially to be observed—(a) when a condition or supposition is modestly to be expressed, חנה... חנה is used, see חנה.—(b) חנה... חנה is put disjunctively, *if... if=whether... or; sive... sive* (*εἴτε, εἴτε, εἴαν τε, εἴαν τε*); compare *si... si*, Gell. ii. 28. Ex. 19:13, חנה חנה "whether it were beast or man;" 2 Sa. 15:21; Lev. 3:1; Deu. 18:3; and with a preceding negation, *neither... nor; neque... neque*, 2 Ki. 3:14. The same is חנה... חנה Josh. 24:15; Ecc. 11:3; 12:14 (Arabic

^{أَمْ... وَأَمْ} and ^{أَنْ... وَأَنْ}).—(c) by an ellipsis of the formula of an oath, such as occurs fully, 1 Sa. 3:17; 24:7; 2 Sa. 3:35, חנה becomes a *negative* particle, especially in oaths. 2 Sa. 11:11, "by thy life (may God heap all manner of evils upon me) חנה חנה I will not do this thing;" 2 Sa. 20:20; 1 Ki. 1:51; in adjurations, Cant. 2:7; 3:5; Neh. 13:25, rarely elsewhere; especially poet. Isa. 22:14; 62:8; Jud. 5:8; Pro. 27:24. (The use is similar of the Arab.

חנה, more fully ^{أَنْ} for *not*.)

(2) part. of conceding, *though, although* (Arab. ^{أَنْ}, Gr. *ἐὰν καί, καὶ*), followed by a pret., to express "though I am," Job 9:15; commonly a fut. to express "though I were," Isa. 1:18; 10:22; Ps. 139:8; Job 20:6 (compare however, 9:20). Also followed by a verbal noun, Nah. 1:11.

(3) part. of wishing, *oh that! would that!* (*ei γάρ*). Followed by a fut., Ps. 68:14; 81:9; 95:7; 139:19. There is an Anacoluthon Gen. 23:13, חנה חנה חנה "would that thou—would that thou wouldst hear me." It becomes—

(4) a particle of time, *when* (compare the Germ. *wenn* and *wann*, and Engl. *when*). Followed by a preterite, which often has to be rendered by a pluperfect and fut. perfect, Isa. 24:13, חנה חנה "when the harvest is ended;" Am. 7:2, חנה חנה

"and when it had consumed;" Isa. 4:4, אִם רָחַץ אֶרְצִי אֵת צִיּוֹן בְּנוֹת־צִיּוֹן "when the Lord shall have washed the filth of the daughters of Zion;" Gen. 38:9; Ps. 63:7; Job 8:4; 17:13. So in composition, as אִם עַד until when, until, Gen. 24:19; אִם עַד אֲשֶׁר Gen. 28:15; Num. 32:17; Isa. 6:11.

(5) It is rarely *that, quum* causal, *quandoquidem*, *since*, Arab. ^{أَنَّ} ^{أَنَّ} Gen. 47:18, "we will not hide it from my lord, that אִם לֹא נִסְתָּר... אֵל אֶרְצִי לֹא נִשְׁאָר since all our money is spent... nothing is left for my lord," etc.; Isa. 53:10.

Note. Winer has of late (in his addenda to Heb. Lex. p. 1054) altogether denied the affirmative or demonstrative power of this particle (letter A), (and Rosenm. is not consistent with himself; see him on Job 17:13, and Hosea 12:12). Winer defends, in the passages cited, the common signification, *si, ob, if, whether*; but his reasons are not convincing. That the primary power was demonstrative, is strongly supported by the passage in Hosea, a very early [?] writer, and by the cognate particle ^{אֲנִי}, ^{אֲנִי}, ^{אֲנִי}; and to this should be added the authority of the ancient versions which is not to be lightly esteemed (see Noldii Vindiciæ, p. 408).

It is compounded with other particles—

(1) אִם, twice at the beginning of a question, when put affirmatively: *nonne? ecce? is not?* Num. 17:28; Job 6:13.

(2) אִם לֹא—(a) *nonne? is not?* (where there precedes לֹא), Isa. 10:9.—(b) *if not, unless*, Ps. 7:13; Gen. 24:8. Hence after formulæ of swearing, it is a strong affirmation and asseveration (see above C, 1, c), Num. 14:28; Isa. 14:9; also in adjurations, Job 1:11; 2:5; 17:2; 22:20; 30:25; Isa. 5:9.—(c) It is put for *but, sed*, *sondern* (compare *ei μή, unless*, Ch. אֲלֵא from אִם לֹא), Gen. 24:37, 38.

אמה pl. אֲמָהוֹת (by insertion of the letter ה, comp. Ch. אֲמָהָ and Lehrs. p. 530), f. A HANDMAID, FEMALE SLAVE; אֲמָתְךָ *thy handmaid* (for I), used even by a free woman when speaking to her superiors, Jud. 19:9; 1 Sam. 1:11, 16; 25:24, seq.; 2 Sam. 14:15 (comp. אֲדָרָן). בֶּן-אֲמָה "son of a handmaid," i.e. a slave, Ex. 23:12; Ps. 116:16. (Hence is derived

the Arab. verb ^{أَمَّ} to be a handmaid. Utterly unworthy of attention is the idea that אֲמָה handmaid, is derived from the root אָמַם, ^{אָמַם} *inito pacto indixit*.)

אמה prop. i. q. אִם, but always metaph. of the

beginning, head, and foundation of a thing. Specially—

(1) it is *the mother of the arm*, i. e. the fore-part of the arm; *cubitus, ulna, the fore-arm*, Deut. 3:11. Hence—

(2) The name of a measure, *a cubit, an ell*. Comp. the Lat. *cubitus, ulna*, also Germ. *Elle*, whence *Ellenbogen*,

Gr. ^{πῆχυς} and ^{πυγών}, Arab. ^{ذراع}, Egypt. ^{uaci}.

The method of numbering cubits is this: אֲמָתַי "two cubits," Ex. 25:10, 17; ^{שֵׁשׁ אַמּוֹת} 27:1, and so on as far as ten; in the later Hebrew ^{שֵׁשׁ אַמּוֹת} 2 Ch. 6:13; with numbers higher than ten, in the more ancient Hebrew, thus, ^{חֲמִשִּׁים אַמָּה} Gen. 6:15; in the later, ^{חֲמִשִּׁים אַמּוֹת} Eze. 42:2, or ^{עֶשְׂרִים אַמּוֹת} 2 Ch. 3:4. Also to numerals of all kinds, and both in more ancient and later Hebrew it is joined by ^{אַרְבַּע בְּאֲמָה} "four by cubit," i. e. four cubits; ^{מֵאָה בְּאֲמָה} "a hundred cubits," Ex. 27:9, 18; 36:15; 38:9. The common Hebrew cubit was six palms, nor should the opinion be heeded which makes it only four; a larger cubit of seven palms *επταπάλαιστος*, is mentioned Eze. 40:5; 43:13, comp. 2 Ch. 3:3 ["this agrees with the royal cubit of the Babylonians (Herod i. 178) and Egyptians; see Böckh, Metrol. Untersuch. p. 212, seq. 265, seq." Ges. add.] and the remarks in Thes. p. 110, 113.—Metaph. Jer. 51:13, "thy end is come, the measure of thy rapine," i. e. the time when God setteth bounds and measure to thy wicked gain.

(3) i. q. אִם No. 6, *metropolis*. 2 Sam. 8:1, "and David took the bridle of the metropolis from the hand of the Philistines," i. e. he subjected the metropolis of the Philistines to himself. Comp. the Arabian proverb "to give one's bridle to any one," i. e. to submit to his will. Schult. on Job 30:11, and Har. Cons. iv., p. 24. See Geschichte der Hebr. Sprache, p. 41.

(4) *foundation*. Isa. 6:4, אֲמֹת הַתְּסִיסִים "the foundations of the threshold." Comp. ^{أَمَّات}, ^{أَمَّات} roots, beginning.

(5) [*Ammah*], pr. n. of a hill, 2 Sam. 2:24.

אמה pl. אֲמָיִן f. Ch. *a cubit*, Dan. 3:1; Ezr. 6:3; Syr. ^{أَمَّ}, ^{أَمَّ}, pl. ^{أَمَّ}.

אמה i. q. אִיסָה which see, *terror*.

אמה (from the root אָמַם) f. *people*, Arab. ^{أُمَّة} ^{أُمَّة} ^{أُمَّة} id. Only found in pl. אֲמָתִים Gen. 25:16; Num. 25:15, and אֲמָיִם Ps. 117:1. Syr. ^{أُمَّة}

אָמָה Ch. f. id., Dan. 3:29. Pl. **אָמִין** emphat. **אָמִינָה** Dan. 3:4, 7; 5:19; 7:14; Ezr. 4:10.

I. **אָמָן** m.—(1) *workman, architect*, i. q. **אָמָן**, Prov. 8:30, used of the hypostatic wisdom of God, the maker of the world. This word does not appear to have admitted the feminine form, any more than Lat. *artifex, opifex*, whence Plin. ii. 1, *Artifex omnium natura*. Quinct. ii. 15, *rhethorica persuadendi opifex*. Others understand *son*, or *foster-child* (from **אָמָן** No. 1) [which is a better rendering].

(2) [*Amon*], pr.n.—(a) of a son of Manasseh, king of Judah, 644—642 B.C. 2Ki. 21:18—26; 2Ch. 33:20, seq.—(b) 1Ki. 22:26.—(c) Neh. 7:59, called in Ezr. 2:57, **אָמִי**.

II. **אָמָן** i. q. **הָמוֹן** *multitude, crowd*, Jer. 52:15. Root **הָמָה**.

III. **אָמָן** *Amon*, pr. n. of the supreme deity of the Egyptians, worshipped at Thebes with much devotion (see **אָמָן** נָא), Jer. 46:25, called "Ἀμμων by the Greeks, and compared by them with Jupiter (comp. Herod. ii. 42; Diod. i. 13). On the Egyptian monuments he is generally drawn with a human form and a ram's head. The name is there written *Amn*; more fully, *Amn-Re*, i. e. Amon the sun; see the citations in Thes. p. 115. See also Kosegarten, De Scriptura Vett. Ægyptiorum, p. 29, seq. ["Wilkinson's Manners and Customs of the Anc. Egyptians, second ser. i. p. 243, seq."]

אָמָן (from the root **אָמָן**), m. (by a Syriacism, for **אָמָן**), *faithfulness*, Deu. 32:20. Pl. **אָמָנִים** prop. fidelities, Ps. 31:24. **אִישׁ אָמָנִים** a faithful man, Pro. 20:6.

אָמָנָה (from the root **אָמָן**), f.—(1) *firmness*. Ex. 17:12, **וַיְהִי יָדָיו אָמָנָה** "and his (Moses') hands were firm" (prop. firmness).

(2) *security* (Arab. **أَمَان**, **أَمِنَ** id.), Isa. 33:6.

(3) *faithfulness*, in fulfilling promises. Applied to men, Ps. 37:3; Hab. 2:4; to God, Deu. 32:4; Ps. 36:6; 40:11. Pl. **אָמָנוֹת** Pro. 28:20.

אָמָן ("strong"), pr. n. *Amoz*, the father of Isaiah the prophet, Isa. 1:1; 2:1; 13:1; 20:2.

אָמִי [*Ami*], pr. n. m. Ezr. 2:57. It seems to be a corruption for **אָמָן** Neh. 7:59.

אָמִים see **אִמִּים**.

אָמִינָה ("faithful"), pr. n. i. q. **אָמָן**. 2 Sa. 13:20, of Amnon the son of David.

אָמִין (root **אָמָן**), m. adj. *firm, strong*, Job 9:4,

19; more fully with the addition of **נָה** Nah. 2:2; Isa. 40:26.

אָמִיר m. (root **אָמָר** No. 1 ["and see Hithp."]), *the head, top, summit*—(a) of a tree (**אָמִיר**), Isa. 17:6, **בְּרֹאשׁ אָמִיר** "on the highest top."—(b) of a mountain (**אָמִיר**), id. verse 9; on which see the remarks in the notes to my German translation, second edition. ["See under the art. **עֲזוּבָה**."]

אָמַל or **אָמַל** TO LANGUISH, TO DROOP, prop. to hang down the head. Kindred is **אָבַל** which see. In Kal part. pass. of a drooping heart, Eze. 16:30.

PULAL **אָמַלְלָה** ["only in poetry"].—(1) *to languish*, prop. used of plants hanging down their heads, Isa. 24:7; hence used of fields, of a sick person, Ps. 6:3, where **אָמַלְלָה** is for **אָמַלְלָה** ["so Maurer"].

(2) *to be sad*, Isa. 19:8; of a land laid waste, Isa. 24:4; 33:9; of walls thrown down, Lam. 2:8. It is only found in poetic language. But in prose there is —

אָמַלְלָה m. *languid, feeble*, Neh. 3:34.

אָמַם an unused root, which like **אָמַם**, **אָמַם** (which see), appears to have had the power of *to join together*.

(Arab. **أَمَّ** to be near, related.) Hence is the noun **אָמָה** i. q. **אָמָה** people, and —

אָמָם [*Amam*], pr. n. of a town in the south of the tribe of Judah, Josh. 15:20.

I. **אָמָן**—(1) prop. TO PROP, TO STAY, TO SUSTAIN, TO SUPPORT, **אָמָן**, **אָמָן**, specially—(a) to support with the arm, to carry a child, Nu. 11:12; Lam. 4:5. Part. **אָמָן** **παῖδαγωγός**, one who carries and cares for a child, Nu. loc. cit.; Isa. 49:23; also, one who guards and brings up, Est. 2:7. 2 Ki. 10:1, 5 (compare **אָמָן**; Arab. **أَمَان** to sustain, to nourish), f. **אָמָנָה** nurse, Ruth 4:16; 2 Sa. 4:4.—(b) to found, to build up (kindred to **אָמָן**, **אָמָן**). Hence **אָמָן**, **אָמָן** architect, workman, **Baumeister**; **אָמָנָה** column, **στήλη**.

(2) intrans. med. E. *to be stayed up*; hence *to be firm, unshaken*, such as one may safely lean on. Metaph. *to be faithful*. Part. pass. **אָמָנִים** faithful ones, **πιστοί**, Ps. 12:2; 31:24. Compare Kal **אָמָן**

Isa. 26:3. Arab. **أَمِنَ** to be faithful; **أَمِنَ** is to lean and confide on any one; **أَمِنَ** to trust, to be secure.

NIPHAL—(1) *to support, to bear in the arms*, as children, Isa. 60:4. Compare Kal No. 1.

(2) *to be founded, firm, stable*, e. g. of a house, 1 Sa. 2:35; 25:28; 2 Sa. 7:16; 1 Ki. 11:38; of a firm place where a nail is driven in, Isa. 22:23, 25; of a firm and stable condition, Isa. 7:9.

(3) *to be of long continuance, perennial*, of water (opp. to אֶמְנָה), Isa. 33:16; Jer. 15:18; of sickness, Deu. 28:59; of a covenant, Ps. 89:29.

(4) metaph. *to be faithful, trustworthy, sure*, such that any one can *lean upon* (auf den man bauen kann); of a servant, 1 Sa. 22:14; Num. 12:7; a messenger, Prov. 25:13; a witness, Jer. 42:5; Isa. 8:2; of God, Deu. 7:9; Isa. 49:7; Hos. 12:1.—Ps. 78:8, הָאֱמֶנֶה לֹא נֶאֱמָנָה אֶת־אֱלֹהִים "their spirit was not faithful with God." Part. אֶמְנָה *upright*. Pro. 11:13; 27:6, הַנֶּאֱמָנִים פְּצָעֵי אֶהֱבֵה "upright are the wounds of a friend," i. e. proceeding from sincerity of mind, ehrlich-gutgemeint. Wounds are here used for severe rebukes. Also, a man of *approved wisdom*, Job. 12:20.

(5) *to be sure, certain*, Hos. 5:9; of the word of God, Psa. 19:8; also, to be found true, confirmed, Gen. 42:20; 1 Ki. 8:26.

HIPHI'AL אֶמְנָה—(1) *to lean upon, to build upon* (auf etwas bauen), prop. Isa. 28:16, "he that leaneth thereon [believeth in him] shall not flee away." Generally—

(2) figuratively *to trust, to confide in* (like the Arab. اَمِنَ with ب). Job 4:18, הָאֱמֶנֶה לֹא יֶאֱמָנִין "behold he trusteth not in his servants;" Job 15:15; 39:12; Ps. 78:22, 32; 119:66. הָאֱמֶנֶה בַּיהוָה "he trusted in the Lord," Gen. 15:6; ה' בְּחַיֵּי "to have no confidence for one's life," i. e. to fear for one's life, Deu. 28:66.

(3) *to believe*, absol. Isa. 7:9; commonly followed by לְ of person and thing, Gen. 45:26; Ex. 4:1, 8, 9; Pro. 14:15; Ps. 106:24; followed by כִּי Ex. 4:5; Job 9:16; also with an inf. Job 15:22, "he does not believe (hope) that he shall escape out of darkness (terrors)."

(4) perhaps intrans. *to stand firm, still*, Job 39:24, "she does not stand still where the sound of the trumpet is heard." Comp. Virg. Georg. iii. 83. From the common use of language it might be rendered, "he so longs for the battle that he hardly believes his own ears for joy." Compare Job 9:16; 29:24.

[Deriv. אֶמְנָה—אֶמְנָה, אֶמְנָה, אֶמְנָה, אֶמְנָה.]

II. אֶמְנָה HIPHI'AL אֶמְנָה i. q. הָיִין *to turn to the right*, Isa. 30:21.

אֶמְנָה Chald. APHEL, הָיִין *to trust*, construed with אֶמְנָה Dan. 6:24; like the Syr. اَمِنَ. Part. pass.

הָיִין *faithful, trusty*, Dan. 6:5; 2:45. Syr. اَمِنَ.

אֶמְנָה m. *a workman, an artificer*, Cant. 7:2; compare the root No. 1, b. Syr. اَمِنَ, Chald. اَمِنَ id., and there is an inclination to this Aramæan form in the reading, אֶמְנָה omman, which was in the copies of Kimchi, and Judah ben Karish.

אֶמְנָה—(1) verbal adj. *firm*, metaph. *faithful*. (Arab. اَمِنَ, Syr. اَمِنَ.) Compare Apoc. 3:14. Neutr. *faithfulness, fidelity*, Isa. 65:16.

(2) adv. *truly, verily, Amen!* Jer. 28:6. אֶמְנָה Ps. 41:14; 72:19; 89:53. Its proper place is where one person confirms the words of another, and expresses a wish for the issue of his vows or predictions: fiat, ita sit; "Amen, so be it;" LXX. well, γένοιτο. 1 Ki. 1:36; Jer. 11:5; Nu. 5:22; Deu. 27:15, seq.; Neh. 5:13; 8:6; 1 Ch. 16:36.

אֶמְנָה m. *faithfulness, truth*, Isa. 25:1.

אֶמְנָה f.—(1) *a covenant* ["prop. *a confirmation, a surety*"], Neh. 10:1; (Arab. اَمَانَة).—

(2) *something set, decreed*, i. q. חֶסֶד Neh. 11:23. To be understood of a daily portion of food furnished to the singers.

(3) [*Amāna, Abana*], pr. n. of a perennial river, (compare Isa. 33:16), rising in Antilibanus and watering Damascus, 2 Ki. 5:12, from which that part of Lebanon was called by the same name, Cant. 4:8: ["most interpreters understand the river to be the *Chrysorrhoea*, now *el-Būrāda*"].

אֶמְנָה f. pr. supporting; hence, a *column, post*. PL. אֶמְנָת 2 Ki. 18:16.

אֶמְנָה f.—(1) *bringing up, tutelage*, Est. 2:20. —(2) *truth*; adv. *in truth, truly*, Josh. 7:20; Gen. 20:12. [Root אֶמְנָה.]

אֶמְנָה ("faithful"), Amnon, pr. n.—(1) the eldest son of David, killed by his brother Absalom, 2 Sa. 3:2; 13:1—39. Once called אֶמְנָה which see. —(2) 1 Ch. 4:20.

אֶמְנָה adv. (from אֶמְנָה with the adverbial termination מֶ), *in truth, truly, indeed*, Job 9:2; 19:4, 5; Isa. 37:18. אֶמְנָה כִּי "it is true that," Job 12:2; Ruth 3:12.

אֶמְנָה id. Gen. 18:13; Nu. 22:37.

אֶמְנָה fut. אֶמְנָה, TO BE ALERT, FIRM, STRONG

(kindred to אֶמֶץ, הָסֵם to be eager); prop. of the alertness of the feet, *räftig, rasch auf den Füßen seyn, to be strong in the feet, swift-footed* (compare PIEL No. 1, אֶמֶץ and the Arabic use); figuratively used of an alert and strenuous mind, opp. to קָרַע (to have the knees sinking, to be cast down in mind), 2 Ch. 13:18. Followed by קָן to prevail over any one, Gen. 25:23; Psa. 18:18; 142:7. הָלַק וְאֶמֶץ "be strong and alert," i.e. of a strong and undaunted mind, Deu.

31:7, 23; Josh. 1:6—18. (Arab. أَبَس to be alert, nimble, used of a horse; whence أَبَس, אֶמֶץ a nimble horse.)

PIEL אֶמֶץ—(1) to make strong, prop. failing feet, Job 4:4; Isa. 35:3. Hence, to make the mind active and strong, Deu. 3:28; Job 16:5.

(2) to strengthen, Isa. 41:10; Psa. 89:22; 2 Ch. 11:17; Pro. 31:17; 24:5.

(3) to restore, to repair a building, i.q. הָלַק 2 Ch. 24:13; also, to set up, to build, Pro. 8:28.

(4) to harden (the heart), Deut. 2:30; 15:7; 2 Ch. 36:13.

(5) to appoint, to choose. Ps. 80:18, "(whom) thou hast chosen for thyself," comp. verse 16; Isa. 44:14.

HIPIL intrans. to be strong, used of the mind, Ps. 27:14; 31:25.

HITHPAEL.—(1) to be alert, followed by a gerund; to do anything speedily, 1 Ki. 12:18; 2 Ch. 10:18.

(2) to strengthen oneself, used of conspirators, 2 Ch. 13:7.

(3) to harden oneself, i.e. to be of a fixed mind, Ruth 1:18. Compare הָלַק.

[Derivatives, אֶמֶץ, אֶמֶץ, אֶמֶץ, אֶמֶץ, אֶמֶץ, pr.n. אֶמֶץ, אֶמֶץ, אֶמֶץ.]

אֶמֶץ pl. אֶמֶצִים, active, nimble, used of horses, Zech. 6:3. It occurs also verse 7, where indeed the

context demands אֶמֶץ red [?]. (Arab. أَبَس and أَبَس swift, active, used of a horse.)

אֶמֶץ strength, Job 17:9.

אֶמֶץ strength, protection, i.q. כָּעַל, Zec. 12:5.

אֶמֶץ ("strong"), [Amzi], pr.n.—(1) 1 Ch. 6:31.—(2) Neh. 11:12.

אֶמֶץ ("whom Jehovah strengthened"), Amaziah, pr.n.—(1) the son of Joash, the father of Uzziah, who held the kingdom of Judah from 838—811 B.C. 2 Ki. 12:22; 14:1, seq.; 2 Chr. 25:1, seq.;

also אֶמֶץ 2 Ki. 14:1; 9:11.—(2) a priest of the calf, hostile to Amos, Am. 7:10, seq.—(3) 1 Ch. 4:34.—(4) 1 Ch. 6:30.

אֶמֶץ inf. absol. אֶמֶץ, const. אֶמֶץ; with pref. אֶמֶץ Deu. 4:10; אֶמֶץ Josh. 6:8, but אֶמֶץ always contr.; fut. אֶמֶץ, וְאֶמֶץ; with conj. acc. וְאֶמֶץ; with Aleph omitted אֶמֶץ Ps. 139:20.

(1) TO SAY, very frequent in the Old Test. (The primary signification is, to bear forth; hence, to bring to light, to say; compare נָשָׂא, נָבֵא, נָדַר, and Greek φημι. Hence Hithp. also אֶמֶץ summit, and אֶמֶץ pr. mountaineer.) From אֶמֶץ to speak, אֶמֶץ differs, in the former being put absolutely, while אֶמֶץ is followed by the words which any one speaks; thus Lev. 1:2, אֶמֶץ אֶל־בְּנֵי יִשְׂרָאֵל וְאֶמֶץ אֶל־הֵם "speak to the children of Israel, and say to them;" Lev. 18:2; 23:2, 10; or Ex. 6:10, אֶמֶץ אֶל־מֹשֶׁה לֵאמֹר "Jehovah spake unto Moses, saying," i.e. in these words, thus, Exod. 13:1. Also followed by an accus., Jer. 14:17, אֶמֶץ אֶל־הָדָר הָזֶה "and thou shalt say to them this word;" Gen. 44:16, אֶמֶץ אֶמֶץ "what shall we say?" Gen. 41:54, אֶמֶץ יוֹסֵף "according to what Joseph had said;" Gen. 22:3, "to the place אֶמֶץ אֶמֶץ of which God had spoken to him," i.e. pointed out to him. Rarely followed by כִּי Job 36:10. In a few and uncertain examples, and those only in the later Hebrew, אֶמֶץ seems to be put absolutely אֶמֶץ 2 Ch. 2:10, אֶמֶץ וְיִשְׁלַח "and Huram spake by letters, and sent them to Solomon." The very words follow; but in fact, "and sent them to Solomon," should be included in a parenthesis, and אֶמֶץ should be referred to the words of the letter; 2 Ch. 32:24, אֶמֶץ לוֹ "and he (God) spoke with him." But this may also be explained, and he promised to him, or sagte (es) ihm zu. For very often after verbs of saying, pointing out, the object it is omitted (see Lehrg. p. 734). This being borne in mind, it will throw light on the much discussed passage, Gen. 4:8, "and Cain said (sc. it, that which God had spoken, verse 7) to Abel his brother; and it came to pass, when they were in the field, Cain rose up against Abel his brother, and slew him." (Samar. and LXX. insert הִשְׁרָה נִלְכָּה הִשְׁרָה eis rò πειδιον. [So also Syr. and Vulg.].)

Before the person to whom anything is said, is put אֶל Gen. 3:16; 13:14; and לְ Gen. 3:17; 20:5, 6. But both of these particles, although more rarely, indicate also the person of whom one speaks; for instance אֶל 2 Ki. 19:32; Jer. 22:18; 27:19; לְ Gen. 20:13, אֶמֶץ "say of me;" Ps. 3:3; 71:10; Jud. 9:54. This is also put in the acc., Gen. 43:27, "your father, the

old man **אִישׁ מִן־הָאִנְשִׁים** of whom ye spake," i.e. whom ye mentioned, verse 29; Nu. 14:31; Deu. 1:39; Ps. 139:20.

Specially to be observed—(a) *to say to anything* this or that, it is i. q. *to call* it so, Isa. 5:20; 8:12; Ecc. 2:2. Part. pass. **אֹמֵר** so called, Mic. 2:7; compare NIPHAL No. 2.—(b) *to say*, is sometimes i. q. *to exhort*, Job 36:10; *to promise*, 2 Ch. 32:24; *to shew*, tell, Ex. 19:25; *to declare* any one, i. q. *to praise*, to proclaim him, Ps. 40:11; Isa. 3:10. These distinctions are generally pointed out by the context.

(2) **אָמַר בְּלִבּוֹ** Gen. 17:17; Ps. 10:6, 11; 14:1; Isa. 47:8 (Arab. **قَالَ فِي نَفْسِهِ**), and **אָמַר בְּלִבּוֹ** Hos. 7:2; also simply **אָמַר** *to say in oneself, to think, to suppose, to will*; (compare **הִגֵּד**, Arab. **سَيَّ**).

قَالَ, Greek **φημι**, in Homer and the tragic poets. Forster mentions that some of the nations of the Pacific Ocean say, "to speak in the belly," for "to think"). 1 Sa. 20:4; Gen. 44:28, "and I think that he was torn of wild beasts;" Ex. 2:14, **הֲלֹהֶרְגִנִי אַתָּה אָמַר** "dost thou think to slay me?" LXX. **μη ἀνελεῖν με σὺ θελεῖς**; 2 Sa. 21:16 (LXX. **διανοεῖτο**); 1 Ki. 5:19; 1 Sa. 20:4; absol. Ps. 4:5, "meditate in your own heart upon your bed."

(3) *to command*, like the Arab. **أَمَرَ**, especially in the language of the silver age. Construed sometimes followed by a gerund, Est. 1:17, **אָמַר לְהָבִיא אֶת־וַשְׁתִּי**, "he commanded Vashti to be brought;" Est. 4:13; 9:14. ["Also followed by **וְ** and a finite verb."] Neh. 13:9, **וְאָמַרְהָ וַיְצַוְהָ** "and I commanded, and they purified," i.e. at my command they purified; 2 Ch. 24:8, **וַיֹּאמֶר הַמֶּלֶךְ וַיַּעֲשׂוּ אֲרוֹן אֲחָד** "at the command of the king they made a chest;" 1 Chron. 21:7; Ps. 105:31, 34; Jon. 2:11; Job 9:7. (In Chaldee the former construction is found, Dan. 2:46; 3:13, the latter, Dan. 5:29. It is frequent in Syriac, Samaritan, and Arabic.) Elsewhere followed by an acc. of the thing (as in Latin, *jubere legem, fœdus*), 2 Ch. 29:24, "for all Israel the king had commanded this burnt offering," sc. to be instituted; 1 Ki. 11:18, **לֶחֶם אָמַר לוֹ** "he commanded food for him," sc. to be furnished him; Job 22:29; with a dat. of pers. 2 Sa. 16:11.

NIPHAL **אִמַּר**; fut. **יִאמַר** and **יֹאמַר**.—(1) *to be said*, with **לְ** and **אֶל** of pers. Nu. 23:23; Eze. 13:12. It also stands like the Latin, *dicatur, dicunt*, Gen. 10:9; 22:14; Nu. 21:14.

(2) **יֹאמַר לְ** *there is said to any one* (this or that), i.e. *he is* (so) called, Isa. 4:3; 19:18; 61:6; 62:4; Hos. 2:1.

HIPHAL **הִאמִּיר** *to cause to say*; Deu. 26:17, "thou hast this day made Jehovah to say, or promise," etc.; verse 18, "and Jehovah hath made thee promise," i.e. ye have mutually promised, and accepted, and ratified the conditions of each other. In giving up the sense formerly proposed (Lehrg. p. 244), I have treated this passage at length in Thes. p. 121.

HITHPAEL **הִתְאָמַר** *to lift oneself up, to boast oneself*, Ps. 94:4; compare Kal No. 1. The words derived from this root, besides those that follow, are **אִמִּיר**, **מִאִמִּיר** and **כִּנְיָמָא**.

אָמַר Ch. 3 fem. **אִמְרַת** for **אִמְרַת** Dan. 5:10; fut. **יִאמַר**, inf. **מִאִמִּיר** and **יִמַּר** Ezr. 5:11; part. **אִמִּיר** i. q. Heb.

(1) *to say*, with a dat. of pers. Dan. 2:25; with an accus. of thing, Dan. 7:1; also followed by the words spoken, Dan. 2:24; or written, Dan. 7:2 (compare my remarks on the Oriental usage of language on Lu. 1:63, in the London Classical Journal, No. 54, p. 240). Pl. **אִמְרֵיהֶן** *those who say*, they are saying, a periphrasis for the Passive *it is said*. Dan. 3:4, **לְכוּן אִמְרֵיהֶן עֲמִמְיָא** "unto you it is said, O people." Theod. *λέγεται*. On this idiom compare Lehrg. page 798.

(2) *to command, to order*, see the examples under the Heb. Kal No. 3.

אָמַר in sing. only with suff. **אִמְרוֹ** Job 20:29, pl. **אִמְרוּ** constr. **אִמְרֵי** (for the sing. abs. is used the form **אִמֶּר**)—(1) *a word, discourse*, i. q. **דָּבָר** but only in poetic language, except Josh. 24:27. Used especially of the words of God **אִמְרֵי־אֱלֹהִים** Nu. 24:4, 16; **אִמְרֵי נָעֻם** Pro. 22:21; **אִמְרֵי נָאֻם** Pro. 15:26; Ps. 19:15; Prov. 6:2, etc. Gen. 49:21, "Naphtali is **אִילָה** a slender hind, **אִמְרֵי שֹׁפָר** who utters fair words," i.e. pleasant, persuasive words, which may be referred to some poetic talent of the Naphtalites, although it is otherwise unknown. If any one objects that words cannot properly be attributed to a hind, it is to be observed, that **הַיִּלָּל** refers to Naphtali and not to **אִילָה** a hind, and therefore we do not need the conjecture of Bochart, who followed the LXX., reading **אִילָה** and **אִמְרֵי**. ["For this use of the art. ה, see Heb. Gram. § 107, init."]

(2) *a command, mandate*. Job 20:29, **נִחַלְתָּ מִלֵּל אִמְרוֹ** "the lot of his command from God." Comp. **אָמַר** No. 3.

אָמַר pl. **אִמְרוּ** m. Ch. *a lamb*, Ezr. 6:9, 17; 7:17.

Syr. **ܐܡܪܐ**. Arab. **أَمْرَة** ⁵⁶ ⁵⁻⁶ ⁵⁻³ **أَمْرَة** a lamb. Root **أمر** Conj.

I, IV. to make much; **أمر** to become much; hence,

prop. progeny of the flock. It might also be, progeny of the flock, so called from the idea of producing, see under the root **אָמַר** No. 1.

אָמַר ("talking," "loquacious"), pr.n. *Immer*. — (1) Jer. 20:1. — (2) Ezr. 2:59; Neh. 7:61.

אָמַר i. q. **אָמַר**, the forms of which it adopts in pl. A poetic word —

- (1) *a word, speech*, Ps. 19:4.
- (2) specially, *a poem, hymn* (*ἕπος*), Ps. 19:3; *epinicum*, Ps. 68:12; Hab. 3:9.
- (3) *a promise* of God, Ps. 77:9.
- (4) *a thing, something*, like **דָּבָר**, Job 22:28.

Arab. **أمر** *a thing*.

אָמְרָה pl. **אָמְרוֹת** i. q. **אָמַר**, **אָמַר**, and, like the former of these, only poet. *a word, speech*, especially the word of God, Ps. 18:31; 119:38, 50, 103, 140; also, a hymn, sacred poem, Gen. 4:23; Deu. 32:2; Ps. 17:6.

אָמְרָה f. id. Lam. 2:17.

אָמִיר (according to the probable conjecture of J. Simonis, prop. *mountaineer*, from the unused **אָמַר** elevation, mountain, see under **אָמַר** No. 1), an *Amorite*, collect. *Amorites* (LXX. *Ἀμορῆται*), a nation of Canaan, and apparently the greatest and most powerful of them all, and whose name is sometimes used in a wider sense, so as to include all the nations of Canaan, Gen. 15:16; 48:22; Am. 2:9, 10; Deu. 1:20. A part of them dwelt in the mountainous region which was afterwards occupied by the tribe of Judah, where they were subject to five kings, Gen. 14:7, 13; Nu. 13:29; another part of them lived beyond Jordan, to the north of Arnon (Num. 21:13), as far as Jabbok (Nu. 21:24), and even beyond this river (Nu. 32:39); this part of them were subject to two kings, one of whom ruled in Heshbon, the other in Bashan (Deu. 4:47; Josh. 2:10).

אָמִיר ("eloquent"), [*Imri*], pr. n. — (1) 1 Ch. 9:4. — (2) Neh. 3:2.

אָמִירָה ("whom Jehovah spoke of," i.e. promised, as if Theophrastus), [*Amariah*], pr. n. — (1) 1 Ch. 5:33 (Eng. Ver. 6:7). — (2) 1 Ch. 5:37 (Eng. Ver. 6:11); Ezr. 7:3. Comp. **אָמִירָה** No. 1. — (3) Neh. 10:4; 12:2, 13. — (4) Ezr. 10:42. — (5) Neh. 11:4. — (6) Zeph. 1:1. — (7) see **אָמִירָה** No. 2.

אָמִירָה (id.), [*Amariah*], pr. n. — (1) 2 Ch. 19:11. — (2) 1 Ch. 24:23; called also **אָמִירָה** 1 Ch. 23:19. — (3) 2 Ch. 31:15.

אָמִרְפֶּל [*Amraphel*], (perhaps contr. from **אָמַר**, **אָמַר**, and **אָפֶל**, the commandment which went forth), pr. n. of a king of Shinar, i.e. Babylonia, in the time of Abraham, Gen. 14:1, 9.

אָמִשָּׁה (for **אָמִשָּׁה**, from the root **אָמַשׁ** to do at evening, compare **אָשָׁה** from **שָׁה**).

(1) *yesternight*, and adv. *in yesternight*, Gen. 19:34; 31:29, 42; also, *yesterday*, i. q. **חָמול** 2 Ki. 9:26. It denotes the latter part of the previous natural day, not the conventional, i.e. yesterday evening and night; whence it is used to denote evening and night in general, just as words which signify to-morrow are often applied to the morning. For we commonly carry in memory the end of yesterday, while the beginning of to-morrow is impressed upon the mind. See Arabic **أمس** adv. yesterday, **أمس**

yesterday. Compare **مَسَا** to do at evening; and as used of to-morrow, Heb. **בֹּקֶר** *in the morning*, and *to-morrow*, like the Germ. *Morgen*; Gr. *αὔριον*, from *αὔρα* the morning breeze; Arab. **غَدَاة** the time of the morning, **غَد** to-morrow, **غَدَا** adv. to-morrow. Hence —

(2) *night, darkness*, generally. Job 30:3, "they flee **אֶמְשׁ שְׂוֹאָה וְלִשְׂוֹאָה** into the night," or "darkness of a desolate waste." The Orientals well compare a pathless desert to night and darkness. See Jer. 2:6, 31, and Isa. 42:16. Rosenm. renders *heri desolationis*, i.e. places long ago desolated; but, in opposition to this, **أَمْس**, as the Arabian grammarians expressly remark, is only used of time just past.

אָמֶת for **אָמֶת** f. with suff. **אָמֶתִי**, **אָמֶתוֹ**.

(1) *firmness, stability, perpetuity*. Isa. 39:8, **שְׁלוֹם וְאֶמֶת** "peace and stability," i.e. firm and stable peace, by *ἐν δια δυνάμει*, compare No. 2; also *security*. Josh. 2:12, **אֶתְּ אֱלֹהֵי אֶמֶת** "a token of security," i.e. secure or certain.

(2) *faithfulness, fidelity*, in which any one is consistent and performs promises (*Ärue und Glauben*). Applied to a people, Isa. 59:14, 15; to a king, Psal. 45:5; to God, Ps. 30:10; 71:22; 91:4. Very often joined with **חֶסֶד** Ps. 25:10; 40:11; 57:4, 11; 108:5; 138:2; and by *ἐν δια δυνάμει* the constant and perpetual favour of God is to be understood. **עָשָׂה חֶסֶד וְאֶמֶת** "to shew sincere good will to any one," Gen. 24:49; 47:29; Josh. 2:14; 2 Sam. 2:6; 15:20.

(3) *probity, uprightness, integrity of mind*.

Ex. 18:21, אנשי אמת שניא בצע "upright men, hating covetousness." Neh. 7:2; Jud. 9:16, 19. Opp. to שטת Prov. 8:7. Specially it is *integrity* (of a judge), *justice*. Ps. 19:10, "the judgments of God are upright, just;" Isa. 16:5; Prov. 29:14; also *sincerity* opp. to dissimulation, Josh. 24:14; 1 Sam. 12:24; 1 Ki. 2:4; Isa. 10:20.

(4) *truth*, opp. to falsehood, Gen. 42:16; Deut. 22:20; 2 Sam. 7:28; אמרים אמת "words (which are) truth," Prov. 22:21. Applied to the word of God, Ps. 119:142; to prophecies, Jer. 26:15; to a servant of God, Isa. 42:3. Hence אמת יהוה "the truth of the Lord," often used for his true doctrine and worship, Ps. 25:5; 26:3; 86:11.

אמרתות f. (from the root פתח to spread out), pl. constr. אמרתות a sack, Gen. 42:27, seq.; 43:18, 21, 22.

אמיתי ("true"), [Amittai], pr. n. of the father of Jonah the prophet, 2 Ki. 14:25; Jon. 1:1.

אמיתי Ch. f. (for יתי-) *strong, mighty*, Dan. 7:7. Root פתח Arab. to be strong, mighty.

אן adv. of interrogation, contr. from אין No. II., pr. where? whence? 2 Ki. 5:25 (in כחיב). Hence *whither? where? Used of time, how long? עד-אן until when? how long? Job 8:2.*

With ה parag. local אנה — (1) *whither?* also without an interrogation, Joshua 2:5; Neh. 2:16. Constr. is pregnant, Isa. 10:3, אנה תעזבו כבודכם, "whither (will ye carry and where) will ye leave your riches?"

(2) *where?* Ruth 2:19.

(3) *used of time, עד-אנה until when? how long?* Ex. 16:28; Ps. 13:2; Job 18:2, עד-אנה תשיכון קנאי, "how long (until when) will ye make an end of words?"

(4) without an interrogation, אנה ואנה hither and thither, 1 Ki. 2:36, 42.

אן i. q. אן Heliopolis.

אנה Ch. comm. I, Dan. 2:8, more often אנה 2:23; 3:25; 4:6. It is the genitive, Dan. 7:15. See Lehrs. p. 728.

אנה (to be read *anna*, not *onna*), interj. of entreaty, compounded of אה and נא pr. ah, *quæso! ah, I pray!* Followed by an imperative, Gen. 50:17, or a fut. apoc. i. e. an optative, Neh. 1:5; elsewhere absolutely, Ex. 32:31; Dan. 9:4. It is also written אנה 2 Ki. 20:3; Isa. 38:3; Jon. 1:14.

אנה (from אנה, Arab. انا) i. q. אנה, אנה, אנה

onomat. TO GROAN, TO SIGH, ἀγγεν, σθῆναι; Isa. 3:26; 19:8. Hence is derived the noun אננה Gr. ἀνία (ἀνιάω, ἀνιάζω), and אננה.

II. אננה not used in Kal, to approach, to meet, to be present. Arab. اِنَى to be in time, اِنَى fit

time. Conj. V, X. to delay, to have patience (prop. to give oneself time), to hold back.

PIEL, to cause anything to happen to any one, or to meet with any one (used of God), Ex. 21:13.

PUAL, to be caused to meet, i. e. to light upon, to befall (von Gott zugeführt erhalten), as misfortune, Prov. 12:21; Ps. 91:10.

HITHPAEL, to seek occasion for hurting another; construed with ל 2 Ki. 5:7.

Derivatives אננה, אנה, את No. II. for אנה, אננה, אננה.

אנה whither? see אן.

אנה Ch. I, see אנה.

אנה see אנה.

אנה we, i. q. אננה in one passage, Jer. 42:6 כחיב. This less frequent form (which is also used in the Rabbinic) is from אנני, like אננני, from אנני; and from this are abridged the suffixes נני, נני, נני. In קרי indeed, there occurs the common אנננו, but I have no doubt that אנו is genuine.

אנה Ch. pron. i. q. Heb. הן they, those, Dan. 2:44, f. אנני 7:17. ["And in this passage for *sunt, they are*. The more regular fem. form would seem to be אנני; but אנני stands in all the editions; so e. g. Ex. 1:19, Onk.—The form אנני comes from אננהו, and אנני or אנני, from אננה the demonstrative syllable אן (ecce!) being prefixed. So also in the Talmud אננה = הווא. See under אנני, and Heb. Gr. p. 292, 293, 13th edit." Ges. add.] In Targg. also אנני f. הנני.

Syr. אנה and אנה. (Incorrectly given by Winer, *hi, hæ*, which is אנני.)

אנש m.—(1) *a man* (see below אנש), i. q. אדם, but only in poetic language. It is rarely used as a singular in sense, Ps. 55:14; Job 5:17; generally coll. of the whole human race, Job 7:17; 15:14; Psal. 8:5. [This latter passage applies to Christ *solely*; see Heb. 2:6.] The same is אנש Ps. 144:3. Specially it is—
(a) *a multitude, the common people*; hence Isa. 8:1, אנש אנש "with common writing," i. e. with common letters, not those artificially formed, so as to be easily read by the illiterate. Comp. my Comm. on the passage, Apoc. 13:18; 21:17, and κατὰ ἀνθρώπων,

Gal. 3:15. [This is no illustration at all, the apostle opposes *God* to *man*].—(b) *wicked men*, Ps. 9:20; 56:2; 66:12. Comp. אָנָם No. 1.

(2) pr.n., [Enos], *Enosh*, the son of Seth, the grandson of Adam, Gen. 4:26; 5:6,9.

אָנָה a root not used in Kal, kindred to the roots אָנָה No. 1, אָנָה, אָנָה.

NIPHAL, TO GROAN, TO SIGH, Ex. 2:23; Joel 1:18 (Aram. Ethp. id.). Construed with אָל Eze. 21:12, and אָל Ex. 2:23, of the thing which is the cause of the groaning. Hence—

אָנָה f., pl. אָנָה a *groan*, a *sigh*, Ps. 31:11; Lam. 1:22; Isa. 21:2, אָנָה "all the sighing on account of it (Babylon)," Isa. 35:10; 51:11.

אָנָה pron. pl. comm. *we*, the common form from which is shortened אָנָה (Arab. نحن).

אָנָה Ch. id., Dan. 3:16,17; Eze. 4:16.

אָנָה *Anaharath*, pr. n. of a place, Josh. 19:19.]

אָנָה, with distinctive acc. אָנָה, pers. pron. 1 pers. common; *I*, i. q. אָנָה which see. Pleon. it is joined to the first person of the verb, especially in the books of the silver age, as אָנָה אָנָה Ecc. 2:1,11,12,15, 18,20; 3:17; 4:1,2,4,7; 7:25. It is commonly the nominative, put only for the oblique cases when such have preceded; see Lehrs. 727. [Heb. Gramm. § 119,4.] It sometimes includes the verb substantive, *I (am)*, Gen. 15:7; 24:24.

אָנָה comm. *a ship*, or rather coll. *a fleet*. (Arab. أُنَانِي, plur. أُنَانِيَة and أُنَانِي *a vessel*, especially a water vessel, urn, pitcher, so called from holding and containing; compare אני Conj. IV. Words signifying *ships* are often taken [as in English] from those meaning *vessels*; compare Greek γαυλός milkpail, and γαυλος ship, Herod. iii. 136; Heb. אָנָה and אָנָה Isa. 18:2; also Germ. Gefäß, often used by sailors for ship.) 1 Ki. 9:26,27; 10:11 (where it is joined with a verb masc.), verse 22, Isa. 33:21 (in both these places with a fem.). In all these passages it appears to be a collective, to which answers the noun of unity אָנָה, according to the analogy of *nomina vicis et singularitatis* in Arabic as تَبَنَة one stalk of straw, تَبَن straw (de Sacy, Gramm. Arabe, i. § 577), whence it also has no plural. The author of the Chronicles twice puts explanatorily in the plural אָנָה (see 1 Kings 9:26,

comp. 2 Ch. 8:18; 1 Ki. 10:22, comp. 2 Ch. 9:21). Vulg. constantly, *classis*; Syr. *ships*.

אָנָה f., the noun of unity of the preceding, *a ship*, Pro. 30:19; Jon. 1:3,5; pl. Gen. 49:13; Jud. 5:17; אָנָה "merchant ships," Pro. 31:14; אָנָה "ships of Tarshish," Isa. 23:1; used generally of large merchant ships (see אָנָה), 2 Ch. 9:21; Ps. 48:8; Isa. 2:16; אָנָה "sailors," 1 Kings 9:27.

אָנָה f., *sorrow*, *mourning*, Isa. 29:2. Root אָנָה No. I.

אָנָה ("sorrow of the people"), [Aniam], pr. n. m., 1 Ch. 7:19.

אָנָה m., Lat. *plumbum*, LEAD, i. q. אָנָה; hence, for *a plumb line*; Am. 7:7, אָנָה "a wall of a plumb line," i. e. erected perfectly true; verse 8, "I will set a plumb line to my people Israel," i. e. I will destroy all things as if by rule and line; compare Isa. 34:11; 2 Ki. 21:13. This word seems to be primitive, or at least the Arab. verb أَنْكَ to be thick, troublesome, slow; schwerfällig seyn, seems to be denom. from lead, prop. to be leaden. To this answers the Arab. أَنْكَ, Syr. اَنْك, Æthiop. transp. አንክ: and even the Armen. աւաղ anak, all of which comprehend both black and white lead.

אָנָה (Milra) in pause with the tone changed אָנָה (Milél), pers. pron. 1 pers. com. *I*, i. q. אָנָה. This is the original and fuller form, and is, on the whole, rather less frequent than the shorter, though in the Pentateuch it is more often found, while in some of the later books, as Chronicles and Ecclesiastes, it does not occur at all. This is not only found on the Phœnician monuments (see Inscript. Citiensis ii. s. Oxiensis), but also in languages of another stock there is what resembles it; compare Egypt. ANOK, ANF, Sanscr. *aha* (*aham*), Chinese *ngo*, Greek *ἐγώ*, Latin *ego*, Germ. *ich*. The shorter form אָנָה accords more nearly with the Aram. אָנָה, Arab. أَنَا, Æthiop. አኔ.

[“Note. The striking resemblance of the Hebrew personal pronouns to those of the ancient Egyptian language, appears from the following table: in which the capital letters are those found in the ancient writing, and the small vowels are inserted from the Coptic—

	Pron. sep.	Suffix.
1.	ANoK	A, I
2. m.	eNToK	K.
2. f.	eNTO	T.
3. m.	eNToF	F.
3. f.	eNToS	S.
pl. 1.	ANaN	N.
2.	eNTOTeN	TeN.
3.	eNTSeN	SeN.

This table shews clearly the following points:—(a) all the Egyptian separate pronouns are compounded by prefixing to the proper kernel of the pronoun the prosthetic syllable *an*, *ant*, *ent*, which must have had a demonstrative meaning, and served to give more body and force to the pronominal word.—(b) This prosthetic syllable, at least *an*, is found in the Hebrew pronouns of the first and second persons:—1. *an-oki*, *an-i*; 2. *an-ta* (sometimes *an-ka*). f., *an-ti*, *an-t*. pl. 1. *an-ahnu*; 2. *an-tem*, *an-ten*. The third person has it not in biblical Hebrew, but the Talmud frequently has אֵנִי *he, ipse*; pl. אֵנֵינוּ for אֵנֵינוּ.—(c) the demonstr. prosthetic syllable *an*, in (אֵן) has a clear analogy to the Heb. demonstr. אֵן *ecce! lo!* and may originally not have been prefixed to the *third* person in Hebrew, because this could not be pointed at as present. But we clearly find the same syllable in the *nun epentheticum* (so called), inserted in the suffixes of verbs future; and there is, therefore, scarcely a doubt that this *Nun* belongs strictly to the pronoun. For a fuller exhibition of the pronouns, see Heb. Gramm. pp. 293, 294, thirteenth edit., Leipz., 1842." Ges. add.]

אֲנִי not used in Kal; Ch. אֲנִי TO BE SAD, SORROWFUL, TO MOURN; Arab. اُنْ to groan.

HITHPOEL אֲנִי prop. to shew oneself sad; hence, to *complain*, Lam. 3:39; with the added notion of impiety, Nu. 11:1.

אֲנִי TO URGE, TO COMPEL, TO PRESS, TO FORCE; kindred roots are אָנִי, אָנִי, which see. Once found, Est. 1:8, אֲנִי "none did compel" the guests to drink. (This root occurs much more frequently in Targg. Heb. אָנִי, אָנִי, אָנִי; Syr. Ethpe. اَنْف) to be compelled. Pa. اَنْف for ἐκβάλλομαι, Sap. 14:19.

אֲנִי Ch. id., Dan. 4:6, אֲנִי "no mystery giveth thee trouble."

אֲנִי fut. אֲנִי TO BREATHE, also to emit breath through the nostrils, as a verb only figuratively, to be

angry (compare אֲנִי Ps. 10:5). Const. either absol. Ps. 2:12; 60:3; 79:5; or with אֵל of object, Isa. 12:1; 1 Ki. 8:46; Ps. 85:6. It is only used in loftier and poetic language; in prose there is used—

HITHPAEL, prop. to show oneself angry, hence i. q. Kal; construed with אֵל, Deu. 1:37; 4:21; 9:8, 20. Derivat. אֵל No. II.

אֲנִי only in pl. (for the Dual, which I gave in 2nd edit. [Germ.], and which has been given also by Winer, is not used in this word) אֲנִי Ch. i. q. Heb. אֲנִי face. Dan. 2:46; 3:19. In Targ. more often contr. אֲנִי. ["Gen. 32:30; Deu. 1:17; 34:10; Cant. 1:11."]

אֲנִי f. the name of an unclean bird of which there were several species (אֲנִי). Lev. 11:19; Deu. 14:18. LXX. χαραδριός, i. e. a bird living on the hollows and banks of rivers ["perhaps, sand-piper"]. Bochart (Hieroz. ii. 335, sqq.) renders it, *angry bird*, with the Hebrews themselves, and he understands, the bird

سَمْع; i. e. a kind of eagle, so called from its angry disposition. Among irascible birds, is also the *parrot*, which is here understood by both the Arabic versions.

אֲנִי—(1) prop. TO STRANGLE, BE IN ANGUISH, hence used of cries extorted by very great anguish, or sorrow; אֲנִי (compare the common אֲנִי). Jer. 51:52; Eze. 26:15. Kindred roots are אֲנִי, אֲנִי, and those which spring from them, אֲנִי, אֲנִי, *angere, angustus*, *enge*, אֲנִי, more softened אֲנִי, אֲנִי, for אֲנִי. Ch. אֲנִי, Syr. اَنْف id.

(2) from the idea of *strangling* (see אֲנִי), has sprung the signification of *collar* (אֲנִי), to adorn with a collar (see אֲנִי), and of neck اَنْف. From its slender neck, a she-goat or kid is called in Arabic اَنْف, as if long-necked, *long-necked*; in Hebrew perhaps formerly אֲנִי, אֲנִי, comp. اَنْف to have a slender neck. From the goat is derived the word for roe אֲנִי, which see.

NIPHAL, i. q. Kal No. 1. Eze. 9:4; 24:17, אֲנִי, "moan silently," let no one hear thy moans.

אֲנִי const. st. אֲנִי f.

(1) *clamour, groaning* (אֲנִי), Mal. 2:13; as of captives, Ps. 79:11; 102:21; of the wretched, 12:6.

(2) Lev. 11:30; a kind of reptiles of the lizard race, taking their name from the groaning noise like an exclamation of grief, which some lizards make. LXX., Vulg. render it *mus araneus, shrew mouse*. See Bochart (Hieroz. i. 1068, seq.)

אִשׁ i. q. נִשׁ Syr. **نَاف** (comp. Gr. νόσος) TO BE SICK, ILL AT EASE. It occurs only in Part. pass. **אִשׁ**, f. **אִשָּׁה** *sick, ill*, used of a disease or wound, such as is scarcely curable, Jer. 15:18; Mic. 1:9; Job 34:6; of pain, Isa. 17:11 (like **חֹלָה**, **חֹלָה**); of a calamitous day, Isa. 17:16; of malignant disposition of mind, Jer. 17:9.

NIPHAL, *to be very ill*, 2 Sam. 12:15.

אִשׁ a primitive word, in sing. not used, signifying a MAN, *vir*, hence *homo, man* in general. The Hebrews used for it the contracted and softer form **אִישׁ** (comp. Gr. *eis* for *ēvs*, gen. *ēvos*), a man, *vir*, also the prolonged form **אִישׁוֹ** *homo*. From the primary form is the fem. **אִשָּׁה** for **אִשָּׁה**, and pl. **אִנְשִׁים**. The signification of sickness and disease which is found in the root **אִשׁ**, is taken from another source (from the theme **נִשׁ**) altogether foreign to this noun as a root.

אִשׁ & **אִשׁוֹ** (Dan. 2:10), emphat. state **אִישׁוֹ** Dan. 2:38, and **אִנְשִׁים** 5:21, and **אִנְשִׁים** 4:13, כְּחַיִּב, Ch. 1 man, and coll. *men*, 4:29, 30. **בְּרִאֲדָם** i. q. **בְּרִאֲדָם** a son of man, i. e. a man, [?] Dan. 7:13, "behold there came with the clouds of heaven **בְּרִאֲדָם** the likeness of the Son of man." The king is pointed out of the fifth empire of the earth, i. e. that of the Messiah. From this passage of Daniel [together with many others, Ps. 8:5; 80:18] was taken that appellation of the Messiah which in the time of our Saviour was the most used of all, namely *the Son of man*. Besides the New Test. there are traces of the name in the apocryphal book of Enoch, written about the time of Christ's birth, while Herod the Great was yet alive, see cap. 46, Ms. Bodlei. and Eng. Vers. published by Laurence at Oxford, 1821. Pl. **בְּרִאֲדָם** Dan. 2:38; 5:21.

Pl. **אִנְשִׁים** (in the Hebrew form) Dan. 4:14.

אִנְתָּה Ch. pron. 2 pers. sing. m., *thou*, Dan. 2:29, 31, 37, 38; 3:10; 5:13, 18, 22, 23; 6:17, 21, in כְּחַיִּב. The form is a Hebraism, peculiar to the biblical Chaldee, instead of the common **אַתָּה**, **אַתָּה** comm. gen., and thus it is not acknowledged by the Masorites, who mark the ה as redundant, and always substitute the **אַתָּה** קרי.

["**אִנְתָּה** Ch. *ye*, pron. 2 pers. pl. Dan. 2:8. In Targg. written **אַתְּתָּה**."]

אִסָּף pr. n. ("harming," or, as I prefer, "physician") borne by—(1) [*Asa*], a king of Judah, the son of Abijah, grandson of Rehoboam, who died after a reign of forty-one years, B. C. 914. 1 Ki. 15:9—24; 2 Ch. 14—16.—(2) 1 Ch. 9:16.

אִסָּף an unused root, i. q. Arab. **أذى** (1 and 2 being interchanged; see under 1), *to be harmed, to receive hurt*, and transitive *to hurt*. Cognate perhaps is the Aram. **אִסָּף**, **אִסָּף** to heal, i. e. to restore what is hurt; compare **אִסָּף** to be sick, Conj. III. to heal. Hence **אִסָּף** and **אִסָּף**.

אִסָּף m., a box for ointment, 2 Ki. 4:2. Root **אִסָּף** to anoint.

אִסָּף m., harm, mischief, from which any one suffers, Gen. 42:4, 38; Ex. 21:22, 23. Root **אִסָּף**.

אִסָּף (from the root **אִסָּף**) pl. **אִסָּפִים** m. a bond, Ecc. 7:26; **בֵּית הָאִסָּף** Jer. 37:15, "house of bond," i. e. prison.

אִסָּף Ch. id. Dan. 4:12; Ezr. 7:26.

אִסָּף (from the root **אִסָּף**) m., gathering, or harvest of apples and fruit, Ex. 23:16; 34:22; after the analogy of the similar nouns **קָצִיר**, **מִיר**, **תְּרִישׁ**.

אִסָּר (from the root **אִסָּר**) pl. **אִסָּרִים** a captive, Job 3:18; Ps. 68:7. It differs from **אִסָּר**, which retains the force of a participle, while **אִסָּר** is used as a substantive; see Gen. 39:20.

אִסָּר m.—(1) id., Isa. 10:4; 24:22; 42:7.

(2) pr. n. [*Assir*].—(a) Ex. 6:24; 1 Ch. 6, 7.—(b) 1 Ch. 6:8, 22.

אִסָּם an unused root, i. q. **שָׂם** to place, *to lay up*, compare Aram. **אִסָּם**, **אִסָּם** (1 and 2 being interchanged), to heap up, to lay up; whence **אִסָּם** and **אִסָּם** provision, store, heaping up; **אִסָּם** storehouse. Hence—

אִסָּם pl. storehouses, Deu. 28:8; Pro. 3:10, which in the East are commonly underground, now called *Matmûrât* مطمورات.

אִסָּן an unused and uncertain root, Aram. *to hide*; see **אִסָּם**. Hence—

אִסָּנָה [*Asnah*], pr. n. of a man, Ezr. 2:50. Taken as an appellative, the meaning is either *storehouse*, or else *bramble*, i. q. Ch. **אִסָּנָה**; Heb. **סִנָּה**.

אִסָּנָפָר (LXX. *Ἀσσηναφάρ*: Vulgate, *Assenaphar*), [*Asnappar*], Ezr. 4:10, the name of a king, or rather satrap, of the Assyrians, who is mentioned as having brought colonies into Palestine.

אִסָּנָת [*Asenath*], Egyptian pr. n. of the daughter

of Potiphar, priest of Heliopolis, whom Joseph married, Gen. 41:45; 46:20. The LXX., whose authority has some weight in Egyptian names, write it 'Aseiveth, MS. Alex. 'Aseiveth, which in Egyptian I would write AC-NEITH she who is of Neith (i.e. Minerva of the Egyptians), from AC (she is), like Asisi AC-HGS she who is (devoted) to Isis. Differently explained by Jablonsky in Opusc. ii. 209; Panth. Egypt. i. 56. As to Neith, see also Champollion, Panthéon Egyptien, No. 6.

אָפּזאָל imp. אָפּזאָל, אָפּזאָל Nu. 11:16; pl. אָפּזאָל Ps. 50:5; fut. אָפּזאָל; in pl. and with suff. אָפּזאָל, אָפּזאָל; more rarely with א quiescent, or cast away אָפּזאָל, אָפּזאָל, אָפּזאָל 1 Sa. 15:6; 2 Sa. 6:1; Ps. 104:29, prop. TO SCRAPE, TO SCRAPE TOGETHER, zusammenkratzen, cogn. to the verbs אָפּזאָל (whence אָפּזאָל sweeping whirlwind), אָפּזאָל; also אָפּזאָל, and with the harsher אָפּזאָל (which see); hence—

(1) to collect, as fruits, Ex. 23:10; ears of corn, Ruth 2:7; money, 2 Kings 22:4; also to assemble men, a people, peoples, etc., Ex. 3:16; Nu. 21:16; 2 Sa. 12:28. Const. with an acc., also sometimes with אָפּזאָל of the person or place to which any one is congregated; Gen. 42:17, אָפּזאָל אָפּזאָל "and he assembled them into the prison;" 1 Sam. 14:52; 2 Sam. 11:27; Gen. 6:21; also אָפּזאָל 2 Kings 22:20. Hence—

(2) to take to oneself, to receive to oneself, especially to hospitality and protection, Deu. 22:2; Josh. 20:4; אָפּזאָל אָפּזאָל 2 Ki. 5:3, seq. "to receive any one from leprosy," i.e. to heal a leprous person, after which he would be again received into intercourse with other men.

(3) to gather up to one, to contract, draw back; Gen. 49:33, "he drew up his feet into the bed;" 1 Sa. 14:19, אָפּזאָל אָפּזאָל "draw back thy hand," i.e. stay from what thou hast begun; Joel 2:10, "the stars אָפּזאָל shall draw back their brightness," i.e. they shall shine no longer. Hence—

(4) to take away, especially that which any one had previously given; Ps. 104:29, אָפּזאָל אָפּזאָל "thou takest away their breath, they expire;" Job 34:14; Gen. 30:23, אָפּזאָל אָפּזאָל "God hath taken away my shame," Isa. 4:1; 10:14.

(5) to take out of the way, to destroy, to kill, Jud. 18:25; 1 Sa. 15:6, אָפּזאָל אָפּזאָל "lest I destroy you with them;" Eze. 34:29, אָפּזאָל אָפּזאָל "destroyed," i.e. killed "by hunger;" Jer. 8:13; Zeph. 1:2; compare the roots אָפּזאָל, אָפּזאָל. From the first signification comes—

(6) agmen claudere, to bring up the rear, Isa. 58:8.

Those who bring up the rear, keep together, and collect the stragglers; compare PIEL, No. 3.

NIPHAL—(1) to be collected, gathered together; construed with אָפּזאָל Lev. 26:25; אָפּזאָל 2 Sa. 17:11; אָפּזאָל 2 Ch. 30:3; of the place to which any are gathered together, although אָפּזאָל in this phrase more frequently signifies against, Gen. 34:30; Ps. 35:15.—אָפּזאָל אָפּזאָל Gen. 49:29; אָפּזאָל אָפּזאָל Jud. 2:10, and simply אָפּזאָל Nu. 20:26, "to be gathered to one's people, to one's father;" used of entering into Hades, where the Hebrews regarded their ancestors as being gathered together. This gathering to one's fathers, or one's people, is distinguished both from death and burial, Gen. 25:8; 35:29; 2 Ki. 22:20. The principle is different of the passages in which אָפּזאָל is used of gathering the dead bodies of those slain in battle for burial, Jer. 8:2; Eze. 29:5; Job 27:19.

(2) to be received (compare Kal No. 2); used of the leper, i. q. to be healed, Nu. 12:14; Jer. 47:6; reflect. to receive, or betake oneself (into the sheath), of a sword.

(3) to be taken away, to vanish, to perish, Isa. 16:10; 60:20; Jer. 48:33; Hos. 4:3.

PIEL—(1) i. q. Kal No. 1, to gather, collect, Isa. 62:9.

(2) to receive, as a guest, Jud. 19:18.

(3) i. q. Kal No. 6, to bring up the rear, Nu. 10:25; Josh. 6:9, 13; Isa. 52:12.

PUAL pass. of Kal No. 1, to be gathered, Isa. 24:22; 33:4.

HITHPAEL, to be assembled, Deu. 33:5.

The derivatives follow, also אָפּזאָל.

אָפּזאָל pr. n. ("collector"), Asaph.—(1) a Levite, chief of the singers appointed by David, 1 Ch. 16:5, who is celebrated in a later age as a poet and prophet (2 Ch. 29:30), to whom the twelve psalms 50; 73—83 are ascribed in their titles, and whose descendants (אָפּזאָל אָפּזאָל), even in the time of Ezra and Nehemiah, are mentioned as having occupied themselves with sacred verse and song (1 Ch. 25:1; 2 Ch. 20:14; 29:13; Ezr. 2:41; 3:10; Neh. 7:44; 11:22).—(2) 2 Ki. 18:18; Isa. 36:3.—(3) Neh. 2:8.

אָפּזאָל (of the form אָפּזאָל) only in pl. אָפּזאָל collections, i. e. storehouses, 1 Ch. 26:15, 17. אָפּזאָל אָפּזאָל "storehouses of the gates," Neh. 12:25.

אָפּזאָל collection, gathering, harvest, especially of fruits, Isa. 32:10; 33:4; Mic. 7:1.

אָפּזאָל f. a gathering together, Isa. 24:22, pleonastically, אָפּזאָל אָפּזאָל "they are gathered in a gathering," i.e. together.

אָספּה f. only in pl. **אָספּוֹת** *congregations, assemblies*, especially of learned and wise men discussing divine things. Eccles. 12:11, **אָספּוֹת** *masters* (i. e. associates) of assemblies," i. q. **הַקְבִּימִים** in the other member. In Arabic it would be said **أصحاب الأقامة**, although the Arabian assemblies called **مقامات** differ widely enough from these Jewish assemblies.

אָספּים see **אָספּה**.

אָספּפּה m., *collected*, adj. diminutive; whence contemptuously, *a mixed crowd*, scraped together of men of all kinds, *colluvies*, who added themselves to the Israelites; **עֲפִינֵי** (which word is itself a diminutive used in contempt). With article **הָאָספּפּה** Num. 11:4, Aleph quiescent. The same are called in Ex. 12:38, **עֲרֵב רֶב**.

אָספּפּנא (*Milēl*) adv. Ch. *carefully, studiously, diligently*. Ezra 5:8; 6:8, 12, 13; 7:17, 21, 26. LXX. *ἐπιεικῶς, ἐπιμελῶς, ἐροίμως*. Vulg. *studiosè, diligenter*. The origin of this word is doubtless to be sought in the Persic (see **אָספּפּנא**), although the etymology and signification are not certain. Bohlen (symb. p. 21) thinks it to be **از فرنان** i. e. *out of wisdom*, for wisely, diligently; Kosegarten with Castell prefers to compare **سپری** *seperi* and **اسپری** *entirely, perfectly*.

אָספּפּתא [*Aspatha*], Persic pr. n. of a son of Haman, Est. 9:7. Comp. **اسپه** *espe* a horse, bullock, Zend. *aspo, aspahé*, a horse; Sanscr. *asva*, id. ["Probably Sanscr. *Aspadāta*, Pers. **اسپدادنه**, 'given by the horse' (i. e. by Bramah under the form of a horse), comp. Gr. **Ἀσπαδής**. So Benfey, Pott."]

אָסר future **יִאָסַר** and **יִאָסַר** with suffix **וַיִּאָסְרוּהוּ**—(1) TO BIND, TO MAKE FAST, TO BIND TO ANY THING, cognate to the root **אָסַר** and other verbs of binding which are collected under that root. (Ch.

אָסַר, Syr. **أَسَرَ**, Arab. **أَسَرَ**, Æth. **አሰረ**: and **አሠረ**: id.) Ex. gr. a beast of burden, Gen. 49:11; a sacrifice, Ps. 118:27; a sword to the thigh, Neh. 4:12; any one with cords, Eze. 3:25. Hence —

(2) *to bind, put in bonds*, Gen. 42:24, viz. with fetters, Psal. 149:8; Jer. 40:1; 2 Ki. 25:7. Part. **אָסוּר** bound, Ps. 146:7; metaph. used of a man taken with the love of a woman, Cant. 7:6.

(3) *to make captive, to hold in prison*, although not bound, 2 Ki. 17:4; 23:33. Part. **אָסוּר** a prisoner,

Gen. 40:3, 5; Isa. 49:9. **בֵּית הַאֲסוּרִים** "house of prisoners," i. e. prison, Jud. 16:21, 25; contr. **בֵּית הַסְּאִרִּים**

Ecc. 4:14. (Arab. **أسر** id., ^{scilicet} captivity.)

(4) *to bind, or fasten* animals to a vehicle. 1 Sa. 6:7, **וַיִּבְרֹךְ אֶת-הַפָּרוֹת בְּעֹלָהּ** "and bind the kine to the cart;" verse 10; either with an acc. of the vehicle, to harness a chariot, Gen. 46:29, or else absol. 1 Ki. 18:44, **אָסַר יָרֵד** "bind (the chariot to the horses) and go down."

(5) ["properly *to bind on, to join*, hence **אָסַר** **אֶת-הַיָּסָר** "to join battle, *den Streit anfabeln, mit jemandem anbinden, to begin the fight*; 1 Ki. 20:14; 2 Ch. 13:3.

(6) **אָסַר אָסַר** *to bind a bond, or prohibition upon oneself*, i. e. to bind oneself with a vow of abstinence, promising to abstain from certain things otherwise permitted; Nu. 30:3, seq. It differs from **נָדַר**, which is to vow to do or to perform something. (Ch. **אָסַר** to prohibit, to forbid; Syr. **أَسَرَ** to bind and to loose, also to prohibit and to permit.)

NIPHAL—(1) *to be bound*, Jud. 16:6, 13.

(2) *to be kept in prison*, Gen. 42:16, 19.

PUAL, *to be taken in war, made captive*, Isa. 22:3.

Derivatives, besides those that follow, **אָסוּר**, **אָסַר**, **מוֹסְרִים**, **קִסְרֹת**, **אָסַר**.

אָסַר & אָסַר m. prop. obligation, prohibition, hence *vow of abstinence*, Nu. 30:3, seq. See under the root No. 6. In abs. state always **אָסַר**, but with suff. **אָסַרְהוּ**, pl. **אָסַרְהוּ** Nu. 30:6; 8:15.

אָסַר Ch. *interdict, prohibition*, Dan. 6:8, seq.

אָסַר-חַדְדוֹן pr. n. *Esar-haddon*, king of Assyria, son and successor of Sennacherib, 2 Ki. 19:37; Isa. 37:38; Ezr. 4:2. Before he became king he was made by the king his father prefect of the province of Babylon, with royal honours. See Berosus in Eusebii Chron. Arm. t. i. p. 42, 43, where he is called **Ἀσποδάν** as in the LXX., 2 Ki. and Isa., elsewhere **Σαχερδάν**, **Σαχερδονός** (Tob. 1:21). (The first syllable of this word **אָסַר** is also found in other Assyrian proper names, as in *Tiglath-pileser, Shalmaneser*, and perhaps it is i. q. **אָסַר** (fire). ["This name was, perhaps, in ancient Assyrian equivalent to *Athro-dāna*, Pers. **آذر دانه**, 'gift of fire', which comes near to *Asor-dan*." Bohlen.] Some have regarded this king as the same as Sardanapalus. See Rosenmüller, in Bibl. Alterthumskunde, t. ii. p. 129, and my Comment. on Isa. 39:1.

אָסְתֵּר [*Esther*], Persic pr. n. given to a Jewish virgin, previously called *Hadassah* (**הַדַּסָּה** Est. 2:7),

who was made by Xerxes, his wife and queen of Persia. The etymology is rightly given in the second Targ. on Est. 2:7; it is the Pers. ستاره *sitareh*, star; also fortune, felicity, Zend. *stara*, Sanscr. *str*, nom. *stra*, whence in the Western languages *aster*, *Stern*, Engl. *star*. ["See Lassen, Ind. Biblioth. iii. 8, 18."] This word is used by the Syrians to denote the planet Venus (see Bar Bahlul, MS.), and we recognise the same Persic name in the Hebrew לשתר which see in its place. The name of Venus, and also of good fortune, was suitable enough for her, as thus chosen by the king.

זא emphat. state זאזא; Ch. *wood*, Ezr. 5:8; 6:4, 11; Dan. 5:4; softened from the Heb. זא, ז being changed into ז, and ז into ז; see under the letters ז, ז, and ז.

I זא conj.—(1) signifying *addition*, especially of something greater, prop. *even*, *besides*, Germ. *gar*, *fogar*, the etymology of which has also a common notion. It is (as also shewn by the Ch. זא Gen. 27:33, Targ. of Jon.) from the root זאזא, and like the cognate זאזא, זאזא, properly denotes something cooked, *well done*, *ready*; hence, *quite*, *wholly*, Germ. *gar*, as to the origin of which compare *Adelung*, Lex. ii. 411; and so that it makes the sense progressive, *fogar*, *voltenbe*, *yet more*, *even* (זאזא by a somewhat different turn of signification is *gan* und *gar*, *wholly*, *altogether*). To this answers the Syr. זא, Ch. זא; hence is abbreviated the Arabic ف. Nearly synonymous is זא, which however in prose, and in earlier phraseology, is more frequent, while זא belongs to more poetic and later [?] language. Job 15:4, זאזאזא זאזא: "thou even makest void the fear (of God)," *du zerstörst gar alle Gottesfürcht*; Job 14:3; 34:12. With an interrogative particle prefixed זאזא is it *even*? (*willst du gar? willst du etwa gar?*) Job 34:16; 40:8; Am. 2:11. Followed by זאזא. Repeated before a pronoun for the sake of emphasis; Pro. 22:29, זאזא זאזא זאזא "I make known to thee, even to thee." Hence *nedum*, more fully זא זא, see below; Job 4:18, 19, זא זא *nedum quum, nedum si, much less if* (und nun gar *wann*); Job 9:14, זא זא זא "how much less if I should answer him?" Job 35:14; Eze. 15:5.

(2) simply signifying *addition*, *also*, Lev. 26:16, 28; 2 Sa. 20:14; Ps. 93:1; 108:2; Job 32:10, etc. There often occurs זאזא "and also," Lev. 26:39; Deu. 15:17; once even זאזאזא (as in Lat. *etiam quoque*), Lev. 26:44. Twice or three times repeated, Isa. 40:24; 41:26. Often put poetically, and with emphasis for

the more common *and*; comp. Arab. ف. Isa. 48:12, 13, "and I (am) the last, and my hand hath founded the earth;" Isa. 26:8; 33:2; 41:10.

(3) by ellipsis of the conditional particle, i. q. זאזא *even if*; Job 19:4, זאזאזאזא "even if indeed I have erred" (Syr. ف and contr. ف). Also *even though, when yet* (ba *both*); Ps. 44:10, "we praise God all the day, זאזאזא although thou hast cast us off, and put us to shame;" Ps. 68:17.

זא Ch. *also*, Dan. 6:23.

זא (1) prop. *yea more that, but also, but even*; Eze. 23:40, "yea more, that (fogar) they brought men from afar;" Hab. 2:5. Hence —

(2) *nedum, much more, how much more*, when an affirmation precedes, 1 Sam. 14:30; 2 Sam. 4:11; when a negation precedes, *how much less*, Job 25:6. Sometimes זא is omitted, id. (see זא No. 1). Gen. 3:1, זאזאזא זאזא is said for זאזא "is it even so that God hath said?" Hath God so said?

II. זא (for זא from the root זאזא), with suff. זאזא, m. prop. a breathing place, the member with which one breathes, hence — (1) *the nose*. (Arab. *أنف*, *Æth.* *ሰንፋ*: id.) Used of the nose of men, Nu. 11:20, and of animals, Job 40:24; זא זא used of pride, see זאזא; זאזא the blowing of breath through the nostrils, as of those who are enraged, *Ednauten*, Job 4:9. Hence —

(2) *anger*, which shows itself in hard breathing; זאזא Prov. 22:24, and זאזא Prov. 29:22, *angry*. Very often used of the anger of God, Deu. 32:22; 29:19; Job 36:13.

DUAL זאזא. — (1) two breathing places, i. e. *the nostrils, the nose*, Gen. 2:7.

(2) *anger*, especially in the phrases, זאזא *slow to anger*, i. e. *patient*; quick of anger. See those words.

(3) ["meton."] *face, countenance* (Syr. *جف*), Ch.

זאזא, Gen. 3:19. Of frequent use in the phrase, "to prostrate oneself זאזא with the countenance cast down to the ground," Gen. 19:1; 42:6. זאזא before David, 1 Sa. 25:23, for the more common זאזא.

(4) *two persons*, as if a dual, from the sing. זא in the signification of *face* and *person*. Comp. *πρόσωπον*, *פנים*, and Syr. *جف*. 1 Sa. 1:5, זאזא *he gave one portion of two persons*, i. e. a double portion. See my remarks on this in Thes. page 127. Others explain it, "he gave to Hannah one portion

with anger," pr. with sorrow of mind; since words which signify anger are sometimes applied to sorrow.

(5) [Appaim], pr. n. m. 1 Ch. 2:30, 31.

אַפּ fut. **אַפּ** TO GIRD ON, TO PUT ON, specially used of the ephod **אַפּ** of the high priest, Ex. 29:5; Lev. 8:7. Hence are derived **אַפּ** and the following words.

אַפּ (i. q. **אַפּ** "the ephod of the high priest"), [Ephod], pr. n. m. Nu. 34:23.

אַפּ f.—(1) active noun of the preceding verb, putting on, binding on (of the Ephod), Ex. 28:8.

(2) covering (of gold), or overlaying of a statue, Isa. 30:22 i. q. **אַפּ**. They used to make the images of idols, of wood or earthenware, and then lay over them plates of gold or silver (*περίχρυσσα, περιάργυρα*, ep. Jer. 6:34).

אַפּ i. q. Syr. **ܐܦܠܐ** palace, Dan. 11:45, **ܐܦܠܐ** "his tabernacles, like unto palaces." It is the Arab. **فندق** high tower, fortress, castle, with the prefix of Aleph prosthetic, followed by Dagesh forte, comp. **אַפּ**, and Ch. **אַפּ**, **אַפּ** blood, **אַפּ**, **אַפּ** garden.

אַפּ imp. **אַפּ** (for **אַפּ**), Ex. 16:23, fut. **אַפּ**, once **אַפּ** 1 Sam. 28:24.—(1) TO COOK, TO BAKE, specially bread or cake in an oven. (Chald., Syr. id.

Arab. **وفى**, whence **مِيفَى** oven. In the western languages, *ἔψω, ὀπράω, πέπω*; Lat. *epulae, epulari*), Gen. 19:3; Lev. 26:26; Isa. 44:15, 19. Followed by two accusatives, one of the material, the other of that which is made from it. Lev. 24:5, **אַפּ** "and bake thereof twelve cakes," compare Lehrgeb. § 219. Part. **אַפּ** a baker, Gen. 40:1. **אַפּ** "chief of the bakers," a courtier of the king of Egypt (Gen. 40:2, seqq.); a dignity which also exists amongst the Moguls.

(2) to be cooked; hence, complete, whole (Germ. gar *gar*). Compare Arab. **وفى** to be whole, complete; **وفى** whole, complete; **وافياً** wholly, and altogether, ganz und gar. See deriv. **אַפּ** No. I. [(2) is omitted in Ges. corr.]

NIPHAL, to be cooked, baked, Lev. 6:10; 7:9. Pl. **אַפּ** Lev. 23:17.

Derivs. **אַפּ** No. I. [see below], **אַפּ**, and—

אַפּ (by a Syriacism for **אַפּ**, from **אַפּ** No. 2 [but see below, No. 2, c]), and **אַפּ** with Aleph pa-

ragogic (like **אַפּ**, **אַפּ**) ["properly, here, hic, and of time, now. But it is always a postpositive particle, which gives emphasis to the preceding word." Ges. corr.], these forms in MSS. differ surprisingly; prop. *entireness, the whole*, hence—

(1) adv. quite, altogether. In German it may be rendered very suitably according to the etymology, gar, see **אַפּ** No. 1; according to the usage of the language, also (altogether so). Job 9:24, **אַפּ** "if not so." Gen. 43:11, **אַפּ** "if altogether so," "if (it be) indeed so" [but see corr. above, and No. 2, c].

(2) from the common usage of language, this particle departs a little from its power, and it is commonly added emphatically—(a) to pronouns and adverbs of interrogation, like the Gr. *τότε*: Lat. *tandem*, then now, Gen. 27:33. **אַפּ** "wherein then?" Ex. 33:16. Isa. 22:1, **אַפּ** "what then (is) now to thee?" **אַפּ** "where then?" Job 17:15; Jud. 9:38; Isa. 19:12; Gen. 27:37, **אַפּ** "and what shall I now do to thee, my son?"—(b) in exhortations and wishes. Job 19:6, **אַפּ** "know then," **אַפּ** *γινώσκω*. 2 Ki. 10:10; Pro. 6:3.—["(c) to negative and affirmative particles or words. Job 9:24, **אַפּ** "if not now (God)," i. e. if it be not God, who is it? Job 24:25. The contrary is found, Gen. 43:11, **אַפּ** "if so now." Corresponding is Chald. **אַפּ** indeed, truly, now, etc. See Buxtorf, Lex. 1706. The primary force of **אַפּ** is demonstrative, as in **אַפּ** here, with **אַפּ** prefixed, which is also demonstrative, like **אַפּ** ecce! Comp. Rabb. **אַפּ**, **אַפּ**, i. q. **אַפּ**. See Hupfeld, in Zeitschr. für d. Morgenl. Lit. ii. 128. This **אַפּ**, *σου* enclitic, and the interrogative **אַפּ** *σου*, are cognate." Ges. corr.]

Note. The ancient copyists and grammarians have confounded this particle with another, similar in sound, but very different in its origin and orthography, **אַפּ** where? (see Thes. page 79). It has been of late maintained by Ewald (Heb. Gramm. page 659) that both these particles are the same. Compare Gr. *σου* and *σου*. But against this there are constructions such as **אַפּ**, which, according to the opinion just mentioned, should be rendered *σου σου*. See also the passages cited under No. 1 and 2, b. [But see the additions above.]

אַפּ see **אַפּ**.

אַפּ m. (by a Syriacism for **אַפּ**), the same in constr. st. (1 Sam. 2:18); Syr. **ܐܦܠܐ**, a word formed from the Hebrew [Root **אַפּ**, Ephod, a garment of the high priest, worn over the tunic and robe (**אַפּ**)]

מֵעֵל Ex. 28:31; 29:5), without sleeves, divided below the armpits into two parts, the anterior of which covered the breast and belly, the hinder covered the back; these were joined on the shoulders with clasps of gold, set with precious stones. This garment reached down to the middle of the thighs, and was bound to the body by a girdle (חֲשֹׁבֶה הָעֶפֹד), Ex. 28:6—12. Besides the high priest, others also wore this garment; David, for instance, when leading the sacred dance, 2 Sam. 6:14; and Samuel, the servant of the high priest, 1 Sa. 2:18, 28; and also priests of an inferior order. As to material, the high priest's ephod was made of gold, purple, scarlet, and byssus; that of others was made of linen.

(2) *statue, image* of an idol (comp. אִפְדָּה No. 2), Jud. 8:27; so also apparently Jud. 17:5; 18:17—20; Hos. 3:3. Root דָּפֶן.

(3) [written defectively, see דָּפֶן], [Ephod], pr. n. of a man, Nu. 34:23.

דָּפֶן ("rekindled," "refreshed," from the root דָּפֶן i. q. פָּחַח, פָּחַח to breathe, to blow), [Aphiah], pr. n. m. 1 Sa. 9:1.

דָּפֶן (from the root דָּפֶן), adj. *late, of slow growth*, used of fruits and grain; pr. weak, tender, slow in growing, see the root No. 2, Ex. 9:32.

[דָּפֶן pr. n. see II. דָּפֶן No. 5.]

דָּפֶן or דָּפֶן always in constr. st. דָּפֶן, pl. דָּפֶן m.—(1) *a channel, tube*, so called from the idea of containing (see דָּפֶן No. 1). Job 40:18, דָּפֶן נְחוּשָׁה "tubes of brass."—(a) *a channel, bed of a stream*, Isa. 8:7; Eze. 32:6; also, the bottom of the sea, 2 Sa. 22:16.—(b) *a brook, a stream*, Ps. 42:2; 126:4; Joel 1:20. דָּפֶן נְחוּלִים "stream of the vallies," Job 6:15. Hence—(c) *a valley* itself, especially as watered by a stream, i. q. נָחַל, Arab. وادی [waddy], Eze. 6:3; 34:13; 35:8; 36:4, 6.

(2) *strong, robust*, see the root No. 2. Job 41:7, דָּפֶן כִּנְנִים "the strong of shields," i. e. strong shields (of a crocodile). Job 12:21, "he looseth the girdle of the strong." Par. גִּרְיָבִים. The notion of swiftness is attributed to this word by Ewald, on Cant. 5:12; but this is arbitrary.

דָּפֶן see דָּפֶן.

דָּפֶן a root not used in Hebrew. Arab. دَفَن is—
(1) pr. *to set as the sun* (comp. the kindred roots دَفَلَ, دَفَلَ, دَفَلَ, to be obscure, dark.

(2) *to fail, to be weak, tender*, specially used of backward plants.

The former signification is found in the derived nouns دَفَل, دَفَل, دَفَل, دَفَل, دَفَل, the latter in دَفَل.

دَفَل m. *obscure, dark*, of the day, Am. 5:20.

دَفَل m. *darkness*, especially *thick*, a poet. word, Job 3:6; 10:22; 28:3; 30:26. Metaph. of *misery, misfortune*, also of a place of ambush, Ps. 11:2.

دَفَل f. *thick and dense darkness*, Ex. 10:22. Comp. دَفَل. It often furnishes an image of wretchedness, Isa. 8:22. Pl. دَفَلֹת darkness, Isa. 59:9.

دَفَل ("judgment" from the root دَفَل), [Eph-lat], pr. n. m. 1 Ch. 2:37.

دَفَن an unused root, which appears to have signified *to turn*, like دَفَن. Hence دَفֹן a wheel, and—

دَفَن *time*, from the notion of *turning and revolving*, compare דָּוָר, דָּוָר, περίοδος, and many words which denote *a year*, all of which properly signify a circle, as *annus*, whence *annulus*, ἐνιαυτός. Hence Prov. 25:11, דָּבָר דָּבָר עַל-דָּפְנָיו "a word spoken in its own times," i. e. in a suitable time. (As to the form דָּפְנָיו for דָּפְנָיו see Lehrs. 575). So amongst the old authorities Symm., Vulg., Abulwalid, who rightly compares the Arabic دَفَن time. We may explain עַל-דָּפְנָיו "upon its wheels," taking it as a proverbial phrase indicating *quickness* of answering, making דָּפֶן to be the same as دَفֹן a wheel. So the Syr. دَفَن and دَفَن on a wheel, i. e. quickly.

דָּפֶן i. q. דָּפֶן TO CEASE, TO FAIL, TO COME TO AN END, Gen. 47:15, 16; Ps. 77:9; Isa. 16:4. Hence—

דָּפֶן pr. *cessation*, hence—

(A) subst. m.—(1) *end, extremity*. דָּפֶן אֶרֶץ "ends of the earth," poet. and hyperbol. used of the extreme limits of the earth, Ps. 2:8; 22:28, and elsewhere.

(2) Dual דָּפֶיִם of the extremities, i. e. the soles of the feet. Thus Eze. 47:3, מֵי דָּפֶיִם "water of the soles," i. e. not deep, which would only wet the soles of the feet. Comp. דָּפֶן. Ch., Syr., Vulg. render it *ancles*.

(B) adv.—(1) *no farther*, i. e. לֹא עוֹד, Isa. 5:8; Am. 6:10; Deu. 32:36. Also *moreover not*, Isa. 45:6; 46:9. There is once added עוֹד, 2 Sa. 9:3; also with Yod paragogic, Isa. 47:8, 10; Zeph. 2:15, אֲנִי וְאֶפְסִי עוֹד "I am, and there is none besides."

(2) *not*, Isa. 54:15; דָּפֶן לֹא like לֹא without, Job 7:6; Dan. 8:25; Pro. 14:28.

(3) *nothing*, Isa. 41:12, 29; דָּפֶן id. prop. of

nothing, Isa. 40:17; אֶפֶס "on account of nothing," i. e. without cause, Isa. 52:4.

(4) adv. of restraining; *only*, Nu. 22:35 (comp. verse 20); 23:13.

(5) Conj. אֶפֶס pr. *only that, simply*, for the conjunction *however, nevertheless*, Num. 13:28; Deut. 15:4; Am. 9:8.

אֶפֶס דָּמִים [Ephes-dammim], pr. n. of a place in the tribe of Judah, 1 Sa. 17:1, called 1 Ch. 11:13, פֶּסֶד־דָּמִים.

אֶפֶס a word once found (in my judgment an incorrect reading), Isa. 41:24, where speaking of the powerlessness of idols אֶפֶס כֹּחֵם אֶפֶס, in the other member אֶפֶס. Some of the Jewish writers take אֶפֶס as i. q. אֶפֶס a viper; and they render it "your work (is) worse than a viper;" but this is altogether unsuited to the context, in which idols are said to be able to do nothing. Read with Vulg., Chald., Saad. אֶפֶס, which is found in the similar passages, Isa. 40:17; 41:12, 29, and is of very frequent occurrence in these chapters.

אֶפֶס comm. (f. Isa. 59:5), a viper, a poisonous serpent, Arab. أفعى, from the root אֶפֶס, which see. Job 20:16; Isa. 30:6; 59:5.

אֶפֶס i. q. סָבַב TO SURROUND, but only poet. construed with an acc., Ps. 18:5; 116:3; 2 Sa. 22:5; Jon. 2:6; with עַל, Ps. 40:13. In flexion it is not contracted, whence אֶפֶסִי, אֶפֶסֶי.

אֶפֶס a root not used in Kal.—(1) TO HOLD, TO HOLD FAST, i. q. אֶפֶס, אֶפֶס, see אֶפֶס No. 1, and HITHPAEL.

(2) to be strong, mighty, see אֶפֶס No. 2. For the signification of *holding*, especially holding firmly is often applied to *strength*. Arab. أَفَق is to overcome, to conquer; أَفَق to excel (prop. to be very strong) in liberality, eloquence; أَفَق excellent, surpassing.

HITHPAEL, to hold oneself fast, to restrain oneself from giving way to the impulses of love, Gen. 43:31; 45:1; grief, Isa. 42:14; anger, Est. 5:10; conscience, 1 Sam. 13:12. Gen. 45:1, "and Joseph could no longer restrain himself;" Isa. 63:15, רָחֵם אֶפֶס "thy love towards me restrains itself;" 1 Sa. loc. cit. of Saul, "I forced myself, and offered the burnt offering" (although I knew that I was forbidden so to do).

Besides the derivatives which immediately follow, see אֶפֶס.

אֶפֶס ("strength," "fortress," "fortified city"), pr. n. *Aphék*.—(1) a city in the tribe of Asher, Jos. 13:4; 19:30; also called אֶפֶס, Jud. 1:31. This can hardly be any other than *Aphaca*, a city of Lebanon famous for its temple of Venus, whose ruins still called *Afka*, stand between Byblus and Heliopolis (Baalbec); see Burckhardt, *Travels*, 70, 493, Germ. trans.

(2) Different from this is—*Aphék*, near which Benhadad was routed by the Israelites, 1 Ki. 20:26, seq.; to this answers the *Apheca* of Eusebius, situated to the east of the sea of Galilee, near Hippus (Onom. voce 'Aφeκά), called also by the Arabian writers فَيْك and فَيْك [Feik], and still mentioned by Seetzen and Burckhardt under the ancient name (p. 438, 539, Germ. ed.).

(3) in the tribe of Issachar, near Jezreel, there appears to have been an *Aphék*, remarkable for several battles with the Philistines, 1 Sa. 4:1; 29:1; comp. 1 Sa. 28:4. Either this or No. 1 was a royal city of the Canaanites, Josh. 12:18.

אֶפֶס ("strength"), [Aphékah], pr. n. of a town in the mountains of Judah, Josh. 15:53.

אֶפֶס a root of uncertain signification, perhaps kindred to the root אֶפֶס to cover, i. q. غَفَرَ compare אֶפֶס for אֶפֶס.

"II. to be whitish; Arab. عَفِر, whence אֶפֶס ashes, unless this comes from the idea of grinding, pulverising, אֶפֶס i. q. פָּרַר. Compare אֶפֶס, אֶפֶס."

אֶפֶס m. *ashes*. (Perhaps this is a primitive, kindred to the word אֶפֶס, and pr. denotes dust and earth, compare cinis, from the Gr. κόνις, and the etymology of the pr. n. אֶפֶס, אֶפֶס. Similar is the Gr. τέφρα. [or from אֶפֶס II.]). Num. 19:9, 10; 2 Sa. 13:19. It is used principally in speaking of mourning, Jer. 6:26; Lam. 3:16; to which belong the phrases, Psal. 102:10, "I have eaten ashes like bread." Est. 4:1, וַיָּבֵשׁ אֶפֶס "and he put on sackcloth and ashes," compare Est. 4:3; Isa. 58:5. Paronomastically put together, אֶפֶס "dust and ashes," Job 30:19; 42:6. Metaph. used of anything light and fallacious. Job 13:12, אֶפֶס "maxims of ashes," i. e. vain and fallacious. Isa. 44:20, אֶפֶס "he follows after ashes," sc. as driven by the wind; i. q. elsewhere, "to follow after the wind," compare אֶפֶס. As to its difference from אֶפֶס, see below at that word.

אפר m. *a covering of the head*, a band to cover the head, for **אפר**, see the root **אפר**; 1 Ki. 30:28, 41. LXX. *τελαμῶν*. Ch. and Abulwalid, by the help of their respective languages, use nearly the same word; the former **אפרת**, the latter **مغفر**, i.e. a cap, a helmet.

The same word is found in Syriac **ܐܦܪܬܐ** i.e. a mitre of a priest and bishops. Others take it as transp. for **אפר** ornament of the head.

אפרת m. *the young of birds* (Arab. **فرخ**), see **פרח**. Deu. 22:6; Ps. 84:4. The root **פרח** to germinate, is in Hebrew only used of plants; but in Arabic, is also used of animals producing young.

אפרין m. *a litter, palanquin*, once found Cant. 3:9; LXX., Vulg. *φορείον* (*litter*, comp. Athen. v. 5), *ferculum*. ["Talmud **אפרין** and **אפרין** bed."] It answers to the Syriac **ܦܪܝܢ**, which is rendered by Castell, *solium, sella, lectulum*, although without giving his authority (prob. out of Barbahlul); also, Chald. **אפרין** (with Aleph prosthetic), which is also given in this place by the Targumist, and Cant. 1:16 for the Heb. **עֲרֹשׁ**. The root **פרה**, Ch. **פָּרָא** to run, prop. *to be borne, to be borne quickly* (compare **פָּרָא**, *φέρω, fero*), like *currus a currendo*, *ρόχος* from *τρέχειν*, *φορείον, ferculum* from *φέρειν, ferre*. Those who impugn this etymology of this Hebrew word, should also have something to oppose to the similar, and, at the same time, most certain etymology of the Greek and Latin words just cited. To me **אפרין** and *φορείον* and *ferculum* appear to come from one and the same original stock (**פָּרָא**, **פָּרָא**, *φέρω, fero*, *fabren*).

אפרים (perhaps, "double land," "twin land," comp. **אפרים**, pr. n.—(1) *Ephraim*, the younger son of Joseph, ancestor of the tribe of Ephraim (**אפרים** Num. 10:22 and simply **אפרים** Josh. 16:10), the boundaries of which, about the middle of the Holy Land are described, Josh. 16:5, seq. In this region was **הַר אֶפְרַיִם** "mount," or "the mountain region of Ephraim," Josh. 19:50; 20:7; 21:21; Jud. 2:9; 3:27. But different from this is "the wood of Ephraim," 2 Sa. 18:6; which, from the narrative, must be beyond Jordan (comp. 2 Sa. 17:24—29); probably so called from the slaughter of the Ephraimites, Jud. 12:1—6. 2 Sa. 13:23, **עַם אֶפְרַיִם** "at Ephraim," i.e. within the boundaries of the tribe.

Ephraim, as being the royal tribe, is applied as a name—(2) of the *whole kingdom and people of the ten tribes*, especially in the books of the prophets, Isa. 9:8; 17:3; 28:3; Hos. 4:17; 5:3, seq.; 9:3, seq.; Isa. 7:2,

"Syria rests **עַל אֶפְרַיִם** upon the borders of Ephraim." Where the land is signified it is fem. Hos. 5:9; where the people, m. Isa. 7:8. Comp. **אפרת** No. 2.

אפרסין Ch. pl. [*Apharsites*], pr. n. of a nation, of whom a colony was brought into Samaria, Ezr. 4:9. Hiller understands the *Parrhasii*, a nation of eastern Media; I prefer to understand the Persians themselves (comp. **פרס**). Aleph is prosthetic, as it is in the words which follow.

אפרסכין [*Apharsachites*], Ezra 5:6, and **אפרסחכין**, [*Apharsathchites*], Ezr. 4:9, Ch. pl. pr. n. of two Assyrian nations, otherwise unknown, unless indeed they be taken as the same. Some have suitably enough compared the *Parætaceni*, dwelling between Persia and Media, as to whom see Herod. i. 101.

אפרת [*Ephrath*], Gen. 48:7; and more often with ה parag.—

אפרתה [*Ephrathah*], Gen. 35:16, 19; Ruth 4:11 (land, region).

(1) pr. n. of a town in the tribe of Judah, elsewhere called *Bethlehem* (Gen. 48:7); more fully *Bethlehem Ephratah* (Mic. 5:1).

(2) i. q. **אפרים** Ps. 132:6; comp. **אפרתי** No. 2.

(3) pr. n. f. 1 Ch. 2:19, 50; 4:4.

אפרתי m.—(1) *an Ephrathite*, or *Bethlehemite*, 1 Sa. 17:12. Pl. **אפרתיים** Ruth 1:2.

(2) *an Ephraimite*, Jud. 12:5; 1 Sa. 1:1; 1 Ki. 11:26.

אפתם adv. Ch. perhaps *at length, in the end*. the Pers. **ندام** end, at length, comp. Pehlevi, *Afdom*, end. It occurs once, Ezr. 4:13, **אפתם מלכים תהנוק**, "and at length bring damage to the kings," comp. verses 15, 22, where **אפתם** is not found. The ancient versions ["LXX. **ἀφθονος** και τοῦτο, Peshito **ܐܦܬܡܢܐ**"] pass it by in translating; ["Aben Ezra and"] others conjecture from the context, and interpret it *treasury, revenue* (of kings).

אעב an uncertain root, perhaps i. q. **אעב** *to labour, to toil*. Hence—

אעבון [*Ezbon*], pr. n.—(1) a son of Gad, Gen. 46:16; also called **אעני** which see.—(2) 1 Ch. 7:7 (but compare 8:3).

אעצב f., with suff. **אעצבי**; pl. **אעצבות** (for **עצב**, with Aleph prosthetic).

(1) *a finger*, Ex. 31:18; specially the fore-finger, which is used in *dipping* into anything (from the root **עצב**); Lev. 4:6 seq.; 14:16; Ex. 8:16, **אעצב אליהם**

הוא "this is the finger of God; i.e. this is done by the power of God himself; pl. *fingers* for the hand, Ps. 8:4; 144:1. As a measure across the fingers, Jer. 52:21.

(2) followed by רגלם, a toe, 2 Sa. 21:20. (Ch. id., Arab. أصبع, Syr. راحة, especially the fore-finger, Barhebr. p. 215, line 11.)

אצבע also Ch.; pl. אצבעות used of the fingers, Dan. 5:5; of the toes, Dan. 2:41, 42.

אציל m.—(1) a side, i.q. אצל; Isa. 41:9, אצילי "sides (i.e. limits, extremities) of the earth" (as elsewhere רגלי הארץ, ירכי הארץ, נפשות הארץ). In the other member רגלי הארץ.

(2) adj. i.q. Arab. أصيل prop. *deep-rooted*, striking deep roots into the earth; hence metaph. sprung from an ancient and noble stock, *noble*, Ex. 24:11. (Compare as to both words, the Hebrew and the Arabic, the root אצל No. 1.) The Germans [and other nations] in the same sense take the image from the stock and trunk, the Hebrews from the root.

אציל m. (from the root אצל No. 1), a joining, a joint; hence אצילות, אצילי ידים "joints of the hands," i.e. the knuckles (ἄρθροι) at which the fingers are joined to the hand, Jer. 38:12; Eze. 41:8. In the passage Eze. 13:18, the context requires that the *fore arm* should be understood, although others understand the *wrist*, or the *armpit*. ["The same are to be understood in Eze. 13:18, where the sewing of cushions 'for all the joints of the hands' is put hyperbolically to express the extreme luxury of the females, since usually cushions are placed at most under the elbow." Ges. add.]

אצל—(1) i.q. وصل TO JOIN, TO CONNECT TOGETHER; whence אציל joint, אצל, אציל No. 1, side, near; Arab. أصل a root, as that which joins a tree to the ground, أصل to put forth deep roots, prop. to be firmly joined to the ground; metaph. to be sprung from an ancient and noble stock; comp. אציל No. 2.

(2) denom. from אצל prop. to put by the side, to separate (compare נגב); hence followed by קו to take away from, Nu. 11:17; to refuse, Ecc. 2:10. Followed by קו to reserve for any one, Gen. 27:36 (comp. אציל and אציל followed by קו). (This signification may be taken from אציל, ר being softened into ל.)

NIPHAL, to be narrowed, Eze. 42:6.

HIPHAL, fut. אציל i.q. Kal No. 2, Nu. 11:25.

The derivatives are given under Kal No. 1.

אצל ("noble"), [Azal], pr.n.—(1) m., 1 Ch. 8:37; 9:43; in pause אצל 1 Ch. 8:38; 9:44.—(2) [Azal], a place near Jerusalem; in pause also אצל Zec. 14:5. (Appell. side, or root of a mountain, i.q. أصل.)

אצל with suff. אציל m.—(1) a side, i.q. אציל No. 1, so called from joining together (see the root No. 1). 1 Sa. 20:41, האצל הנגב "from the south side;" האצל פ "from one's side," 1 Ki. 3:20, and i.q. at any one's side (see קו No. 3), Eze. 40:7. Far more frequently—

(2) prep. at the side, near, *juxta* (which is itself a *jungendo*), Gen. 41:3; Lev. 1:16; 6:3; 10:12; 1 Sa. 5:2; 20:19. It is joined also with verbs of motion to a place, Gen. 39:10; 2 Ch. 28:15.

אצלה ("whom Jehovah has reserved"), [Azaliah], pr.n. m., 2 Ch. 34:8.

אצם an uncertain root, i.q. אצם to be strong, mighty. Hence—

אצם [Ozem], pr.n. m.—(1) 1 Ch. 2:15.—(2) 1 Ch. 2:25.

אצורה f. i.q. אצורה with Aleph prosthetic, prop. a leg-chain (from אצר), a fetter; hence, without regarding the etymology, a bracelet, Nu. 31:50; 2 Sa. 1:10.

אצר TO LAY UP, TO STORE, TO HEAP UP, TO TREASURE UP. (The primary idea is that of shutting up, enclosing, restraining; compare the cognate roots אצר, אצר, אצר, also אצר, אצר and Arab. أصر to shut up, to restrain, kindred to which are أسر and حصر.) 2 Ki. 20:17; Isa. 39:6; Am. 3:10.

NIPHAL, pass. Isa. 23:18.

HIPHAL, to cause to lay up in a treasury, i.e. to set any one over a treasury; Neh. 13:13, ואצורה על אוצרות "and I made treasurers over the treasuries."

Hence are derived אוצר and—

אצר ("treasure"), [Ezer], pr.n. of a man, Gen. 36:21, 30.

אצק m., a gem of some kind; as far as may be judged from the etymology (from אצר to burn), fiery and sparkling. Found once, Isa. 54:12.

אקו m., a roe, a roe-buck, caprea, capreolus, from אקו, אקו i.q. Arab. عناق she-goat, and Talm. אקא a goat, with the termination ו, of the same force as ו, just as caprea is so called from capra, Deu. 14:5;

see more under the root א-א-א No. 2; compare Bochart, Hieroz. i. p. 900, seq.

א-א see א-א light, and א-א.

א-א (perhaps i. q. א-א "lion"), [Ara], pr. n. m., 1 Ch. 7:38.

א-א probably i. q. א-א lion of God, hero.

Hence—

(a) א-א ("sprung from a hero," "son of a hero"), [Ara], pr. n. m., Gen. 46:16; [and patron.] Num. 26:17.

(b) a difficult word א-א Isa. 33:7, "their hero," or rather collectively, "their heroes," sc. of Israel, in which interpretation nothing need be changed, but Dagesh being removed from the letter א (א-א). The common reading with Dagesh has doubtless arisen from another interpretation adopted anciently; by which א-א was regarded as contracted from א-א, א-א; see Symm., Theod., Chald., Jerome; comp. my Comment. on Isa. loc. cit. ["and Thes. pp. 146, 1248"].

א-א fut. א-א—(1) prop. TO KNOT, TO WEAVE, TO INTERTWINE, whence א-א a net, net-work. (Kindred is א-א to mingle. Arab. أرب to tie a knot, II. id., أرب a knot.)

(2) to lie in wait. (Arab. أرب to be cunning, astute, III. to act cunningly (prop. intricately). Verbs of intertwining, weaving, also of twisting, spinning, are often applied to craftiness and snares, and are opposed to upright and open course of acting. Comp. א-א, א-א, Gr. δόλον, μῆτιν ὑφαίνειν, κακά, δόλον ράπτειν, nectere insidias, scelera, suere dolos, Germ. Strug spinnen, anzetteln.) Constr. followed by א, Ps. 59:4; Pro. 24:15; Josh. 8:4; followed by an acc., Prov. 12:6; א-א Jud. 9:34. Elsewhere put absolutely, for to watch in ambush, Jud. 9:34; 21:20; followed by a gerund, Pro. loc. cit.; Ps. 10:9. Part. א-א, א-א a liar in wait, often coll. liars in wait, a body of soldiers set in ambush, Josh. 8:14, 19, 21; Jud. 20:33, seq.; hence construed with a plur., loc. cit. verse 37.

PIEL, i. q. Kal, construed followed by א-א, 2 Ch. 20:22, absol. Jud. 9:25.

HIFHIL, to set an ambush. Fut. א-א for א-א, 1 Sa. 15:5.

The derivatives follow, except א-א.

א-א ("ambush"), [Ara], pr. n. of a town in the mountains of Judah, Josh. 15:52. Hence probably is the Gentile noun א-א [Arbite], 2 Sa. 23:35.

א-א m.—(1) lying in wait, used of wild beasts, Job 38:40.

(2) a place of lying in wait, a den of wild beasts, Job 37:8.

א-א with suff. א-א m. ambush; Jer. 9:7, וְיִקְרְבוּ וְיִשְׁמְרוּ "and in his breast he lieth in ambush."

א-א see א-א.

א-א m. a locust (from the root א-א to be many); Ex. 10:4, seq.; Lev. 11:22; Joel 1:4; Psal. 78:46. Specially of a particular kind, prob. the gryllus gregarius, Lev. 11:22; Joel 1:4. As to the various species of locusts, see Bochart, Hieroz. ii. 447.

א-א f. i. q. א-א. Plur. א-א constr. א-א only Isa. 25:11, הַשְׁפִּיל נִאְוֹתָיו עִם אֲרָבוֹתָיו "he (God) will humble his (Moab's) pride, with the ambush of his hands," i. e. which his hands have framed. Ambushes are here appositely applied to the hands with which they are framed, and as it were, woven (comp. the root No. 1).

א-א f. prop. interwoven work, or net-work, lattices. Once in sing. Hos. 13:3, elsewhere always in pl. א-א. [Root א-א.]

(1) a window (as being closed with lattice-work, not with glass), Ecc. 12:3.

(2) a dove-house, as being shut in with lattice-work, Isa. 60:8; and for the same cause—

(3) a chimney or smoke-hole, Hos. 13:3. Comp. Voss on Virg. Georg. ii. 242.

(4) א-א הַשְׁמַיִם "flood gates of heaven," which are opened when it rains, Gen. 7:11; 8:2; 2 Ki. 7:19; Isa. 24:18; Mal. 3:10.

א-א [Aruboth], pr. n. of a place, situated probably in the tribe of Judah, 1 Ki. 4:10.

א-א f. and א-א constr. st. א-א m. (comp. Gramm. § 95:1).

(1) four, for א-א with Aleph prosthetic, which is omitted in the derivatives; as in א-א, א-א, etc., with suff. א-א those four, Ezr. 1:8, 10. Often for the ordinal fourth, when years and months are counted (see Lehrs. p. 701), Isa. 36:1; Zech. 7:1.—Dual א-א four-fold, 2 Sa. 12:6. Plur. א-א forty, Gen. 8:6. This number, like seven, and seventy, is used by the Orientals as a round number, Gen. 7:17; Jon. 3:4; Mat. 4:2; compare Chil minâr, forty towers, used of the remains of Persepolis, and the citations, Lehrs. p. 700.

(2) א-א, pr. n. of a giant, one of the Anakim, Josh. 14:15; 15:13; 21:11. Perhaps, homo quadratus. Compare א-א.

אַרְבַּע & **אַרְבָּעָה** Ch. i. q. Heb. *four*, Dan. 3:25; 7:2, 3, 6, 17.

אַרְגָּל fut. **אַרְגַּל** (Isa. 59:5); **אַרְגַּל** (Jud. 16:13).—

(1) TO PLAIT, Jud. loc. cit.

(2) to *weave*, ex. gr. used of the spider (hence Gr. ἀράχνη), Isa. 59:5. Part. **אַרְגָּל** one weaving, Isa. 19:9, and subst. a weaver, Ex. 28:32; Isa. 38:12. **אַרְגָּל** a weavers' beam, 1 Sa. 17:7.

The primary syllable of this root is **רג**, which had the power of swift motion and agitation, comp. **רג** to move, to agitate; **רג** to be agitated; II. to be moved hither and thither; Heb. **רגע**, Sanscr. *rag*, to move; and in the western languages *regere*, fid. *regen*. Cognate is the syllable **רגע**, as to which see below in its place.

אַרְגָּל m. [Root **אַרְגָּל**].—(1) *something plaited, or woven*, Jud. 16:14.

(2) *a weaver's shuttle*. Job 7:6; **אַרְגָּל** **אֶמְרֵי** "my days are swifter than a weaver's shuttle." (Compare Job 9:25.)

אַרְגֹּב (for **רֹגֵב** "a heap of stones," from the root **רגב**=**רגם**) [*Argob*], pr. n. of a region situated beyond Jordan, in which were sixty cities, anciently subject to Og, king of Bashan, Deu. 3:4, 13; 1 Ki. 4:13. There is a mountain there now called *Arkub Massalubie*.

[(2) pr. n. of a man, 2 Ki. 15:25.]

אַרְגָּמָן *purple*, i. q. **אַרְגָּמָן** it once occurs 2 Ch. 2:6, by a Chaldaism, Dan. 5:7, 16, 29. (Arab. **أرجوان**, Syr. **أرجوان**) ["For the root, see under **אַרְגָּמָן**"]

אַרְצֵי m. *a chest, coffer*, hanging at the sides of a vehicle, 1 Sa. 6:8, 11, 15, for **אַרְצֵי** (with Aleph prosthetic), from the root **רגז** to tremble, wag, move to and fro; whence in Arabic **رجازة**, a bag filled with stones, hung at the sides of camels, in order to preserve equilibrium.

אַרְגָּמָן m.—(1) *purple, reddish purple*, a precious colour, obtained from some species of shell-fish (Gr. πορφύρα, Lat. *purpura*), found on the shores of the Mediterranean sea (1 Macc. 4:23; Plin. N. H. ix. 60, seq.). Compare under the word **אַרְגָּל**, and Bochart, Hieroz. ii. 740, seq.; Braunius, De Vestitu Sacerdotum, page 211, seq.; Amati, De Restitutione Purpurarum, third edition, Cesenæ, 1784; Heeren, Hist. Werke, xi. p. 84. Different from this is bluish

purple **אַרְגָּל** which see. **אַרְגָּל** "a purple cloth," Nu. 4:13.

(2) *any thing dyed with purple, purple cloths*, Ex. 25:26, 27; Eze. 27:16; Pro. 31:22; Jer. 10:9.

The origin is uncertain. If it properly denotes the muscle, from which the reddish purple is procured (and this is probable, since **אַרְגָּל** also properly signifies a shell-fish), one might understand a ridged or pointed muscle (such as is the form of the *purpura*), from **רגם**, **رجم** to heap; if the name refer to the colour, **רגם** may be the same as **רגם** to variegate, to dye with colours. Bochart, loc. cit. regards this word as contracted from **אַרְגָּמָן** Syrian colour, from **אַרְגָּם**

Syria, and **אַרְגָּם** colour; but this is contrary to the manner of compound words in the Phœnicio-Shemitic languages, in which the genitive does not precede, but follows the nominative. Some compare the modern Persic **ارجوان**, **ارغوان** used of a flower of a purple colour; but there can be no doubt that this word has been borrowed from the Phœnicio-Shemitic languages.

[*Note.* The etymology of this word, and of the cognate **אַרְגָּן** has been traced, with great probability, by F. Benary, in the Sanscrit; Annal. Lit. Berol. 1841, page 141. The form **אַרְגָּן** is Sanscr. *rāgamān*, and **אַרְגָּן** is Sanscr. *rāgavan*, 'tinged with a red colour,' from *rāga* red colour, with the formative syllable *mat*, *vat*. See Wilson's Sanscr. Dictionary, page 700, a. *Rāgamān* and *rāgavan* are put in the nom., the primary form being *rāgamat*, *rāgavat*." Ges. add.]

אַרְדָּ an unused root, perhaps i. q. **אַרְדָּ**, **אַרְדָּ** to flee. Hence are the pr. n. **אַרְדָּ** and —

אַרְדָּ [*Ard*], pr. n. of a grandson of Benjamin, Nu. 26:40; or son, Gen. 46:21. The gentile noun is **אַרְדָּ** Num. loc. cit.

אַרְדָּן ("fugitive"), [*Ardon*], pr. n. m. 1 Chr. 2:18.

I. **אַרְדָּ** (1) TO PLUCK, TO PLUCK OFF; Germ. *rupfen*; leaves, Cant. 5:1; grapes from a vine, Ps. 80:13. (Æth. **አረፖ**: to pluck off, to gather, ex. gr. fruits, herbs; and **አረረ**: to reap.)

(2) to *eat down, by plucking, cropping*, in the manner of cattle. Hence **אַרְדָּ** and **אַרְדָּ** a manger; Germ. *Kaufe*, from the verb *rupfen*; **אַרְדָּ** a lion, prop. plucking, pulling to pieces; **אַרְדָּ** a hare, prop. cropping the grass. So also other names of animals are taken from the idea of plucking, or cropping, as **אַרְדָּ**,

אֵרֶב, קָלָעַם, קָסִיל, קָזָם, בָּעֵר, Arab. خروف a lamb, from خرف to pluck.

(3) to collect, gather (see Eth.); whence אֵרֶב.

II. אֵרֶב i. q. Arab. أَرَى to burn, to inflame; אֵר to kindle; kindred to the Hebrew roots אָרָה, אָרַד, and to the western roots ardeo, ardeo, uro. Hence is אֵרֶב No. 2, hearth of God.

אֵרֶב Ch. lo! behold! or rather, see ye, Dan. 7:6, 7, 13; and with the roughness of the letter ר softened, אֵרֶב (which see), in the Talmud הָרִי. Several take this word from the Arabic imperative אֵרֶב (of the form אֵרֶב); but they should attend to this, which is of much importance in the matter, that the Arabic imperative of the verb رَأَى is رَأَى. I prefer, therefore, regarding אֵרֶב as being with the letters transposed for אֵרֶב. ["Not found in other Chaldee books; but cognate with it are in Ch. and Talmud. הָרִי lo! then for, because (like Ch. הָרִי lo! if), and אֵרֶב because; also, Samar. אֵרֶב lo! then for, because. This demonstrative force exists elsewhere likewise, both in the syllables אֵל, הֵל (see אֵל, הֵל, אֵל, אֵל, Arab. ال), and also in אֵר, הֵר (compare אֵר, הֵר here in this place); so that it is hard to say which form is the more ancient and primitive." Ges. add.]

אֵרֶב (for אֵרֶב with Aleph prosthetic, probably "a wandering," "place of fugitives," from the root אֵרֶב which see), [Arvad], Arad, pr. n. a city of Phœnicia, on an island of the same name, situated not far from the shore; according to Strabo (xvi. 2, § 13, 14), built by Sidonian fugitives (see the etymology just given). Eze. 27:8, 11. The Arabian geographers write the name رَوَاد, [Ruṭād], and the same name is still used. See Rosenmüller, Alterthumskunde, ii. 1, page 6, seq. The gentile noun is אֵרֶב Gen. 10:18; 1 Ch. 1:16.

אֵרֶב (perhaps i. q. אֵרֶב "wild ass"), [Arod], pr. n. m. Nu. 26:17, whence gent. אֵרֶב Gen. 46:16.

אֵרֶב & אֵרֶב (of the form אֵרֶב, Pl. absolute אֵרֶב (by a Syriacism for אֵרֶב, like אֵרֶב for אֵרֶב), 2 Ch. 32:28, const. אֵרֶב 1 Ki. 5:6, and אֵרֶב 2 Ch. 9:25, f.

(1) a manger, from which cattle in a stall pluck their provender (see the root אֵרֶב No. 2), and the stall or stable itself, 2 Ch. 32:28. It is used—

(2) of a certain number of horses, which were fastened in one stall, or harnessed to one chariot, a pair, a team (jugum, Paar, Gespann), perhaps two (as this was the number usually harnessed to a chariot). 1 Ki. loc. cit. "and Solomon had אֵרֶב סוּסִים, forty thousand teams of horses." Arab. أَرَى a stall or stable, أَرَى a manger. Transposed it is אֵרֶב, 2 Ch. 32:28.

אֵרֶב adj. made of cedar (denom. from אֵרֶב), Eze. 27:24. Others explain it, firm, stable, comp. אֵרֶב.

אֵרֶב & אֵרֶב (in some copies, in some places אֵרֶב, but contradicted by the Masora, see J. H. Mich. on Jer. 30:17), f.

(1) a long bandage, applied by a physician in order to heal a wound (see the root No. 1). אֵרֶב אֵרֶב לְ "a bandage is applied to any one," i. e. his wound is healed; Jer. 8:2; Neh. 4:1; 2 Chr. 24:13; and in Hiph. אֵרֶב אֵרֶב לְ "to apply a bandage to any one," or to heal his wound, Jer. 30:17; 33:6. Always metaph., to restore a state, Jer. loc. cit. to repair walls; 2 Ch.; Neh. 1. l. c. c., hence—

(2) healing, health, Isa. 58:8. Arab. أَرِيكَة the healing of a wound.

אֵרֶב [Arumah], pr. n. Jud. 9:41, a town near Neapolis, perhaps the same as אֵרֶב 2 Ki. 23:36.

אֵרֶב 2 Kings 16:6, an incorrect reading for אֵרֶב, which stands in קרי.

אֵרֶב c. (m. 1 Sa. 6:8;—f. 1 Sa. 4:17; 2 Ch. 8:11), an ark, chest, into which things are collected to be kept, from the root אֵרֶב No. 3, to collect. (Arab. أَرَان and أَرَان a wooden chest, especially a coffin.) Used of a money chest, 2 Ki. 12:10, 11; of a coffin, Gen. 50:26; but most frequently of the holy ark in which the two tables of the law were kept; called more fully אֵרֶב אֵרֶב "the ark of the testimony," Ex. 25:22; 26:33; Josh. 3:6; 4:9; אֵרֶב אֵרֶב, Deu. 10:8; 31:9, 25; אֵרֶב אֵרֶב, 1 Sa. 5:3, 4; 6:8, seq.

אֵרֶב [Araunah], 2 Sa. 24:20, seq., pr. n. of a Jebusite, written ibid. verse 16, in אֵרֶב, כְּתִיב; verse 18, in אֵרֶב, כְּתִיב; in Chron. אֵרֶב [Ornan].

אֵרֶב an unused root. Arab. أَرَز to contract oneself, to make oneself compact and firm; أَرَز firm, stable; أَرَز a tree which has firm roots. Hence (after A. Schultens) many take part. pass. אֵרֶב made fast,

made firm, Ezr. 27:24. But almost all the old translators have rendered אֶרֶץ אֲרָם *made of cedar* (from אֶרֶץ, of the form נָחִישׁ brazen, Lehrs. 512), and to these I do not hesitate to accede. Hence אֶרֶץ for אֶרֶץ and —

אֶרֶץ pl. אֶרְצִים, אֶרְצֵי m. cedar, so called from the firmness of its roots which is remarkable in trees of the pine kind (Theophr. Hist. Plant. ii. 7). The *cedrus conifera*, is the kind pointed out, a tree uncommonly tall (Isa. 2:13; 37:24; Am. 2:9) and wide-spreading (Eze. 31:3), formerly very abundant in Lebanon (Ps. 29:5; 92:13; 104:16), but now reduced to a very small number (Ritter, Erdkunde, ii. 446); its wood is odoriferous, without knots, and not liable to decay; used therefore for building and adorning the temple and royal palaces, especially for wainscots and ceilings.

Hence used for cedar-work, 1 Ki. 6:18. Arab. أَرْج, which is still used by the inhabitants of Lebanon;

Æth. ለርዝ: Aram. אֶרְצָא, אֶרְצָא. There was therefore no need to deny אֶרֶץ to be the cedar, and to make it the pine, as done by Celsius in Hierob. i. 106, seq.

אֶרֶץ f. wood-work of cedar, cedar-work, Zeph. 2:14. The feminine has a collective power, as in אֶרֶץ timber; Lehrs. 477.

I. אֶרַח TO WALK, TO GO, as a finite verb, once Job 34:8. (Ch. אֶרַח id. To this answers the Gr. ἐρχομαι, and softened forms of the same stock are אֶרַח, אֶרַח.) Part. אֶרַח a traveller, Jud. 19:17; 2 Sam. 12:4; Jer. 14:8. Pl. Jer. 9:1. Fem. אֶרַח collect. (see Lehrs. 477) a company, or band of travellers, especially of merchants, a caravan, συν-*odia*, Gen. 37:25; Isa. 21:13. See אֶרַח, אֶרַח.

II. אֶרַח TO DECREE, TO APPOINT, i. q. אֶרַח, whence אֶרַח i. q. חוק a statute. To this answers the Arab. أَرَح to appoint a time, whence أَرَحَة appointed time, an era, an epoch; أَرَح to date a letter; تاريخ chronicle, annals. Perhaps it is kindred to the root אֶרַח which see.

אֶרַח (perhaps for אֶרַח "wandering"), [Arah], pr. n. m.—(1) Ezr. 2:5; Neh. 7:10.—(2) 1 Ch. 7:39.

אֶרַח pl. אֶרְצִים constr. אֶרְצִים with suff. אֶרְצִים, אֶרְצִים, instead of which there are often found in MSS. and printed editions אֶרְצִים, אֶרְצִים (see J. H. Mich. on Job 13:27) comm. (m. Pro. 2:15, comp. Job 6:18, 19;—f. Pro. 15:19), a poetical word, way, path, i. q. אֶרַח. (Ch. אֶרַח, Syr. أَرَح, Sam.

אֶרַח id.). Gen. 49:17; Jud. 5:6; Psal. 19:6; אֶרְצִים "paths of the seas," Ps. 8:9; compare ὑγρὰ κέλυσθα, Hom. II. 4, 312; אֶרַח חַיִּים "the way to life or happiness," Pro. 5:6. Hence—(a) metaph. course of living and acting, i. q. אֶרַח "way of lying," i. e. false and fraudulent conduct, Ps. 119:104; אֶרְצִים "mode of action pleasing to God," Ps. 25:4; 119:15; Isa. 2:3. The metaphor of a path is often retained, as Pro. 4:14; 8:20.—(b) mode, manner; Gen. 18:11, אֶרַח אֶרַח לְפָנֶיךָ "it ceased to be with Sarah after the manner of women," an euphemism for the menses. Comp. Gen. 31:35.—(c) any one's way, for his condition and lot (Germ. wie es ihm geht); Job 8:13; Pro. 1:19.—(d) poet. way is used for traveller, or travellers, Job 31:32. Pl. אֶרְצִים "travellers of Tema," bands of the Temaïtes, Job 6:19.

אֶרַח pl. אֶרְצִים Ch. id., Dan. 4:34; 5:23.

אֶרְצִים f. pl. with suff. אֶרְצִים אֶרְצִים, Chald. i. q. Heb. ways, metaph. counsels of God, Dan. 4:34, the affairs, vicissitudes of any one, Dan. 5:23.

אֶרְצִים f. a band of travellers, see under the root No. 1.

אֶרְצִים f., an appointed portion, ration of food, or provision, given out daily or at some regular time (from אֶרַח No. II.), Jer. 40:5; 52:34; 2 Ki. 25:30; whence, generally, a portion of food, Pro. 15:17.

אֶרַח pl. אֶרְצִים 1 Ki. 10:20; elsewhere אֶרְצִים m. (1 Ki. 10:19; 2 Ch. 9:18, 19), a lion, as if, plucking, tearing abroad (see אֶרַח I., No. 2); Nu. 24:9; 1 Sa. 17:34, seq.; 2 Sa. 23:20, etc.; אֶרְצִים "a young lion," Jud. 14:5; אֶרְצִים "lions' whelp," Jer. 51:38. It furnishes an image both of strength, Nu. 23:24, and of fierceness and cruelty, Pro. 28:15; see Bochart, Hieroz. i. 715, seq. Syr. أَرَح.

אֶרְצִים m. (comp. of אֶרַח and אֶל).

(1) lion of God, i. e. very mighty hero. Collect. 2 Sa. 23:20, אֶרְצִים אֶרְצִים "two heroes of Moab;" see אֶרַח and אֶרַח 1 Ch. 11:22. (Compare Arab. الأسد lion of God, an epithet of brave men, and Pers. شیر خدا Shiri khoda, lion of God.) Isa. 29:1, 2, used of Jerusalem as the "city of heroes," which is to be unconquered; although others, comparing the passage of Ezekiel about to be cited, render it hearth, i. e. altar of God.

(2) hearth of God (compare אֶרַח hearth, chimney,

from the root אֶרֶץ No. II.), used of the altar of burnt-offering, Eze. 43:15, 16.

(3) [Ariel], pr.n. of a man, Ezr. 8:16.

אֶרֶץ [Aridas], Persic pr.n. of the ninth son of Haman, Est. 9:9; compare Ἀριδαίος, i.e. *strong*, from the Pers. *art*, *ard*; see under the word אֶרֶץ. [“Perhaps from Airyadao, ‘digna dans’ (Benfey), or Aryaday, ‘domum Aris’ (Bohlen); compare the next article.” Ges. add.]

אֶרֶץ (“strong”), [Aridatha], pr.n. of the sixth son of Haman, Est. 9:8.

אֶרֶץ i.q. אֶרֶץ (with חֶ- parag. as in אֶרֶץ and אֶרֶץ), and also of more frequent use, but only found in sing. a lion. Gen. 49:9; Deu. 33:22; Jud. 14:8; used of a powerful and fierce enemy, Isa. 15:9; Jer. 4:7; Isa. 21:8, וַיִּקְרָא אֶרֶץ “and he cried as a lion;” compare Apoc. 10:3.

[(2) pr.n. *Arieh*, 2 Ch. 15:25.]

אֶרֶץ Ch. id., Dan. 7:4; pl. אֶרֶץ Dan. 6:8.

אֶרֶץ see אֶרֶץ.

אֶרֶץ [Arioch], Assyriaco-Chaldaic pr.n.—(1) of a king of the land of Ellasar, Gen. 14:1,9; compare Judith 1:6.—(2) of the captain of the royal guard in the court of Babylon, Dan. 2:14. Properly lion-like man, from אֶרֶץ and the syllable אֶרֶץ, with which adjectives end in Persic. [“Sanscr. *Arjaba*, to be revered. Bohlen.” Ges. add.]

אֶרֶץ [Arisai], Persic pr.n. of a son of Haman, Est. 9:9; compare of אֶרֶץ lion, and ساى like; whence *like to a lion*. [“Sanscr. *Arjásáy*, sagitta *Aris*. Bohlen.” Ges. add.]

אֶרֶץ—(1) pr. trans. TO MAKE LONG, TO EXTEND, TO STRETCH OUT, kindred to the root אֶרֶץ which see. Hence אֶרֶץ a long bandage; Syr. [אֶרֶץ] to prolong, Arab. [أَرَك] to tarry, to delay in a matter.

(2) Med. E. fut. אֶרֶץ; pl. אֶרֶץ intransit. *to be long*. (Syr., Arab., Sam. id.; Aph. אֶרֶץ, אֶרֶץ to prolong.) Eze. 31:5; Gen. 26:8, וַיָּבֹאוּ יְמֵי אֶרֶץ “and it came to pass when days were prolonged to him there,” i.e. when he had lived there long; Eze. 12:22.

הִפְחִיל אֶרֶץ—(1) *to make long, lengthen, prolong*, Ps. 129:3; “to put forth the tongue,” Isa. 57:4; “to prolong any one’s life,” to grant him long life, 1 Ki. 3:14; on the other hand וַיִּפְחִיל “to prolong one’s own life,” to be long-lived, Deu. 4:26,

40; 5:30; 17:20; 22:7; Isa. 53:10; also without יָמִים Pro. 28:2; Ecc. 7:15; 8:12.

(2) intrans. *to be long*, 1 Ki. 8:8, especially used of time; אֶרֶץ “to be long-lived,” Ex. 20:12; Deu. 5:16; 6:2; 25:15; compare No. 1.

(3) *to retard, to delay, to defer*; אֶרֶץ Isa. 48:9; Pro. 19:11, to defer anger, to be patient, and μακρόθυμος. [“So too אֶרֶץ id., Job 6:11.” Ges. add.]. Compare אֶרֶץ under אֶרֶץ.

(4) *to delay, to tarry* (prop. *es lange machen*), Nu. 9:19, 22.

The derivatives, except אֶרֶץ, immediately follow.

אֶרֶץ Ch. i.q. Heb.; part. אֶרֶץ [“to make long, also to fit, to adapt,”] *meet, suitable*, Ezr. 4:14. [“Talmud. id. Arab. [أَرَك] most fit, most worthy.” Ges. add.]

אֶרֶץ only found in const. אֶרֶץ adj.—

(1) *long*; Eze. 17:3, אֶרֶץ “(an eagle) with long feathers, long-feathered.”

(2) *slow*, in the phrases אֶרֶץ Ecc. 7:8, and אֶרֶץ “slow to anger,” μακρόθυμος, Pro. 15:18; 16:32; Ex. 34:6; Nu. 14:18; comp. Syriac [ܐܪܝܬܐ] patient, Arab. [أَرَك] long, i.e. long-suffering. Once אֶרֶץ is *slow to anger*, μακρόθυμος, patience, long-suffering, Jer. 15:15. Opposed to אֶרֶץ.

אֶרֶץ f. אֶרֶץ adj. *long*, used of space, Job 11:9; of time, 2 Sa. 3:1.

אֶרֶץ (“length”), [Erech], pr.n. of a city of Babylonia, Gen. 10:10. Amongst the old interpreters Pseudoj., Targ. Jerus., Jerome, and Ephraem understand *Edessa*; more correctly Bochart (Phaleg. iv. 16), *Areca* or *Arecca*, a city situated on the borders of Babylonia and Susiana (Ammian. xxiii. 21).

אֶרֶץ with suff. אֶרֶץ m. *length*, Gen. 6:15; Ex. 26:2, seq.; 27:1, seq.; אֶרֶץ “length of days,” longevity, Ps. 91:5; 91:16; אֶרֶץ “so long as I live” [this would greatly limit the sense]; Ps. 23:6; אֶרֶץ patience, Pro. 25:15.

אֶרֶץ Ch. fem., *length, continuance of time*, Dan. 4:24; 7:12.

אֶרֶץ see אֶרֶץ.

אֶרֶץ Ch. fem., *the knee*, Dan. 5:6. In Targ. by casting away the Aleph prosthetic, רִכְבָּא, רִכְבָּא.

אֶרֶץ Ch. [Archevites]; pl. אֶרֶץ a Gentile noun from אֶרֶץ (Gen. 10:10); *Arceenses*, Ezr. 4:9.

אֶרֶץ Gent. n. [Archites], inhabitants of the town or region אֶרֶץ, to be sought on the borders of

the tribe of Ephraim, Josh. 16:2, different from the name taken from the town of Babylonia, Josh. loc. cit.; 2 Sa. 15:32; 16:16.

אָרם an unused root i. q. רוּם, רָמַם, הָרַם, עָרַם, רָאָם, רָאֵם, *to be high* (comp. Arab. رَمِيَ *to swell up, to exalt oneself*). Hence אָרְמוֹן and —

אַרַם const. state **אַרַם** [*Aram, Mesopotamia, Syria*], pr. n. ("height, high region" **הַרְרָא**, opp. to **נִיבְרָא** *Niederland*).

(1) *Aramæa, Aramæans, or Syria, Syrians*, construed with a verb m. sing.; 2 Sa. 10:14, 15, 18; 1 Ki. 20:26; pl. 2 Sa. 10:17, 19; 1 Ki. 20:20; more rarely with sing. f. Isa. 7:2. This ancient and domestic name of Syria, was not altogether unknown to the Greeks, see Hom. II. ii. 783; Hesiod. Theog. 304; Strabo xiii. 4, § 6; xvi. 4, § 27. The name of *Aramæa* however extends more widely than that of *Syria*, and also includes Mesopotamia, although Pliny (v. 15, § 12), and Mela (i. 11), give the same more extended limit to Syria. When it simply stands אַרָם we should generally understand western Syria, or that properly so called; Jud. 3:10; 1 Ki. 10:29; 11:25; 15:18; especially Syria of Damascus; Isa. 7:1, 8; Am. 1:5; more accurately called אַרָם דְּמִישִׁק 2 Sa. 8:5. Where Mesopotamia is intended, it is called אַרָם נְהָרַיִם [*Mesopotamia, Aram-naharaim*] "Syria of the two rivers," Gen. 24:10; Deut. 33:5; Jud. 3:8 or אַרָם פְּדוֹן [*Padan-aram*] "the plain of Syria," Gen. 25:20; 28:2, 5, 6, 7; and ellipt. אַרָם פְּדוֹן 48:7; rarely simply אַרָם Numbers 23:7, when a more exact description has preceded (comp. אַרָםִי). In western Syria (not in Mesopotamia, as is commonly thought), there were besides in the time of David, certain other kingdoms, אַרָם בֵּית רֹחַב, אַרָם צוֹבָה [*Aram-zobah*] (see צוֹבָה) [*Aram-beth-rehob*] (see בֵּית רֹחַב) [*Aram-maachah*] (see מַעֲכָה), חֲמַת, etc., which were however afterwards subject to the kings of Damascus (1 Ki. 20:1). Comp. Gen. אַרָםִי אַרָםִי.

(2) pr. n. m.—(a) *Aram*, the grandson of Nahor through Kemuel (Gen. 22:21), who seems to have given his name to the region of Syria. Comp. 𐤀𐤓𐤌. —(b) 1 Ch. 7:34.

אַרְמוֹן m. Pl. const. **אַרְמוֹת** *a fortress, palace*, so called from being lofty (see the root); Isa. 25:2; 32:14; Pro. 18:19, etc. **אַרְמוֹן בֵּית הַמֶּלֶךְ** 1 Ki. 16:18; 2 Ki. 15:25, is "the citadel of the palace," its innermost part, the highest and strongest. None of the ancients rendered the word *women's apartment*, as very many of late have done, after J. D. Michaëlis

(Suppl. 128), compare ^{سج} ارم i. q. ^{سج} حرم chambers (Gol. p. 78), and ^{سج} حرم women's apartment, *Harem*; but there is no need for us to leave the simple explanation first given. Used of the citadel of a hostile capital, Isa. 25:2.

אַרְמִי i. q. **אַרְמִי** in fem. **אַרְמִיָּת** adv. [*Syrian*], in the Aramæan tongue, in Aramæan, Dan. 2:4; Ezr. 4:7; Isa. 36:11.

אַרְמִי [*Syrian, Aramites*], Gent. noun, *Aramaean*, western 2 Ki. 5:20, and eastern, or an inhabitant of Mesopotamia, Gen. 25:20; 28:5; 31:20, 24. f. **אַרְמִיָּה** 1 Ch. 7:14. Pl. **אַרְמִיִּים** 2 Ki. 8:29, and by Aphæresis **הָאֲרָמִיִּים** for **הָאֲרָמִיִּים** 2 Ch. 22:5.

אַרְמוֹנִי (as if Palatinus), [*Armoni*], pr. n. m. 2 Sa.
21:8.

אָרן an uncertain root, which if it ever was used, I suspect to have had, like **רָנָה**, **רִנָּה** the sense of a tremulous and tinkling or creaking sound; Germ. *schwirren*, as of a tall tree vibrating in the air; comp. **אָרָן** = **תָּרָן**, **אֶרְנָן**. **אֶרְנָן** is *to be agile, nimble*, whence **אֶרְנָן** a wild goat. Hence—

𐤀𐤓 (‘‘wild goat’’), [*Aran*], pr.n. of a Horite,
Gen. 36:28; 1 Ch. 1:42.

אֵץ m. the name of a tree, of the wood of which idols were carved, without doubt *a species of pine*, Isa. 44:14. In Talmud. Babyl. (Para, fol. 96, 1), there are joined וברושם ארנים עצי ארנים. LXX. *πίρος*. Vulg. *pinus*.

As to the etymology, תָּרֵן like תָּרֵן, appears to denote a very lofty tree, which when shaken above by the wind, gives forth a tremulous sound (רָנָה); see under the word תָּרֵן; either תָּרֵן may be regarded as denoting the same as תָּרֵן, or else תָּרֵן may be taken from the root תָּרַן itself, contr. for תָּרַן, as תָּרֵן for תָּרֵן from מָרָד, תָּרֵן for תָּרֵן as תָּרֵן for תָּרֵן from רָכַד. Others understand an ash or an elder, from the similarity of sound; *ornus*, *alnus*.

(2) [*Oren*], pr. n. m., 1 Ch. 2:25.

אַרְנָבַת f. epicen. *a hare*, Lev. 11:6; Deu. 14:7.

Arab. أَرَب, Syr. ʾrḇ id. See Bochart, Hieroz. i. 994, seq., who regards this quadriliteral as being compounded of אָרַב to pluck, to crop, and יָבֵב produce.

אֲרֶנוֹן (for רֶנוֹן "rushing," "roaring," i.e. roaring stream), pr. n. of a stream (נָחַל) with a valley of the same name, emptying itself into the east of the Dead Sea; it formerly was the northern boundary of

the Moabites, the southern of the Amorites (now **الموجب** el-Môjib). Num. 21:13, seq.; 22:36; Deu. 2:24, 36; 3:8, seq.; 4:48; Isa. 16:2, and see Burckhardt, *Travels in Syria*, p. 372 (Germ. trans. p. 633), and my remarks on Isa. 16:2.

אַרְוָה see **אַרְנִיָּה**

נָמֵל ("nimble"), [*Arnan*], pr. n. m., 1 Ch. 3:21.

אֶרְנָן (id.), [*Ornan*], pr.n. of a Jebusite, on whose threshing-floor Solomon built the temple, 1 Ch. 21:15; 2 Ch. 3:1. Compare אֶרְנוֹן.

אָרֶץ Ch. emph. st. **אֶרֶץ**—(1) *earth*, i. q. Heb. **אֶרֶץ**, **ע** and **צ** being interchanged (see under **ע**). Dan. 2:35, 39; 3:31, etc.

(2) *the ground*, and adv. *below, inferior*; Dan. 9:39, "after thee shall arise another kingdom, אֲרֵץ אֲדָמָה inferior to thine." Compare Ch. אֲדָמָה, אֲדָמָה inferior, מִלֵּךְ for מִלֵּךְ from below, below. Hence—

אֶרֶץ *f. the lowest (part), bottom (of a den),*
Dan. 6:25.

צָרַת ("a prop, support," a name not ill applied to a fortified city; for צָרַת from the root צָרַח, pr. n. a town and region of Syria, not far from the city of Hamath, with which it is often joined; subject to its own kings, to be distinguished from צָרַת (which see) **2 Ki. 18:34; 19:13; Isa. 10:9; Jer. 49:23.**

אַרְפַּכְשָׁד Genesis 10:22, 24; 11:10—13 [*Arphaxad*], pr. n. of the third son of Shem, designating at the same time a people or region; nor is the conjecture of Bochart improbable (*Phaleg*. ii. 4) that this is Ἀρραχαΐτις, *Arrapachitis*, a region of Assyria, near to Armenia (Ptolem. vi. 1), the native land of the Chaldeans (see my remarks on Isa. 23:13). This is

favoured by the etymology (from ⁵⁻¹הַמֶּלֶךְ, אֲדָמָה boundary, and תֶּשֶׁב or תֶּשֶׁב i. q. מִתְשֶׁב [see note]), and by Josephus (*Antiq.* i. 6, § 4); 'Ἀρραξάδης δὲ τοὺς νῦν Χαλδαίους καλουμένους Ἀρραξαδαίους ἐνόμασεν. [*Note.* "Bohlen on Gen. loc. cit. compares Sanscr. *Arjapakshatā* '(a land) by the side of Asia,' comp. Porussia, i. q. *Po-rus*, near the Russians."]

אֶרֶץ comm. (more rarely masc., as Gen. 13:6; Isa. 9:18, especially when a land is put for the inhabitants, Isa. 26:18; 66:8) with suff. אֶרְצִי, with art. הָאֶרֶץ, with ה local אֶרֶץ הַ THE EARTH. (Arab.

أَرْض, Ch. and Syr. אֶרֶץ, אָרְצָא. The Arabic form nearly resembled the Sanscr. *dhara* [Welsh *daear*, Pehlev. *arta*, whence *terra*, Goth. *aërtha*, *earth*, Græc; the latter passes over to the Gr. *ἔρα*, by casting away

d, as in the vulgar Gr. To this also answers the Gr., *æs*, *æris*, see No. 6).

Specially—(1) *the earth, orbis terrarum*, opp. to heaven. אֶרֶץ אֲשֶׁר אֵין שָׁמַיִם Gen. 1:1; 2:1, 4, and אֶרֶץ אֲשֶׁר אֵין שָׁמַיִם Gen. 2:4, "heaven and earth," used of the whole creation. Synecd. for the inhabitants of the earth, Gen. 9:19; 11:1; 19:31.

(2) *earth, land, continent*, opp. to sea, Gen. 1 : 28.

(3) *a land, country*, Ex. 3:8; 13:5; אֶרֶץ פְּלִשְׁתִּים Gen. 21:32; יְהוּדָה אֶרֶץ Ru. 1:7. *Any one's land* is that which is subject to any one, as "the land of Sidon," Neh. 9:22; or which is consecrated (Jer. 2:7; 16:18); also that in which any one dwells, Deu. 19:2; 10; 28:12; or was born, "his native land," Gen. 24:4; 30:25; Nu. 10:9; Isa. 8:9; comp. ἡ γῆ μου, Acts 7:3, and the words אֶרֶץ, אֶרֶץ, אֶרֶץ. Absol. אֶרֶץ and אֶרֶץ are not unfrequently used of *Palestine*, kar' ἐξο-
χῆν, Joel 1:2, as in the phrase אֶרֶץ שְׁכֵן יְיָ Ps. 37:9, 11, 22, 29; 44:4; Pro. 2:21; 10:30. Also used of the inhabitants of a region, Isa. 26:18; specially of the wicked, Isa. 11:4 (compare אֶרֶץ אֲנֹכִי No. 1, b).

(4) *land, piece of land* (Germ. ein Stück Land), Gen. 23:15; Ex. 23:10. Used of the land belonging to a town, Josh. 8:1.

(5) *the ground*, with ה local ארצה (Milêl) to the ground, as ארצה ארצה Gen. 33:3; 37:10. Hence poet., things that creep on the ground, i. q. רמש הארץ. Job 12:8, שׁוּם לָאָרֶץ "speak to the ground," i. e. to the reptiles of the ground; followed by fishes of the sea; compare Gen. 9:2; 1 Ki. 5:13.

(6) *the element of the earth, earthy part, scorix* (of metal); Ps. 12:7, "silver purified in a workshop מִן־אֶרֶץ from its earthy parts," i.e. *scorix*.

Pl. **הָאֲרָצוֹת** *lands, countries*, Gen. 26:3,4, **הָאֲרָצוֹת** *lands*; often used, especially in the later Hebrew, *kar' ḥayyot* of the lands of the Gentiles (comp. **אֲרָצוֹת**, e.g. **עַמֵּי הָאֲרָצוֹת** "the people of (profane) lands." 2 Ch. 13:9; 17:10; **מַמְלְכוֹת הָאֲרָצוֹת** "kingdoms of regions (of Gentiles)." 1 Ch. 29:30; 2 Ch. 12:8; 17:10. The origin of this phraseology is to be found in these passages of Ezekiel, 5:6; 11:17; 12:15; 20:23; 22:15; 20:32; 22:4.

Note.—ה paragogic in אֶרֶץ is commonly local, but sometimes also poetical, so that אֶרֶץ is not different from אֶרֶץ, Job. 34:13; 37:12; Isa. 8:23 (comp. לֵילָה for לֵיל).

אֶרֶץ ("earth"), [*Arza*], pr.n. of a man, 1 Ki.
16:9.

אֶרֶץ emphat. st. **אֶרֶץ** Ch. i. q. **אֶרֶץ**, EARTH, the letter *y* being changed into the harder *p*, Jer. 10: 11; and very often in Targg.

אָרַר fut. יָאֵר, imp. אֹרֹר Judges 5:23; with ה parag. אָרָה Nu. 22:6, TO CURSE. (To this answers the Arab. **أَرَى** to abhor, to detest, and still more Gr. *ἀρά, ἀπάομαι*.) Const. followed by an acc. Nu. 22:6; 23:7; Mal. 2:2; Jud. loc. cit.; Job. 3:8, יֹאֲרֵי יוֹם "those who curse the day," a kind of enchanters who were supposed to render days unfortunate by their imprecations; Gen. 3:14, "thou art cursed above all cattle," i.e. all animals shall shun thee as an accursed beast. [This explanation is wholly unsuitable.] Deu. 27:15, seq.; 28:16, seq.

NIPHAL, pass. part. מְאָרִים Mal. 3:9.

PIEL, part. מְאָרֵר — (1) i. q. Kal, Gen. 5:29.

(2) to cause, or produce a curse. Nu. 5:22, מְאָרֵר הַמַּיִם הַזֵּה the waters which when drunk, would destroy the adulterous and perjured woman.

HOPHAL, fut. יֵאָרֵר; pass. Nu. 22:6. Derivative מְאָרֵה.

יֵאָרֵר see יֵאָרֵר.

אַרְרָט [Ararat], pr.n. of a region nearly in the middle of Armenia, between the Araxes and the lakes Van and Urumiah (2 Ki. 19:37; Isa. 37:38), even now called by the Armenians *Ararat* (Արարատ) on the mountains of which (הָרֵי אַרְרָט) the ark of Noah rested (Gen. 8:4); sometimes used in a wider sense for the whole of Armenia (Jer. 51:27) itself. The name is that properly of a region, not of a mountain, as has been laid down by Moses Chorenensis, see Schroeder, Thes. Ling. Arm. p. 55; Moses Chorenensis, Hist. Arm. ed. Whiston, p. 289, 308, 358, 361. As to the region, see Wahl, Asien, p. 518, 806, seq. Morier, Second Journey, p. 312. Ker Porter, Travels, vol. i. p. 178, seq. ["Smith and Dwight's Researches in Armenia, vol. ii. p. 73, &c. The root is Sanscr. *Arjawarta* 'holy ground,' Bohlen, Benfey, &c." Gesen. add.]

אָרַשׁ a root not used in Kal, as rightly observed by Manger on Hos. 2:21 pr. i. q. **عَرَّش** TO ERECT, TO BUILD, whence **عَرَّش** a bed, couch with a canopy.

From the idea of a bed-fellow **عَرَّس** a husband or wife, **عَرَّس** one espoused; hence—

PIEL, **אָרַשׁ** to espouse a woman; pr. to make a spouse. Constr. with **אָשָׁה** Deu. 20:7; 28:30; Hos. 2:21, 22; 2 Sam. 3:14. There is added 2 of price [paid for the wife] 2 Sa. loc. cit.

PUAL, **אָרַשׁ** f. in Pause **אָרְשָׁה** to be betrothed, Ex. 22:15; Deu. 22:28. Part. **מְאָרְשָׁה**, Deu. 22:23, 25, 27. (Ch. **אַרְס** Pl. and Pa. id.)

אָרַשׁ an unused root, i. q. Arab. **ورس** to long for; whence—

אַרְשָׁה f. Psal. 21:3, desire, longing. LXX. **δέσις**. Vulg. *voluntas*.

אַרְתַּחְשַׁשְׁתָּא Ezr. 4:8, 11, 23, **אַרְתַּחְשַׁשְׁתָּא** Ezr. 7:7, & **אַרְתַּחְשַׁשְׁתָּא** 4:7 [Artaxerxes], pr. n. of several kings of Persia; in Greek written 'Apraxēτης, called by the Armenians **Արտաշես** Artashir, by the modern Persians **اردشیر** Ardeshir, by the ancient Persians, on the inscriptions Nakshi Rostam in Niebuhr (Travels, t. ii. tab. 27), as interpreted by Silv. de Sacy, **Artachshetr**, **Artachshatra**; whence, by the permutation of r and s and with the letters transposed, has sprung **Artachsharta** and the Hebrew **Artachshast**, **Artachshasta**.

This name is compounded of the syllable *art*, strong, powerful (comp. the pr. names **Ἀρτοβάτης**, **Ἀρταδάτης**, **Ἀρταφέρνης**), and **חֶשֶׁת**, which in the usage of the ancient language denotes *king*, like the Zend. and Sansc. *k'satra*, nor should we blame Herodot. (vi. 98), rendering it *great warrior*; for that the Persic word *khshetrao*, *khshetria* has this true and primary signification, is shewn by the Sansc. *k'sata*, one who is of the military order, a soldier. ["See Lassen, Keilschrift, p. 36."]

Two kings of this name are mentioned in the Old Testament.—(1) *Pseudo-Smerdes*, Ezr. 4:7, 8, 23, comp. verse 24; whom I suppose to have adopted the name of Artaxerxes, together with the regal authority.—(2) *Artaxerxes Longimanus*, in the seventh year of whose reign Ezra led his colony into Palestine, Ezr. 7:1, 7, 11, 12, 21; 8:1; and from whose twentieth to the thirty-second year Nehemiah governed Judæa, Neh. 2:1; 5:14; 13:6. See my further remarks in Thes. p. 155, 156.

אָשַׁר an unused root, probably i. q. **אַסַּר** to bind. Hence—

אַשְׂרֵאל ("whom God has bound," sc. by a vow), [Asareel], pr. n. m., 1 Ch. 4:16.

אַשְׂרֵיאל ("vow of God"), [Asriel], pr. n. m., Num. 26:31; Josh. 17:2; 1 Chr. 7:14. Patronymic **אַשְׂרֵיאלִים** [Asrielites], Num. loc. cit.

אָשׁ with suff. **אֵשׁוֹ** Job 18:5; **אֵשֶׁכֶם** Isa. 50:11. comm. (but rarely masc., Job 20:26; Ps. 104:4; Jer. 48:45; comp. as to the gender of words signifying fire, Lehrs. 546, note), FIRE. (Amongst the cognate languages, the Chaldee has **אֵשָׁא**, **אֵשָׁא** fire, fever;

the Syr. **ܐܫܬܐ** fever; Æth. **አሰት**: fire; Arab. **أَنَسَة**, which however is rarely used. The offshoots of this very ancient stock are very widely spread in the languages of Asia and Europe; comp. Sanscr. *ush*, to burn; Pehlev. and Persic **اَش**; Gr. **αἶθος**, *aithō*: Latin *cæstus*: old Germ. **ſit**, fire; **citen**, to kindle; Germ. **heiß**, *heigen*, **ſſe**. A kindred stock is *ur*; Heb. **אור**, *ur*, comp. **עור** *uro*, *areo*, and with the addition of a labial, **πῦρ**, *comburo*, *ferveo*, **Гүер**, *Geuer*.

Specially—(1) *the fire of God*, often used of *lightnings*, 1 Ki. 18:38; 2 Ki. 1:10, 12, 14; Job 1:16; comp. Ex. 9:23, and Pers. **آتش آسمان**. Also, figuratively used of *the anger and wrath of God* (Virg. Æn. ii. 575, "*exarsere ignes animo, subit ira*," etc.). Deu. 32:22, **אֵשׁ קְרִיחַהּ בְּאַפִּי** "a fire is kindled in my anger." Jer. 4:4; 15:14; 21:12; Lam. 2:4; Eze. 22:21; and, by a similar figure, *fire*, when speaking of men, is also applied to *internal ardour of mind*. Jer. 20:9; Ps. 39:3, 4.

(2) Poet. *fire* is used of *war*, so that *to be consumed with fire* is i. q. to be destroyed in war. [?] Nu. 21:28; Jer. 48:45; Jud. 9:15, 20; Isa. 10:16; 26:11; Ps. 21:10. **קְרַח אֵשׁ** "to kindle a fire," metaph. for to excite the tumult of war, Isa. 50:11. The same figure is very familiar to the Arabian poets, compare on Isa. 7:4.

(3) Fire and burning are used in Hebrew to designate *any destruction*, whether of men or things. Job 15:34; 20:26; 22:20; 31:12; Isa. 30:30; 33:11, 14.

(4) *heat of the sun*, Joel 1:19, 20; 2:3, 5.

(5) *splendour, brightness*, e. g. of arms, Nah. 2:4. **אֶבְנֵי אֵשׁ** "gems of a fiery splendour," Eze. 28:14, 16; comp. Stat. Theb. ii. 276, "*arcano florentes igne smaragdi*." See the derivative **אֶשְׁתִּי**.

אֶשׁ Ch. emphat. st. **אֶשְׁתִּי** id. Dan. 7:11.

אֶשׁ i. q. **אֶשׁ** *est, sunt*, IS, ARE; Arab. **أَيْس**; Ch. **אֶשְׁתִּי** 2 Sa. 14:19; Mic. 6:10. (The notion of the verb substantive is found in Sanscr. under these letters, in the root *as* (whence *asmi*, *sum*, *I am*; *esti*, *est*, *he is*). Compare Zend. *aste*, *ashti*, *est*; Pers. **است**; *est*; Lat. *esse*, *est*.

אֶשׁ (*osh*): Pl. **אֶשִׁין** Ch. *foundations*, Ezr. 4:12; 5:16; from the root **אֶשַׁת**. (Arab. **أَسَّ**.)

אֶשַׁב an unused root, perh. i. q. **أَشَبَّ**, *حشِب*, *to mingle, to think*. Hence—

אֶשְׁבֵּל (for **אֶשְׁבֵּל** "opinion of God"), [*Ashbel*], pr. n. of a son of Benjamin, Gen. 46:21; 1 Ch. 8:1. Hence patron. **אֶשְׁבֵּלִים** [*Ashbelites*], Nu. 26:38.

אֶשְׁבָּן (i. q. **הַשְּׁבִיבִין**), [*Eshban*], pr. name, m. Gen. 36:26.

אֶשְׁבַּע ("I adjure"), [*Ashbea*], pr. n. m. 1 Ch. 4:21.

אֶשְׁבָּעַל [*Eshbaal*], pr. n. of a son of Saul; see **אֶשְׁבָּעַל** page XLI A.

אֶשַׁד an unused root, i. q. Chald. and Syr. **أَشَد**, *to pour, to pour out*. Hence—

אֶשְׁדֹּד m. *a pouring out*. Nu. 21:15, **אֶשְׁדֹּד הַנְּחָלִים**, places where streams flow down from the mountains.

אֶשְׁדָּרָה f. id. *a pouring out* (of streams), a low place at the foot of mountains, Josh. 10:40; 12:8. **אֶשְׁדֹּת הַפִּסְגָּה** "the roots (or springs) of Pisgah" (a mountain), Deu. 3:17; 4:49; Josh. 12:3. Compare **سَفْح** the root of a mountain or hill, from **سَفَح** to pour out.

אֶשְׁדֹּד ("a fortified place," "a castle," for **אֶשְׁדֹּד** l. c. from **אֶשְׁדֹּד**), *Ashdod*, **Ἀζωτός**, pr. n. one of the five chief cities of the Philistines (although assigned to the tribe of Judah, Josh. 15:4), Josh. 11:22; 15:46; 1 Sa. 5:1; Isa. 20:1. It was the fortress of Palestine, on the borders of Palestine and Egypt, compare Isa. 1. cit. and Herod. ii. 157. There still exists the village *Esdūd* or *Atzud*. See Rosenm. *Alterthumskunde*, ii. 2, page 374, seq. The Gentile noun is **אֶשְׁדֹּדִי**, fem. **אֶשְׁדֹּדִית**, and the latter as an adv. *in the tongue* or dialect of *Ashdod*, Neh. 13:23.

אֶשְׁחָה an unused root, i. q. Arab. **أَسَا** for **أَسَا**.

(1) *to prop, sustain*, i. q. **אֶשְׁחָה**.

(2) metaph. *to heal, solace*. Hence **אֶשְׁחָה** and pr. n. **אֶשְׁחָה**.

אֶשְׁחָה f. i. q. **אֶשׁ** *fire*, as in the Chaldee. Jer. 6:29 **אֶשְׁחָהּם עֹפֶרֶת**, "by their fire the lead" sc. is consumed. **אֶשְׁחָהּם** "is consumed by fire."

אֶשְׁחָה const. **אֶשְׁחָה**; pl. const. **אֶשְׁחָה** m., *a sacrifice*, so called from the fire by which it is burned (**אֶשׁ**), like **πυρά** from **πῦρ**, as if *the food* for the sacred *fire*, to be burned for God (with **אֶשְׁחָה** parag., like **אֶשְׁחָה**, **אֶשְׁחָה**). It comprehends all kinds of sacrifices, and is even once used of sacrifices not burned [?] Lev. 24:7, 9. It is of very frequent occurrence in some ritual phrases, as **אֶשְׁחָה רִיחַ לַיהוָה** "a sacrifice

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Gen. 2:14. — (c) After the Assyrian empire was overthrown, אשור was sometimes used of the countries in which that empire had formerly flourished, and to the new empires which had arisen in its place; videl. of *Babylonia*, 2 Ki. 23:29; Jer. 2:18 (comp. Isa. 8:8); Lam. 5:6; also *Judith* 1:5; 2:1; 5:1; of *Persia*, Ezr. 6:22, where Darius is called אשור מלך. ["Hitzig attempts to show that אשור is put also for *Syria*, Isa. 19:23 (Begr. d. Kritik, p. 98; or Isa. p. 235). But his arguments are not convincing." Ges. add.]

אשורים Pl. אשורים [Asshurim, Asshurites], pr. name of an Arabian nation, Gen. 25:3; perhaps the same as is called in 2 Sam. 2:9, אשור; to be sought for near Gilead.

אשור (perhaps "blackness," "black," from אש), [Ashur], pr. n. m., 1 Ch. 2:24; 4:5.

אשור support, column, from the root אשח No. 1. Pl. with suff. אשורות Jer. 50:15, קרי. LXX. ἐσάλαις αἰσῆς. More correctly Vulg. *fundamenta* gus; comp. the Arab. أسية column. In כתוב there is אשורית from אשור.

אשמה [Ashima], 2 Ki. 17:30, a domestic divinity of the men of Hamath, of doubtful origin. It seems probable to me that we should compare the Pers. اسمان asuman, heaven, Zend. açmânô. As to what I formerly compared (on Is. ii. 348), Achuma, i.e. the planet Jupiter, rests on an error of Kleuker, the German translator of the Zendavesta; for this planet is not called Achuma but Anhuma (Zendavesta, Paris, ii. p. 356). I am sorry that this error has been adopted and increased by Winer, page 97, who writes it Aschiana.

אשורה see אשור.

אשור m. a foundation, from the root אשח. (Arab. أسس, أس, أس, أس, أس), only in pl. אשורים used of the ruins of buildings, because the houses being destroyed, the foundations alone remain; (comp. מוסרים Isa. 58:12, used of ruins). Isa. 16:7, אשור קיר הרשע "the ruins of (the city) of Kir-Harasheth." In Jeremiah (48:31), who imitates the passage of Isaiah, and almost transcribes it, instead of this there is read אשור קיר הרשע, but there is no reason why we should suppose that parallel passages of this kind are always the same in sense. For writers of a later age when using the words of more

ancient authors, not only often act as interpreters, but also as emendators, and thus substitute at pleasure for difficult words which are perhaps obsolete, others that are more familiar. [But let the inspiration of Scripture be remembered in all this.] See Gesch. der hebr. Spr. p. 37, seq. and my Comment on Isa. loc. cit.

אשור f. 2 Sa. 6:19; 1 Ch. 16:3. Pl. אשורים Hos. 3:1 & אשורים, Cant. 2:5 liba, cakes, specially such as were made of grapes, and dried and pressed into a certain form; see אשורים Hos. loc. cit., from the root אשח. They are mentioned as dainties, with which those who were wearied with a journey and languid were refreshed (2 Sa., Chron., Cant. l. l. c. c.), and which were offered in sacrifices to idols (Hos. loc. cit.). This word differs from אשור i.e. dried grapes, but not pressed together into a cake, and from אשור i.e. figs pressed together into a cake. The primary idea should be sought apparently in that of pressing together (see the root, and comp. אשור cakes, from אשח to make firm, and אשורית from אשח to spread out), and not in the idea of fire (אש), as being cakes baked with fire. The same word is found in Pseudojon. Ex. 16:31, where אשור is for the Hebr. אשורית, and in the Mishnah (Nedarim, vi. § 10), where אשורים is used for food made of lentiles, no doubt cakes made of boiled lentiles.

אשור m. a testicle, Lev. 21:20; Syr. أمّ and Aeth. ለገረገድ: id. It is for אשור, from the root אשח (like אשח, أمّ from مسأ), Aeth. ለገረ: to indicate, to inform; whence ለገረ: index, informer. It is, therefore, equivalent to the Lat. testis, testiculus, nor was there any cause for doubting as to the origin, as has been done by the editors of Simonis' Lexicon.

אשכל Pl. אשכלות and אשכלות (as if from אשכל, comp. אשכל), m. Num. 13:23.

(1) a cluster, Traubentamm ["prop. the stem or stalk of a cluster; Lat. racemus."], whence berries, or flowers, which hang in clusters like grapes; as of dates, Cant. 7:8; of flowers of the henna, Cant. 1:14; especially of the vine, either with the addition of אשכל Cant. 7:9, אשכלים Nu. 13:23, 24; or absol. Isa. 65:8; Mic. 7:1. Once, Gen. 40:10, אשכל is distinguished from אשכל grape, and denotes the stem, racemus, pr. so called. The words אשכלותיה אשכלותיה should be rendered "and its (the vine's) stems (racemes) brought forth grapes." Germ. die Rebenstämme trieben reife Trauben ob reife Beeren. To this answers the Arab. عَنكَال، اِنكَال.

palm branch; Æth. Ἀθήνη: grape, vine; whence the verb ἵστη: to bear grapes; Syr. and Ch. ܐܬܝܢܐ, ܐܬܝܢܐ grape, stem, cluster. In such a variety of orthography the etymology is doubtful. Perhaps ܐܬܝܢܐ may be for ܐܬܝܢܐ, from ܫܬܠ, שכל to bind, to plait, as a plaiting, braid of grapes. Compare ܐܬܝܢܐ.

(2) [Eshcol], pr. n.—(a) of a valley abounding in vines in the southern part of the Holy Land, Nu. 13:23, 24; 32:9; Deu. 1:24.—(b) m. Gen. 14:13, 24.

אֲשְׁכֶנֶז [Ashkenaz, Ashchenaz], pr. name of a region and a nation in northern Asia, sprung from the Cimmerians (אֲשֶׁר), Gen. 10:3, to be sought for near Armenia, Jer. 51:27; unless this were a province of that country ["A similar form is אֲשֶׁרֶן."]. The modern Jews understand it to be *Germany*, and call that country by this Hebrew name, which is only to be attributed to their wonderful ignorance of geography.

אֲשָׁר m. for אֲשָׁר with Aleph prosthetic, a gift, Eze. 27:15; Psa. 72:10. Root אֲשָׁר No. II. i. q. אֲשָׁר to hire, to reward.

אֲשַׁל an unused root. Arab. أَشَّل and أَشَّل i. q. أَشَّل to put forth deep firm roots; أَشَّل root, origin, stock. Hence—

אֲשַׁל (according to Kimchi אֲשַׁל, with six points), i. q. Arab. أَشَّل tamarisk, myrica (*Tamarix orientalis*, Linn.). 1 Sa. 22:6, אֲשַׁל תחת האֲשַׁל "under a tamarisk tree." 1 Sa. 31:13 (in the parallel place, 1 Chr. 10:12, אֲשַׁל תחת האֲשַׁל, "under a terebinth," or "a tree" generally). Hence, perhaps, any large tree (like אֲשַׁל, אֲשַׁל), and collect. trees, a grove, Gen. 21:33. A very exact description of the tree אֲשַׁל is given by J. E. Faber in Fab. et Reiskii Opuscul. Med. ex Monum. Arabum, p. 137; also, Ker Porter's Travels, ii. 311.

אֲשָׁם Lev. 5:19; Nu. 5:7, and אֲשָׁם Lev. 4:13; 5:2, 3, 4, 17; fut. אֲשָׁם.

(1) TO FAIL IN DUTY, TO BECOME GUILTY. (Arab. أَشَم id.; أَشَم causat. to judge as guilty; أَشَم and أَشَم fault, guilt. Comp. Æth. ለሰላም: fault; ለሰላም: to do amiss. The primary idea is to be sought in that of negligence, especially in going, in gait; whence أَشَم a slow-paced camel, faltering and weary. Compare אֲשָׁם, אֲשָׁם.) Lev. 4:13, 22, 27; 5:2, 3, 4, 17; Jer. 50:7. The person towards whom any one

fails is put with ? Nu. 5:7; Lev. 5:19; the thing in which guilt is contracted, with ? Lev. 5:5; and with ? Hos. 13:1; Eze. 22:4. Some render אֲשָׁם in certain passages, as Hos. 5:15; Zec. 11:5; Lev. 4:22, 27, "to acknowledge oneself guilty." But the common signification may every where be retained, if we render in Hosea, "until they suffer punishment" (see No. 2); in Zec. "and are not punished;" Lev. "when a prince has sinned by error... he has contracted guilt. But when (אֲשָׁם) it is known to him," etc. אֲשָׁם h. l. is the same as אֲשָׁם Lev. 5:1, 17.

(2) to bear one's guilt, to suffer punishment due for it, Ps. 34:22, 23; Isa. 24:6; Jer. 2:3.

(3) i. q. אֲשָׁם and אֲשָׁם to be destroyed, to be laid waste, used of altars, Eze. 6:6; comp. Syr. مَصْفَد a desert.

NIPHAL, to be punished; hence to perish, used of flocks, Joel 1:18.

HIPHAL, to inflict punishment on others, Ps. 5:11.

אֲשָׁם with suff. אֲשָׁמוּ Pl. with suff. אֲשָׁמוּ fault, guilt, blame, which any one incurs, Gen. 26:10; Jer. 51:5. Hence—

(1) that by which any one contracts guilt, Num. 5:7, 8.

(2) sacrifice for transgression, 1 Sam. 6:3, seq.; 2 Ki. 12:17; Isa. 53:10; Eze. 40:39. In the Mosaic law there is a careful distinction between these sacrifices for trespass (אֲשָׁמוּ), and sacrifices for sin (חַטָּאת). Not only were the ceremonies used in the two cases different (see Lev. 5:1—26, Engl. Ver. 1—19; and 6:1—7; 7:1—7; compare 4:1—35; 6:17—23, Engl. Ver. 24—30), but in one and the same offering both kinds of victims were sometimes joined (as Lev. 14:10, seq.; Num. 6:12, seq.; comp. Lev. 5:7—10); and the particular faults or sins which were to be expiated by the one or the other offering are carefully laid down in the law (see Levit. 5:14; 12:24; 19:20—22; Nu. 6:11, 12); although the exact difference between each kind of sin has hitherto been vainly inquired[?]. See Joseph. Antiquit. iii. 9, § 3; Philo, De Victimis, ii. page 247; Mang., Rosenm. on Lev. 5:6; Carpzov, Antiquit. S. Cod. page 707, seq.

אֲשָׁם m. verbal adj.—(1) in fault, one who has contracted guilt, Gen. 42:21; 2 Sa. 14:13.

(2) one who brings a sacrifice for trespass, Ezr. 10:19.

אֲשָׁמָה f.—(1) prop. Infin. of the verb אֲשָׁם, like מִכָּל אֲשֶׁר יַעֲשֶׂה לְאֲשָׁמָה כֹּה, Lev. 5:26, אֲשָׁמָה, "of all that he hath done in trespassing therein."

Lev. 4:3, אֲשַׁמְטָה הָעָם, "like as the people contract guilt."

(2) *fault, guilt*, 1 Ch. 21:3; 2 Ch. 24:18; 28:13; Am. 8:14, אֲשַׁמְטָה שָׂדֵיךָ "the guilt of Samaria," for its idols. Pl. אֲשַׁמְטוֹת 2 Ch. 28:10; Ps. 69:6.

(3) *the offering of a victim for guilt, or trespass*. Lev. 5:24, בְּיוֹם אֲשַׁמְטוֹ "in the day of the offering of his sacrifice." Comp. אֲשַׁמְטָה No. 2 and אֲשַׁמְטָה.

אֲשַׁמְטָה m. pl. i. q. אֲשַׁמְטָה with Aleph prosthetic, *fatnesses*, hence *fat*, or fertile *fields* (comp. Gen. 27:28). Isa. 59:10, בְּאֲשַׁמְטָה נִפְתָּחִים "we fall in fat fields as dead men." The Rabbins, and Jerome, render it *darkness* (compare Lam. 3:6; but see my Comment. on the passage).

אֲשַׁמְטָה, אֲשַׁמְטָה constr. st. אֲשַׁמְטָה (once absol. Jud. 7:19). Plur. אֲשַׁמְטוֹת f. (from the root אֲשַׁמְטָה) a *watch*, φυλακή, a part of the night so called from the military watches. Among the ancient Hebrews there were three watches (the first or אֲשַׁמְטָה Lam. 2:19; the middle, Jud. 7:19; the third אֲשַׁמְטָה Ex. 14:24; 1 Sa. 11:11), four are mentioned in the N. T. in the Roman manner.

אֲשַׁמְטָה an unused root, perhaps—I. *to be hard, strong*; Ch. אֲשַׁמְטָה, אֲשַׁמְטָה hard, strong; compare אֲשַׁמְטָה Arab. أَشْم hard, strong.

II. *to be dim, dark*, see אֲשַׁמְטָה.

אֲשַׁמְטָה m. *lattices*, a window closed with lattices, through which the cold air passes, Jud. 5:28; Pro. 7:6. Root אֲשַׁמְטָה, which see.

אֲשַׁמְטָה ("strong," "mighty"), [Ashnah], pr. n. of two towns in the tribe of Judah, Josh. 15:33, 43.

אֲשַׁמְטָה ("prop," "support"), [Eshean], pr. n. of a town in the tribe of Judah, Josh. 15:52.

אֲשַׁמְטָה an unused root. Syr. [ܐܫܡܬܐ] to use incantation. Jo. Simonis places the primary power in the idea of covering, hiding, and laying up, whence comes the Syr. to use enchantment, pr. to use hidden arts; compare אֲשַׁמְטָה and אֲשַׁמְטָה, also אֲשַׁמְטָה a quiver, so called from the idea of hiding. In the signification of using enchantment, it is cognate to אֲשַׁמְטָה.

אֲשַׁמְטָה Heb. and Ch. an enchanter, a magician; Dan. 2:10. Plur. Heb. אֲשַׁמְטָה Dan. 1:20; 2:2; Ch. אֲשַׁמְטָה emphat. אֲשַׁמְטָה (from the sing. אֲשַׁמְטָה), Dan. 2:27; 4:4; 5:7, 11, 15. (Syr. [ܐܫܡܬܐ] enchanter.)

אֲשַׁמְטָה with suff. אֲשַׁמְטָה f. a quiver, perhaps so

called from the idea of *hiding* (see the root), Isa. 22:6; 49:2; Jer. 5:16; Ps. 127:5; Job 39:23; Lam. 3:13, בְּנֵי אֲשַׁמְטוֹ "sons of his quiver," i. e. arrows.

אֲשַׁמְטָה [Ashpenaz], pr. n. of a chief eunuch in the court of Nebuchadnezzar, Dan. 1:3. The etymology is unknown, but a similar form is found in אֲשַׁמְטָה.

[The proper name אֲשַׁמְטָה has been well illustrated by Rüdiger from the Pers. اسب a horse, and Sanscr. *nāśa*, nose, so that it properly signifies *horse's nose*. App.]

אֲשַׁמְטָה an obscure word, twice found, 2 Sa. 6:19; 1 Ch. 16:3. Vulg. renders it *assatura bubulae carnis*, taking it unlearnedly enough from אֲשַׁמְטָה fire, and אֲשַׁמְטָה ox. However, I have no doubt that we should understand a certain *measure*, or *cup* (of wine, or drink), for אֲשַׁמְטָה with Aleph prosthetic, from the root אֲשַׁמְטָה No. 3. Æth. ለረረ: to measure, whence መጠን: a measure, *cyathus*, see Ludolphi Lex. Æth. p. 187 (kindred to אֲשַׁמְטָה to number). Lud. de Dieu came very near the truth following the same etymology, and understanding it to be a *measured* part of a sacrifice.

אֲשַׁמְטָה m. sing. *dunghill*, for אֲשַׁמְטָה (Neh. 3:13), from the root אֲשַׁמְטָה to *put*, to *place*, perhaps also to *heap up*, comp. אֲשַׁמְטָה Neh. 2:13; 3:14; 12:31, contr. אֲשַׁמְטָה Neh. 3:13, "the dung gate" of Jerusalem. Metaph. used of extreme and squalid poverty; 1 Sa. 2:8, "he raiseth the poor out of the dust, אֲשַׁמְטָה יְרֵי אֲבִיו, he lifeth the needy from the dunghill;" Ps. 113:7. Comp. Arab. بعر dung, mud, used of extreme poverty.

Plur. אֲשַׁמְטָה (from the unused sing. אֲשַׁמְטָה or אֲשַׁמְטָה). Lam. 4:5, "they embrace dunghills," i. e. they lie in dung. (Compare the similar phrases, "to embrace the rock," Job 24:8, "to lick the dust," and others of the same kind.)

(The signification of *dunghill*, which has needlessly been questioned by J. D. Michaëlis, in Suppl. p. 137, is given by the ancient versions with one consent; and it is similarly used in the Mishnah, where in the sing. אֲשַׁמְטָה is used of a dunghill, Kethuvoth vii. § 5; Bava Metzia v. § 7, and pl. אֲשַׁמְטָה of heaps of dung in a field, Sheviith iii. § 1—3. From the first of these forms it may be gathered that the root of this word is אֲשַׁמְטָה, but in that case how have we the plur. אֲשַׁמְטָה? It seems to me that this sing. has arisen from an etymological error of a later age, from the ancient אֲשַׁמְטָה used as the plural. Compare אֲשַׁמְטָה, pl. אֲשַׁמְטָה, and hence sing. Ch. אֲשַׁמְטָה.)

אֶשְׁכֶּלֶן (perhaps "migration," from the root **שָׁלַח**, Aram. to migrate; comp. **פָּלַשְׁת**, pr. n. *Ascalon*, [*Askelon*, *Ashkelon*], a maritime city of the Philistines, Jud. 1:18; 14:19; 1 Sa. 6:17; 2 Sa. 1:20. Arab. **عسقلان** [*Askulân*], which name is still retained by the little village standing in the ruins of the ancient city. The Gent. noun is **אֶשְׁכְּלוֹנִי** [*Eshkelonites*], Josh. 13:3.

אָשֶׁר or **אֲשֶׁר** (comp. pr. n. **אֲשֶׁר**).

(1) TO BE STRAIGHT, RIGHT, i. q. **אֲשֶׁר**, especially used of a straight way, hence also of what is *upright*, *erect*, whence comes the signification of firmness and strength, in the Talmud.

(2) to go straight on, and generally to go, Pro. 9:6.

(3) to be successful, to prosper, to be fortunate, compare the kindred roots **אָשַׁר**, No. 3, **אָשַׁר** and **אָשַׁר**.

פִּיֶּל אֲשֶׁר—(1) to guide, or lead straight, Pro. 23:19; Isa. 1:17, **אֲשֶׁרִי הַיָּמִין** "lead the oppressor right," into the right way, (unless, comparing Pual No. 2, we render with the ancient versions, *ὑποσάσθαι ἀδικοῦμενον*. Vulg. *subvenit oppresso*, pr. *make the oppressed happy*), and generally to lead, Isa. 3:12; 9:15.

(2) intrans. to go on, Pro. 4:14.

(3) to pronounce happy, or fortunate, Gen. 30:13; Ps. 72:17; Pro. 31:28; Cant. 6:9; Job 29:11.

פִּיֶּל אֲשֶׁר and **אֲשֶׁר**—(1) to be led, Isa. 9:15.—

(2) to be made fortunate, Ps. 41:3; Pro. 3:18.

Derivative nouns are **אֲשֶׁרֶת**, **אֲשֶׁרֶת**, **אֲשֶׁרֶת**, **אֲשֶׁרֶת**, **אֲשֶׁרֶת**, **אֲשֶׁרֶת**, **אֲשֶׁרֶת**, **אֲשֶׁרֶת**.

אֲשֶׁר ("fortunate," "happy," compare Gen. 30:13), [*Asher*], pr. n.—(1) of a son of Jacob and his concubine Zilpah (Gen. 30:13; 35:26), ancestor of the tribe of the same name (Nu. 1:40, 41), whose boundaries are described as on the northern border of the holy land, Josh. 19:24—31. The Gentile noun is **אֲשֶׁרִי** Jud. 1:32.—(2) a town to the east of Shechem, Josh. 17:17.

אֲשֶׁר (A) relat. pron. of both genders and numbers, *who*, *which*, *that*. (In the later Hebrew, and in the Rabbinic, is used the shorter form **אֲשֶׁר**, **אֲשֶׁר**; ["which was elsewhere used only by the Phœnicians;"] in the other cognate languages the relative takes its forms from the demonstrative **הַ**, viz. Ch. **אֲשֶׁר**, **אֲשֶׁר**, Syr. **ܐܝܝܪ**, Samar. **ܐܝܝܪ**, Arab. **الذي**, i. q. **الذي**, Æth. **H**: *who*, compare **H**: *this*. As to the origin, see the

note.) The varied use of the relative belongs in full to syntax, the following remarks only are here given.

(1) Before the relative, the pronoun *he*, *she*, *it*, is often omitted, e. g. Num. 22:6, **אֲשֶׁר** "and he whom thou cursest;" Ru. 2:2; Ex. 4:12; Josh. 2:10. The same pronoun has also to be supplied whenever prepositions are prefixed to the relative, **אֲשֶׁר** "to him who," Gen. 43:16; "to those who," Gen. 47:24; **אֲשֶׁר** "him who," "that which;" **אֲשֶׁר** "from those who," Isa. 47:13. Sometimes the omitted pronoun applies to place, as **אֲשֶׁר** "to that place which," Exod. 32:34; **אֲשֶׁר** "where" pr. "in that (place) which," Ru. 1:17; Lehrs. § 198.

(2) **אֲשֶׁר** is often merely the sign of relation, which serves to give to substantives, adverbs, and pronouns, a relative power, as **אֲשֶׁר** "which dust," Gen. 13:16; **אֲשֶׁר** "which field," Gen. 49:30; **אֲשֶׁר** where (from **אֲשֶׁר** there), **אֲשֶׁר** whence (from **אֲשֶׁר** thence), **אֲשֶׁר** to whom (from **אֲשֶׁר** to him), **אֲשֶׁר** in whom, **אֲשֶׁר** from whom, **אֲשֶׁר** whose tongue, Deu. 28:49, and this is the regular way in Hebrew of expressing the oblique cases of the relative (Lehrs. p. 743), with the exception of a few examples which, as far as I know, have been noticed by no one, viz. **אֲשֶׁר**, Isa. 47:12, for **אֲשֶׁר** (Targ. **אֲשֶׁר**—**ܐܝܝܪ**, Syr. **ܐܝܝܪ**—**ܐܝܝܪ**), and **אֲשֶׁר** Gen. 31:32, for **אֲשֶׁר** with whom.

(3) **אֲשֶׁר** is used as a circumlocution of the genitive (like the Talmudic **אֲשֶׁר**), especially where many genitives depend upon one governing noun, and in the later Hebrew, as 1 Sa. 21:8, **אֲשֶׁר** "the chief of the herdsmen of Saul;" Cant. 1:1, **אֲשֶׁר** "the song of songs of Solomon." See Lehrs. p. 672, 673.

(4) In the later Hebrew **אֲשֶׁר** is sometimes redundant, like the Aram. **ܐܝܝܪ**, e. g. Est. 1:12, **אֲשֶׁר** **אֲשֶׁר**, compare verse 13, where **אֲשֶׁר** is omitted. Comp. 2 Sam. 9:8. See below under the word **אֲשֶׁר**.

(B) It becomes a conjunction like the Hebrew **וְ**, Aram. **ܐܝܝܪ**, Æthiop. **H**; Gr. **ὅτι**, Lat. *quod*, Germ. *dass*, so (which latter word had also in the ancient language, a relative power, as in Ulpilas, *sa*, *so*, *thata*, *who*, *which*). Its various significations, almost all of which are found in **אֲשֶׁר**, are—

(1) *quod*, *that*, after verbs of seeing, hearing, knowing (Ex. 11:7); finding (Ecc. 7:29); saying (Est. 3:4); confessing (Lev. 5:5); swearing (1 Ki. 22:16), etc.; also after nouns of a like power, Isa. 38:7; Ecc. 5:4. How the neuter relative is used with this power may be seen by the following examples; Josh. 2:10,

שָׁמָעוּ אֶת אֲשֶׁר-הוֹבִישׁ יְהוָה אֶת־יָם סוּף׃ “we have heard that which Jehovah dried up, the waters of the Red sea,” 1 Sa. 24:11, 19; 2 Sa. 11:20; 2 Ki. 8:12; Deu. 29:15; Isa. 38:7, “let this be for a sign to thee which” (that), etc. Comp. No. 11.

(2) *ut, that, in order that*, indicating design and purpose, followed by a future; Deu. 4:40, "and his statutes which I command thee this day, observe diligently, **וְיָבֹרֵךְ לְךָ וּלְבִנְיֶיךָ אֲחֵרֶיךָ** that it may be well with thee and thy children after thee;" Deu. 6:3; Ruth 3:1; Gen. 11:7; 22:14; 2 Ki. 9:37; Ps. 144:12. Also after a verb of asking, Dan. 1:8. More fully, **לְמַעַן** in order that (see **לְמַעַן**); once **אֲתֵּי אֲשֶׁר** Eze. 36:27. It is—

(3) causal *because that, because*, followed by a pret., Gen. 30:18; 31:49; 34:27; Josh. 4:7; 22:31; 1 Ki. 15:5; Ecc. 4:9; rarely by a future, when used of an uncertain thing, 1 Ki. 8:33 (comp. 2 Ch. 6:24 where for it there is *כִּי*). More fully *כִּי־לִמָּחָר*, *כִּי־לִמָּחָר*; see No. 11. [*“Like כִּי it is also put at the beginning of an answer, assigning a reason where one has been demanded; 1 Sa. 15:19, ‘wherefore then didst not thou obey the voice of the Lord, but didst fly upon the spoil . . . ? 20, And Saul said unto Samuel because that (כִּי) I have obeyed the voice of the Lord, . . . and have brought Agag . . . and have utterly destroyed the Amalekites,’ i.e. because in doing as I have done, I have obeyed (I think) the divine command. Vulgate ‘imo audiui vocem Domini.’” Ges. add.] Sometimes it may be more suitably rendered *nam, for*, Deut. 3:24 (LXX., Vulg., Syr.). Here belongs *לִמָּחָר* Dan. 1:10 (compare *שָׁמָּה* Cant. 1:7); prop. *nam quare? for why? wherefore?* hence, i. q. *ne*, lest, Syr. *لَعَلَّ*; see under *מָה*.*

(4) conditional, *if* (compare Germ. *so bu geteß*). Lev. 4:22 (comp. **DS** verses 3, 27); Deu. 11:27 (comp. **DS** verse 28); 18:22; 1 Ki. 8:31 (comp. 2 Ch. 6:22); 2 Ch. 6:29; followed by a future, Gen. 30:38; Isa. 31:4; Josh. 4:21. Rarely it is concessive, *etsi, although* (Germ. *so auch, for wenn auch*), Ecc. 8:12.

(5) *at what time, when, quum, etc.*, followed by a pret., Deu. 11:6, "when the earth opened its mouth," 1 Ki. 8:9; Ps. 139:15; 2 Ch. 35:20, אָפֶר הָרֶגֶן יֵאָשִׁיָּה "when Josiah had repaired the temple" (compare Syr. 9; Mark 11:3; Mat. 26:54; 28:1).

(6) *where, ubi, ov*, for **אֵי** **אֵי**. Nu.20:13; Ps. 95:9; Isa.64:10; and for **אֵי** **אֵי** *whither, whithersoever*, Nu.13:27; Ps.84:4; Isa.55:11. (Comp. Syr.9; Heb.3:9 for *ov*.)

(7) i.q. **וְכַדֵּם** *as, like as* (so wie), in protasis, Ex. 14:13 (LXX. *ὁν τρόπον*); 1 Ki. 8:24. Followed by

Jer. 33:22. Also *how, in what way*, Job 37:17, " (knowest thou) **בְּאֵיזֶה הַדֶּרֶךְ** in what way thy garments become warm?"

(8) As a sign of apodosis, like כִּי No. 6, Germ. *so, then, so*. Preceded by אִם Isa. 8:20, יִאמְרוּ “if they speak not according to this word, then there is to them no dawn.” Like כִּי and הִנֵּה (see Lehrs. 723), it is put also when there precedes a nominative absolute; 2 Sa. 2:4, “the men of Jabesh-Gilead אִשְׁרֵי קָבְרוּ אֶת־שָׁאוּל (they) buried Saul;” and with other absolute cases, especially when denoting time and place. Zec. 8:23, בְּיָמֵים הָהֵם אִשְׁרֵי יִתְּנוּ “in those days then they shall take hold,” Germ. in jenen Tagen, da ergreifen, etc. Deu. 1:31, בְּמִדְבָּר אִשְׁרֵי רִאִיתָ “in the desert, there thou sawest;” compare 2 Sa. 14:15, וַעֲתָה אִשְׁרֵי בָאתִי Germ. und nun, so bin ich gekommen (Ch. כָּעַן).

(This usage of this particle has been altogether denied, and it has been stated to be entirely foreign to it, by Ewald in Heb. Gramm. p.650, who appears to have overlooked the particles ׀, ׁ, ׃, German so, of altogether the same origin and signification; nor should he have given the passage in Isaiah without regard to the context, "let us turn to the law, so may they say, in whom there is no dawn," i.e. those who despair. Also ellipsis of the words *let there be, there are*, is unsuitable, which is brought forward in other examples, as Zec.8:23; 2 Sa.2:4.)

(9) It is prefixed to a direct citation of something said, like **כִּי** No. 7, **יְיָ**, *Str.* 1 Sa. 15: 19, **לָמָּה לֹא שָׁמַעְתָּ** **יְהוָה** **בְּקוֹל יְהוָה** "why hast thou not hearkened to the voice of Jehovah? 20, And Saul said to Samuel; **אֲשֶׁר** **יְהוָה** **בְּקוֹל שָׁמַעְתִּי** *Vulg. imo audivi vocem Domini*, yea I have hearkened to the voice of Jehovah." [But see above, No. 3.] It seems to be strongly affirmative and even intensifying the sentence. There are also other examples in which—

(10) it appears to mark gradation, *yea, even*, for the more full *עַד אֲשֶׁר* *until that*, *עַד עַד*, *sogar*. Job 5:5, *אֲשֶׁר קָצִירוֹ רָעַב יֹאכַל* “*yea even his own harvest the hungry man eateth.*” In the other member *אֶל מִצְנִיָּם* “*not his posterity only* (ver. 4), but he himself is threatened with destruction;” compare Job 9:15; 19:27; Ps.8:2; 10:6.

(11) Prepositions to which it is joined are converted into conjunctions, as **אַחֲרַיִם** afterwards, **עַד** until that, **לְכִּי** besides that (Est. 4:11), **אֲשֶׁר** in order that, **בְּעֵבֶר** **אֲשֶׁר** **תַּחַת** **אֲשֶׁר** **כִּפְיִי** **אֲשֶׁר** **בְּפִי** **אֲשֶׁר** **מֵאֲשֶׁר** **עַל** **דָּבָר** **אֲשֶׁר** **עָקַב** *in that, because*; compare Lehigh. p. 636. Once **אֲשֶׁר** is prefixed, **עַל** **לִּי** **אֲשֶׁר** **עַל** **לִּי** Job 34:27, i. q. **עַל** **לִּי** **אֲשֶׁר** **בִּי** **עַל** **לִּי** *because that, because*.

It is compounded with prefixes—

I. **בְּאֵשֶׁר** (1) *where, wheresoever*, Ruth 1:17; Jud. 5:27; 17:9; followed by **שָׁם** *there*, Job 39:30. Fully **בְּאֵשֶׁר שָׁם** Gen. 21:17, and **בְּמִקְוֵי אֵשֶׁר שָׁם** 2 Sa. 15:21. The same sense may be retained, 1 Sa. 23:13; 2 Ki. 8:1, where it is commonly rendered *whither, whithersoever*, for **אֵשֶׁר שָׁמָּה**—(2) *in that, because*, i. q. Syr. **בְּאֵשֶׁר** Gen. 39:9, 23.—(3) **בְּאֵשֶׁר** *on account of*, where it assumes the nature of a preposition, Jon. 1:8. Contractedly is used **בְּשֵׁל** Jon. 1:7, 12. Both these answer to the Syriac **ܒܝܢܐܢܐ** *on account of*.

II. פִּאֲשֵׁר see under פִּ.

III. **מֵאִשֶּׁר** in *that*, Isa. 43:4.

Note.—I have given some conjectures as to the origin of the relative in Thes. p. 165, referring it to the root שָׁח; Ewald, on the other hand, p. 647, regards שָׁח as i. q. שֶׁן and as denoting conjunction. Now after a more extended comparison with the Indo-Germanic languages, it appears that it should be differently regarded. For, שָׁח·שְׁ, שְׁ, שְׁ, equally with the other relative pronouns (see above, letter A), seem to have had anciently a demonstrative power, which is expressed in the languages both Phœnicio-Shemitic and Indo-Germanic, both by the letters d, or t, which may be called demonstrative (*Deutelauf*), especially sibilated and aspirated, and also by a mere sibilant and a mere aspiration, to which is commonly added a simple vowel, and sometimes, besides, a final consonant (l, n, r, s, t). Comp. a) שָׁח, שְׁ, שְׁ, *ró*, Goth. *tho*, *the*, and with an added consonant; Sanscr. *tad*, Goth. *that*; Anglo-Sax. *there* (who), Swed. *ther*; ber; Ch. יָד, תָּד, תָּדוּרָה; also with a prefixed vowel טָח (which see), אָח, אָחָד; בָּח, וָח, וָח, Arab. ذُو، ذِي، ذَا، Æth. H: c) Sanscr. *sas*, *sa* (*tad*); Goth. *sa*, *so* (*that*) = ó, h, rò, Germ. *fie*, *fo* (*quæ*), Engl. *she*, Hebr. שָׁח·שְׁ, שְׁ, שְׁ; d) הוּא, הוּאָ, הוּ, הוּ, Hebr. and Ch. הוּ, הוּ, הוּ; art. הַל, הַל, הַל (הַלָּה), Engl. and lower Germ. *he*, Swed. and Iceland. *aer*, Germ. *er*, *es*, Lat. *is*, *id*.—These words might easily be added to and enlarged, compare under the word חָח No. I. The forms beginning with a sibilant, as שְׁ(ס), are given under letter (c), ר is added at the end in the correlatives ber (*thære*, *ther*), er, wer. Therefore, as far as origin is concerned, the prefix שְׁ appears to be an older form than אָח; although it must be acknowledged that in the monuments of the Hebrew tongue which we have, the fuller form appears to be the more ancient, and the shorter almost peculiar to the later books. As to the signification, it appears to be an error to regard it (as I did myself in the larger Lex.

first ed.) as primarily having the power of mere relation (see A, 2), for in all languages, relatives are taken from demonstratives (sometimes from interrogatives), with a slight change; see above letter A), also Arab. الذى.

אַשְׁרֵי *m. happiness*, found only in plur. constr. **אַשְׁרֵי**, where it has the force of an interjection, as **אַשְׁרֵי הָאִשְׁרֵי** pr. O the happiness of the man, i. e. “O happy man!” Psal. 1:1; 2:12; 32:1, 2; 33:12. By an ellipsis of the relative we must understand the passage Ps. 65: 5, **אַשְׁרֵי תִבְחֶה** “happy (is he whom) thou chooseth.” With Aff. **אַשְׁרֵי** “happy (art) thou!” Deu. 33:29. **אַשְׁרֵי** (for **אַשְׁרֵיךָ**) Ecc. 10: 17; **אַשְׁרֵי** Pro. 14: 21, and **אַשְׁרֵיהוּ** (for **אַשְׁרֵיהוּ**) Pro. 29:18; **אַשְׁרֵיכֶם** Isa. 32:20. As to the contracted plural of segolate nouns, such as **אַשְׁרֵי** (for **אַשְׁרֵיךָ**) see Lehrs. p. 575, 576, and indeed in this word the shorter form arises from its use in exclamation. So in German in announcing good news: viel Glück! In Greek and Latin, *τρισευδαρίος*, *τρισεύβιος*, *τρισευδαίμων*, *terque quaterque beatus*.

אֲשֶׁר id. with Aff. בְּאַשְׁרִי "with my happiness,"
Gen. 30:13.

אַשְׁרָאֵל Mil'el ("upright to God"), [*Asar-elah*], pr. n. of a singer and Levite, 1 Ch. 25:2, written in verse 14 **יִשְׂרָאֵל**.

אַשְׁרָה rarely אֲשִׁירָה Micah 5:13; Deut. 7:5. Pl. אֲשִׁירִים and אֲשִׁרוֹת, Jud. 3:7; 2 Ch. 33:3, f. [see below] pr. *fortune*, i. e. in the idolatry of the Phœnicians and Aramæans, *Astarte* or *the planet Venus*, elsewhere called עֲשִׁתָּה (see under that word, also my Comment. on Isa. 65:11, and vol. ii. p. 337, seq.); apparently the companion and consort of Baal: and *her image*; in pl. *images of Astarte*, and perhaps generally *images of idols*, at least those of a particular kind (compare 'Equal' of the Greeks). The signification of *grove*, which from the LXX. and Vulgate has found its way into the Lexicons and Commentaries of the moderns, is altogether unsuitable to the context in many places, and in some it is almost absurd; I have refuted it at length in Thes. p. 162. To the remarks there made, I here add that *Venus* was regarded by the Romans as the giver of good fortune; compare, *venerem jacere*, Suet. Aug. 71; *venerius jactus, venustas*, for happiness, Ter. Hec. 5, 4, 8, 18, and Sylla's cognomen Ἐπαφρόδιτος, Felix. As Venus answered to Asherah, and as Hercules, who was worshipped by the Romans as also presiding over and granting fortune, answered to Baal, I have not any doubt that the origin of this mythology was in the East; see,

among other passages, 1 Ki. 15:13; 2 Ki. 21:7; 23:6; Jud. 6:25, 26, 28, 30. In several places *Asherah* is joined to a male idol, Baal, just as Ashtoreth is in other places, see 1 Ki. 18:19; 2 Ki. 23:4; Jud. 3:7.

["(1) *Asherah*, a goddess of the Hebr. idolators, to whom they made statues, images (מַסֵּכָה), 1 Ki. 15:13; 2 Ch. 15:16, and whom they often worshipped together with Baal, as at other times Baal and Astarte (Jud. 2:13; 10:6; 1 Sa. 7:4; 12:10). 1 Ki. 18:19, prophets of Baal...prophets of *Asherah*; 2 Ki. 23:4, of Baal, of *Asherah*, and of all the host of heaven. Jud. 3:7, and served אֱלֹהֵי הָאֲשֵׁרֹת וְאֱלֹהֵי הָאֲשֵׁרֹת "Baal and *Asherahs*;" comp. 2 Ki. 17:16; 21:3; 2 Ch. 33:3; Jud. 6:25. Once, where in the same chapter mention is made of אֲשֵׁרָה, 2 Ki. 23:6; 14:15; and also of עֲשֵׂרֹת verse 13, the latter seems to pertain to the idolatrous worship of the Sidonians, and the former to that of the Hebrews.

["(2) A statue, image of *Asherah* made of wood, a wooden pillar of great size, Jud. 6:25—27, which on account of its height, was fixed or planted in the ground, Deu. 16:21. An *Asherah* or statue of this sort stood near the altar of Baal at Samaria, from the time of Ahab, 1 Ki. 16:32, 33; 2 Ki. 10:26; 17:16; on the high place of Bethel, 2 Ki. 23:15; at Ophra, Jud. 6:25, and even in the temple at Jerusalem, from Manasseh until Josiah, 2 Ki. 21:37; 23:6; Pl. אֲשֵׁרִים *Asherahs*, pillars, columns, often coupled with the cippi, or stone pillars constructed to Baal, 1 Ki. 14:23; 2 Ki. 17:10; 23:14; 2 Ch. 14:2; Mic. 5:12, 13; Exod. 34:13; Deut. 7:5; 12:3; 2 Ch. 31:1; 33:9. That these pillars were of wood, appears especially from the fact, that whenever they are destroyed they are always said to be cut down and burned, Ex. 34:13; Jud. 6:25; 2 Ki. 23:6, 15, etc.

["Note.—Of the ancient versions some render this word *Astarte*, others a *wooden pillar*, others a *tree*, LXX. very frequently ἄλσος, Vulg. *lucus* (Engl. a grove), by which they seem to have understood a sacred tree. In the Mishnah too it is explained by אֵילֵן נֶעֱבֵר 'a tree that is worshipped.' The primary signification of the word may pertain either to the goddess, her nature and qualities, or to the statue or figure of the goddess. The latter has recently been maintained by Movers in a learned dissertation on this word (Phœnizier, i. p. 560, seq., Bonn, 1840); according to whom אֲשֵׁרָה is prop. *right, upright*, then a *pillar*, and at last a female divinity of the Canaanites, worshipped under the figure of an upright pillar, often as the partner (σύμβημος) of Baal in his altars, but different from *Astarte*; comp. the epithet of Diana, Ὀρθία, Ὀρθωρία. The former idea was adopted by me (Thes. s. h. v.

and in Appendix), referring אֲשֵׁרָה to the nature and qualities of the goddess herself; though I admit that the proper and primary signification of the word was afterwards neglected and obliterated, as is not uncommon. According to this view, אֲשֵׁרָה is prop. *fortune, happiness* (compare אֲשֵׁר No. 3, אֲשֵׁר Gen. 30:13, especially אֲשֵׁר), and hence became an attribute of Astarte, or Venus as Fortuna Datrix, which was made great account of among the Hebrew idolators; see the artt. קָנִי, נָי. To this we may add that the Romans too regarded Venus as the giver of good fortune and a happy lot; comp. the expressions, *venerem jacere*, Suet.; *venerus jactus*, Cic., and others. And I am still induced to regard this view with favour, by the analogy of other similar names derived obviously from the nature and qualities of heathen gods, and very rarely, if ever, from the form of their statues or images; e.g. חַפְנִים, עֲשֵׂרֹת, בְּעָלִים. It is, however, very possible that the proper signification of אֲשֵׁרָה, אֲשֵׁרִים being afterwards neglected, these words might come to be used of rude pillars and wooden statues; just as the Gr. *Ἐρμῆς* was used of any human statue which terminated below the breast in a square column, although it might represent any thing or every thing but Mercury." Ges. add.]

אֲשֵׁרָה Ch. a wall, so called from its being erected, (see the root No. 1) Ezr. 5:3. As to the form, comp. בִּשְׁנָה.

אֲשֵׁשׁ an unused root. The primary power appears to be that of *pressing together*, whether by treading or in any other way; comp. Arab. أَتَى to tread, to trample on, to subdue (kindred to אָצַץ to urge, and even אָוץ and the words there compared). Hence אֲשֵׁשׁ־אֲשֵׁשׁ a cake made of dried figs pressed together; אֲשֵׁשׁ־אֲשֵׁשׁ a foundation which is pressed down by treading on it, and Arab. أَفَسَ Conj. II, to found, to make firm in laying a foundation, comp. אֲשֵׁשׁ to prop.

Note.—הִתְאַשֵּׁשׁ see under the root אֲשֵׁשׁ, p. xli, A.

אֲשֵׁה see אֲשֵׁה.

אֲשֵׁתֹאֵל (perhaps "petition," "request," as if Inf. Hithp. of an Arabic form, from the root שָׁאֵל), [Eshtaol], pr. n. of a city of the Danites, situated in the plain of the tribes of Judah. Josh. 15:33; 19:41. Jud. 13:25; 16:31. [Gentile noun אֲשֵׁתֹאֵל 1 Ch. 2:53.]

אֲשֵׁתֹרֵד Ch. rebellion, Ezr. 4:15, 19, verbal of the Conj. ITHPAEL, from the verb שָׁרַר i. q. שָׁרַל Ithpaol to strive, to endeavour.

אֶשְׁתּוֹן ("uxorious," "womanly," from **אֶשֶׁת**), [Esh-ton], pr. n. of a man, 1 Ch. 4:11, 12.

אֶשְׁתֵּמוֹה Josh. 15:50, and **אֶשְׁתֵּמוֹעַ** ("obedience," as if infinit. Conj. VIII, from the root **שָׁמַע**), [Esh-temoh, Esh-temoa], Josh. 21:14; 1 Sa. 30:28; 1 Ch. 4:17, 19; 6:42, pr. n. of a Levitical city in the mountains of Judah. [Now prob. called Semûa, or es-Semûa, **السموع**; "a considerable village situated on a low hill." Rob. ii. 626.]

אֶת comm. Ch. i. q. Heb. **אוֹת** a sign, a portent, synon. with **תִּמְנָה**. Dan. 3:32, 33; 6:28. Root **אָנָה**.

אֶת i. q. **אתה** thou, which see.

אֶת with a dist. accent **אתָ** pers. pron. 2 pers. f. thou, of very frequent occurrence. This word is shortened from the fuller **אתִּי**, as is observed below. It is sometimes joined with a masculine, Eze. 28:14; Deu. 5:24.

I. **אֶת** followed by Makk. **אתָ**, with suff. **אתִּי**, **אתָּ**, in Pause **אתָּה**, **אתָּה**, **אתָּה** (all which are just as often written fully), **אתְּכֶם**, rarely **אתְּכֶם** Josh. 23:15, **אתְּךָ**, **אתְּךָ** Exod. 35:26, more rarely **אתְּךָ** Gen. 32:1, **אתְּךָ** Eze. 23:45, **אתְּךָ** verse 47.

(1) pr. a demonstrative pronoun, **αὐτός**, *ipse*, *selbst*, *self*, *this same*. This primary strongly demonstrative power which may be generally expressed by the Gr. **αὐτός**, is more rare in the ancient Hebrew, but it appears, however, to have been preserved in the language of common life, and afterwards revived and made current in the later books, in the Rabbinic and in Syriac. Hos. 10:6 **יָבֵל**, **יָבֵל** "it shall itself (the calf) be carried into Assyria;" the people and priests had already preceded. Josh. 7:15; 1 Sa. 17:34, in a place where the reading has causelessly been questioned, **וַיָּבֵא הַדָּבָר וְאֶת־הַדָּבָר** "there came a lion with the bear itself;" (in Greek it may be rendered **σὺν αὐτῷ τῷ ἄρκτῳ**, mit sammt dem Bären, und der Bär obendrein, and a bear besides; comp. **αὐτῇ σὺν φόρμυγγι**, Il. ix. 194, and Passow, Lex. Gr. v. **αὐτός**, i. 6). Joshua 22:17, "it is not sufficient for you, **אֶת־עֲוֹנוֹ פֶּעַר** this same iniquity of Peor?" as being the greatest that could be; Hag. 2:17, **אִין אֶתְכֶם אֵלִי**, "yet ye yourselves turned not to me;" Dan. 9:13, "as it is written in the law of Moses **כָּל־הָרָעָה אֲתָּה** all this very evil (as declared Lev. 26, and Deut. 28) has come upon us;" Jer. 38:16, **הֵן יְיָ אֱלֹהֵי אֲשֶׁר עָשָׂה לָנוּ אֶת־הַנֶּפֶשׁ** "the same who has given us life;" 2 Ki. 6:5, "as one of them was felling a beam, the iron (**אֶת־הַבְּרֹזֶל**) fell into the water." (The word *iron* should here be pronounced with em-

phasis.) Neh. 9:9. In the Old Testament here also belong — (a) its being used *reflectively*, **אֶתוֹ** **ἐαυτόν**, **αὐτὸς ἐαυτούς**; Eze. 34:2, "woe to the shepherds **אֲנִי** who feed themselves," i. q. **נִפְשָׁם**; verses 8, 10; Jer. 7:19; Nu. 6:13. — (b) In Ezekiel it occurs even four times without a following noun for **αὐτό**, *id*, *ipsum*, *this*, *itself*, while elsewhere, as in a relaxed sense (see No. 2), it everywhere requires a noun or a suffix; Eze. 43:7, **אֶת מְקוֹם קְדָשִׁי וְאֶת מְקוֹם כְּפוֹת רַגְלִי** "this (**αὐτό**) is the place of my throne, and this the place of the soles my feet;" Eze. 47:17, 18, 19, compare verse 20, where **וְאֵת** stands in the same context. (Some have regarded the reading as incorrect; and in verses 17, 18, 19, would amend it by reading **וְאֵת**, as in verse 20; but the similar passage, Eze. 43:7, in which **וְאֵת** could not be suitable, defends the common reading; ["Maurer supplies *lo'* the place, etc., LXX. **ἐν τῷ τόπῳ κ. τ. λ.**"]. From the Rabbinic may be added the phrase, **בְּאוֹתוֹ הַיּוֹם** **בְּאוֹתָהּ הַשָּׁעָה**, on the same day; in the same hour, in derselben Stunde: from the Syriac

ܐܬܝܢ, compare **ἀφ' ἐαυτοῦ**, *a se ipso*. ["Note. Some have questioned the above use of this particle, choosing rather to refer the passages cited, and others like them, to its use with the accusative, but with little success. See Maurer's Comm. ii. p. 608. The origin of the word which is treated of below, is not contrary to the above view, but rather favours it." Ges. add.]

(This true and primary signification of the word was not unknown to the Rabbins, who explain it by **נִפְשָׁם**, **נִפְשָׁם**, and in the same manner do the Syrian grammarians interpret the word **ܐܬܝܢ**. In the Arabic there answers to this **أَيَّا**, also used reflectively **ضربت**

أَيَّا I have beaten myself. As to the origin, I have no doubt but that this word, like the other pronouns, is primitive and very ancient (see **אֶשֶׁר** p. LXXXVIII, A), nor should I object if any one were to compare **אתָּ**, **אוֹתָּ** with the Sanscr. *etat*, *hic*; Gr. **αὐτός**. To give my own opinion now, this is more probable than what I lately supposed, that **אתָּ**, **אוֹתָּ**, **אֵת** are i. q. **אוֹת** a sign, which, however, is also the opinion of Ewald, Gramm. p. 593).

(2) This word by degrees lost much of its primitive force, so that as set before nouns and pronouns already definite, it scarcely increases the demonstrative power; **אֶת הַדָּבָר** i. q. Germ. *dieſelbe Sache*, *dieſelbige Sache*, *ſelbige Sache*, *the thing itſelf*, *the ſame thing*; often redundantly for the ſimple *dieſe Sache*, *this thing*.

It is rarely—(a) put before a nominative (Gen. 17:5, **וַיִּקְרָא אֶת שְׁמוֹ אַבְרָם** "thy name shall be no longer called Abram;" Gen. 4:18, **וַיִּקְרָא אֶת עֵינֶיךָ**; 2 Sa. 11:25, **אֵל יָרֵעַ בְּעֵינֶיךָ אֶת הַדָּבָר הַזֶּה** "let not this thing displease thee," Gen. 21:5; 46:20; Ex. 10:8; Lev. 10:18; Nu. 11:22; 26:55, 60; Josh. 7:15, etc.); on the other hand it is very often—(b) put before the object of a proposition when already definite (compare the pronouns *αὐτός*, *ipse*, *derselbe*, which, especially in the oblique cases, *αὐτοῦ*, *αὐτῶν*, *αὐτὸν*, *ipsū*, *ipsi*, *derselben*, *denselben*, lose their strongly demonstrative power in some degree), thus it becomes a particle pointing out a determinate object. In Hebrew **אֵת** properly therefore signifies, i. q. *αὐτὸν τὸν οὐρανόν*, but from the common use of language is the same as *τὸν οὐρανόν*, like in Gr. *αὐτὴν Χρυσίδα*, Il. i. 143, without emphasis for *Χρυσίδα*: **אֵת** pr. *αὐτόν* **σε**, *σεαυτόν*, hence the simple **σε**. In this manner **אֵת** is frequently put before substantives made definite with the article (**וְאֵת הַיָּרְדֵּן** **וְאֵת הַשָּׂמֶרֶץ** Gen. 1:1; comp. **אֵת** **וְאֵת** Gen. 2:4), or with the addition of a genitive or a suffix (Est. 9:14; Ru. 2:15), also before proper names (Jon. 2:1), its occurrence is much more frequent in prose than in poetry. In the whole Old Test. only three examples occur to me in which this word is prefixed to nouns which are not made definite, two of them (Pro. 13:21; Eze. 43:10), where the sense is definite, one (Ex. 21:28), where it is not so. [Also Ex. 2:1; 2 Sa. 18:18; Ecc. 3:15. Ges. add.]

Note. Some have altogether denied that this word is put before the subject of a discourse; and indeed the examples in which it is joined with a passive verb may be taken impersonally, and so explained that the power of the object is retained, viz. **וְאֵת הָאָרֶץ** Nu. 32:5, *man gebe das Land*, "let them give the land" (see Olshausen, Emendatt. zum A. T. page 25, Hebr. Gramm. 9th edit. page 233 [13th edit., § 140, a]), but many others (see No. 2, a) cannot be so taken; and it is not the place of a sober interpreter to have recourse unnecessarily to solecisms and critical conjecture. What has been done with regard to this point which exercised the inquiries of very ancient Rabbins, may be seen in Olshausen loc. cit.; Ewald (Hebr. Gramm. Page 593); Fähsius (Seebode, krit. Bibl. 1826, No. 3), and by their follower, Winer, in Lex. Hebr. page 103.

[*Note.* The origin of this particle is still uncertain. Corresponding to it in the Phœnicio-Shemitic languages are Ch. **אֵת**, Syr. **ܐܝܬܐ** *ipse*; but these are of rare occurrence. Cognate are the Æth. *enta*, who (prop. demonstr. like all relatives), Egypt. *ent*, who; and especially the demonstrative syllable *ent*, which in the

Egyptian language is prefixed to the personal pronouns, as *ent-oten*, ye; *ent-sen*, they; *ent-of*, he. Here the simple and genuine forms are *oten*, *sen*, *of*; the form *ent-sen*, corresponds entirely to the Hebr. **אֵתֶנְךָ**, and *ent-of*, to the Hebr. **אֵתוֹ**, while yet all these forms express the nominative. (See the Table in **אֵתֶנְךָ**, note; Hebr. Gramm. page 293, 13th edit.) From *ent* come both **אֵת** (as **אֵת** from **אֵתֶנְךָ**), and **אֵתוֹ**; comp. Sanscr. *état*, Gr. *ait-os*. Others refer **אֵת**, **אֵתוֹ**, to the Aram. **אֵת**, **אֵתִי**, i. q. **אֵתִי**; so Hupfeld on the demonstr. power of the letter **ת**, see Hupfeld, in Zeitschr. f. d. Morgenl. Lit. ii. page 135." Ges. add.]

II. **אֵת** followed by Makk. **אֵתִי**, with suff. **אֵתִי**, **אֵתִיךָ**, in pause and f. **אֵתִיךָ** Gen. 6:18 comp. 20:18, **אֵתִיךָ**, **אֵתִיךָ** Gen. 9:9, 11, **אֵתִיךָ** more rarely and chiefly in the books of Joshua, Kings, Jeremiah, and Ezekiel, **אֵתִיךָ**, **אֵתִיךָ**, **אֵתִיךָ** (so that it seems to be confounded with the mark of acc. **אֵת**), pr. subst. denoting nearness, and propinquity, prob. for **אֵתִיךָ** (from the root **אָנָה** No. II. to draw near, as **בָּלָה** from **בָּלָה**) from the common usage of the language, a prep. of a similar power to **עַם** (which see).

(1) *apud*, *with*, *at*, *by*, *near*, used of nearness and vicinity, Gen. 19:33; Lev. 19:13; Job 2:13; 1 Ki. 9:18, "Eziongeber **אֵתִיךָ** אֵלִילֹת" which is situated near Eloth," comp. Jud. 4:11, **אֵתִיךָ** to any one's face, i. q. **לְפָנַי** see **פָּנִים**. There is a singular use of it in Gen. 30:29, "thou knowest what thy flock has become **אֵתִי** with me," i. e. having me as the shepherd and caring for it, comp. 39:6, "he cared for nothing **אֵתִי**" i. e. while he had Joseph for *οἰκόνομος*, verse 8. Specially—(a) sometimes it indicates possession of a thing, like the Lat. *penes*, comp. Gr. *τὰ παρ' ἐμοί*, Arab. **كَانَ مَعِيَ** (see **עַם** No. 2, a, b); especially what one has in one's mind, Job 12:3, **אֵתִיךָ** **אֵתִיךָ** "who knoweth not such things?" Job 14:5, "the number of the months is with thee," i. e. in thy mind, determined by thee.—(b) It is rarely used of motion to a place, (like *παρὰ* with an acc. and vulg. *apud te* Inscr. Grut. ben bid). 2 Sam. 15:23; Ps. 67:2, **אֵתִיךָ** i. q. **עָלַי**; Ps. 4:7.—(c) It is i. q. *præter*, *besides* (compare *παρὰ ταῦτα*, *præter ista*), Ex. 1:14; 1 Ki. 11:1, 25.—(d) It is used ellipt. for **אֵתִיךָ** Gen. 49:25, where from what precedes **אֵתִיךָ** is supplied.—(e) In some phrases and examples **אֵת** may seem to be inaccurately for *in*, (as in Lat. *apud villam*, *apud forum*, *apud Hierosolyma*, Sueton. Vesp. 93, *apud Palestinam*, Eutr. vii. 13, see Handii Tursell. page 414, 415), but it may, and even ought, in every case to retain the notion of nearness. 1 Sa. 7:16, "he judged Israel, **אֵתִיךָ** **אֵתִיךָ** at all those places;" the courts of justice being

in the gates of towns, and thus by or near the towns. 1 Ki. 9:25, וְהִקְטִיר אֶתֹּו אֶשֶׁר לִפְנֵי יי, "and Solomon offered incense at that (altar) which was before Jehovah." Compare Suet. Aug. 35, *ut thure et mero supplicaret—apud aram eius dei*, etc., and Deut. 16:6, אֶל־הַפִּקּוּם... שָׁם תִּזְבַּח. One offered properly at the altar, and in 1 Ki. loc. cit. this phrase is used as the customary expression for offering incense. (I do not see with Winer, how in this passage אֶתֹּו may refer to יהוה.)

(2) *cum*, with (compare עִם No. 1), used of accompanying, Gen. 6:13; 43:16; Jud. 1:16; Jer. 51:59; of connection by marriage, 1 Ki. 3:1; of a covenant, Gen. 15:18; of aid, Gen. 4:1, "I have gotten a male (i. e. a son) אֶת־יְהוָה by the aid of Jehovah." Jer. 1:8; 15:20. It is said, "to speak with any one," 1 Ki. 8:15; also "to fight, to make war with any one" (where אֶת may be rendered *against*), Gen. 14:9; 1 Ch. 20:5; Pro. 23:11. הִתְהַלֵּךְ אֶת־יְהוָה "to walk with God," Gen. 5:24; i. e. having God as it were for a companion, to lead a life pleasing to God; עָשָׂה חֶסֶד אֶת־יְי "to act kindly with any one," Zec. 7:9; compare Ruth 2:20; 2 Sa. 16:17. Noldius, in his Concordance, under this word always confounds אֶת No. I. and II, which it may suffice thus briefly to mention.

מֵאֵת i. q. מֵעֵם pr. *from with, from near by* any one; Syr. *ܡܝܢ*, Arab. *من عند*, from (1 Ki. 6:33), after verbs and nouns of departing, Gen. 26:31; sending from any place, Gen. 8:8; also of receiving, Job 2:10; buying, Gen. 17:27; 23:20; asking from any one, 1 Sa. 1:17; performance, Ex. 29:28, etc. Other examples are, Josh. 11:20, הָיְתָה מֵאֵת יי "by Jehovah was this instituted;" Ex. 29:28, "this shall be to Aaron... a perpetual statute מֵאֵת בְּנֵי יִשְׂרָאֵל to be performed by the children of Israel;" Ps. 22:26, מֵאֵתְךָ תְהַלְלֵתִי "from thee my praise," i. e. "I owe to thee salvation, the cause of praise." Isa. 44:24, קִרִי is i. q. Gr. *ἀπ' ἐμαυτοῦ*, John 5:30, from myself, or by my own authority. Arabic *من عندي*, Syriac *ܡܝܢ ܥܢܕܝ*, and Heb. *מִמֶּנִּי* Hos. 8:4. Compare as to this, Anecdota Orient. i. p. 66.

III. אֶת with suff. אֶתֹּו 1 Sa. 13:20, pl. אֶתֹּוּ ibid. verse 21, and אֶתֹּוּ Isa. 2:4; Mic. 4:3; Joel 4:10, an iron implement used in agriculture, with an edge, and sometimes requiring to be sharpened (1 Sa. loc. cit.), according to most of the old versions a *plough-share* (but in Sa. it is joined with מַחְרֵשָׁה), according to Symm. and the Hebr. intpp. a *mattock*. The more general word *σκαεύς* is used by the LXX. in the book of Sa. Some compare אֶתֹּו household-stuff, flocks,

utensils; but indeed I should prefer regarding אֶת as for אֶתֹּו (like אֶת for אֶתֹּו from אֶתֹּו) = Arab. *أداة* an instrument, *آلة* apparatus, instrument, specially of war, from the root אֶתֹּו אֶתֹּו to aid, also to be furnished with instruments, apparatus; and I should suppose the general word to be used for some particular instrument, perhaps for a plough-share.

אֶתֹּו ("living with Baal," i. e. enjoying the favour and help of Baal), [*Ethbaal*], pr. n. of a king of the Sidonians, 1 Ki. 16:31, in Josephus (Arch. 8:13, § 1, 2, contr. Apion. 1, 18), *Ἰθώβαλος*, *Eiθώβαλος* (אֶתֹּו).

אֶתֹּו Deu. 33:2, and אֶתֹּו Isa. 21:12, pl. אֶתֹּוּ Jer. 3:22 (for אֶתֹּוּ), fut. יֵאָתֶה Job 37:22; pl. יֵאָתֶי Job 16:22, contr. and def. תֵּאָתֶה Mic. 4:8, וַיֵּאָתֶה, Deu. 33:21, and וַיֵּאָתֶה (for וַיֵּאָתֶה), Isa. 41:25; imper. אֶתֹּו (אֶתֹּוּ) Isa. 21:12; 56:9, 12 (almost all of these forms imitate the Aramaean).

(1) *to come*, a poetic word ["instead of בֹּא"] Ch. אֶתֹּו, Syr. *ܐܬܐ*, Arab. *آت*, which are of common use in these languages. Const. followed by *?* (Jer. 3:22) and *עַד* (Mic. 4:8) of the person *to whom* any one comes. Part. pl. fem. הַאֲתִיּוֹת *things to come*, i. e. future, Isa. 41:23; 44:7; 45:11. Arab. *آت* for *آتي* future.

(2) *to happen* to any one, *to come* upon him (as evil), Job 3:25, i. q. *לָא* with acc.

(3) *to go, to pass by*, Job 16:22. Vulg. *transeunt*. Hiphil, *to bring*, i. q. הִבִּיֵא. Pret. plur. הִבִּיֵי (for הִבִּיֵי) Isa. 21:14, and the same form for imp., Jer. 12:9.

Deriv. אֶתֹּו.

אֶתֹּו Ch., Dan. 7:22, inf. מֵאֵת Dan. 3:2, i. q. Heb. *to come*; with *עַל* of pers. Ezr. 4:12; 5:3.

APHEL הִיִּיֵי inf. הִיִּיֵי (by a Hebraism)—(1) *to cause to come*, Dan. 6:17, 25.

(2) *to bring, to fetch*, Dan. 5:3, 23. Syr. *ܐܬܐ*. HOPHAL, borrowed from the Hebrew, but anomalous הִיִּיֵי, 3 fem. הִיִּיֵי, Dan. 6:18; pl. הִיִּיֵי Dan. 3:13, *to be caused to come, to be brought*.

אֶתֹּו pers. pron. 2 pers. m. *τιού*; with dist. accent אֶתֹּו (Milél), Gen. 3:11; 4:11; 27:32, without *ה* five times in אֶתֹּו כְּחִיב 1 Sa. 24:19; Ps. 6:4; Ecc. 7:22; Job. 1:10; Neh. 9:6. In the oblique cases,

of *thee*, *thine*, 1 Ki. 21:19; *thee*, Pro. 22:19; see Lehrgeb. p. 727. (Instead of the doubled Tav, in Arabic and Æthiopic there is *nt*, أنت f. أنت vulg.

אתי, אֲנִי: fem. אֲנִי: in Syriac there is Nun occult אֲנִי f. אֲנִי; and the same appears also in Egyptian in *neok* f. *neo* thou. ["All of which are compounded of the demonstrative syllable *en*, and the simple pronouns *tu*, *to*, *tok*. (See in אֲנִי note; Hebr. Gram. p. 293, 13th ed.)" Ges. add. omitting the following paragraph.] The principal letter however is *n*, and this alone predominates in the Indo-Germanic stock of languages. (See the Sanscrit. *tuam*, the stock of which is *tu*, Pehlev. and Pers. *tu* تو, Gr. τὸ, σὺ, Lat. *tu*, Goth. *thu*, Germ., Dan. and Swed. *bu*.)

אתן f. a *she-ass*, so called from its slowness; see the root אתן. (Arab. أتان⁵ a *she-ass*, and the female of the wild ass; Aram. אֲתָנָא id.) Nu. 22:23, seq. אֲתָנִי "the son of his ass," i. e. his ass. Gen. 49:11. Pl. אֲתָנוֹת Gen. 12:16; 32:16.

אתן comm. Chald. a *furnace*, i. q. Syr. ܐܬܢ. Dan. 3:6, 11, 15, seq. The form אתן is for אתן, from the root אֲתַן to smoke; like יִדֵּן for יִדֵּן.

אתן Eze. 41:15, in כתוב for אתן.

אתי i. q. את pers. pron. 2 pers. sing. fem. *thou*. Although this form is rare in the Old Test. (it is found only seven times in כתוב, 1 Ki. 14:2; 2 Ki. 4:16, 23; 8:1; Jud. 17:2; Jer. 4:30; Eze. 36:13; and wherever it occurs, the ἀκρίβια of the Masorites takes away the Yod, so as to read את, so that in the text there appears 'את), yet there can be no doubt that it is genuine (comp. Arab. أنت and Syr. ܐܬܢ); and it is even primary and a more ancient form, which afterwards the more negligent pronunciation of the common people shortened into את. Yod added at the end is a mark of the feminine, as in אֲתָנִי; nor should we listen to Ewald (Heb. Gramm. page 177), who, apart from all analogy, conjectures אתי to be for אתן, of which no trace exists in the Phœnicio-Shemitic languages.

אתי (perhaps, "neighbouring," from את nearness, and the termination י, [Ittai], pr. n.—(1) of one of David's generals, 2 Sa. 15:19, 22; 18:2.—(2) of a Benjamite, 2 Sam. 23:29; also written יִתֵּי (which see).

אתי m. Eze. 41:15 (קרי), 16, 42:3, 5, a *kind of columns* [see below]; (see especially Eze. 42:5, comp. verse 6). LXX. and Vulg. chap. 42, render it περίστυλον, porticus. Root אתן.

["A term in architecture, signifying a *decrement*; where a story or portico is drawn in, an *offset*, *ledge*, *terrace*. It is a verbal Hiph. from אֲתַן to *tear away*, *cut off*. So Büttcher recently (Proben, page 350); but so too Abulwalid long before, i. q. نصيل segment, increment. See his words quoted in Thes. Append. s. h. v." Ges. add.]

אתם pers. pron. 2 pers. pl. *you*, m. Inaccurately joined to a feminine, Eze. 13:20. It comes from אתה, which see, with the addition of ם, the mark of multitude. Arab. أنتم; Aram. ܐܬܬܡ.

אתם Ex. 13:20; Nu. 33:6, [*Etham*], the name of a place on the borders of Egypt and the Arabian desert, from which the neighbouring part of the desert, as far as Marah, received the same name. Nu. 33:8. LXX. Ὀθώμ. Jablonsky (Opuscc. ii. 157) regards it as the Egyptian ἄθιου, i. e. boundary of the sea.

אתמול & אתמול, once אתמול 1 Sa. 10:11 i. q. אתמול with Aleph prosthetic, adv.

(1) *yesterday*, 1 Sa. 4:7; 14:21; 19:7; Ps. 90:4.
(2) *formerly*, used generally of time long past, Mic. 2:8; Isa. 30:33. The same form is also found in Syr., Ch., and in Cod. Nasar. ["There exists likewise a form אתמול, which see. Also, Syr. ܐܬܡܠ; Chald. ܐܬܡܠ. The form seems compounded from את with, at, and מול i. q. פנים *forepart*, *front*; hence of time, *antea*, *aforetime*." Ges. add.]

אתן an unused root. Arab. أَتَى i. q. أَتَى to *walk with short steps*. Conj. IV. to stand, to stand still; compare أتم to delay. Hence אתן a *she-ass*.

אתן in some MSS. and printed editions for אתן *constancy*, Mic. 6:2; Job 33:19.

אתן pers. pron. 2 pers. pl. f. *you*, *ye*. Once found Eze. 34:31, where other copies have אתן. With ה parag. it is written אתנה Gen. 31:6; Eze. 13:11, 20; 34:17; and ibid. 13:20, אתנה, according to the analogy of the forms הנה, הנה. Nun at the end, like Mem, is a mark of multitude, especially in the fem.; comp. הנה, הנה, הנה.

אתנה f. a *gift*, *reward*, specially as given to a harlot, Hos. 2:14. Root אתנה.

אֶתְנִי ("bountiful," "munificent," from אֶתְנָה
a gift), [*Ethni*], pr. n. m. 1 Ch. 6:26.

אֶתְנִן Eze. 16:34, 41, and אֶתְנִן m. (for תִּנֵּן with
 א prosthet. from תָּנָה), with suff. אֶתְנִנִּי.

(1) *gain of a harlot*, absol. Eze. 16:31, 34; and with the addition of מְנַחֵם Deu. 23:19. Metaph. used of the produce of the fields, which the idolators looked on as gifts from the idols, Hos. 9:1; Mic. 1:7; comp. Isa. 23:17, 18.

(2) [*Ethnan*], pr. n. m. 1 Ch. 4:7.

אֶתֶק an unused root, perhaps i. q. **עֶתֶק**, **עֶתֶק** to be beautiful. Hence **אֶתֶק**.

[Rejected in Ges. corr.; the deriv. being referred to פָּנָה.]

מָקוֹם with suff. **מָקוֹמִי** m. Ch.—(1) A PLACE, Dan. 2:35; Ezr. 5:15; 6:5, 7. (In Targg. very frequently; Syr. and Samarit. **מָקוֹמִי** id.) **מָקוֹמִי** “the place in which,” Ezr. 6:3; by a pleonasm, much used in Aramaean; Syr. **מָקוֹמִי**; compare **מָקוֹמִי** (see **מָקוֹמִי**).
 50 5-1

(2) perhaps, *track*, i. q. *أثر*, *Æthiop.* *ሐረር*. Hence *בְּאַחַר* for *בְּאַחֵר* Dan. 7:6, 7, *after*; i. q. *أثر في* *على* *أثر* in the track; with affix *בְּאַחֵר* Dan. 2:39. Syr. and Samar. *حُكْ*.

אַתְרִים ("places," "regions"), pr.n. of a place to the south of Palestine. Nu. 21:1, דֶּרֶךְ אַתְרִים "in the way which leads to Atharim."

U

Beth (בֵּת), the second letter of the alphabet; when used as a numeral, i. q. *two*. The Hebrew name is contracted from בֵּית *a house, a tent*, and the most ancient form of this letter (whatever it may have been) appears to have imitated this figure. ["See Heb. Gramm. p. 291, 13th edit.; Monumen. Phœn. p. 21."] The form of a tent is still that which it bears in the Æthiopic alphabet, ቤ.

As to its *permutation*, ב changes into other labials, namely—(1) into פ, as פָּזַר and פָּזַר to disperse, פָּקַע and פָּקַע to cleave, פָּרָל Aram. פָּרָל iron, פָּרָר and חָרָר to be feeble.—(2) rarely into ו, as וָרָב, וָרָב great, and even into a quiescent ו, as בָּתִּישׁוּעַ for בָּתִּישׁוּעַ; compare in the western languages *βοῠσκω*, *vescor*, *pascor*, *βᾶδω*, *vado*.—(3) into מ, which letters are pronounced very much alike by the Orientals, as מָרִיא and מָרִיא fat, מָרָדֶךְ and מָרָדֶךְ an idol of the

Babylonians, **מִכְנִן** **מָחַן** to search, **זְמַן** time, **זֶמֶן** to prune a vine, **זִיבּוֹן** and **זִימּוֹן** pr.n. of a river, **מִכְתָּב** i. q. **מִכְתָּב** a writing, a poem, Arabic **بَيْت** for **مَعَّة** Mecca; compare **βλίττω** for **μελίττω** (from **μέλι**, honey); **scamnum**, **scabellum**, **marmor**, French **marbre** [Engl. **marble**], etc.

בְּ, sometimes before monosyllables בְּ (see this more particularly stated, *Lehrg.* p. 628); with suff. בִּי, בְּךָ, rarely בְּכָה Ps. 141:8; in pause and fem. בָּךְ, בּוֹ, בָּהּ, בְּנוֹ בְּכֶם, בְּכֶן, בְּהֶם, בָּם, fem. בְּהֶן (Arab. ب, rarely

ب, Æth. þ, rarely ƿ) ["Syr. ب"], a prefixed pre-

position, prop. and originally (see the note as to its origin) denoting *tarryance in a place* (Greek ἐν, Latin *in*), afterwards applied to neighbourhood and association (Germ. *an*, *mit*), *at*, *by*, *with*, and joined with verbs of motion. The various significations of this *much-denoting* word, in part proper, in part figurative, may be arranged in three classes, which are called by the Rabbins בית הכלי (Germ. *in* [Engl. *in*]), בית הנניעה (Germ. *an* [Engl. *at*, *by*]), בית העזר (Germ. *mit* [Engl. *with*]), although it is not to be denied that the third class depends upon the second (see below). Thus it denotes —

(A) *pr. in*, with ablat. Gr. *ἐν*. Specially—(1) *in*, *pr. of place* [“which might be more fully and precisely expressed by בִּתְּחִיל, בְּתֵּכֶּךָ, בְּתֵּכֶּךָ”], as בָּעִיר in the city, בְּבֵית in the house, בְּבֹר in the pit, בְּאֶרֶץ in the land or province, בְּמָקוֹם in (a place) which=where; then used of time: בְּשָׁנָה הַהִיא Jud. 10:8; בְּרֵאשִׁית Gen. 1:1; comp. בְּמָקוֹם, בְּעוֹר, בְּעוֹר; also of the condition in which we are: בְּשִׁלּוֹם 1 Sa. 29:7; and, in the later Hebrew, it is even prefixed pleon. to adverbs: בְּבֹה, בְּכֵן. By a peculiar idiom of language, it is used of the fountain, origin, and material whence any thing is drawn, is made, or comes forth; as—(a) in the phrase, “to drink in a cup,” i.e. to drink what is in the cup; for “out of the cup” (like the French “*boire dans une tasse*,” Gr. *ἐν χυψῶ, ἐν ποτηρίοις πίνειν*, Xenoph. Anab. vi. 1, § 4); Gen. 44:5; Am. 6:6; comp. Chald. Dan. 5:2.—(b) of the material, as the German *eine Münze in Gold, ein Stoff in Wolle, in Erz gegossen*. 2 Ch. 9:18; בְּנֵחֶשׁ בְּנֵחֶשׁ “a footstool of gold.” Ex. 38:8; Lev. 13:52; 1 Ki. 7:14; Eze. 7:20. Metaph.—(c) בְּיָדָא to know by any thing, Ex. 7:17.

(2) When it refers to a multitude, in the midst of which one is, i. q. *among, in*. Lament. 1:3, בְּגוֹיִם "among the nations." 2 Ki. 18:5, בְּכָל-מַלְכֵי יְהוּדָה; 2 Sa. 15:31, "Ahiathophel is among the conspirators." Ps. 118:7, יְהוָה בְּעֵרִי, "Jehovah is among my helpers," i. e. is my helper (comp. Lat. *in magnis viris est habendus*); Job 15:10; Jer. 6:18. Cant. 1:8, הַיָּפָה בְּנָשִׁים, "fair (fairest) among women." Lam. 1:1; Josh. 14:15; comp. Luke 1:25, 28, 42. Specially it signifies a *part* excepted from a whole number (as מִן No. 1). Ps. 139:16, "my days were determined בְּהֵם אֶחָד בְּהֵם when as yet not one among them (of them) existed." Ex. 14:28. 1 Sa. 11:11, "two בְּם of them;" Lev. 26:36; Deu. 1:35. Hence, when used with some verbs, it shews that they refer to only a *part* of the predicate; as הִכָּה to smite (several) of them, to cause a slaughter among enemies (different from הִכָּה with an acc. to smite them), 2 Sa. 23:10; הָרַג בְּ Ps. 78:31, comp. בְּ Job 7:13; בְּ an *etwas* bauen, to build on, Zechariah 6:15; בְּ שָׂתָה, אָכַל Pro. 9:5.

(3) When it refers to the limits by which any thing is bounded, *within, in*; בְּשַׁעְרֶיךָ "within thy gates," Ex. 20:10; בְּחוֹמֹתַי "within my walls," Isa. 56:5. Often used of time, בְּשָׁלֹשׁ שָׁנִים "within three years," binnen drei Jahren, Dan. 11:20; Ecc. 11:1; also so used that the close of the limit is especially regarded, and so used of time already past, Nu. 28:26.

(4) Rarely after verbs of motion; *in*, with acc., *etc* (Eng. *into*), as after verbs of going, Gen. 19:8; 31:33; sending, Lev. 16:22; Deu. 7:20; also giving (Jer. 12:7); placing (comp. Lat. *ponere in aliquo loco*), Gen. 27:17; inserting (Deu. 15:17), etc.; *among, inter*, with acc., Deut. 4:27; 1 Ki. 11:2. Compare Winer, Exeget. Studien, i. p. 48, seq.

(B) the second class comprehends those species of significations, which designate either *nearness* and *vicinity* (No. 1—3), or *motion to a place*, so as to be *at or near* it; Germ. *an* (No. 4—6); and these are partly proper, and partly figurative (No. 7—10).

(1) *ad, apud, at, by, near, on*. בְּעֵין "at a fountain," 1 Sa. 29:1; בְּנְהַר כְּבָר "by the river Chebar," Eze. 10:15 (Gr. *ἐν ποταμῷ*, by a river). בְּשָׁמַיִם *at or on* the sky, am Himmel, Pro. 30:19. מֵאָה בְּאַמָּה a hundred by the cubit, i. e. a hundred cubits, see אָמָה. (Comp. Lat. *in verubus*, Virg. Georg. ii. 396; French, *avoir les souliers dans les pieds*.) Here also are the phrases to be referred, יוֹם בְּיוֹם *an* *Tag*, day by day, daily (as if, so that day touches day); חֹדֶשׁ בְּחֹדֶשׁ *in* every month, 1 Ch. 27:1; שָׁנָה בְּשָׁנָה yearly, Lev. 25:53.

(2) *before, in the presence of*, Genesis 23:18;

בְּכָל-בָּאֵי שַׁעַר עִירוֹ "before all who go in at the gate of his city," more fully בְּעֵינֵי, בְּאֵזְנֵי; comp. Gr. *ἐν ὁφθαλμοῖς*, Il. ii. 587; Lat. *in oculis*, Curt. ix. 4.

(3) *at or in, for upon*, בְּחֹרֶב 1 Ki. 8:9; בְּאֹהֶל מוֹעֵד "upon the tabernacle of the congregation," Nu. 14:10; Isa. 66:20, בְּסוּסִים "on horses."

(4) of motion to a place: *ad*, *an* (*etwas*) *hin, to, unto, upon*. This Beth differs from אֶל in this signification properly and generally, in that אֶל implies motion to a place, whether the end be arrived at or not, *nach* (*etwas*) *hin*. בְּ in this sense signifies the reaching the end and remaining at it. It nearly approaches in meaning to *usque ad, unto*, which is however properly used, when the termination and end of the motion or action has to be more accurately stated: *bis an* (*etwas*) *hin*; although the later writers appear to like to use *עד* for אֶל; Gen. 11:4, "a tower, reaching unto heaven" *ראשו בְּשָׁמַיִם* whose head may reach unto heaven" (not less correctly Jer. 51:9; "her judgment reacheth unto heaven," אֶל הַשָּׁמַיִם comp. Winer, Exeget. Stud. p. 53) *מינשין בקיר*. *mingens ad parietem*, "upon a wall," 1 Ki. 16:11. Hence after verbs and nouns of touching, reaching (בָּגַע), adhering (בָּדַק), going to, especially to ask something (בָּרַשׁ, בָּשָׂא, comp. *an fragen*, in upper Germany, *an einen etwas begehren*, for after common verbs of going, אֶל is more frequently used), falling upon (בָּגַע), taking hold on (בָּחַזַק, אָחַז), inclination and affection (בָּהֵב, בָּהֵר, מָאָה, רָצָה), all of which are in Latin compounded with the particles *ad, in*. (Many of these, however, are joined in the same sense also with אֶל, as בָּדַק, בָּגַע, בָּרַשׁ.) Since בְּ in this signification is a particle of *transition*, it is not to be wondered at that it should give a transitive power to some verbs, and even a causative power; such as is elsewhere expressed by the conjugation Hiphil. So בָּשָׂא to borrow, *leihen* (cognate perhaps *בָּשָׂא* to take), בָּשָׂא to lend, *an jem. hinleihen* (comp. *عطا* to take, *اعطى* to give), בָּ עָבַד = *העביר* to impose servitude, *jem. betienen* (according to Winer, to labour through any one; so that the בְּ is instrumental, see C, 2). Specially, בְּ in this sense—(a) when joined to verbs of seeing, gives the sense of *looking upon*, commonly with the added notion of pleasure, with which one remains looking (see בָּ רָאָה, הִזָּה, הִבֵּיט); sometimes also of grief (Gen. 21:16), pity (29:32), envy (1 Sa. 1:11). So also after verbs of hearing (see שָׁמַע), of smelling (הִרִיחַ).—(b) in oaths, it is prefixed to the person or thing *by* which, i. e. turned *to* which, one swears, Gen. 21:23; 22:16; so in curses, 1 Sa. 17:43 (comp. Arab. *بالله* by God).—(c) It is used when single species are referred to

10:11; **בְּרַגְלִים** with the feet, Eze. 34:18; to cry with the throat (**בְּקֶרֶן**), Isa. 58:1; used of an *agent*, one standing between (Lat. *per*), as **בְּמִשְׁפָּה** by Moses, **בְּיַד מֹשֶׁה** by the hand of Moses (Arab. **بِالنبي**); also used of the *efficient cause*, e.g. to faint with hunger (**בְּרָעַב**), Lam. 2:19; to be consumed with fire (**בְּאֵשׁ**), Lev. 8:32; to be commanded by Jehovah (**בִּיהוָה**), Nu. 36:2; **בְּבַעַל** **בִּיהוָה** to prophecy by God, by Baal, i. e. God or Baal being the inspirer; also after a passive, Nu. 36:2; Isa. 45:17.

(3) *with*, for *although*, as the Germ. *bei alle dem*, Lat. *in summa bonorum civium copia*. **בְּכָל־זֹאת** with all this, i. e. *for* all this, this not hindering, nevertheless; Isa. 9:11, 16, 20; 10:4; 47:9; Job 1:22. Nu. 14:11, **בְּכָל־הָאֲתֹתֶיךָ אֲשֶׁר עָשִׂיתִי** "notwithstanding all the signs which I wrought;" comp. the Arab. **بما** although, Koran 9:25. Kindred is the phrase **בְּזֹאת** with this, i. e. *on this condition*, Gen. 34:22; 1 Sa. 11:2.

(D) It will be well to treat separately that peculiar idiom in Arabic and Hebrew, of which the origin is uncertain, of the *Beth essentiae* or pleonastic (**بإضافة**). In Arabic it is commonly put before the predicate, especially when this is expressed by a participle or adjective, whether negative, interrogative, or positive; it is more rarely prefixed to a substantive (Ham. ap. Schult. on Pro. 3:26), never to the subject. Its use is therefore much the same as the use of an accusative put after the verb substantive, and it may be said promiscuously **مَا اللَّهُ غَافِلًا** and **مَا اللَّهُ بِغَافِلٍ** "God is not remiss;" the former may be explained, God (does not act) as if remiss (compare French *en-honnête homme*), the latter may be explained, God (does) not (act) the remiss one.

Similarly are by far the greater number of instances in the Old Test. to be explained; and this use of the particle **כִּי** nearly approaches to its use in comparing (B, 8); Ex. 6:3, "I appeared to Abraham **כְּאֵל שַׁדַּי** as God Almighty;" Isa. 40:10, **הִנֵּה יְהוָה יָבוֹא כְהֹקֵק** "behold the Lord shall come as a mighty one;" Ex. 32:22, "thou knowest the people **כִּי** that they are evil" (Vulg. *pronus ad malum*); Ecc. 7:14, **כִּיּוֹם טוֹבָה הִיא כְּטוֹב** "in a joyful day be joyful;" Pro. 3:26, **יְהוָה יִהְיֶה לְךָ כְּסֹפֶךָ** "Jehovah shall be thy hope;" Ps. 68:5, **כִּיּוֹם שְׁמוֹ** "his name is Jah" (Jon. [Targ. of R. Joseph] **יְהוָה שְׁמִיָּה** Also LXX., Syr., Vulg. omit **כִּי**, compare Isa. 47:4; 48:2). Isa. 26:4, **כִּי יְהוָה** "for Jah (i. e. eternal, unchangeable) is Jehovah." Of some particular examples others may judge otherwise; but it is vain to reject the idiom altogether from the Hebrew language, as has been endeavoured by Ewald (Heb. Gram. p. 607), and by

Winer, who has followed him in Heb. Lex. p. 109: although it is certain, that not a few examples which have been referred to this idiom, do not belong to it, and ought to be otherwise explained. So in Hos. 13:9, **שָׁחַתְךָ יִשְׂרָאֵל כִּי בִי בָעֲרִידָךָ**, the Vulg. indeed renders, *perditio tua, Israël; tantummodo in me auxilium tuum*; but by comparison with Hos. 7:13, it should be rendered, "this hath destroyed thee, Israel, that thou (wast, or hast rebelled) against me thy helper." In 1 Ki. 13:34, render "and for that cause (הֵנָּה) the house of Jeroboam fell into sin." There are three instances found in the later Hebrew, in which **כִּי** seems clearly to be prefixed to a subject; Ezr. 3:3, **כִּי בָאִימָה עָלֵיהֶם** (unless two constructions **בָּאִימָה** and **עָלֵיהֶם** have coalesced); 1 Ch. 9:33, **כִּי יוֹסֵם** and **בְּפִלְאָכָה** (where however it may be rendered, "it was incumbent on them to be in the work"); 1 Ch. 7:23, **כִּי בָרָעָה הָיְתָה בְּבֵיתוֹ** "because there was calamity in his house." Perhaps this was a solecism of the later age of the language.

Followed by an inf. **כִּי** forms a periphrasis for the gerund, as **בְּשָׂחֶק** in *ridendo*, Pro. 14:13, and is commonly expressed by conjunctions, namely—(a) *while*, *when* (in that, comp. A, 1 used of time), Num. 35:19, **כַּדְּפִנְעוֹ** "when he lighteth upon him." Pro. 30:32; Cant. 5:6; Est. 2:8.—(b) *when, after that* (comp. A, 3 of completed time), followed by a pluperf. where the infinitive has the power of a preterite; Gen. 33:18, **כַּבָּאוֹ מִפְּנֵי אֲרָם** "when he had come out of Mesopotamia;" 2:4; Ex. 3:12; Isa. 20:1; Job. 42:10.—(c) *because* (comp. B, 9), **כַּעֲזָבָם** "because they had forsaken;" 2 Ch. 28:6.—(d) *if, though, even if* (comp. C, 3), Ps. 46:3, **כִּי־הִסִּיר אֲרָץ** "though the earth be removed;" Isa. 1:15.

Note. The old opinion of Grammarians is sufficiently probable, that **כִּי** is shortened from **כִּיָּה**, **כִּיָּת**, *in the house, in* (like **ל** from **לָל**, **מ** from **מָן**), for—(1) **כִּי** itself (Syr. **حب**) is not only a house, but it also has sometimes in the Targums, the sense of the particle *in*, as Cant. 1:9; 2:15.—(2) Even now in the East the word **بيت** is often in geographical names abbreviated into **بی**, **ب**, **با**, as **بيت زمار** for **زمار** (see my note in Burckhardt's Travels in Syria, i. 491).—(3) An example of such a contraction is found in the Old Test. itself in **בֵּית עֲשֶׂתְהָרָה** **בְּעֲשֶׂתְהָרָה** house of Astarte, comp. *Bebeten* in Euseb. and Jerome, for *Beth Beten*.—(4) A similar analogy is found in Persic, in which promiscuous use is made of the separate forms **ب** *in*, **با** *with*, and the inseparable **بی**. Also Arab. **فی**

prob. for **בִּי**, and other words contracted not less violently, as **בִּי** (see **בִּי**), and **בִּי**, whence **הַנֶּחֱמָה**, **בִּי**, **בִּי**.

Chaldee **בִּי**, Arab. **بهم**. Some rather regard it as derived from **בִּי**, but there is not any other trace of this word being contracted, neither is the signification sufficiently suitable. Further as to the origin of the prefixed particles, see my Heb. Gramm. 9th edit. § 87. As to the **ב** initial sprung from **בִּי** (son), see under **בִּי**, which is itself rendered by the Syriac translator **כ: ים** (son of piercing through, piercer through).

בִּי Ch. i. q. Heb. as, "in heaven," "in a dream," Dan. 2:19, 28; "to drink in vessels," Dan. 5:2; "to give into the hand," "by the aid of hands," 2:34, etc.

בִּי fem. *entrance*, Eze. 8:5, from the root **בוא** to enter.

בִּי adj. Ch. *bad, wicked*, Ezr. 4:12. Root **באש**.

בִּי not used in Kal. Arab. **بَار** TO DIG, specially

a well, a pit. Kindred roots are **בִּי**, **בִּי**, Arab. **بَار** to dig (rather more remote, **בִּי**, **בִּי**, Lat. *forare*, Germ. *böhren* [Engl. to bore]. Comp. **בִּי**, **בִּי**, **בִּי**.

PIEL.—(1) *to engrave letters on a stone*. Followed by **על** Deut. 27:8: Hab. 2:2.

(2) *to explain, to declare*, pr. to dig out the sense, and to set it forth when dug out, Deut. 1:5. The derivatives follow immediately, except **בִּי**, **בִּי**, **בִּי** or **בִּי**.

בִּי pl. **בִּי** const. **בִּי** (Gen. 14:10), f.

(1) *a well* (Arab. **بئر**, Syr. **ܚܠܐ** id.), Gen. 24:

11, 20; 26:19, 20, 21, etc.; often more fully **בִּי מִים**, Gen. 21:19; **בִּי מִים חַיִּים**, 26:19. It is distinguished from a fountain (**עֵין**) on the surface of the ground or flowing from a rock; *a well* (**בִּי**) may however be also called a fountain (**עֵין**), see Gen. 16:7, comp. ver. 14; 24:11, 13, 16. Used of wells of bitumen, Gen. 14:10.

(2) *a pit*, Ps. 55:24; 69:16.

(3) [*Beer*], pr. n.—(a) of a station of the Israelites on the borders of Moab; Num. 21:16—18, prob. the same place which in Isa. 15:8, is more fully called **בִּי אֱלִים** [*Beer-elim*], "the well of heroes."—(b) a town of Palestine, Jud. 9:21 [see Rob. ii. 132].

בִּי אֱלִים see **בִּי** No. 3, a.

בִּי לַחַי רֵא ("well of the life of vision," i.e. where after the vision of God, my life is nevertheless preserved, comp. Jud. 6:22, seq.), pr. n. of a well in the southern borders of Palestine; Gen. 16:14; 24:

62; 25:11. The etymology above stated is given by the sacred writer himself, Gen. 16:14 [which is of course of absolute authority]; by rejecting the vowels one might have conjectured the name of the well to have been **בִּי לַחַי רֵא** "the well of the conspicuous jaw-bone," i. e. rock (Jud. 15:19), or region (comp. **عَارضة** a jaw-bone, a region).

בִּי שֶׁבַע ("the well of the oath," according to Gen. 21:31; 26:33; but see below [?]), [*Beer-sheba*], pr. n. of an ancient town situated on the southern border of Palestine (2 Sa. 24:7), whence the limits of the Holy Land are described, **בִּי עַד בִּי שֶׁבַע**, Jud. 20:1; the limits of the kingdom of Judah are said to be **בִּי עַד בִּי שֶׁבַע**, 2 Ki. 23:8. At present Seetzen states that there are found there five or seven wells called *Szabêa*, with a valley of the same name (see Zach, Correspondenz, xvii. 141). [Robinson, i. 303.]

בִּי ("well," "fountain"), [*Beera*], pr. n. m. 1 Ch. 7:37.

בִּי (id.), [*Beerah*], pr. n. m., 1 Ch. 5:6.

בִּי אֲרוֹת ("wells"), [*Beeroth*], pr. n. of a town of the Gibeonites (Josh. 9:17), afterwards of the Benjamites (Josh. 18:25; 2 Sa. 4:2), still in being and inhabited after the exile (Ezr. 2:25; Neh. 7:29). The Gentile noun is **בִּי אֲרוֹת** 2 Sam. 4:2; 23:37, and contr. **בִּי אֲרוֹת** 1 Ch. 11:39. Comp. below **בִּי אֲרוֹת**. [Now prob. called el-Bireh, **البيرة**, Rob. ii. 132.]

בִּי יַעֲקֹן ("wells of the sons of Jaak-an"), pr. n. of a station of the Israelites in the desert, Deut. 10:6; in the parallel place, Num. 33:31, ellipt. **בִּי יַעֲקֹן**.

בִּי אֲרִי (as if, "belonging to a fountain"), [*Beeri*], pr. n. m.—(1) the father of Hosea, Hos. 1:1.—(2) Gen. 26:34.

בִּי (by a Syriacism for **בִּי**), i. q. **בִּי**, which form is more used, *a cistern*, 2 Sam. 23:15, 16, 20, in **בִּי**, where the **קרי**, and 1 Ch. 11:17, 18, 22, **בִּי**, compare Gesch. der Hebr. Sprache, p. 40, Note 46. Pl. **בִּי אֲרוֹת** Jer. 2:13.

בִּי אֲשׁ fut. **בִּי אֲשׁ**—(1) TO HAVE A BAD SMELL, TO STINK, Ex. 7:18, 21; 8:10; 16:20. Comp. **בִּי אֲשׁ**.

(2) i. q. Ch. *to be evil, to be of an evil nature*, see **בִּי אֲשׁ**, **בִּי אֲשׁ**, and HPHL No. 3; Arab.

בִּי to be bold, daring (prop. evil), German *böse*. Amongst the Orientals, the signification of smelling badly, is often applied to a bad disposition, just as on the contrary, a good smell is applied to goodness and

pleasantness; comp. **חַסַּם** to smell well, and **חַסַּם** to be pleasant, **טוֹב** to be good, and **טַב** to smell well, etc.

NIPHAL, to become *fætid*, and metaph. to become *hateful, odious*, construed with **פָּ** and **אָת** (אֶת) of pers., 1 Sa. 13:4; 2 Sa. 10:6; 16:21, comp. *être en bonne, en mauvaise odeur*.

HIPHAL—(1) to make *fætid*, Ecc. 10:1, and metaph. to make *hateful, odious*; with **פָּ** of pers., Gen. 34:30. More fully, Ex. 5:21, הַבְּאִשְׁתָּם אֶת־יְהוָה “ye have made our savour to be abhorred,” i.e. have made us to be hated.

(2) intrans. to *stink* (pr. however, to produce, to excite stench, *Gefant erregen*). Exod. 16:24; Psal. 38:6, metaph. to be hateful; with **פָּ**, 1 Sa. 27:12.

(3) to act wickedly, like the Syr. **أَحَامَ**. Pro. 13:5, “a righteous man hates false words, רָשָׁע יְבֹאֵשׁ יְהַפְסִיר” the wicked man acts wickedly and causes shame” (by his falsehoods).

HITHPAEL, i. q. **NIPHAL**, constr. with **עַם**, 1 Ch. 19:6. Derivatives follow, except **בְּאִישׁ**.

בְּאִישׁ Ch. to be evil, followed by **לֵאל** to displease, Dan. 6:15. [Derivative **בְּאִישׁ**.]

בְּאִישׁ (*bēosh*) m. *stench*, Am. 4:10; with suffix **בְּאִישׁ**, **בְּאִישׁ**, Joel 2:20; Isa. 34:3.

בְּאִישָׁה f. a bad, useless plant, *Unkraut*, Job 31:40.

בְּאִישִׁים only in pl. Isa. 5:2, 4, *bad grapes*, sour and unripe, *labruscæ*, as rightly rendered by Jerome, Jarchi, *lambrusques*. Kimchi, עֲנָבִים נְבֹאֲשִׁים, Saad. עֲנָבִים רָעִים. Aqu. *σαρπιαί*. Symm. *ἀρελή*. The same use of the word is found in Mishnah Maaseroth i. § 2, where for **בְּאִישִׁים**, we should read **בְּאִישִׁים**, as may be seen from the MSS. Gloss of Tanchum of Jerusalem. I have treated on this more at large in Comment. on Isa. i. p. 230; ii. p. 364, and I have shewn that the opinion commonly received among moderns, by which they understand the *aconite*, rests on a mere error of Ol. Celsius (Hierobot. ii. p. 199).

בְּאַתֵּר Ch. *after*; see under the word **אַתֵּר**.

בְּבֵה f. (with Kametz impure), pr. *cavity, aperture* (from the root **בָּבַה**, **בְּבֵה**, **בְּבֵהָ**), hence a gate, like the Arab. **بَاب**. This word is used in Hebrew in one phrase **בְּבֵה עֵינַי** “the gate of the eye,” i.e. the pupil, which is really the entrance or gate of the inner eye; Zec. 2:12. To this accords **חַסַּם**

חַסַּם, Ch. **בְּבֵהָ**, **בְּבֵהָ**. I formerly followed another etymology which may also be defended. For **בְּבֵהָ**

may be for **בְּבֵהָ** i. q. **בְּבֵהָ** a little boy, Syr. **حَفْصَا** (from the onomatop. **بابا** *παπαρίζω*), and this may be applied to the pupil, in the same manner as **אֵישׁ**, which see.

בְּבִי pr. n. m. [*Bebai*], Ezr. 2:11; 8:11; Neh. 7:16. (In Pehlev. *bab* signifies father.)

בְּבֵל (i. e. “confusion,” for **בְּבֵלָל** from the root **בָּלָל**, Gen. 11:9; compare Syr. **حَبْلًا** confusion of speech, stammering, and as to the casting away of the second letter, see **בְּבֵלָל** for **בְּבֵלָלָה**, Lehrgeb. 134, 869; others [who reject the *Scripture* account as to the origin of the name, and follow their own fancies] make it i. q. **בַּל** gate, i. e. hall of Belus), pr. n. [*Babel*], *Babylon*, a very ancient and celebrated city of Asia, the metropolis of Babylonia, Gen. 10:10; 2 Ki. 17:24; 20:12, seq.; Mic. 4:10, etc., situated in Lat. 32°, 32', on both banks of the Euphrates; its ruins still exist in the neighbourhood of the city of

Hella (**حَلَّة**), and they have been of late accurately and learnedly described. See Herod. i. 178, 183. Strabo, xvi. 1, § 6. Ker Porter, Travels, ii. p. 283, seq. Heeren, Hist. Werke, xi. 158, seq. Germ. Encycl. v. Babylon. The name of the city was applied to the province of *Babylonia*, Ps. 87:4; 137:1; Isa. 14:4, whence there is often mentioned **מֶלֶךְ בְּבֵל** “the king of Babylonia;” a name also given to the kings of Persia, as to Cyrus, Ezr. 5:13; to Artaxerxes, Neh. 13:6; compare **בְּבֵלָל**.

בְּבֵלִי Ch. pl. emphat. **בְּבֵלִיָּא** *Babylonian*, Ezr. 4:9.

בָּג a Persic word denoting *food* (**بَا**), written in Arab. **بَاغ**; comp. *φάγειν*, and Phryg. *βέκος*, bread, Herod. ii. 2), found in the compound word **פֶּתֶגֶן** (which see); and also Eze. 25:7, כְּחֵיב, **נִתְחַיֵּד לָבֵן לְנֹזִים**, “I will give thee as food for the nations.” The textual reading however appears to be not more genuine than the reading in Eze. 47:13, where **נִה** is written for **נִה** (this); and from the comparison of similar phrases, Jer. 15:13; 17:3, especially Eze. 26:5; 34:28, I have no doubt but that with the ancient versions we should read **לָבֵן** “for a spoil.” [So the ‘p.]

בְּגֵד fut. **יִבְגֵּד**; once **יִבְגֵּד** (Mal. 2:10), properly to cover (whence **בְּגֵד** covering, garment); hence—(1) TO ACT COVERTLY, FRAUDULENTLY, PERFI-
DIOUSLY. (For verbs of covering, hiding are often

applied to fraud and perfidy; compare **לִּס** to cover, to clothe, to dissimulate, Sam. **לִּס** to defraud, construed with **ב** Ex. 21:8; **לִּס** to cover, to hide oneself, whence **לִּס**, also to defraud; compare **לִּס** and **לִּס** (חַלַּל, דָּגַל). It is put absol. 1 Sa. 14:33; Job 6:15; more often followed by **ב** of pers. (comp. B, 6), "to forsake (some one) perfidiously," Jud. 9:23; Lam. 1:2; namely, a friend, Lam. loc. cit.; a consort, Ex. 21:8; God, Hos. 5:7; 6:7; rarely followed by **לִּס** Jer. 3:20; and an acc. Ps. 73:15, **לִּס** "behold I should deal falsely with the generation of thy children;" part. **לִּס**; pl. **לִּס** "those who perfidiously depart (from God)," i.e. the wicked (LXX. *παράνομοι*); Pro. 2:22; 11:3, 6; 13:2, 15; Ps. 25:3; 59:6; Jer. 9:1.

(2) *to oppress, to afflict, to spoil*, i. q. **לִּס**, construed with **ב**; Isa. 21:2 **לִּס** "the spoiler spoils, and the waster wastes;" Isa. 24:16, **לִּס** "the spoilers spoil, and the spoilers spoil a spoiling," Isa. 33:1. Used of impudence, Hab. 2:5.

Hence the following words—

לִּס in pause **לִּס**; with suff. **לִּס** (as if from **לִּס** ["the **ל** without dag. lene contrary to the rule, Lehrs. p. 94"]); pl. **לִּס**; once **לִּס** Ps. 45:9, m. (once fem., Lev. 6:20).

(1) *a covering, cloth*, with which anything is wrapped up, Nu. 4:6—13; used of the coverings of a bed, 1 Sa. 19:13; 1 Ki. 1:1.

(2) *a garment* ["usually the outer garment of the Oriental"], Gen. 39:12, 13, 15; 41:42; especially a precious one, 1 Ki. 22:10; 2 Ch. 18:9; LXX. *ἱμάτιον, στολή*.

(3) *perfidy*, Jer. 12:1.

(4) *rapine, a spoiling*, Isa. 24:16.

לִּס pl. fem. *treacheries*, Zeph. 3:4, of the form **לִּס**; Lehrs. § 120, 4.

לִּס (with Kametz impure, Lehrs. § 120, 3) f. **לִּס** adj. *perfidious, treacherous*, Jer. 3:7, 10.

לִּס [*Bigvai*], pr. n. of a man, a leader who returned from the exile with Zerubbabel, Ezr. 2:2, 14; 8:14; Neh. 7:19, perhaps husbandman, gardener, Ch. **לִּס** husbandman, **לִּס** garden, which has also passed into the Persic, *bagh*, a garden ["or i. q. Pers. *Bayāz*, Herod. iii. 128; according to Bohlen, Sanscr. *bagi, bagasan*, happy." Ges. add.]

לִּס (perhaps "garden," "gardener;" see

לִּס), [*Bigtha*], pr. n. of an eunuch in the court of Xerxes, Est. 1:10. ["For the etymology, see **לִּס**"]

לִּס (id.), [*Bigthan*], id., Est. 2:21, and **לִּס** [*Bigthana*], Est. 6:2. ["Compare Pers. and Sanscr. *Bagadāna*, 'gift of fortune,' Bohlen."]

I. **לִּס** m., prop. *separation, something separated*, from the root **לִּס** No. I. Hence—

(1) *a part*, Ex. 30:34; **לִּס** *part like to part*, i. e. in equal portions. In pl. **לִּס** specially parts of the body, i. e. *members*, Job 18:13; 41:4; of a tree, i. e. *branches* (comp. Greek *κῶλα*), Eze. 17:6; 19:14; hence, *staves* for bearing, Ex. 25:13, seq.; Nu. 4:6, seq. Metaph. *the staves of a city*, used of the princes, Hos. 11:6. In sing. with pref. **לִּס**—(a) adv. *separately, apart*, French *à part*; Ex. 26:9, "six curtains separately (לִּס), and six curtains separately (לִּס);" Ex. 36:6. Often in this signification there is added a pronominal suffix; Gen. 21:28, "Abraham set seven ewe lambs (לִּס) by themselves;" Gen. 30:40; 32:17; 43:32, etc. More frequently also—(b) **לִּס** with suff. is, i. q. *alone*; Gen. 2:18, **לִּס** "it is not good that man should be alone," prop. in his separation; 1 Ki. 1:1, **לִּס** alone, only, Nu. 11:14; **לִּס** Ex. 18:14; **לִּס** Gen. 32:25; **לִּס** Gen. 44:20; also after oblique cases, as a dat. **לִּס** "against thee only," Ps. 51:6; genitive, Ps. 71:16, **לִּס** prop. "the righteousness of thee, of thee only," i. e. "thy righteousness, thine only."—(c) adv. of restraining, *only*, found in the later Hebrew, Ecc. 7:22; Isa. 26:13.—(d) followed by **לִּס** it becomes a prep. *apart from, besides*; Ex. 12:37, "besides children;" Nu. 29:39; Josh. 17:5; followed by **לִּס** Ezr. 1:6. Of the same power is **לִּס** Gen. 26:1; Nu. 17:14; with suff. **לִּס** besides him, Deu. 4:35; **לִּס** besides (that) which, Nu. 6:21.

(2) Specially *a thread*; collect. *thread, yarn*, Germ. *Wirn, Garn* (compare **לִּס**), especially of linen, hence, fine white *linen*, Ex. 28:42; 39:28; Lev. 6:3. Pl. **לִּס** linen garments, Eze. 9:2, seq.; Dan. 10:5. (Arab. **لِس** *byssus*.)

II. **לִּס** Pl. **לִּס** (from the root **לִּס** No. II).—(1) *trifles, falsehoods, great words*, Job. 11:3; Isa. 16:6; Jer. 48:30.

(2) i. q. **לִּס** *liars*, used of the soothsayers and false prophets. Isa. 44:25; Jer. 50:36.

לִּס (1) prop. *TO FORM, TO FASHION*, used of a potter; this sense is preserved in the Zabian dialect in **لِس**.

(2) *to devise, to feign*, 1 Ki. 12:33; (well given by the LXX, ἐπλάσασθαι). Neh. 6:8; in each place followed by נִבְּנָה. Part. with suff. מְבִנֵּה by a Syriacism for מְבִנֵּה Neh. loc. cit. Arab. بَدَأَ to begin, IV. to produce something new, to do and devise first; comp. بَدَعَ I. IV. to feign, to form.

[illegible]

(2) *to separate oneself, to be solitary.* Part.
 𐤒𐤓𐤕 *solitary, alone*, Ps. 102:8; Hos. 8:9; Isa.
 14:31.

Derivatives are **בָּר** No. I. and **בָּרַר**. [also pr. n. **בָּרַר**].

II. 77 i. q. 80 (which see), βαττολογεῖν, to babble, to talk triflingly, whence 77 No. II.

בָּרָד m. *separation* i. q. בָּר No. I. Hence in Acc. adv. *separately*, Lev. 13:46; *solitarily, alone* (commonly expressed in Latin by the adjective *solus*), Isa. 27:10; **בָּרָד בְּצִיָּה** "the fortified city standeth alone," i. e. is left forsaken. Deu. 32:12, **יְהוָה בָּרָד יִנְהֹנֵנוּ**, "Jehovah alone did lead him." Also **לְבָרָד** *solitarily, for alone*.

𐤒𐤓 ("separation," "part"), [*Bedad*], pr.n.
m. Gen. 36:35.

גִּי see גִּי.

בְּרִיָּה (prop. **בְּאֵר יָה** "in the protection of Jehovah"), [*Bedeiah*], pr.n. m. Ezr. 10:35.

פֶּלֶי m.—(1) *stannum*, i. e. *plumbum nigrum*, alloy found in ore mixed with silver, which is separated from it by means of fire. Germ. *Wert*. Plin. N. H. xxxiv. 16; Isa. 1: 25, אֶסְרֶה כָּל פְּלֵי יְדֹה "I will take away all thy alloy," i. e. spurious and impure parts of metal.

(2) *plumbum album, tin*, Germ. Zinn, Num. 31:22;
Eze. 22:18, 20; 27:12.

כָּל not used in Kal, kindred to the root כָּתַל
כָּל TO SEPARATE, TO DISTINGUISH.

HIPHIL—(1) *to separate, to disjoin*, Lev. 1:17; as two places by a veil, fence, wall. Ex. 26:33; Eze. 42:20; Gen. 1:6, things previously mixed together; Gen. 1:4.

(2) Figuratively applied to the mind, *to separate*,

to *distinguish* diverse things, Levit. 10:9, 10; "ye shall not drink wine nor strong drink . . . that ye may distinguish the clean and unclean;" 11:47; 20:25. In both these significations (No. 1, 2) there follows
 יָבִין . . . בִּין Gen. 1:4, 7; Ex. 26:33; לָבִין . . . בִּין Isa. 59:2; לָבִין . . . בִּין Gen. 1:6.

(3) *to separate* from the rest, *to select* out of them, in a good sense; followed by וְ Num. 8:14; 16:9; Lev. 20:24, 26; also followed by ׀ of that to which any thing is destined, 1 Ki. 8:53; also without וְ Deu. 4:41; 10:8; 1 Ch. 25:1; absol. Deu. 19:7; Eze. 39:14.

(4) *to separate, to shut out*, as a mixed multitude from a people; followed by מִן Neh. 13:3; מֵעַם Isa. 56:3. With the addition of לִפְנֵי Deu. 29:20; as is often the case in *medial phrases* [i.e. those which may be taken in either a good or a bad sense].

NIPHAL—(1) pass. of Hiph. No. 3, *to be separated, to separate oneself*; followed by H^2 Ezr. 6: 21; 9: 1; 10: 11; also *to be selected*, Ezr. 10: 16; followed by H^2 to or for any thing, 1 Ch. 23: 13.

(2) pass. of Hiph. No. 4, to be secluded, shut out.

(3) *to depart* from a place, followed by 𐎠𐎢 of the place, Nu. 16:21; followed by 𐎠𐎢 [of pers.], to depart to some one, 1 Ch. 12:8.

Derivative nouns are מְבַרְלֹת, בְּרִיל, and—

כָּרֶךְ m. *part, piece*, once followed by כָּרֶךְ "a piece of an ear," Am. 3: 12.

בְּדִלְיָה some precious article of merchandize, mentioned in Gen. 2: 12, amongst gold and precious stones; the Arabian manna is compared to this (Nu. 11: 7), which latter consists of white grains and scales, and is elsewhere compared to hoar frost (see Ex. 16: 14; Nu. loc. cit.); however, according to Burckhardt (Travels in Syria (599), p. 954 Germ. trans.), the colour is yellowish. [It is utterly futile to suppose the manna of Scripture is any thing now to be found; the manna was like בְּדִלְיָה, which was round like coriander seed, and not like scales or grains.] Of the ancient interpreters, Aqu., Symm., Theod., Vulg., Josephus (Archaeol. iii. 1, § 6), understand βδέλλιον, *bdellium*, which is the gum of a tree growing in Arabia, India, and Babylonia. It is whitish, resinous and pellucid, nearly the colour of frankincense; when broken it appears the colour of wax, with grains like frankincense, but larger. Plin. N. H. xii. 9, s. 19. Its various names accord with this, μάδελκον, βδόλχον (which however rests upon conjecture, see Dios. i. 71 al. 80), βδέλλα, βδέλλιον: on the other hand *bdellium* is not such a precious natural production as to be mentioned between gold and precious stones, and that the land of Havilah

should be celebrated for producing it. On this account the opinion of the Jews is not to be rejected, which has been learnedly supported by Bochart (Hieroz. ii. 674—683), that *pearls* are to be understood, of which a very large quantity are fished up in the Persian gulf and in India, and with these it would not be unsuitable to compare the grains of manna. Bochart gives also the etymology, quadril. פֶּרֶל from the root פָּרַל, as signifying an *excellent*, *selected* pearl. Compare Arab. فريد a pearl, from the root فريد i. q. פָּרַל.

פָּרַן [Bedan], pr. n.—(1) of an Israelitish judge not mentioned in the book of Judges, if the reading be correct, 1 Sa. 12:11, where probably we should with the LXX., Syriac (and Arabic) read פָּרַק Jud. 4:9. Chald. renders it *Samson*, as if פָּרַן were i. q. פָּרִדָּן Danite, see פָּרִדָּר.—(2) m. 1 Ch. 7:17. [In 1 Sa. 12:11, in Thes., Ges. regards פָּרַן as for אֶבְרָן, by rejection of the prosthetic א, and interchange of ז and ד. However, “פָּרַן is doubtless i. q. אֶבְרָן, Jud. 12:13, 15, the ז being dropped as was often the case among the Phœnicians in the word עבר, e. g. עבר אשחור for אשמן עבר אשחור Bodostor, for אשחור. See the author's Monum. Phœnic. pp. 174, 175.” Ges. add.]

פָּרַק —(1) TO CLEAVE, TO MAKE BREACHES, whence פָּרַק. (Comp. under פָּרַד No I.)

(2) denom. from פָּרַק to *repair breaches*, to restore the ruins of a building; 2 Ch. 34:10; Syr. حَبَّ and حَبَّ id.

פָּרַק with suff. פָּרַקָה m. *fissure, breach*, in a building, 2 Ki. 12:6, seq.; in a ship, Eze. 27:9, 27.

פָּרַקֵּר [Bidkar], (i. q. פָּרִדָּר “son of piercing through”) i. e. piercer; פָּרַק like פָּרַת see p. xcix, B, being abbreviated into a prefixed פ; comp. פָּרַקֵּל, פָּרַקֵּל, פָּרַקֵּל, (and as to a similar contraction in Arabic, see Tebrisi Schol. ad Ham. page 3, edit. Freytag), pr. n. of a centurion of king Jehu, 2 Ki. 9:25.

פָּרַר Ch.-PAEL פָּרַר TO SCATTER, Dan. 4:11, i. q. Heb. פָּרַר, פָּרַר.

פָּהָה an unused root, which properly appears to have had the signification of *purity*, which in Arabic is partly applied to *brightness* and *ornament* (פָּהָה to be bright, to be beautiful), partly to *emptiness*, whence פָּהָה to be void and empty, as a house. Hence—

פָּהָה m. (for פָּהָה, of a segolate form), *emptiness, voidness*, and concr. *something void and empty*. It is

three times joined paranomastically with the word פָּהָה, Gen. 1:2; Jer. 4:23; Isa. 34:11 [which are all its occurrences].

פָּהָה an unused root, perhaps i. q. Arab. يَهت to lie [“i. q. Aram. يَهت; Heb. בָּהַט, pr. to be white, shining. Redslab”]. Hence—

פָּהָה Est. 1:6, a kind of marble of which pavements were made. LXX., Vulg. *σμαραγδίνης, smaragdites*. Arab. يَهت according to the Kamûs, page 176, is a species of stone; and from the etymology, it may be gathered that a spurious marble is intended, so called because it falsely puts on the appearance of marble: [“or else *white* marble”].

פָּהָה f. Ch. *haste*, Ezr. 4:23. Root פָּהָה.

פָּהָה adj. *splendid, bright*; of the sun, Job 37:21.

פָּהָה or פָּהָה not used in Kal, pr. TO TREMBLE, TO BE IN TREPIDATION, comp. transp. פָּהָה, Eth. *ḥḥḥ*: to put in terror, ל and ר being interchanged.

NIPHAL.—(1) to tremble. Used of bones, Ps. 6:3; hands, Eze. 7:27; figuratively to the mind, Ps. 6:4. Hence—

(2) to be terrified, confounded, struck with fear, terror; Ex. 15:15; 1 Sa. 28:21; 2 Sa. 4:1; Ps. 48:6; 90:7; Eze. 26:18; followed by מִפְּנֵי, Gen. 45:3; Job 23:15; Ecc. 8:3. It includes also the idea of despondency, Job 4:5; Isa. 21:3.

(3) to flee in trepidation, Jud. 20:41, and generally to hasten after, or to any thing, followed by ל. Prov. 28:22, נִבְהָל לְהוֹן אִישׁ רָעֵצוֹן “the man of an evil eye (envious man) hastens to riches,” i. e. anxiously seeks for riches. [“Ecc. 8:3, אֵל תִּבְהָל מִפְּנֵי תִלָּךְ, be not hasty to go out of his sight, i. e. depart not arrogantly, perversely.” Ges. add.]

(4) to perish suddenly, Ps. 104:29, “thou hidest thy face, וַיִּבְהָלוּ and they (thy creatures) suddenly perish.” Comp. פָּהָה. Part. f. נִבְהָלָה subst. *sudden destruction*, comp. נִחְרָצָה, Zeph. 1:18.

PIEL.—(1) to strike with terror, to terrify, Ps. 2:5; 83:16; Dan. 11:44; Job 22:10; hence, to cause to despond, Ezr. 4:4 קרי.

(2) to hasten, Est. 2:9; and—

(3) followed by a gerund, i. q. פָּהָה to hasten (as if, to tremble) to do any thing, Ecc. 5:1; 7:9.

PUAL, to be hastened. Prov. 20:21 קרי נִבְהָלָה “a hastened possession,” i. e. too anxiously and hastily acquired. Hence מִבְהָלָה swift, Est. 8:14.

HIPIL.—(1) i. q. PIEL No. 1, Job 23:16.

(2) i. q. PIEL No. 2, Est. 6:14.

לְנִי: luminary, (the primary idea lies in vibrating, glancing, shining, compare בְּהֵל). Hence בְּהֵרֶת and—

בְּהֵרֶת pl. בְּהֵרֹת f. a spot in the skin, especially a white spot, which when it is lower than the rest of the skin, and has white hairs, is the symptom of the Oriental leprosy (Lev. 13:2—4, 18—23, 24—28); but if not, it is harmless, whether it be cicatrix, or it arise from burning, or it be vitiligo, verse 38, 39. Jahn (Archæol. i. § 215), incorrectly regards this word בְּהֵרֶת as being the special name of a certain disease, the *leuketa* of Hippocrates; בְּהֵרֶת differs from this as being the special name of a disease consisting of whitish spots.

בּוֹא pret. בָּא (once בָּנִי Milél for בָּנִי 1 Sa. 25:8), imp. בּוֹא, בָּא, bis בָּאָה (Milél), 1 Sa. 20:21; 1 Ki. 13:7, inf. בּוֹא once בָּאָה (Milrâ), 1 Ki. 14:12; fut. יָבוֹא, once וְיָבוֹא, 1 Ki. 12:12; כְּתִיב with הּ parag. and suff. sometimes irregularly תְּבֹאֲתָה Deut. 33:16; תְּבֹאֲתָה Job 22:21; תְּבֹאֲתָה, קָרִי, תְּבֹאֲתָה 1 Sa. 25:34 (see ind. analyt.).

(1) to come in, to enter (Æth. ቦጥላ: id. Arab. بَأ to return. Kindred to this is بَأ coeundi sensu. To this answers the Sansc. *vā*, to go, Gr. *βάω*, whence *βαίνω*, *vado*; see signif. No. 3, which, although less common, is perhaps primary). Opp. to יָצָא Josh. 6:1; 2 Ki. 15:17. The place which any one enters, as a house, city, country, ship, is construed with בָּ, Gen. 19:8; Deut. 23:25, 26; בָּאָה Gen. 6:18; 7:1; 19:3; לְ Esth. 6:4; with הּ parag. Gen. 12:11, 14; and poet. with an acc. Ps. 100:4; Lam. 1:10 (comp. *ingredi urbem*), whence Gen. 23:10, 18, בָּאֵי שַׁעַר עִירוֹ, “those who enter the gate of his city,” Prov. 2:19. The person to whom one enters is preceded by בָּאָה Gen. 6:20; 7:13. Followed by בָּ to enter into (one's body). Eze. 2:2, וְהָיָה בִּי רִיחַ, “the spirit entered into me” (comp. μένος ἀνδρας ἐσέρχεται, Il. xvii. 157). 2 Ki. 18:21. Specially—(a) בּוֹא אֶל-אִשָּׁה to enter unto a woman—honeste dicitur de coitu, Gen. 6:4; 16:2; 30:3; more rarely followed by עַל Gen. 19:31. Arab. بَأ id.—(b) to enter into the house of a husband; said of a bride, Josh. 15:18; followed by אֶל Dan. 11:6. Comp. HIPHIL, No. 1.—(c) בּוֹא בְּמִשְׁפָּחָם עַם to enter into judgment with any one, i. e. to bring before a tribunal. Isa. 3:14; Job 22:4; Ps. 143:2.—(d) יָצָא וְיָבוֹא to go out and to come in, a phrase describing the general course of life and action. 1 Sa. 29:6; Deut. 28:6; Ps. 121:8. Different from this is “to go out, and come in before the people,” i. e. to lead the peo-

ple to war; used of a leader and commander, Num. 27:17; 1 Sa. 18:16; 2 Ch. 1:10; also without לְפָנֶי, Josh. 14:11; 1 Ki. 3:7; comp. Deut. 31:2 (of Moses). Comp. HIPHIL.—(e) בּוֹא לְ have intercourse with any one (בָּא עִלְאִישׁ mit jem.). Josh. 23:7, 12. Hence בּוֹא בְּאֵלָה, and with acc. אֵלָה, to enter into an oath (see בְּבְרִית, a covenant (see בְּרִית), to be acquainted with a secret counsel, Gen. 49:6. [“With אֵל, Genesis 15:15, בּוֹא אֶל-אֲבוֹתָיו, to go unto one's fathers, i. q. to be gathered unto one's fathers, to enter into Hades, see אָסַף, Niph.”]—(f) to enter upon an office, 1 Ch. 27:1. Opp. to יָצָא 2 Ki. 11:9.—(g) to enter (into a chamber, Ps. 19:6), spoken of the sun, i. q. to set. LXX. δύω, Gen. 15:12, 17; 28:11, etc. Opp. to יָצָא.—(h) to come in, to be brought in, into the barn, used of annual produce, Lev. 25:22; hence, to come in, to return, used of produce and revenues; 1 Ki. 10:14; 2 Ch. 9:13. Comp. תְּבֹאֲתָה. Opp. to יָצָא to go out, to be expended as money.

(2) to come, very frequently in the Old Test. opposed to הֵלֵךְ. Followed by אֶל of person or place, Gen. 37:23; Ex. 18:23; 2 Sa. 16:5; 1 Sam. 9:12; Isa. 49:18; also acc., hence Lam. 1:4, בָּאֵי מוֹעֵד, “those who come to the feast.” Often used of inanimate things, Job 37:9; 38:11; especially of time, Jer. 7:32; hence הַבָּאִים in future times, Isa. 27:6 (compare אֲתָה). Specially—(a) בּוֹא בְּ to come with anything, i. e. to bring it, to offer it (see בָּ C, 1), 1 Ki. 13:1; Ps. 66:13; Ecc. 5:2, בָּא הַחֵלֶם בְּרֵב עֵינַי, “for a dream brings many things,” videl. vain, trifling. Ps. 71:16, אֲבֹא בְּנִבְרֹת אֱלֹהִים, “I will come with the mighty acts of the Lord,” i. e. I will narrate, or praise (parall. אֲנַסֵּר; compare Pers. آورسن to bring and to tell, and Lat. *ferunt*).—(b) עַד לְבָא until thou comest, Jud. 3:3; and ellipt. לְבָא Nu. 13:21; 34:8, for *usque ad, until, unto, as far as*, in geographical descriptions; the same is עַד-בָּאָה Gen. 19:22; בָּאָה Gen. 10:19, 30; 13:10.—(c) followed by עַד to reach, arrive at (a place), Ex. 22:8; and metaph. to reach any person, i. e. “to equal him,” to be equal to him, 2 Sa. 23:19; followed by אֶל 2 Sa. 23:23. (Arab. بَأ to be equal, like, prop. gleichkommen).—(d) to come upon any one, to fall upon any one, especially suddenly; used of an enemy, Gen. 34:27; 1 Sa. 12:12; Job 15:21; of calamity, Job 20:22. In prose commonly followed by עַל Gen.; 1 Sa. locc. citt. and אֶל Gen. 32:8; in poetry followed by an acc., and לְ Job 3:25; Isa. 47:9. Rarely used of anything good and desired, followed by עַל Josh. 23:15; acc. Job 22:21; Ps. 119:41, 77. (Arab. بَأ with acc. to come

upon any one, to fall upon any one.)—(e) i. q. to come to pass, to be fulfilled, accomplished, of desire, Prov. 13:12; especially of prophecies, 1 Sam. 9:6; Deu. 13:2; 18:22; Jud. 13:12; of a sign given by a prophet, 1 Sa. 10:7. Opposed to נָשַׁב, נָשַׁב.—(f) to come, i. e. to be recounted by names, mit Namen auf oder angeführt werden, 1 Ch. 4:38.

(3) It more rarely signifies to go, i. q. הָלַךְ ["the place where being usually expressed"]; Gen. 37:30, אָנָּה אֵינִי הָלֹךְ "whither shall I go?" whither shall I turn? Jon. 1:3, "he found a ship תַּרְשִׁישִׁית which was going to Tarshish;" Isa. 7:24; 22:15; 24:6; Nu. 32:6; Jud. 19:3; Isa. 17:24. Followed by a dat. pleon. הָלַךְ 1 Sa. 22:5. Specially—(a) metaph. to live, i. q. הָלַךְ Ps. 40:8; followed by אִתּוֹ and עִמּוֹ with any one, i. e. to have intercourse, Ps. 26:4; Pro. 22:24.—(b) בּוֹא אֶל אֲבוֹתָיו "to go to one's fathers," Gen. 15:15, i. q. הָאֵלִים אֶל אֲבוֹתָיו to be gathered to one's fathers, to go to Hades (see אָסַף Niph. No. 1).

HOPHAL הִבִּיאוּ with suff. הִבִּיאוּ Ps. 66:11; הִבִּיאוּ Eze. 23:22; more frequently הִבִּיאוּ, הִבִּיאוּ, pl. הִבִּיאוּ Lev. 23:10, and הִבִּיאוּ 1 Sa. 16:17; inf. הִבִּיאוּ once Ruth 3:15; gerund הִבִּיאוּ twice לְבִיאוּ 2 Ch. 31:10; Jer. 39:7; fut. לְבִיאוּ, rejecting the אֶ, לְבִיאוּ 1 Ki. 21:29; causat. of conj. Kal, in almost all of its significations.

(1) to cause to come in, to lead in, e. g. to a house, Gen. 43:17; a ship, Gen. 6:19; a land, Ex. 6:8; specially, to take a wife, Jud. 12:9 (see Kal 1, b); הִבִּיאוּ בְּמִשְׁפָּחָם "to bring into judgment," Job 14:3; Ecc. 11:9 (see Kal 1, c); הוֹצִיאוּ וְהִבִּיאוּ "to lead (a people) out and bring them in," i. e. to and from war; used of a king or other military leader, Nu. 27:17; 1 Ch. 11:2 (see Kal 1, d); "to cause (the sun) to enter," i. e. "to set," Amos 8:9 (see Kal 1, g). Used of inanimate things, to bring in produce to the barn, 2 Sam. 9:10; to bring in, to carry in (LXX. εἰσφέρειν), Gen. 27:10; Lev. 4:5, 16, etc.; to put in, to insert, as the hand into the bosom, Ex. 4:6; carrying bars into rings, Ex. 25:14; 26:11.

(2) to bring to, prop. used of living things; followed by אֶל, לְ, to any person, Gen. 2:19, 22; 43:9; 44:32; to call for, to admit, Est. 5:10, 12. It is applied to inanimate things—(a) to bring to, Gen. 27:10; 30:14; 31:39; 33:11; 2 Ch. 9:10; Gen. 37:2, אָבְרָהָם הִבִּיאוּ אֶת אֲבִיבָתָם רָעָה אֶל אֲבִיבָתָם er trug dem Vater böse Gerichte über sie zu, "he brought to his father an evil report concerning them."—(b) to bring a present, 1 Sa. 9:7; 25:27; a sacrifice, Gen. 4:4.—(c) followed by לְ to bring upon any one evil, or anything hurtful, as the flood, Gen. 6:17; calamity, Jer. 4:6; 5:15. More rarely followed by לְ Jer. 15:8; and אֶל 32:42.—(d)

to cause to come to pass, to fulfil, words, counsel, prophecy, Isa. 37:26; 46:11; Jer. 39:16 (compare Kal 2, e).

(3) to bring, to bring away, to carry with oneself, 2 Ch. 36:7; Dan. 1:2 (LXX. ἀποφέρειν); hence—(a) simply to carry, i. q. נָשַׁב Job 12:6, "who carries his God in his hand" (see אָלוֹהַּ p. XLIX, A); Ps. 74:5, כְּרִדְמוֹת ... כְּרִדְמוֹתָהּ "as one who carries up ... axes," lifts up as a woodman.—(b) to bring back (compare Arab. لاء to return, IV. to bring back). Deu. 33:7, "hear, O Jehovah, the voice of Judah וְאֶל-עַמּוֹ תְּבִיאוּ and bring him back to his people."—(c) to bring away anything, i. e. to procure, to get, to acquire; compare Arab. ب followed by ب; Ps. 90:12, וְנִבְיָא לְכָב חֶקְקָה "that we may acquire a wise heart."

HOPHAL הִבִּיאוּ—(1) pass. Hiph. No. 1. to be led in, Gen. 43:18; Ps. 45:15; to be brought in, Lev. 10:18; 2 Ki. 12:10, seq.; to be inserted, put in, Ex. 27:7.

(2) pass. of Hiph. No. 2, to be brought to any one, Lev. 13:2, 9; 14:2; to be brought to, Gen. 33:11. Derived nouns אָבְיָה, אָבְיָה and מוֹבָא, מוֹבָא. תְּבוּאוֹת.

בּוֹב The words which are commonly referred to this root, בָּבִי and בָּבִי, I refer to the root נָבַב.

בָּבִי fut. יָבִיב, to CONTEMN, TO DESPISE, kindred to בָּבִי. (Both of these are properly as it appears to me i. q. בּוֹב to trample with the feet, which is applied to contempt, comp. Pro. 27:7.) Const. followed by an acc. Pro. 1:7; more often by לְ 11:12; 13:13; 14:21; 23:9. Cant. 8:1, 7; Pro. 6:30, לֹא יָבִיבוּ לַגָּב "they do not despise a thief," i. e. "they do not let him go unpunished," comp. 30:17. Zech. 4:10, בָּבִי in 3 pret. stands for בָּבִי, as if from בָּבִי. Hence the following words—

בָּבִי m.—(1) contempt, Job 12:5; 31:34.

(2) [Buz], pr. n.—(a) of the second son of Nahor, Gen. 22:21; also of a people and region of Arabia Deserta, Jer. 25:23. The Gent. noun is בָּבִי Job 32:2;—(b) m. 1 Ch. 5:14.

בָּבִי f. contempt, hence "he who is, or they who are contemned," Neh. 3:36.

בָּבִי ("sprung from Buz," compare בָּבִי No. 2, a) pr. n. Buzi, the father of Ezekiel the prophet and priest, Eze. 1:3.

בָּבִי [Bavai], pr. n. m. perhaps of Persic origin, i. q. בָּבִי.

בּוֹב a root not used in Kal, which had the

signification of *turning, rolling*, and hence of *disturbing, perplexing*, comp. **הָפַךְ** and **אָנַף** **אָנַף** to turn, to turn about, Arab. **بَاكَ** to be confused, disturbed, used of any affair, **نَبַكٌ** to involve oneself in evil.

NIPHAL נָבֹךְ Part. pl. נִבְכִּים (Ex. 14:3), *to be entangled*, Est. 3:15; *to wander in perplexity*, Joel 1:18; Ex. loc. cit.; hence מְבוֹכָה.

כֶּלֶל from the root **יָבַל**—(1) *rain, showers* (see the root No. 1), hence *the month of showers*, the eighth of the Jewish months, from the new moon of November, to that of December, 1 Ki. 6:38.

(2) *produce*, i. q. תְּבואָה Job. 40:20; with the addition of עֵץ *the stock of a tree, the trunk*, as in Chaldee. Isa. 44:19.

בִּים an unused root, which appears to have had the notion of *height*, whence **בִּמָּה** a high place, which see. The other Phœnicio-Shemitic languages have not this root (see however Syr. **حَصْر** 1 Sa. 10:23, Pesh.), but its traces are manifest in the Indo-Germanic stock of languages, as the Pers. **بام** the top of any thing, roof, **βωμός**, altar, mound, and **βοῦρος**, hill, **pomus**, used of taller trees; in the Germanic languages **Bom**, **Boom**, **Baum**, whence **sich bâumen**.

[Derivative בְּמָה.]

בין with its derivatives see **בין**.

בִּנְיָה ("prudence"), [*Bunah*], pr.n. m. 1 Ch.
2:25.

בִּנְיָ see בּוֹנֵי.

בִּים fut. **יָבִים** TO TREAD WITH THE FEET, TO TRAMPLE ON, as a thing neglected and despised, Pro. 27:7; also to *trample to pieces*, as enemies, i. e. thoroughly to subject, Isa. 14:25; 63:6; Ps. 44:6; 60:14. Part. **בּוֹטִים** Zec. 10:5. (To tread with the feet is expressed in many languages by the syllable *pat* variously inflected; see Sanscr. *pati*, a way, *pad*, *pada*, foot ["*path*, to go"], Zend. *pethô*, *pâte*, a path, (Pers. *پا* foot), Gr. *πάρος*, *πατέω*, *πούς* for *ποδς*, gen. *ποδός*, Lat. *pes*, *pedis* and *peterē*, lower Germ. *padden*, *pebben* = *πατεῖν*, *ἔπαβ*, Engl. *path*, *fuß* (foot), *t* being changed by the Hebrews into a sibilant *pas*, *bas*. Kindred, in the sense of stamping in, is **בָּטַם**, of despising, as the Gr. *πατέω*, Il. iv. 157; **בָּטָה**, **בָּטָה**. Compare also **בָּטַח**, **בָּטָח**.)

PILEL פִּילֵל *to tread with the feet* a holy place or land, Jer. 12:10; Isa. 63:18, with the added sig-

nification of polluting and profaning, compare *καταπατεῖν* i. q. *βεβηλοῦν*, 1 Mac. 3:45, 51; Apoc. 11:2; and *ἡγῶ*.

HOPHAL, part. מִן־חַפְּזֵי *trodden under foot* (used of a corpse), Isa. 14: 19.

HITHPALEL הִתְבַּסֵּם to be thrown out to be trampled on, Eze. 16:6, 22. Compare הִתְרַסֵּם.

Derived nouns are, מְבוֹסָה, מְבוֹסָה and pr.n. יְבוּס.

בוע an unused root, which with the kindred words **בָּעַע**, **בָּעָה**, **בָּעַע**, has the sense of *swelling up*; this is afterwards variously applied to water *gushing up, boiling up*; to ulcers *breaking forth*, and *pustules in the skin*. See **אֲבַעְעַת**.

בָּיֵץ an unused root, i. q. Arab. **بَاَضَ** Med. Ye, *to be white* (with an acc. to surpass in whiteness). II. *to make white*. IX. and XI. *to be of a white*

colour, whence ^{אֵין}אֵין white, bright. ["Cognate are Ch. אֵין, אֵין, אֵין, *stannum*, tin, also בֵּרֶשֶׁת." Ges. add.] To this answers the Pers. ^{سُور}سُور, white, bright; Germ. Engl. *weiß*, *white*; higher Germ. *bieß*. Hence אֵין an egg, and—

בִּיֶּזֶן *m. byssus*, and *cloth made of byssus*, i. e. fine cotton of a bright, white colour (see the etymology and Apoc. 19:8, 14, compare the remarks in Thes. p. 190). It was very fine in texture, and most costly, used as the clothing of kings (1 Ch. 15:27), of priests (2 Ch. 5:12), and of those who were very rich (Est. 1:6; 8:15). The word is of Aramæan origin, and it is therefore specially used of the Syrian byssus (Eze. 27:16), which appears to be distinguished from the byssus of the Egyptians, called בִּיֶּזֶן (ibid. verse 7); in other places it does not differ from בִּיֶּזֶן, and it is used for it in the later Hebrew, 1 Ch. 4:21; 2 Ch.

3:14; compare Ex. 26:31. (So **ח** and Ch. 14 in the Old and New Test. Heb. **ש** and Gr. **βύσσος**.) See J. R. Forster on the Byssus of the Ancients, Lond. 1776. Celsii Hierob. ii. 167, seq. J. E. Faber on Harmer's Observatt. ii. 382, seq.

[“ After long inquiry and dispute, whether the cloths of byssus were of linen or cotton, recent minute investigations at London, with the aid of the microscope, have decided the controversy, and shewn that the threads are linen. See Wilkinson's Manners and Cust. of the Anc. Egyptians, iii. p. 115.” Ges. add.]

בֹּזֶז ("shining," from **בָּשׂ** to shine), [*Bozez*],
pr. n. of a rock near Gibeah, 1 Sa. 14:4.

בֹּיֶק i. q. **בָּקָק** *to empty*. Hence **מְבוֹקָה** and—

בוקה f. *emptiness, emptying*, i. e. devastation, depopulation (comp. **בָּהָה**). Once found Nah. 2:11, **בוקה**, used of the greatest devastation, like **שָׁמָה** **שָׁמָה**, from the roots **שָׁמָה** **שָׁמָה**.

בוקר pr. a *herdman* (denom. from **בָּקַר** which see); in a wider signification also used of a *shepherd*, Am. 7:14. Of equally wide use is the Lat. *armentarius* (Virg. Georg. iii. 344), which is well used in the Vulgate.

I. **בֹּרַח** pl. **בָּרוּחַ** m. (for **בָּאֵר**, from the root **בָּאֵר**)

בָּאֵר a *pit*; Arab. **بُورَة** 1 Sa. 13:6; 1 Ch. 11:22.

(2) specially a *cistern*. Gen. 37:20, seq. **בָּרוּחַ** **הַצִּיָּבִים** "cisterns cut in stone," Deu. 6:11. Cisterns without water were used for prisons (Zec. 9:11; Jer. 38:6, seq.). Hence—

(3) i. q. *prison*, Isa. 24:22, more fully **בֵּית הַבֹּר** Jer. 37:16; Ex. 12:29.

(4) *sepulchre*. Of frequent occurrence is the phrase **יִרְדּוּ** "those who go down to the sepulchre," i. e. the dead, Psal. 28:1; 30:4; 88:5; Isa. 38:18. Isa. 14:19, **יִרְדּוּ אֶל-אֲבָנֵי בֹר** "those who are to go to the stones of the sepulchre," i. e. to be buried in the more costly sepulchres of stone; **עַד בֹּר** "unto the sepulchre," Prov. 28:17; Isa. 14:15, **יִפְתְּחֵיבוֹר** "the recesses of the sepulchre," i. e. the lowest sepulchre.

II. **בֹּר** i. q. **בָּר**, which see.

בֹּרֵךְ i. q. **בָּרַךְ** TO EXPLORE, TO SEARCH OUT, once found, Ecc. 9:1, where there is the infinit. [**KAL**] **לְבַרֵךְ**, to search out (comp. Ecc. 3:18, **לְבָרֵךְ**).

בוש pret. **בושתי**, part. pl. **בושים**, fut. **יבוש**, TO BE ASHAMED. (It answers to the Syr., Ch. **ܒܫܬܐ**, also Arab. **يُسْتَبْشَرُ** to be astonished, confounded, put to silence, and Lat. *pudere, pudor*. The origin should not apparently be sought in the idea of blushing, but rather in that of paleness and terror, so that **בושתי** are kindred to this.) Ezr. 8:22, **בָּעַתְּ בָּרֵךְ** "I was ashamed to ask;" Ezr. 9:6; once with a fin. verb, Job 19:3, **לֹא-תִבְשֵׁנִי תְהַבְרִי** "ye are not ashamed, ye shun me." Followed by **מִן** of the thing of which one is ashamed, Eze. 36:32 (comp. Eze. 43:10, 11). Specially it is—

(1) to fail in hope and expectation, which is joined with shame and blushing, Jer. 14:3; Job 6:20. It is applied to enemies and wicked men put to flight after their endeavours are frustrated, Ps. 6:11; 25:3; 31:18; 35:4; to men overwhelmed with unexpected

calamity, Jer. 15:9; 20:11; to a husbandman deprived of hope of harvest, Jer. 14:4; comp. Isa. 19:9, and **הוֹבִישׁ**. On the other hand those are said not to be put to shame, who place their confidence in God. Ps. 22:6; 25:2, 3. Followed by **מִן** of a thing which disappoints the hope, Jer. 2:36.

(2) It is applied to the mind, in whatever way troubled, disturbed, confused (compare Arab. **يُسْتَبْشَرُ**). So especially in the phrase **עַד בֹּשֶׁת** Jud. 3:25, "they waited **עַד בֹּשֶׁת** until they were confounded;" 2 Ki. 2:17.

(3) It appears to be once used of a thing which disappointed the hopes of others set upon it (comp. **בִּשְׁת**). Hos. 13:15, **יָבוֹשׁ מְקוֹרֹו** "his fountain shall be ashamed" (compare Jer. 14:3), i. e. shall dry up. Followed by **יִרְבֵּי**. But it is more probable that **יָבוֹשׁ** h. l. is the same as **יָבֵשׁ**.

(This word is of frequent use in poetry, but rare in prose, see No. 1, 3; in the Pentateuch never found in Kal, but see Hithpalel.)

PILEL **בִּשְׁת** to delay, followed by a gerund, Ex. 32:1; Jud. 5:28. Properly to put to shame one who waits, by detaining him too long. Comp. **עַד בֹּשֶׁת** Jud. 3:25.

HIPHIL **הִבִּישׁ** 2 pers. **הִבִּישִׁיתָ**—

(1) to put any one to shame, especially on account of frustrated endeavours. Hence used of God, to cause efforts to be vain, Psalm 14:6; 44:8; 119:31, 116.

(2) to disgrace, Pro. 29:15.

(3) intransitive, to do shameful things, to act shamefully (comp. **הִשְׁתַּבֵּשׁ**, **הִשְׁתַּבֵּשׁ**). Part. **מְבִישׁ** base, shameful, wicked, Prov. 10:5. As in this place, so Prov. 14:35; 17:2, it is opposed to **מִשְׁכִּיל**. For wickedness also comprehends folly, as elsewhere words implying folly (**נְבִלָה**, **נְכִסִּי**) are applied to wickedness. Fem. **מְבִישָׁה** Pro. 12:4; opposed to **אִשֶּׁת חַיִּל**.

Another form of the conjugation Hiphil, **הוֹבִישׁ**, is found under the root **יָבֵשׁ**.

HITHPALEL, to blush, to be ashamed, Gen. 2:25. This appears to be a word used in prose, comp. under **הִתְאָבֵל**.

Derivatives are **בִּשְׁתָּה**, **בִּשְׁתָּה**, and—

בושה f. *shame*, Ps. 89:46; Eze. 7:18; Obad. 10; Mic. 7:10.

בוֹת Ch. TO PASS THE NIGHT, Dan. 6:19. In Targg. often for **לָן**. Syr. **ܠܝܢ** id.; and, to delay, to remain. Arab. **بَات** Med. Ye; **أَثَر** to pass the night, to remain. Hence is commonly derived **בֵּית** house; but see under that word.

בָּזָה with suff. **בָּזָה** m. *prey, spoil*. It is used of persons and cattle carried away in war (elsewhere **שָׁבִי** (סללח), also of wealth taken from an enemy, Nu. 14:3; Jer. 15:13; 49:32. **בָּזָה** see **בָּזָה**. Of frequent use are the phrases **לָבוּ** to become a prey, to be carried away as a prey, Nu. 14:31; Deu. 1:39; Isa. 42:22; sometimes with the addition of a dative, Eze. 26:5; 34:28; **נָתַן לָבוּ** to give for a prey, Jer. 17:3; Eze. 25:7 **קָרִי**.

בָּזָה ἀπαξ λεγόμεν, no doubt having the sense, TO CUT IN PIECES, DIVIDE. Isa. 18:2, "a people ... **אֲשֶׁר בָּזָה בְּאֶרֶץ נְהָרִים אֲרָצוֹ** whose land the rivers divide" [or "rend (**בָּזָה** i. q. **בָּזָה**)"]. It signifies Æthiopia, see my Comment. on the passage. The root **בָּזָה** is softened from the harder forms **בָּזַע** (to cleave), **בָּצַע**, **בָּצַע**, all of which have the power of dividing. It lies not only in the syllables **בָּזָה**, **בָּזָה**, **בָּזָה** (comp. under the root **בָּצַע**), but also, as imitating the sound of cleaving, in many others ending with a sibilant, as **קָץ**, **כָּץ**, **נָץ**; **חָץ**, **חָץ**, **חָץ**; also in **רָץ**, as **קָץ**, **רָץ**, which latter is frequent in the Indo-Germanic languages; compare Sanscr. *bhidh*, to cleave, *tshid*; Pers. *tshiden*, σχιζω, scindo, etc.

בָּזָה i. q. **בָּזָה** TO DESPISE, TO CONTEMN, pr. to trample with the feet, see **בָּזָה**, **בָּזָה**. Constr. followed by an acc. Num. 15:31; Ps. 22:25; 102:18; more rarely followed by ? 2 Sa. 6:16, and (suitably to the etymology) **לָל** Neh. 2:19. Opp. to **בָּזָה** 1 Sa. 2:30. Pro. 19:16, **בֹּזֵה דְרָכָיו** "he who makes light of (i. e. neglects) his course of living." Est. 3:6, **וַיִּבְזֶה אֶת דְּרָכָיו** "and he despised to lay hand;" Ps. 73:20.

NIPHAL part. **בָּזָה** despised, Isa. 53:3; Ps. 15:4.

HIPHAL i. q. Kal, Est. 1:17.

Derivatives, **בָּזָה**, pr. n. **בְּזִיחָה**, **בְּזִיחָה**.

בָּזָה verbal adj. of an intransitive (and passive) form, *despised*. Isa. 49:7, **בָּזָה נַפְשִׁי** "despised by men," i. q. **בָּזָה** Ps. 22:7.

בָּזָה i. q. **בָּזָה** *prey, spoil* (from the root **בָּזָה**), but only found in the later Hebrew (compare the Aram. **בָּזָה**), 2 Chr. 14:13; 28:14; Ezr. 9:7; Neh. 3:36; Est. 9:10, seq.; Dan. 11:24, 33. Often joined to the synonyms **שָׁבִי** and **שָׁלַל**.

בָּזָה plur. **בָּזָה**, **בָּזָה**, once **בָּזָה**, inf. **בָּזָה**, fut. **בָּזָה**; TO SNATCH AWAY, TO PREY, TO TAKE A PREY, TO SPOIL (Arab. **بَزَا** Conj. I. VIII.; Aram. **בָּזָה** id. The primary power appears to be that of *to pull in pieces*, compare the kindred roots **בָּזָה**, **בָּזָה**, **בָּזָה**.

Hence the Ch. **בָּזָה** to bring to decay, to dissipate; from which commonly is derived **בְּזִיחָה** a liberal gift, see under that word.) It is construed—(a) absol. Num. 31:53; 1 Sa. 14:36.—(b) with an acc. of the prey, *to take any thing for a prey, to seize and carry away what is seized*. Gen. 34:29; Nu. 31:9; Deu. 2:35; 3:7. **בָּזָה** to seize a prey, Isa. 10:6; 33:23. **בָּזָה** id. 2 Ch. 28:8.—(c) with accus. of the city, country, persons spoiled, Gen. 34:27; Eze. 39:10; 2 Ki. 7:16; 2 Ch. 14:13; Isa. 42:22.

NIPHAL **בָּזָה**; plur. **בָּזָה**; inf. and fut. **בָּזָה** *to be spoiled*, pass. of Kal, letter c; Amos 3:11; Isa. 24:3.

PUAL, id., Jer. 50:37.

Derivatives, **בָּזָה**, **בָּזָה**.

בְּזִיחָה m. (from the root **בָּזָה**), *contempt*, Esth. 1:18.

בְּזִיחָה ("contempt of Jehovah"), [*Bizjoth-jah*], pr. n. of a town in the south of Judah, Josh. 15:28.

בָּזָה an unused root, prop. *to scatter, to disperse*, like the Syr. **ܒܙܐ**; Arab. **بَزَا** is, to spit, to sow seed, also to arise (as the sun); prop. to scatter rays, in which signification of radiating and shining forth it appears to be kindred to the root **בָּזָה** (as to **בָּ** and **ר** being interchanged, see **בָּ**). Hence ἀπαξ λεγόμεν.—

בָּזָה m., Eze. 1:14, i. q. **בָּזָה** *lightning, flash of lightning*. So all the ancient versions, also Abulwalid and Kimchi.

בָּזָה ("lightning"), [*Bezek*], pr. n. of a city of the Canaanites, where Adoni-bezek was king, Jud. 1:4, seq.; 1 Sa. 11:8.

בָּזָה TO SCATTER, TO DISPERSE, TO DISSIPATE, i. q. **בָּזָה**, Dan. 11:24. Arabic **بَزَا** Conj. II. and **بَذَر** to sow seed; compare Aram. **בָּזָה**.

PIEL, *to disperse, to put to flight* (enemies), Ps. 68:31.

בְּזִיחָה [*Biztha*], pr. n. of an eunuch in the court of Xerxes, Est. 1:10; perhaps Pers. **بسته** *beste*; *ligagatus*, sc. *membro*, i. e. *spado*.

בְּחֹן m., verbal adj., i. q. **בְּחֹן** *a trier* (of metals), Jer. 6:27.

בְּחֹן (with occult Dag. forte) m., *a watch-tower, a tower built for besieging a city*, Isa. 23:13 **קָרִי**.

בחור pl. **בְּחָרִים**, **בְּחָרִי** (of the form **קָטֹל** with occult Dag. forte to distinguish it from **בְּחָרִים**, m., a youth, young man, so called from beauty of form, see below, part. **בְּחָרִי** No. 2); unless, indeed, it be thought that this signification is taken from the kindred **בָּכַר** No. 3, whence Arab. **بكر** a virgin, Jud. 14:10; 1 Sa. 8:16. It denotes a young man of mature age, but unmarried, Ruth 3:10; Isa. 62:5; often connected with **בְּחֹלָה** Deu. 32:25; Lam. 1:18; 2:21, etc. Especially youths, used for young warriors, Isa. 9:16; 31:8; Jer. 18:21; 49:26; 51:3; Am. 4:10 (comp. **יָלֵדָה** and **יָלַד**).

בְּחָרִים see **בְּחָרִים**.

בָּחִין Isa. 23:13 כחִיב; see **בָּחִין**.

בָּחִיר m., adj. verb, *elect, chosen*, *ἐκλεκτός*: only in the phrase **יְהוָה בָּחִיר** chosen of God, 2 Sam. 21:6; of Moses, Ps. 106:23; of the people of Israel, Isa. 43:20; 45:4 (parall. **יְהוָה בָּכַר**); of the pious and prophets, Isa. 42:1 (according to others, of the Messiah [this is of course the true application]); pl. of the pious, Isa. 65:9, 15, 22; Ps. 105:43.

בָּחַל I. i. q. **בָּעַל** No. 3; followed by **בָּ**, to LOATHE; compare Syr. **ܒܚܠܐ** nauseating, suffering from nausea. Zech. 11:8, **נִפְשָׁם בָּחַלָה בִּי** "their soul loathed me." This signification is either taken from the cognate **בָּעַל**, or from **בָּחִין** and **בָּ**, but with the sense of rejecting.

II. i. q. Arab. **بخل** to be greedy, avaricious. Hence PUAL, Proverbs 20:21, in כחִיב **בְּחֹלָה**, "a possession obtained by avarice;" see Schult. Animadv. ad h. l. The ancient versions express the **מְבַחֵלָת** in translating.

בָּחַן fut. **יִבְחֵן**.—(1) TO SEARCH OUT, TO EXAMINE, TO TRY, TO PROVE, especially metals (like the syn. **צָרַף**), Jer. 9:6; Zec. 13:9; Ps. 66:10; whence metaph. Job 23:10, **בְּהִנְנִי כְּזָהָב** "let him prove me, I shall go forth like gold;" and neglecting the primary power, Job 12:11, **מִלִּין תִּבְחֵן** "doth not the ear try words?" Job 34:3. Often—(a) used of God examining the hearts of men, Ps. 7:10; 17:3; Pro. 17:3; Ps. 81:8; especially by sending calamities upon them, Job 7:18.—(b) used of men tempting God (i. q. **נִסָּה**), i. e. of unbelievers, Mal. 3:10, 15; Ps. 95:9.

(2) to look out, to watch, i. q. **צָפָה**; whence **בָּחִין**, **בָּחִי** watch-towers. (Ch. **בָּחִין**, Syr. **ܚܫܐ** to examine.

The Arabs have in this sense **مكن** Conj. I, VIII. **ب** and **م** being interchanged; which prop. has the meaning, to rub, to rub upon; used in the sense of trying, proving by rubbing on the *lapis Lydius*, called in the Greek *βάσανος*, which appears to be a word formed from the Oriental **בחן**.)

NIPHAL, to be proved, tried, Gen. 42:15, 16; Job 34:36.

PUAL **בָּחֵן** id., Eze. 21:18, **כִּי בָחֵן** "because a trial is made;" compare Schnurrer on the passage; LXX. *ὅτι δεδικαίωται*. Others take **בָּחֵן** as a noun, trial, proof, sc. is made.

Derived nouns besides the following are **בָּחִין**, **בָּחִי**, **בָּחִי**.

בָּחֵן m., watch-tower (see the root No. 2), Isa. 32:14, **עַל הַבְּחֵן** "the hill (Ophel) and the watch-tower on it." It seems to denote a tower built on the hill Ophel, as to which see Neh. 3:26, 27.

בָּחֵן m., trial, proof; Isa. 28:16, **אֶבֶן בָּחֵן** "a tried stone," i. e. of proved stability, so as to be suitable for the foundation of a building.

בָּחַר fut. **יִבְחֵר**.—(1) TO PROVE, i. q. TO TRY, TO EXAMINE, like the Syr. **ܚܫܐ** i. q. Heb. **בָּחֵן**. (I place this signification first, although it is the less frequent, and particularly belongs to the later Hebrew[?]; because trial, proof, precedes choice. The primary idea is either that of rubbing on a touchstone, so that it is the same as **בָּחֵן**, or in dividing in pieces and examining; comp. **בָּכַר**, **חַפֵּץ** No. 1. To this answer Greek *πειρώω*, Lat. *perior*, whence *experior*, *comperior*, *periculum*, *peritus*). Isa. 48:10, **בָּחַרְתִּיךָ בְּכֹר עָלַי** "I have proved thee in the furnace of affliction," Job 34:4; 2 Chron. 34:6; where the כחִיב should be read **בָּחַרְתִּי** "he proved (searched) their houses," (of the idolators).

(2) to approve, i. q. to choose, to select. It answers to the Arab. **مخير** VIII. to select the best, to have the best, to take the better part of a thing, **مخير**, something select, what is chosen. Job 9:14; 15:5; 29:25. Often with a dat. **לִי** to choose for oneself, Gen. 13:11; Ex. 17:9; Josh. 24:15. The thing chosen is put in the accus. (see the instances cited), and more often also with **בָּ** prefixed; (comp. **בָּ** B, 4). Deu. 7:6; 14:2; 18:5; Nu. 16:5; 17:20; 1 Sa. 10:24; 16:8, 9, etc.; once **עָלַי** (which denotes desire of any thing, and see **עָלַי** No. 4), Job 36:21; also **כִּן** (in the sense of preference) Ps. 84:11. Participle **בָּחֵר**

pl. constr. בְּחָרִי 1 Sa. 20:2—(a) *beloved, chosen*, Ex. 14:7—(b) *excellent, surpassing*, Cant. 5:15.

(3) *to love* any one, *to delight* in any thing (both of which are significations taken from that of choosing), *to desire*, construed with an acc. Gen. 6:2; Isa. 1:29. 2 Sam. 15:15, בְּחָרִי אֶתְּךָ אֶתְּךָ "according to all that my lord shall desire;" Pro. 1:29; 3:31; followed by בְּ Isa. 14:1, בְּיִשְׂרָאֵל "and he will again love Israel;" Zech. 1:17; 3:2; and לְ 1 Sa. 20:30 (where however, many copies have לְ). Once pregn. על of pers. is added, 2 Sa. 19:39, בְּחָרִי עָלַי אֶתְּךָ "whatever thou desirest (and layest) on me (to do) I will do it for thee."

NIPHAL—(1) *to be chosen, preferable, excellent*; followed by לְ preferable to any thing, Jer. 8:3; part. בְּחָרִי *choice*, בְּחָרִי Pro. 10:20; 8:10, 19; followed by מִן more choice than, Pro. 16:16; 22:1.

(2) followed by לְ *to be chosen* by any one, *to please* any one, Pro. 21:3.

PUAL, *to be chosen*, only Eccl. 9:4 נִבְחָר.

Derived nouns are בְּחִירָה, בְּחִירָה, בְּחִירָה, מְבַחֵר, מְבַחֵר, pr. n. בְּחִירָה and—

בְּחִירִים ("village of young men"), [Bahurim], a small town of the Benjamites, 2 Sa. 3:16; 16:5; 17:18; 19:17; 1 Ki. 2:8. Jo. Simonis derives from this the Gent. n. בְּחִירִים 1 Ch. 11:33; with the letters transposed בְּחִירִים 2 Sa. 23:31.

בְּחִירִים (of the form בְּחִירִים), m. pl. Nu. 11:28, and בְּחִירִים Ecc. 11:9; 12:1, *youth*.

בְּטָה & בְּטָה i. q. בָּרַד No. II. βαττολογεῖν, blaterare, TO BABBLE, TO TALK IDLY; βῆτασεν, TO TALK RASHLY AND INCONSIDERATELY, an onomatop. word, like the Greek and Latin. Part. בְּטָה *babbler, idle talker*, Pro. 12:18.

PIEL, id. Lev. 5:4; Ps. 106:33. In each of these places the addition of בְּשִׁפְתָּיִם increases the force of this phrase, see שְׁפָתַיִם.

Deriv. מְבַטֵּה.

I. בְּטָה—(1) TO CONFIDE IN any one, TO SET ONE'S HOPE AND CONFIDENCE upon any one. (Ch. and Samar. id., but of rare occurrence. Arab. بطح *to throw one down on his back*, to throw in the face; whence Heb. בָּטַח perhaps pr. to throw oneself or one's cares on any one; compare על Psa. 22:9). Followed by בְּ Prov. 11:28; Psa. 28:7; על 2 Ki. 18:20, 21, 24; אל Ps. 4:6; 31:7. Sometimes with a dat. pleon. Jer. 7:4, אֶל-דְּבָרֶיךָ "set not your hope in lying words." Jer. 7:8; 2 Kings 18:21. It is rarely put absol. Job

6:20. In such cases, it is mostly equivalent to—

(2) *to be secure, to fear nothing for oneself*. Jud. 18:7, 10, 27; Jer. 12:5. Job 40:23, יָבִטָה בְּרִיגִיָּה יִרְדֵּן "he fears nothing, although Jordan should break forth at his mouth." Pro. 11:15, אֶל-פִּיהוּ שֵׁנָה חֲקָעִים "he who hates sureties lives securely," has no cause of fear. Opp. to יָרֹעַ רָע. And so—(a) it is used in a good sense of the security of the righteous, Isa. 12:2; Pro. 28:1; Job 11:18.—(b) in a bad sense, of men who set all their hope and confidence in worldly things, and do not fear God and the Divine displeasure. Isa. 32:9, 10, 11; Pro. 14:16. Comp. שְׁלֹחַ, שְׁלֹחַ. Part. בְּטִיחַ *trusting*, with an active signification, Isa. 26:3, בְּטִיחַ "because he trusteth in thee;" Ps. 112:7.

HIPHAL, fut. apoc. יִבְטַח—(1) *to cause to trust, or confide, to persuade to trust*, followed by אֶל and על Isa. 36:15; Jer. 28:15; 29:31.

(2) absol. *to make secure*, Ps. 22:10.

Derived nouns, בְּטָחָה, בְּטָחוֹן, בְּטָחוֹת, מְבַטֵּחַ.

II. בְּטָח transp. i. q. طَبَخَ *to cook, to ripen*, whence מְבַטֵּחַ melon, which see.

בְּטָח m.—(1) *confidence*, and adv. *confidently*, with *confident mind*, Gen. 34:25.

(2) *security*, Isa. 32:17. In other places always לְבָטָח and בְּטָח adv.—(a) without danger and fear, *safely*. יָשַׁב לְבָטָח, יָשַׁב בְּטָח, יָשַׁב בְּטָח, 1 Sa. 12:11; Lev. 25:18, 19; 26:5; Deut. 33:12.—(b) without fear, *securely*, Mic. 2:8. Sometimes used of one who is in too great security and without caution, Jud. 8:11.

(3) [Betah], pr. n. of a town of Syria abounding in brass, situated on the borders of Hadadezer, 2 Sa. 8:8, called in the parallel place, 1 Ch. 18:8, מְבַטֵּחַ.

בְּטָחָה f. *confidence*, Isa. 30:15.

בְּטָחוֹן m. *confidence*, Isa. 36:4; *hope*, Ecc. 9:4.

בְּטָחוֹת f. pl. Job 12:6, pr. *securities*, i.e. *secure tranquillity*.

בְּטָל TO BE EMPTY, VACANT (compare בָּטָן), especially TO BE FREE from labour; hence TO CEASE, TO REST FROM, Ecc. 12:3. Arab. بَطَلَ and Æth. በለለ: to be empty, vain; more rarely, to cease.

בְּטָל Ch. id., Ezr. 4:24.

PAEL, *to cause to cease, to hinder, to forbid*, Ezr. 4:21, 23; 5:5; 6:8.

בְּטָן an unused root, pr. *to be empty, hollow, vain*, i. q. بَطَلَ. Hence—

בֶּטֶן f. (as being a female member, see No. 2, compare Arab. رحم and Lat. *cunus*, which are fem. for the same reason), with suff. בֶּטְנִי.

(1) *the belly*, so called as being hollow and empty, compare Gr. κενών, λαγών, κοιλία. (Arab. بطن id., بدن body, especially a corpse; Æth. ቢዳ: a corpse.) Used of the exterior belly of men, Cant. 7:3; or of beasts, Job 40:16; but mostly used of the inside of the belly, both as the place filled with food, Pro. 13:25; 18:20; Job 20:20; Ecc. 11:5; Eze. 3:3, and as the place where the fetus is conceived and formed. Hence —

(2) *the womb*; Genesis 25:23, 24; מִדֵּבֶטֶן Jud. 13:5, 7; מִבֶּטֶן Isa. 48:8; 49:1, and more fully מִבֶּטֶן אִמִּי Ps. 22:10; Jud. 16:17 from the womb and onward; and hyperbol. for, from tenderest years, Job 31:18. Offspring, progeny, Gen. 30:2; Deu. 7:13; Isa. 13:18; Mic. 6:7, always used of the offspring already born, not of the fetus also followed by a genit. of the father (Mic. loc. cit.) ["מִבֶּטֶן מִלְּאָה uterus gravidus"]. Used of a single son, פֶּר בֶּטְנִי "son of my womb," Prov. 31:2, where the suffix refers to the mother; but Job 3:10, בֶּטְנִי "my womb," is "the womb of my mother;" and בֶּטְנִי בֶּטְנִי Job 19:17, is not apparently to be understood of *Job's sons* (for they were dead, Job 1:19, compare Job 29:5); but prob. his uterine brothers, ἀδελφοί (compare Ps. 69:9).

(3) *the inside, inmost part, of any thing*, i. q. בֶּרֶב. בֶּטֶן שְׂאוֹל the lowest part of Hades, Jonah 2:3. Especially used of one's inmost breast; Job 15:35; 32:18; Prov. 22:18. בֶּטֶן הַדָּבָר the lowest depths of the breast, Pro. 18:8; 20:27, 30; 26:22; Hab. 3:16, וַתִּרְדּוּ בֶּטְנִי "and my bowels trembled." Compare κοιλία, Sir. 51:21; Joh. 7:38.

(4) *a protuberance of a column, like a belly*, 1 Ki. 7:20.

(5) [*Beten*], pr. n. of a town of the Asherites (perhaps "valley," i. q. κοιλάς), Josh. 19:25.

בִּטְנִים pl. Gen. 43:11, *pistacia*, an oblong species of nuts; so called from being flat on one side, and *bellying out* on the other; it grows on a tree very like a terebinth (*Pistacia vera*, Linn.), which is common in Syria (Plin. N. H. xiii. 10). This word is unknown to the other cognate languages, but حَصْحَص as used for the terebinth (*Pistacia terebinthus*, Linn.), a tree sometimes confounded with the *pistacia*.

בִּטְנִים ("pistacias"), [*Betonim*], pr. n. of a town of the Gadites, Josh. 13:26.

בִּי (for בָּעֵי from the root בָּעָה, as בָּל for בָּעַל), *prayer, asking*, and by the usage of the language in the acc., as a part of entreaty, or rather of asking pardon, always followed by אֲדַבֵּר, אֲדַבֵּר, prop. *with a petition, with asking*, or with asking, requesting, we come to thee; as if *pace tua*, Germ. bitte! mit Erlaubniß. Gen. 44:18, אֲדַבֵּר לְךָ יְהוָה אֱלֹהֵי אֲדָמָה "I pray, O lord, let thy servant speak one word to thee;" Ex. 4:10, 13; Num. 12:11; Josh. 7:8; Jud. 6:13, 15; 13:8; 1 Sam. 1:26; 1 Ki. 3:17, 26; also when more than one speak, Gen. 43:20, וַיֹּאמְרוּ בִי "and they said, we pray, O lord! we went down," etc. Of the ancient versions, LXX. excellently δέομαι and δέομεθα, Vulg. obsecro, oramus,

Targg. בִּבְעֵי, Syr. حَجَّه, Jud. 13:8, *with asking, asking*; all of which answer exactly to the Hebrew בִּי, and remarkably confirm the etymology proposed by me, and afterwards approved by Hartmann, Winer, and others. The opinions of others are discussed in Thes. p. 222.

בִּין pret. בִּנְתָּ Psalm 139:2, and בִּין Dan. 10:1, בִּינְתִי Dan. 9:2, inf. imp. בִּין, fut. יִבֵּן, apoc. and conv. יִבֵּן, יִבְנוּ (see note on Hiph.) pr. TO DISTINGUISH, TO SEPARATE (comp. בִּין, בִּין, and Arab. بَانَ Med. Ye intrans. to stand apart, to be separate and distinct; metaph. Conj. I. V. X. to be easily distinguished, distinct, manifest); hence, to consider, to understand, which depends upon the power of discerning; comp. κρῖνω, cerno, intelligo, for interligo; German merken, compare Martē, בִּינָר, בִּינָר, etc. Specially —

(1) *to discern, to perceive*—(a) with the eyes, i. q. to see. Constr. with an acc. Pro. 7:7; 3 Neh. 13:7; Job 9:11; 23:8.—(b) with the ears, i. q. to hear, Job 23:5; Pro. 29:19.—(c) with the touch, i. q. to feel, used of inanimate things, Ps. 58:10.

(2) Elsewhere it signifies some counsel and purpose, to turn the mind to any thing, to attend; with an acc. Dan. 10:1; Ps. 5:2; 94:7; Deu. 32:7; Prov. 23:1; 3 (which seems to be peculiar to the later Hebrew, see above, No. 1) Ezr. 8:15; Dan. 9:2, 23; אֶל Ps. 28:5; לְ Ps. 73:17; Job 14:21; Deu. 32:29; Isa. 32:4; לְ Dan. 11:30, 37; absol. Ps. 94:7.

(3) *to understand*. Dan. 12:8, וְלֹא אֲבִין "I heard indeed, but I understood not;" Isa. 6:9; followed by בִּי 1 Sa. 3:8; 2 Sa. 12:19; Isa. 43:10.

(4) *to regard as a thing understood, to know, to be acquainted with*; followed by an acc. Ps. 19:13; Job 38:20; לְּ Ps. 139:2. בִּין לְּכָל־מַשְׁמָט to know what is right, Job 32:9; Prov. 28:5; בִּין לְּעַתָּה Prov. 29:7 (compare בִּינָה יָדַע).

(5) absol. *to have understanding*, Job 42:3; 18:2, "understand, afterwards speak." Hos. 4:14. Part. plur. בִּינִים the wise, understanding ones, Jer. 49:7.

NIPHAL בִּנְבוֹן *to be intelligent, prudent*, Isa. 10:13. Part. adj. בִּנְבוֹן intelligent, skilful; often joined with חָכָם Gen. 41:33, 39; Deu. 1:13; 4:6; Isa. 5:21; opp. to words signifying folly, Pro. 10:13; 14:33. בִּנְבוֹן בְּדָבָר skilful of speech, eloquent, 1 Sa. 16:18.

PILEL בִּנְיָהוּ i. q. Kal No. 2, Deut. 32:10, בִּנְיָהוּ יְהוָה "he led him about, (and) took care of him."

HIFHIL בִּינִי, infin. הִבֵּנִי, imp. הִבֵּנוּ (see note), part. בִּינִי; it has a signification—

(1) proper to itself and causative, viz.—(a) causat. of Kal No. 3, *to declare, to explain*. Dan. 8:16, 27; Neh. 8:8, בִּינִינוּ בְּמִקְרָא. —(b) causat. of Kal No. 4, *to teach, to instruct*, with an acc. of person, Neh. 8:9; Ps. 119:34, 73, 130; Isa. 40:14; also with an acc. of the thing, Ps. 119:27, בִּינִינוּ דְּרָר פְּסָקֶיךָ "teach me the way of thy precepts." Pro. 8:5. Elsewhere with an acc. of the thing and dat. of pers. Job 6:24; Dan. 11:33; and with acc. of pers. and dat. of thing, Neh. 8:7. Used also of things which are divinely disclosed to men, Dan. 10:14.—(c) causat. of Kal No. 5, *to cause to understand*, Job 32:8.

(2) it is i. q. Kal No. 1, *to perceive*, as a rumour, Isa. 28:19; No. 2, *to turn the mind to any thing*; construed with בִּי Dan. 9:23; 10:11; Neh. 8:12; אֵלֶּיךָ Ps. 33:15; and absol. Dan. 8:5, 17; No. 3, *to discern, to understand*, 1 Ki. 3:9; No. 4, *to know, to be acquainted with*, Job 28:23; Mic. 4:12. בִּינִי הִבֵּנִי Dan. 1:4; Pro. 1:2, *to be skilled in any thing*; followed by בִּי Dan. 1:17, and acc. Dan. 8:23; Pro. 1:6; also, absol. Isa. 29:16; No. 5, *to have understanding*, Isa. 57:1. Part. בִּינִי Pro. 8:9; 17:10, 24; 28:7, 11.

Note. In the examples cited under No. 2, there are always found Preterites, Infinitives, Imperatives, and Participles, which only can be safely referred to this conjugation. The forms of the future בִּינִי, יִבְנִי, etc., are placed under the first conjugation [Kal], and only a few examples are found which have a causative power (Isa. 28:9; 40:14; Job 32:8).

HITHPALEL בִּינִיבְנִי—(1) pr. *to show oneself attentive*, hence mostly, i. q. Kal No. 2, *to consider, to attend, to remark*, absol. Jer. 2:10; 9:16; Job 11:11; followed by אֵלֶּיךָ 1 Ki. 3:21; Isa. 14:16; אֵלֶּיךָ Job

31:1; Ps. 37:10; אֵלֶּיךָ Job 32:12; 38:18; אֵלֶּיךָ Jer. 30:24; Job 30:20, and (from the power of the conjugation being made transitive), also with an acc., Job 37:14; hence—

(2) *to perceive* ["e. g. to hear"], with an acc. Job 26:14.

(3) *to have understanding*, pr. to show oneself wise, Ps. 119:100.

Hence are derived the nouns בִּינִי, תְּבוּנָה, תְּבוּנָה, and those which immediately follow, בִּינִי, תְּבוּנָה.

בִּין const. בִּין pr. i. q. Arab. بَيْنَ interval, space between (see Dual), only in const. and followed by suffixes בִּינִי, בִּינִיךָ, בִּינֵינוּ, also pl. בִּינֵינוּ, בִּינֵיכֶם, בִּינֵיהֶם and בִּינֵיהֶם. It becomes a preposition—

(1) between, Arab. بَيْنَ "between brothers," Prov. 6:19; בִּין שִׁיחִים "between bushes," Job 30:7; בִּין עֵינַיִם "between the eyes," for in the forehead (see אֵלֶּיךָ). ["So אֵלֶּיךָ 'between the Ulai,' i.e. among its windings and branches, Dan. 8:16. After verbs of motion, i. q. אֵלֶּיךָ, Jud. 5:27."] When doubled, inter...inter, between...between, there is בִּין...בִּין, Gen. 26:28; Ex. 11:7; Josh. 22:25, etc.; more rarely בִּין...בִּין (pr. an interval...unto), Gen. 1:6; Lev. 20:25; Deu. 17:8; בִּין...בִּין Isa. 59:2; וְ...בִּין Joel 2:17. When followed by words of seeing, understanding, teaching, they signify to see, to understand, to teach, the difference between; Mal. 3:18, בִּין צְדִיק לְרָשָׁע "and ye shall see the difference between the righteous and the wicked," comp. 1 Ki. 1:1, בִּין צְדִיק לְרָשָׁע; 2 Sa. 19:36; Jon. 4:11; בִּין...בִּין 3:9; חֹדֶה בִּין...בִּין Eze. 44:23.

(2) intra, within, Job 24:11, בִּין שְׁעָרֵיהֶם "within their walls," Prov. 26:13, בִּין קְרָתוֹתָם "within the streets," i. q. in the streets, comp. Zec. 13:6. Used of time, Neh. 5:18, "within ten days" (comp. Arab. بَيْنَ ذَلِكَ). Sometimes—

(3) בִּין...בִּין and בִּין...בִּין are disjunctively used for sive...sive, whether...or; 2 Ch. 14:10, אֵלֶּיךָ לְעֹזֶר "it is the same to thee to help, whether the strong, or the weak," prop. with thee, O God, in aiding there is no difference between the strong and the weak. The origin of this phraseology may be seen also from Lev. 27:12, "and the priest shall value it (the beast), לְעֹזֶר whether it be good or bad," for, in distinguishing between good and bad, LXX. εἶρε καλή, εἶρε σαρπά. 2 Sa. 19:36. (So in the Rabbinic בִּין...בִּין sive...sive, tam...quam.)

It is compounded with other prepositions—(a) אֵלֶּיךָ, inter, with acc. into between, amongst, Eze. 31:10, 14, and אֵלֶּיךָ בִּינֵינוּ 10:2.

(b) *על בין* unto between, Eze. 19:11.

(c) *על בין* from between, *zwischen* (zwischen) weg, *zwischen* betwixt, French *d'entre*; Zec. 6:1, "two chariots going forth from between the mountains;" Ps. 104:12, "they utter a voice from among the branches;" Jer. 48:45, *על בין* from out of the midst of the kingdom of Sihon." *על בין* used euphemistically for *from the womb* of a mother, Deut. 28:57, "the afterbirth from her womb" (comp. II. xix. 110, *ὅς κεν ἐκ' ἡμῶν τῶνδε πέσῃ μετὰ ποσσὶ γυναικός*), and figuratively for *of his seed, race, posterity*, Gen. 49:10, "the sceptre . . . shall not depart from his progeny." It is equivalent to *מִבֵּין*, *מִבֵּין*, *מִבֵּין*. LXX. *ἐκ τῶν μητρῶν αὐτοῦ* (compare Gen. 46:26). Where two things are mentioned from between which any thing comes forth, there is found *על בין* . . . *מִבֵּין*, 2 Ki. 16:14; Eze. 47:18.

(d) *בין* between, within, i. q. *בין* Eze. 10:2; 6:7.—*בין* Isa. 44:4, is for *בין*; see *ב* B, 8.

DUAL *בין* the interval between two armies, *τὰ μεταρῆμα*, Eurip. Phœn. 1285; whence *אֵישׁ הַבֵּין* 1 Sa. 17:4, 23, "one who comes between," *μεσσηρ*, used of Goliath as ready to decide the contest by single combat.

בין Ch. between, Dan. 7:5, 8.

בִּינָה f. [root *בין*].—(1) *understanding*; Isa. 33:19, "a people of strange language *בִּינָה* whom thou dost not understand;" Dan. 8:15; 9:22; 10:1.

(2) *intelligence* (*Einſicht, Verſtand*), *insight*, Pro. 4:5, 7; 8:14; 9:10, 16; Job 28:12, 20; יָדַע *בִּינָה* "to be or to become intelligent," Job 38:4; Prov. 4:1; Isa. 29:24. Pl. *בִּינֹת* "an intelligent people," Isa. 27:11. Specially *skill*, in any art or learning, 2 Ch. 2:12; 1 Ch. 12:32, *לְעֵתִים*, "skilled in understanding the times" (compare Est. 1:13).

בִּינָה f., Ch. i. q. Heb. No. 2; Dan. 2:21.

בִּינָה f. *an egg*, so called from its whiteness, Arab. *بَيْضَة*, Syr. *حَبْدَان*. In sing. not found. Pl. *בִּינִים* with adj. f. *עֲזוּבֹת* "eggs that are left," Isa. 10:14; Deu. 22:6; Job 39:14; Isa. 59:5. [Root *בין*.]

בֵּית a well, i. q. *בֵּית* Jeremiah 6:7 קרי, compare Arab. *بئر*.

בֵּיתָה f., a word of the later Hebrew.

(1) *fortress, castle, palace* (see below the Ch. and Syr. If the word be Phœnicio-Shemitic, it may

have come from *בֵּיתָה* strong, fortified, or as others prefer, *בֵּיתָה*, from the Æthiop. root *בֵּיתָה* to sit; whence *בֵּיתָה*: a throne, a tribunal, and *בֵּיתָה* throne, tribunal, metropolis, as if royal seat. Perhaps however, the word is of Persic origin, compare Pers. *بار*, *baru*, fortress, wall, castle, Sanscr. *bura*, *huri*, *pur*, Greek *πύργος* and *βάσις*. There often occurs *בֵּיתָה* *Shushan, the palace*, almost always used of the royal abode, Neh. 1:1; Est. 1:2; 2:3, 8; 3:15; Dan. 8:2; but also of the whole adjoining city, Est. 1:5; 2:5; 8:14; 9:6, 11, 12 (compare Eze. 6:2); which is elsewhere more accurately called *בֵּיתָה* (Esth. 3:15; 8:15). When applied to Jerusalem, *the fortress of the temple* is meant, Neh. 2:8.

(2) *a temple*, 1 Ch. 29:1, 19.

בֵּיתָה Ch. f. emphat. *בֵּיתָה* id., *fortress, palace*, Eze. 6:2; Syr. *بَيْتَان*.

בֵּיתָה f. twice in pl. *בֵּיתָה* *fortresses, castles*, 2 Ch. 17:12; 27:4; Compare as to the nature of this termination, Lehrs. 516, note.

בֵּיתָה const. *בֵּיתָה*; with ה parag. *בֵּיתָה* Gen. 19:10; const. *בֵּיתָה* Gen. 43:17; plur. *בֵּיתָה* *bottom*; with suff. *בֵּיתָה*, *בֵּיתָה*, *בֵּיתָה*, for *בֵּיתָה* from the unused sing.

בֵּיתָה (compare Syr. *بَيْتَان* Lehrs. 604); m., *a house*,

Arab. *بَيْت*, Syr. *بَيْتَان*, Æthiop. *ቤት*. ["Phœnic. defective *בֵּיתָה*, see Monum. Phœnic. p. 348."] (Some derive it from the root *בֵּיתָה* to pass the night, to remain. But still *בֵּיתָה*, *בֵּיתָה* may have sprung from the harder *בֵּיתָה* from the root *בֵּיתָה*, as *δóμος*, *domus*, from *δῆμ*, and as to the form, like above *אֵישׁ*, which has been shewn to be for *אֵישׁ*, *אֵישׁ*. If this conjecture be adopted, *בֵּיתָה* may be a secondary root from the noun *בֵּיתָה*, and *בֵּיתָה* for *בֵּיתָה* from the sing. *בֵּיתָה* i. q. *בֵּיתָה*. To the proposed etymology we may add the following examples of the letter נ softened into a vowel, *בֵּיתָה* for *בֵּיתָה* a purse; *בֵּיתָה* a cup, for *בֵּיתָה* a thorn, for *בֵּיתָה* (prop. *בֵּיתָה* for *בֵּיתָה*); *בֵּיתָה* *δῆμος*, *δῆμος*, *uncus*, for *בֵּיתָה* from the root *בֵּיתָה* = *בֵּיתָה*; *בֵּיתָה* for *בֵּיתָה*; perhaps *בֵּיתָה* (Æthiopia), i. q. *בֵּיתָה* congregation, conflux =

בֵּיתָה; Greek *εἷς* (ἐνός) for *εἷς*; Lat. *unus*, *eis*, prep. for *εἷς* (see Car. Schmidt, De Præposit. Gram. p. 7), *εἷς* for *εἷς*; *οἶκος* for *οἶκος*; Latin *dens*—*בֵּיתָה* "son of a house," Gen. 15:3; Ecc. 2:7; and *בֵּיתָה* Gen. 17:12, 27; Jer. 2:14 is, *verna*, a servant or slave "born in the house," and for that reason of more sure fidelity; *בֵּיתָה* *עַל הַבֵּיתָה* with regard to private persons is *οἰκονόμος*, dispensator, *steward*, a servant set over the household and the other servants, Gen. 43:

16; 44:1; but see below, No. 3. **בְּתֵי חָמֶר** "houses of clay," Job 4:19, a name given to human bodies as being frail and transitory (compare 2 Cor. 5:1, and commentators on that passage). The *house of God* is once used of the whole world [?], Ps. 36:9. In acc. const. **בֵּית** is often used for **בְּתֵי** in any one's house, Gen. 24:23; 38:11; elsewhere in the house, at home; **הִבְיָתָהּ** into the house, Gen. 24:32. Specially it is—

(1) a moveable house, a tent, Arab. **بَيْت** Gen. 27:15; 33:17; used of tents consecrated [to idols], 2 Ki. 23:7; compare **בְּמֶה** No. 3, 4; **בֵּית הָאֱלֹהִים**, יהוה, used of the tabernacle of the covenant, Ex. 23:19; Josh. 6:24; Jud. 18:31; 1 Sa. 1:7, 24; 3:15; 2 Sa. 12:20; Ps. 5:8. ["In other places **בֵּית** and **אֹהֶל** are opposed."]

(2) a royal house, a palace, fortress; more fully, **בֵּית הַמִּלְכִּי** 2 Sa. 11:2, 9; 1 Ki. 9:1, 10; 14:26; 15:18, and **בֵּית הַמִּלְכוּת** Est. 1:9, **kar' ḥḥaxḥḥ**; whence **אֲשֶׁר עַל הַבֵּית** the prefect of the palace, one of the king's friends, who was entrusted with the key of the royal citadel (Isa. 22:22), and who was superintendent of the king's household at large (about equivalent to *maréchal du palais*, *hofmarschall*), 1 Kings 4:6; 2 Ki. 10:5; 15:5; Isa. 22:15 (compare Dan. 2:49); in the later Hebrew **בֵּית הַרְבִּי** Esth. 1:8 (see No. 1). **בֵּית דָּוִד** the palace of David, Isa. 22:22; **בֵּית פַּרְעֹה** the citadel, or palace of Pharaoh, Gen. 12:15. Sometimes used of particular parts of the royal citadel, which, however, consisted of entire houses; **בֵּית הַנְּשִׁים** Esth. 2:3, 9.

(3) the house of God, i.e. temple; used of the temples of idols, Isa. 37:38; 44:13; 1 Sa. 5:2, 5; and of the temple of Jehovah at Jerusalem, called **בֵּית אֱלֹהִים**, **בֵּית יְהוָה** 1 Ki. 6:5, 37; 7:12; Isa. 66:1, and very frequently (compare No. 1).

(4) a sepulchre, especially one much adorned, Isa. 14:18; compare **מִשְׁכָּן** Isa. 22:16. More fully called **בֵּית הָעוֹלָם** "eternal house," Ecc. 12:5.

(5) dwelling, abode, habitation, place of any kind.—(a) of men, e.g. of Hades, Job 17:13. ["**בֵּית הָעָם** collect. "houses of the people," i.e. of the citizens, Jer. 39:8, i. q. **בְּתֵי יְרוּשָׁלַם** Jer. 52:13; **בֵּית עֲבָדִים** "house of servants," i.e. workhouse, prison, spoken of Egypt, Ex. 20:2."]—(b) of beasts, Job 39:6; Ps. 84:4; 104:17 (compare Virg. Georg. ii. 209, *antiquasque domos avium*); **בֵּית עֲכָבִישׁ** "the house of the spider," Job 8:14; Arab. **بيت العنكبوت**; "the house of the moth," Job 27:18.—(c) receptacle, place for inanimate things; **בְּתֵי נִפְשׁ** perfume boxes, Isa. 3:20; **לְבָרִיחַים**, **לְבָרִיחַים**, places to receive the carrying bars, Ex. 26:29; 36:34; 37:14; 38:5; 1 Ki. 18:32,

"and he made a trench **בְּתֵי סִמְתָּיִם** of the content of two seahs of seed." **בֵּית אֲבָנִים** a stony place (in the earth), Job 8:17; Neh. 2:3; Eze. 41:9; **בֵּית זָלָעוֹת**, **בֵּית זָלָעוֹת** "the content of the side chambers of the temple."

(6) the inner part, what is inside, within (opp. to house outside, without). **בְּתֵי** Ex. 28:26; **מִבְּתֵי** Gen. 6:14; Exod. 25:11; 37:2, and **מִבְּתֵי** 1 Ki. 6:15 (compare **מִן** No. 3), inside, within. Opp. to **חוּצָה** **לְמִבְּתֵי** Eze. 1:27; **לְמִבְּתֵי** 1 Ki. 6:16; **לְמִבְּתֵי** Num. 18:7, within (some space). **לְמִבְּתֵי** within, 2 Ki. 11:15; comp. **אֶל** A, 9. (From this signification is formed Ch. **בֵּי** in, whence the prefix **בְּ** has been derived above.)

(7) used figuratively for "persons living together in a house," family (comp. Arab. **أهل**) i.e. wife and children and all the domestics, Gen. 7:1; 12:17; 35:2; 36:6; 42:19. So "the king's house," is used of the courtiers, Isa. 22:18; **בֵּית פַּרְעֹה** i. q. **עַבְדֵי פַּרְעֹה** Gen. 50:4. Hence—

(8) those sprung from any family, descendants, offspring, progeny, i. q. **בְּנִים** (in which sense it is joined with a pl. Isa. 2:5) Gen. 18:19; **בְּנֵי לֵוִי** i. q. **בְּנֵי לֵוִי** Ex. 2:1; **בְּנֵי יוֹסֵף** Josh. 17:17; **בְּנֵי יִשְׂרָאֵל** **בֵּית יִשְׂרָאֵל** the race of David, 1 Sa. 20:16; Isa. 7:2, 13 (*οἶκος Δαβὶδ*, Luke 1:27). Like **בְּנֵי** it is used figuratively, as **בְּנֵי מְלָחְמָי** i. q. **בְּנֵי מְלָחְמָי** my adversaries, my enemies, 2 Ch. 35:21; **בְּנֵי מִרְי** a stubborn race, Eze. 2:5; and on the other hand **בְּנֵי יְהוָה** sons, family of God, i. q. Israel, Nu. 12:7; Hos. 8:1; like *οἶκος Θεοῦ* [The Church], 1 Tim. 3:15. In some other phrases the figure of a house is preserved. Ruth 4:11, of Leah and Rachel, "they built the house of Israel," i.e. founded the Israelitish nation. **בְּנֵי בֵית** to build a house for any one, i.e. to give him offspring, progeny; said of a levir (i. q. **לָקִים**) Deu. 25:9; of God, 1 Sa. 2:35; 25:28; 2 Sa. 7:27; of the same meaning is **בְּנֵי בֵית** 2 Sa. 7:11.

(9) it is also applied to wealth, property, what is kept in a house, and all that belongs to a family; Esth. 8:1, **בֵּית הַכֶּזֶן**, LXX. *ὅσα ὑπάρχει Ἀμάρ*, comp. 2:7; Gen. 15:2; Ex. 1:21; so Gr. *οἶκος*.

(10) **בֵּית אָב** pr. "a father's house," Gen. 24:23; "a father's family," 31:30. In the enumerations of the Hebrews, the particular tribes (**שְׁבָטִים**, **מִשְׁפָּחוֹת**), the families were divided into families (**מִשְׁפָּחוֹת**), the families into "fathers' houses," **בֵּית הָאָבוֹת**. In this signification in pl. for **בְּתֵי אָב** there is often used **בֵּית אָבוֹת**, a mode of forming the pl. of compound nouns which is more used in Syriac [Hebr. Gram. § 106, 3, c.]. Nu. 1:2, "number the children of Israel **לְבֵית אָבוֹתָם**"

according to their families and their fathers' houses;" Nu. 1:18, 20, 22, 24, 26, seq.; 2:2, seq. Over the fathers' houses were **בְּתֵי אֲבוֹתָם** Ex. 6:14; **בְּתֵי אֲבוֹתָם** 1 Ch. 5:24; generally by ellipsis, **בְּתֵי אֲבוֹתָם** Nu. 31:26; Josh. 14:1; or **בְּתֵי אֲבוֹתָם** 1 Ch. 29:6; **בְּתֵי אֲבוֹתָם** 2 Chron. 5:2, "princes of houses," patriarchs.

בְּתֵי is very often ["especially in later writers"] prefixed to the proper names of towns, sometimes as a constituent part of the name, sometimes so that it may be omitted (see letters *e, h, i, l, u, v*), most frequently in writers of a later age, like the Syr. **ܚܒܬܐ**, compare Germ. *hausen* in *Nordhausen*, *Mühlhausen*. Of this kind are—

(a) **בְּתֵי אֵלִים** ("house of vanity," i.e. of idols, see **אֵלִים** No. 1), [*Beth-Aven*], a town of the tribe of Benjamin, to the east of the city of Bethel, Josh. 7:2; 1 Sa. 13:5; with a desert of the same name, Josh. 18:12. The Talmudists have confounded this town with the neighbouring city of *Beth-El* (letter *b*), from the latter having been sometimes called by the prophets in contempt **בְּתֵי אֵלִים**, see **אֵלִים**.

(b) **בְּתֵי אֵל** ("house of God"), [*Beth-el*], a very ancient city of the Canaanites, afterwards of the Benjamites; until the time of Joshua called **לֵזָו** (Josh. 18:13, and compare **לֵזָו**), although once (16:2) the two names are distinguished from the writer speaking more accurately. It was situated on a mountain (1 Sa. 13:2; Josh. 16:1; compare Gen. 35:1), where the tabernacle of the covenant was placed [?] (Jud. 20:18, 26, 27; 21:2; 1 Sa. 10:3), and where afterwards Jeroboam set up the worship of the calves (1 Ki. 12:28, seq.). Compare **בְּתֵי אֵלִים** and **אֵלִים**. Various and discrepant [not so!] traditions of the origin of this city are given, Gen. 28:10, seq.; 35:1, seq. 9, seq., which are discussed by de Wette (*Kritik der Israel. Gesch.* i. 124). [The inspired account is plain enough, and contains neither discrepancy nor contradiction]. **בְּתֵי אֵלִים** 1 Ki. 16:34. [Now called *Beitin* **בֵּיתִין**, Rob. ii. 126.]

(c) **בְּתֵי הָאֵצֶל** ("house of firm root," i.e. of fixed seat), [*Beth-ezel*], a town of Judæa or Samaria, Mich. 1:11, where allusion is made to this etymology.

(d) **בְּתֵי אֲרֵבָאֵל** ("house of the ambush of God"), [*Beth-arbel*], Hos. 10:14; prob. *Ἀρβηλα* of the Galileans (1 Macc. 9:2); situated between Sepphoris and Tiberias (Josh. Arch. xii. 11, § 1, xiv. 15, § 4; De Vita Sua, § 60). [Perhaps Irbid, Rob. iii. 282.]

(e) **בְּתֵי בַעַל מְעוֹן** [*Beth-baal-meon*], Josh. 13:17; elsewhere **בַּעַל מְעוֹן** Nu. 32:38, and **בְּתֵי מְעוֹן** ("house of habitation"), Jer. 48:23; a town assigned to

the tribe of Reuben, but which afterwards passed into the hands of the Moabites. Its ruins called **מִעוֹן** [*Mi'an*], are mentioned by Burckhardt, Travels in Syr. p. [365] 624, Germ. trans. It appears to be the same as **בְּעוֹן** (for **מְעוֹן**) Nu. 32:3.

(f) **בְּתֵי בְּרָאִי** ("house of my creation"), [*Beth-birei*], a town of the Simeonites, 1 Ch. 4:31; perhaps corrupted from **בְּתֵי לְבָאוֹת** Josh. 19:6.

(g) **בְּתֵי בָרָה** [*Beth-barah*], Jud. 7:24, a place on the Jordan, pr. for **בְּתֵי עֲבָרָה** ("house of passage"), compare *Βηθαβρά*, Joh. 1:28, in many copies.

(h) **בְּתֵי גִדְרָה** ("house of the wall"), [*Beth-gader*], a town of the tribe of Judah, 1 Ch. 2:51, i. q. **גִּדְרָה** which see.

(i) **בְּתֵי גִלְגָל** ["the house of Gilgal"], Neh. 12:29, i. q. **גִּלְגָל** which see.

(k) **בְּתֵי גַמְלִי** ("house of the weaned"), [*Beth-gamul*], a town of the Moabites, Jer. 48:23.

(l) **בְּתֵי דִבְלָתַיִם** [*Beth-diblathaim*], Jer. 48:22, and **בְּתֵי דִבְלָתַיִם** Num. 33:46 ("two cakes of figs"), a town of the Moabites.

(m) **בְּתֵי דָגוֹן** ("house of Dagon"), [*Beth-dagon*], a town—(a) of the tribe of Judah, Josh. 15:41. —(β) of the Asherites, Josh. 19:27.

(n) **בְּתֵי הָרָם** ("house of the lofty"), [*Beth-aram*], Josh. 13:27, a city of the Gadites; Num. 32:36, called **הָרָם**, afterwards *Julias*, *Livias*; see Joseph. Ant. xviii. 2, § 1; Jerome voc. *Betharam*.

(o) **בְּתֵי הַנֶּגְלָה** ("house of the partridge"), [*Beth-hoglah*], a town of the Benjamites on the borders of Judah, Josh. 15:6; 18:19, 21 [now *Hajlah* **حجل**, Rob. ii. 268].

(p) **בְּתֵי חֲנָן** ("house of favour"), [*Beth-hanan*], a town of the tribe of Judah or Dan, 1 Ki. 4:9.

(q) **בְּתֵי חֲרוֹן** ("place of the hollow," perhaps "of the hollow way"), [*Beth-horon*], m. two towns of the tribe of Ephraim, one of which called "the upper" was situated in the northern part of that tribe (Josh. 16:5; 21:22); the other, "the nether," was situated on the border of Benjamin (Josh. 16:3; 18:13). Twice (Josh. 10:11; 2 Ch. 25:13) *Beth-horon* is mentioned *κατ' ἐξοχην*, and in Joshua it is clear that *the nether* is intended. Near to this was a very narrow declivity, Josh. loc. cit. (comp. 1 Macc. 3:16, 24), famous for the slaughter of several hosts.

(r) **בְּתֵי הַיַּשְׁמוֹת** ("house of the deserts"), [*Beth-jeshimoth*], a town of the Reubenites, on the Jordan, Nu. 33:49; Josh. 12:3; 13:20; afterwards belonging to the Moabites, Eze. 25:9.

(s) **בְּתֵי כָר** ("house of pasture"), [*Beth-car*],

1 Sa. 7:11, perhaps a garrison of the Philistines, in the limits of the tribe of Judah.

(f) **בֵּית הַכֶּרֶם** ("house of the vineyard"), [*Beth-haccerem*], Jer. 6:1; Neh. 3:14; a town of Judah, according to Jerome on Jerem. loc. cit., situated on a mountain between Jerusalem and Tekoa.

(u) **בֵּית לֶחֶם** see above, letter (f).

(v) **בֵּית לְעָפְרָה** see **בֵּית לְעָפְרָה**.

(w) **בֵּית לֶחֶם** ("house of bread"), [*Beth-lehem*], m. Mich. 5:1.—(a) a town of the tribe of Judah, more fully **בֵּית לֶחֶם יְהוּדָה** Jud. 17:7, 9; Ruth 1:1, 2; and **בֵּית לֶחֶם אֶפְרַתָּה** Mic. 5:1. Ephratah (see p. LXXIII, B) was not only the ancient name of the town (see Gen. 35:19), but it appears to have denoted the circumjacent region. It was the abode of the family of David (see Ruth loc. cit.), and the birth-place of our Saviour, on which account **בֵּית לֶחֶם**, about six English miles from Jerusalem is still celebrated. Gent. noun **בֵּית הַלֵּחֶמִי** [*Beth-lehemite*], 1 Sa. 16:1, 18; 17:58.—(β) a town in the tribe of Zebulun, Josh. 19:15.

(x) **בֵּית מִלּוֹא** see **בֵּית מִלּוֹא**.

(y) **בֵּית מַעֲנֵן** see letter (e).

(z) **בֵּית מַעֲכָה** ("house of Maachah"), [*Beth-maachah*], a town at the foot of Hermon, 2 Sam. 20:15; comp. **בֵּית מַעֲכָה** and **בֵּית מַעֲכָה**.

(aa) **בֵּית הַמִּרְדָּק** ("house of remoteness"), a place on the brook Kidron, 2 Sa. 15:17.

(bb) **בֵּית הַמִּרְקָבוֹת** ("house of chariots"), [*Beth-marcaboth*], a town in the tribe of Simeon, Josh. 19:5; 1 Ch. 4:31.

(cc) **בֵּית נִמְרָה** ("house of limpid and wholesome water," comp. נִמְרָה), [*Beth-nimrah*], Nu. 32:36; Josh. 13:27; and **בֵּית נִמְרָה** Nu. 32:3, a town of the Gadites, called Βηθναβρής in the time of Eusebius, now Nemrin; see Burckhardt's Travels in Syria, 661. The waters near it are called **בֵּית נִמְרָה** Isa. 15:6.

(dd) **בֵּית עֵדֵן** ("house of pleasure"), [*the house of Eden*], a royal city of Syria on mount Lebanon, (Amos. 1:5), called by the Greeks Παράδεισος (Ptol. 5:15).

(ee) **בֵּית עֲזַמְבֶּת** [*Beth-azmaveth*], Neh. 7:28, and simply **בֵּית עֲזַמְבֶּת** ib. 12:29; Ezr. 2:24, a village of the tribe of Judah or Benjamin.

(ff) **בֵּית הַעֲמֶק** ("house of the valley"), [*Beth-emek*], a town of the Asherites. Josh. 19:27.

(gg) **בֵּית עֲנוֹת** ("house of response" perhaps "of echo"), [*Beth-anoth*], a town of the tribe of Judah, Josh. 15:59.

(hh) **בֵּית אֲנָת** (id.), [*Beth-anath*], a town of the tribe of Naphtali, Josh. 19:38; Jud. 1:33.

(ii) **בֵּית עֶשֶׂר הָרָעִים** ("house of the farm of the shepherds," compare **עֶשֶׂר** village, farm), a place near Samaria, 2 Ki. 10:12; and without **הָרָעִים** verse 14.

(kk) **בֵּית הָעֲרָבָה** with art. **בֵּית הָעֲרָבָה** ("house of the desert"), [*Beth-arabah*], a town on the borders of the tribe of Judah and Benjamin, Josh. 15:6; 18:22; without **בֵּית** Josh. 18:18.

(ll) **בֵּית פֶּלֶט** ("house of escape"), [*Beth-phelet*, *Beth-palet*], a town in the south of Judah, Josh. 15:27.

(mm) **בֵּית פְּעוֹר** ("temple of (Baal) Peor," see **פְּעוֹר**), [*Beth-peor*], a city of the Moabites allotted to the Reubenites, celebrated for the worship of Baal-peor, Deu. 3:29; 34:6; Josh. 13:20.

(nn) **בֵּית פִּזְעִי** ("house of dispersion"), [*Beth-pazzez*], a town in the tribe of Issachar, Josh. 19:21.

(oo) **בֵּית צוּר** ("house of the rock"), [*Beth-zur*], a town in the mountain country of Judah, Josh. 15:58; fortified by Rehoboam, 2 Ch. 11:7; and yet more by the Maccabees, 1 Macc. 14:33.

(pp) **בֵּית רְחוֹב** ("house" or "region of breadth"), [*Beth-rehob*], Jud. 18:28; 2 Sa. 10:6; elsewhere **רְחוֹב** (unless perhaps *Beth Rehob* denotes a region, *Rehob* a city), a city of the Asherites on the northern borders of Palestine (Nu. 13:21), and there situated in the vallies of Lebanon, not far from the springs of Jordan (Josh. 19:28, 30; 21:31; Jud. 1:31). The neighbouring part of Syria is called **בֵּית רְחוֹב** 2 Sa. 10:6; **בֵּית רְחוֹב** ib. verse 8.

(qq) **בֵּית שֵׁאֵן** ("house of rest"), [*Beth-shean*], Josh. 17:11, 16; contr. **בֵּית שֵׁן** 1 Sam. 31:10, 12; **בֵּית שֵׁן** 2 Sa. 21:12, a city of the tribe of Manasseh, long held by the Canaanites and Philistines (Jud. and Sa. l. l. c. c.), situated on this side Jordan, afterwards called Scythopolis (LXX. Jud. 1:27), by the Rabbins **בֵּית שֵׁן**, now by the Arabs **بيسان** [*Beisan*].

(rr) **בֵּית הַשִּׁטָּה** ("house of the acacia"), [*Beth-shittah*], a town situated on the Jordan between Bethshan and Abel-meholah, Jud. 7:22. [Perhaps the place now called *Shütta*; شطا, Rob. iii. 219.]

(ss) **בֵּית שֶׁמֶשׁ** ("house of the sun"), [*Beth-shemesh*], a town—(a) of the Levites, Josh. 21:16, on the borders of the tribes of Judah and Dan and the land of the Philistines (Josh. 15:10; 1 Sa. 6:12, seq.; 2 Ch. 28:18); large and populous (1 Sa. 6:19), 1 Ki. 4:9; 2 Ki. 14:11. Constr. with a pl. 1 Sa. 6:13, where the inhabitants are intended. Gent. noun **בֵּית שֶׁמֶשׁ** id. ver. 14, 18. [This town appears to be now called 'Ain Shems **عين شمس**, Rob. ii. 339.]

—(β) of the tribe of Naphtali, Josh. 19:38; Jud. 1:33.—(γ) of the tribe of Issachar, Josh. 19:22.—(δ) i. q. **ח** Heliopolis of Egypt, Jer. 43:13; compare page LXXX, A.

(u) **בֵּית תְּפֻחַ** ("house of apples"), [*Beth-tappuah*], a town of the tribe of Judah, Josh. 15:53. [Now Tefüh תְּפֻחַ, Rob. ii. 428.]

בֵּית emphat. **בֵּיתָהּ**, **בֵּיתָהּ**, constr. **בֵּית** with suffix **בֵּיתָהּ**, pl. **בֵּיתָיִם**, Chald. m. i. q. Heb. *house*, Dan. 2:5; **בֵּית מַלְכָּהּ** Ezr. 6:4; **בֵּית מַלְכֵּנוּ** Dan. 4:27, royal house, palace; **בֵּית אֱלֹהִים** house of God, temple, Ezr. 5:2, seq.; also, simply **בֵּיתָהּ** id. ver. 3, 9, 11.

בֵּיתָן m. constr. **בֵּיתָן** great house, *palace*, Esth. 1:5; 7:7, 8.

בָּכָה an unused root, i. q. **בָּכָה** prop. *to drop, to distil*; hence, *to weep, to shed tears*. (Arab. **بَكَ** to pour milk drop by drop.)

בָּכָה—(1) *weeping, lamentation*; Arab. **بَكَ**. **בְּכַתְּ הַבָּכָה** **עֵמֶק הַבָּכָה** *the valley of weeping*, or of lamentation, Zammerthal, pr. n. of a valley in Palestine, so called from some reason connected with its name; probably, gloomy and sterile. An allusion is made to its etymology, Psa. 84:7, **עָבְרוּ בְּעֵמֶק הַבָּכָה** **מִצְוֵן** "passing through the valley of lamentation, they (the sacred pilgrims) make it fountains."

(2) pl. **בָּכָהִים** 2 Sam. 5:23, 24; 1 Chr. 14:14, 15, some *tree*, so called from its *weeping, dropping*, according to Celsius (Hierobot. i. 335—340), Arab. **بَكَ** like the balsam-tree, whence *white drops* distil of a cold and pungent taste.

בָּכָה fut. **יִבְכֶּה** convers. **יִבְכֶּה** pr. i. q. **בָּכָה** TO DISTIL, TO FLOW BY DROPS (the primary syllable **בָּ** imitates the sound of falling drops, comp. the roots ending with **בָּ**); see **בָּכָה**, specially, *to weep*, a root common to all the cognate languages and dialects, Ex. 2:6; Gen. 43:30; 2 Sa. 19:2; often used of the people lamenting in public calamities, Num. 11:10; 25:6; used of the mourning of penitents, Ezr. 10:1. Followed by an acc. *to weep for, bewail* any one, especially the dead. Gen. 23:2; 37:35; 50:3; also followed by **עַל** of the person or thing wept for, Lam. 1:16; Jud. 11:37; **עַל** 2 Sa. 1:24; Eze. 27:31; and **עַל** Jer. 22:10; Job 30:25. **בָּכָה** followed by **עַל** is also *to come to any one weeping*, Num. 11:13; Jud. 14:16; and, *to weep upon* any one, i. e. in his embrace, Gen. 45:15; 50:1.

PIEL, *to bewail, weep for* the dead, with an acc. Jer. 31:15; Eze. 8:14.

Derived nouns are **בָּכָה**, **בָּכָה**, **בָּכָה**.

בָּכָה m. *weeping*, Ezr. 10:1, from the root **בָּכָה**.

בְּכֹרֶת m. (from the root **בָּכָה**), *first-born*, whether of men, Gen. 25:13; 35:23; or of animals, Ex. 11:5; 12:29; 13:15. In the former case, it refers to the eldest son of a *father*. Gen. 49:3. As the eldest son, in many things, took precedence of the rest (see **בְּכֹרֶת** No. 2)—

(2) metaph. it is used of *any thing* which is *chief, first* of its kind. Job 18:13, **בְּכֹרֶת מָוֶת** "the first-born of death," i. e. "the greatest of deadly maladies." For disease may fitly be called by a Hebraism, "the son of death," as being its precursor and attendant; as in Arabic بنات المنيه *daughters of fate, or of death*, used of fatal fevers; and the most terrible death is here figuratively called the first-born of brethren. Isa. 14:30, **בְּכֹרֶת רָעָם** "the first-born of the poor," the poorest; as if the chief amongst the sons of the poor, or the first-born of this wretched age; see my Comment. on the passage.

In fem. of an eldest daughter is used **בְּכֹרֶת** which see.

בְּכֹרֶת in sing. Isa. 28:4, according to the Masor. (see **בְּכֹרֶת**), elsewhere always in pl. **בְּכֹרֶתִים**, *firstfruits*, used of fruits and of grain, the firstfruits gathered from the field and the trees, Nu. 13:20, especially of the firstfruits offered to God, Lev. 2:14; 23:17; Neh. 10:36. There is sometimes added **לֶחֶם הַבְּכֹרֶתִים** Ex. 23:19; 34:26; **לֶחֶם הַבְּכֹרֶתִים** "bread baked from the firstfruits," Lev. 23:20; **יּוֹם הַבְּכֹרֶתִים** "the day of firstfruits," used of the feast of Pentecost, Nu. 28:26.

בְּכֹרֶת, **בְּכֹרֶת** f.

(1) *firstborn, firstling*; pl. **בְּכֹרֶתִים** *firstborn offspring*; of men, Neh. 10:37; of the young of beasts, Gen. 4:4; Deut. 12:6, 17; 14:23.

(2) subst. *primogeniture, birth-right*, Gen. 43:33. Opp. to **יְצִיעָהּ הַבְּכֹרֶת** "the right of primogeniture," or birth-right, Deut. 21:17. As to the same ellipt. **בְּכֹרֶת** Gen. 25:31, 34; 27:36.

בְּכֹרֶת f. *an early fig*, regarded as a delicacy on that account, Mic. 7:1; Hos. 9:10; Isa. 28:4 (where it is better with some copies to read **בְּכֹרֶת** with ה without Mappik, than **בְּכֹרֶת**, with the Masor. and edit. as the suffix. is weak); in Morocco now called **بوكرة** *bocore*, Spanish *Albacora*.

בְּכֹרֶת id. Pl. **בְּכֹרֶתִים** Jer. 24:2.

נְכוּרַת ("offspring of the first birth"), [*Bechorath*], pr. n. m. 1 Sa. 9:1.

נָכוֹת fem. *weeping, mourning*, Gen. 35:8; **נָכוֹת** אלון "the oak of weeping." Root **נָכוֹת**.

נָכוֹת in pause, **נָכוֹת** with suff. **נָכוֹתִי** m.

(1) *weeping*, from **נָכוֹת**, Gen. 45:2; Isa. 15:3; 22:4, etc. **נָכוֹת** **נָכוֹתִי** "to make a great lamentation," 2 Sa. 13:36; also *a dropping, a distilling* of water in mines, Job 28:11. Comp. *flere*, for *rorare, stillare* in Lucret. i. 350, Gr. *δάκρυον* and *דַּמְעָה*.

נָכוֹתִים ("weepers"), [*Bochim*], pr. n. of a place near Gilgal; Jud. 2:1, 5.

נְכוּרִיהָ adj. fem. *first-born*, Gen. 19:31; 29:26; 1 Sa. 14:49. Answering to **נָכוֹר**.

נָכוֹתִית fem. *weeping, mourning*, Gen. 50:4; from the root **נָכוֹת**.

נָכוֹר a root not used in Kal, pr. TO CLEAVE, to break forth, i. q. the kindred word **נָכוֹר**, *to be, or come first, to do anything first* (as if *bie Bahn brechen*), and *to be early, seasonable, to do any thing early, seasonably*. It is applied—

(1) to the day, hence **נָכוֹר** to rise early, to do any thing in the morning, **נָכוֹר** the morning time, comp. the kindred **נָכוֹר**.

(2) to the year and its produce, **נָכוֹרִים** first-fruits, **נָכוֹרִיהָ** early fig, **נָכוֹרִית** early fruit.

(3) to the time of life, especially birth, **נָכוֹר**, **נָכוֹרִיהָ** first-born, **נָכוֹרִית** and **נָכוֹרִית** a virgin, a woman who has her first child, **נָכוֹר**, **נָכוֹרִית** a young camel.

PRIL—(1) *to bear early fruit*, used of a tree, Eze. 47:12, comp. Kal No. 2.

(2) *to make first-born, to give the right of primogeniture* to any one, Deut. 21:16.

PUAL, *to be first-born*, Lev. 27:26.

HIFIL, part. **נָכוֹרִית** a woman who brings forth her first child, Jer. 4:31.

Derivatives, see Kal.

נָכוֹר a young he-camel, already fit for carrying light burdens (comp. **נָכוֹר** and **נָכוֹרִית**). Pl. const. **נָכוֹרִים**, Isa. 60:6. To this answers the Arab. **נָכוֹר** a young camel, which they observe signifies the same age as **נָכוֹרִית** a young man, in men; see Bochart, Hieroz. i. p. 82, seq. See also my remarks in Comment. on Isa.

loc. cit. and in Thes. page 236. ["Comp. Root **נָכוֹר** No. 3."]

נָכוֹר (appell. i. q. **נָכוֹר** "a young camel"), [*Becher*], pr. n. m.—(1) a son of Ephraim; Num. 26:35. Gen. n. **נָכוֹרִי** id.—(2) a son of Benjamin, Gen. 46:21.

נָכוֹרִיהָ f. a young female camel, in heat; Jer. 2:23. See **נָכוֹר**.

נָכוֹרִי (i. q. **נָכוֹר** הוא, "he is first-born"), [*Bocheru*], pr. n. m. 1 Ch. 1:31; 9:44.

נָכוֹרִית ("juvenile"), [*Bicht*], pr. n. m. 2 Sa. 20:1.

נָכוֹרִית (1) *nothing* (from the root **נָכוֹרִית** No. 3). Ps. 17:3, "prove me, **נָכוֹרִית** thou shalt find nothing of evil." ["Unless like LXX. and Vulg. we connect **נָכוֹרִית** 'thou shalt not find my evil thoughts,' i. e. those which perhaps lurk within me."]

(2) *not*, i. q. **נָכוֹרִית**, but poet. followed by a preterite, Ps. 10:11; 21:3; and a future, Ps. 10:4, 6; 49:13; Prov. 10:30; Isa. 26:14; also *not yet* for *scarcely*, Isa. 40:24 (compare 2 Ki. 20:4), once for **נָכוֹרִית** = **נָכוֹרִית** Ps. 32:9, "be ye not like the horse...to be kept in with rein and bridle, **נָכוֹרִית** אלֶּיךָ, pr. in not approaching to thee."

(3) *lest*, i. q. **נָכוֹרִית** followed by a fut. Ps. 10:11.

נָכוֹרִית Ch. m. *heart*, Dan. 6:15. Syr. **נָכוֹרִית** heart, mind, Arab. **נָכוֹרִית** id. for **נָכוֹרִית** from **נָכוֹרִית** III. to care for, pr. *care*, hence, mind which is agitated with cares.

נָכוֹרִית contr. from **נָכוֹרִית** i. q. **נָכוֹרִית** *Bel*, a domestic and chief god of the Babylonians, worshipped in the tower of Babel; Isa. 46:1; Jer. 50:2; 51:44, and Dan. chap. 14, LXX. The Greek and Roman writers (Diod. Sic. ii. 8, 9; Plin. xxxvii. 19; Cic. De Nat. Deorum, iii. 16) compare him with Jupiter; but however, we are not to understand this to be the father of the gods, of whom the Orientals knew nothing, but in accordance with the peculiar Babylonian theology, in which all rested on the worship of the stars, the planet *Jupiter, stella Jovis* (Cic. De Nat. Deorum. ii. 20), which [some of] the Shemitic nations worshipped supremely as a good demon and the author and guardian of all good fortune. It is therefore called by the Arabians **نحوير** "Greater Fortune." The planet Venus was worshipped with this planet (see **נָכוֹרִית**). Comp. **נָכוֹרִית**, and see **נָכוֹרִית** No. 5. The devotion to this worship is shewn by the proper names of the Babylonians compounded with the name *Bel*, as **נָכוֹרִית**, **נָכוֹרִית**, *Belesys, Belibus*, etc.

בָּלָא i.q. Hebr. בָּלָה. PAEL:—TO AFFLICT, TO TROUBLE, Dan. 7:25. Compare Heb. PIEL No. 2.

בְּלָאֲדָן (contr. from בְּעֶלְאֲדָן i.e. "whose lord is Bel," "worshipper of Bel"), [Baladan], pr. n. of the father of king Merodach-Baladan, 2 Ki. 20:12.

בָּלַג not used in Kal. Arab. بَلَّغَ TO BE BRIGHT, TO SHINE FORTH as the dawn. V. TO LAUGH, TO BE CHEERFUL, from the idea of a bright countenance.

HIPLU—(1) to cause to shine forth. Am. 5:9, הַפְּבִלִי שֶׁרַע עָלָיו "causing desolation to shine forth upon the mighty," i.e. suddenly bringing it upon them; a metaphor taken from the dawn quickly and suddenly spreading itself, compare Joel 2:2.

(2) to make cheerful, sc. the countenance, to be made cheerful, Psalm 39:14; Job 9:27; 10:20. Hence מְבִלִּיט, and—

בְּלִיָּה ("cheerfulness"), [Bilgah], pr. n. m. Neh. 12:5, 18; written in Neh. 10:9, בְּלִיָּה.

בְּלִדָּר pr. n. (prob. i. q. לִדָּר i.e. "son of contention," "contender," from the root לָד to strive, see בְּדִרָּה), Bildad, the Shuite, one of Job's friends, who takes the second place in disputing with him, Job 2:11; 8:1; 18:1; 25:1.

בָּלָה a root not used in Kal, pr. TO FEAR, TO BE TERRIFIED, i. q. בָּהַל, comp. בָּלֵה to be feeble, modest (pr. timid).

PIEL בָּלֵה to terrify, to frighten, to cause any one's mind to be cast down, Ezr. 4:4 כְּחִיב. In קרי the more common מְבַהֵלִים. Syriac ܠܚܫܐ quadril. to terrify.

Derivatives, בְּלִיָּה, and pr. n. בְּלִיָּה.

בָּלָה fut. יִבְלֶה pr. TO FALL, TO FALL AWAY, TO FAIL (like בָּבֵל, which see), abfallen, einfallen, versinken, specially used—

(1) of garments fallen away and torn by use and age. Followed by מֵעַל. Deut. 8:4, "thy raiment shall not fall away from thee" (worn out and torn). Deut. 29:4, and absol. Josh. 9:13; Neh. 9:21. Applied to the heaven and the earth perishing like an old garment, Isa. 50:9; 51:6; Ps. 102:27. (Arab. بَلِيَ to be worn out as a garment.)

(2) of men, who through sickness, age, or cares, waste away; Germ. einfallen, verfallen (compare Gr. παλαιός, and with another flexion, μέλω, curo). Job

13:28, והוא כְּרָקִב יִבְלֶה "and he (δειακῶς for I) as a rotten thing falleth away," wasteth. Gen. 18:12;

Ps. 32:3. (Compare בָּלִי to care for, pr. to be consumed with cares; בָּלִי consumed with cares; בָּל, the heart, the mind, so called from cares (see בָּל). Æth. በለዎ: to be or become old.) Hence—

(3) to fail wholly, to be brought to nothing; whence בָּל, בָּלִי, בָּלִי nothing, not.

PIEL—(1) causat. of Kal No. 2, Lam. 3:4; hence generally, to consume, to waste (trans.), Ps. 49:15; Isa. 65:22. Applied to time, as in Lat. *tempus terere*, τριβειν βιον. Job 21:13, יָבִלוּ בְּטוֹב מִיָּהֶם "they spend or pass their days in wealth."

(2) to afflict, trouble, 1 Ch. 17:9. (Arab. بَلَى IV. id. بَلَاءٌ and بَلِيَّةٌ sorrow, affliction, calamity.) Compare Ch. בָּלָא.

Hence are derived the nouns and particles בָּל, בָּלִי, בָּלִי, בָּלִי, בָּלִי, בָּלִי, and the compounds בְּלִיעַל, בְּלִיעַר, בְּלִיעַר.

בָּלָה adj. f. בָּלָה worn out with use and age, of garments, sacks, bottles, shoes, Josh. 9:4, 5. Used figuratively of an adulteress, בָּלָה נָאִפִּים "worn out with adulteries," Eze. 23:43.

בְּלִיָּה f. in sing. once, Isa. 17:14; more often in plur.—

(1) terror, terrors, Job 18:11; 24:17; 27:20. 18:14, תִּפְעֲזְזֶנּוּהוּ לְפָנָיו בְּלִיָּהוֹת "terrors shall pursue him like a king," or military leader (here serves for comparison, Job 39:16; compare Job 15:24, and 27:20. It is common, but incorrect, to join בְּלִיָּהוֹת king of terrors.)

(2) sudden destruction, compare בְּלִיָּה No. 2; Ps. 73:19, תִּפְזוּ מִן־בְּלִיָּהוֹת "they perish with sudden destruction;" Eze. 26:21, וְאִיֶּכָּה וְאִיֶּכָּה LXX. ἀπώλειάν σε δώσω, καὶ οὐχ ὑπάρξεις ἐνί. Vulg. in nihilum redigam te, Eze. 27:36; 28:19.

בְּלִיָּה (perhaps "modesty," see בָּלָה in Kal), [Bilhan], pr. n.—(1) of the handmaid of Rachel, who bore to Jacob Dan and Naphtali, Gen. 30:3, seq.; 35:22.—(2) a town of the tribe of Simeon, 1 Ch. 4:29; called elsewhere בָּלָה (Josh. 19:3), also בְּלִיָּה.

בְּלִיָּה (perhaps "modest"), [Bilhan], pr. n. m., —(1) Gen. 36:27.—(2) 1 Ch. 7:10.

בָּלִי Ch., a species of tribute, prob. imposed on articles consumed, Germ. Consumtionssteuer, Accise, excise, Ezr. 4:13, 20; 7:24; compare also בָּלָא.

בלוא only found in pl. const. **בלואי** Jer. 38:12, and contr. **בלוי** ver. 11, *the rags of worn out clothes*. This latter form which should be pronounced *belové* is prop. from the sing. **בלו** for **בלוי**; in other copies however (see J. H. Michaelis) it is read **בלוי** and in edit. **בלוי** (of the form **גלוי**, **גלוי**), from the sing. **בלו** (of the form **אבו**).

בִּלְטַשְׁאָזָר ("Bel's prince," i.e. prince whom Bel favours, compare **בִּלְטַשְׁאָ**, *tsha*, a termination which is added to words in the Zendic as a mark of the genitive, and *zar=sar*, prince), *Belteshazzar*, the Assyrio-Babylonian name of Daniel in Nebuchadnezzar's court, Dan. 1:7; 2:26; 4:5, 6, 15, 16; 10:1.

בָּלִי subst.—(1) *consumption, destruction*, Isa. 38:17; Arab. **بَلِي** id.

(2) *failure, defect, nothing*; hence adv. of negation, i. q. **לֹא**. It is joined to verbs and nouns, Gen. 31:20; Hos. 7:8; 8:7; Isa. 14:6; 32:10. It is sometimes closely joined to substantives, so that they coalesce into a single idea. **בָּלִי שָׁם** "not fame," i.e. infamy, Job 30:8.

(3) For **בָּלִי** *without*, only poetically, Job 8:11, **בָּלִי מַיִם** "without waters," 24:10; 31:39; 33:9; 34:6; Ps. 59:5.

With prep.—(a) **בָּלִי** prop. in defect, *without*, i. q. **בְּלֹא**. **בָּלִי דַעַת** imprudently, Deu. 4:42; 19:4; suddenly, Job 35:16; 36:12; compare **בָּלִי** No. 2.

(b) **בָּלִי** id. (comp. ל letter B) Job 38:41 **לִבְלִי-אֶקַּל** "without food;" 41:25; Isa. 5:14.

(c) **מִבְּלִי** pr. because of defect—(a) *in that not, because not*; followed by an inf. Deu. 9:28, **מִבְּלִי יִהְיֶה** "because Jehovah could not," Isa. 5:13. Followed by a part. "because no man," Lam. 1:4; **מִבְּלִי בָּאִי מוֹעֵד** "because none come to the feast." Sometimes pleon. **מִבְּלִי אֵין**; 2 Ki. 1:3, 6, 16; Exod.

14:11 (Syr. **ܠܝܢ ܕܠܝܢ** and **ܠܝܢ ܕܠܝܢ** *in that not*).—(β) *so that not*, Job 18:15, **מִבְּלִי לֹא** "terror dwells in his tent so that it is no more his," i. e. terror occupies his tent, and the wicked removes thence; 6:6; Deu. 28:55. Followed by a part. *so that none*, **מִבְּלִי יֵשֶׁב** "so that no one dwells;" Jer. 2:15; 9:10; comp. Eze. 14:15. Followed by **אֲשֶׁר** (so that it forms a conjunction) and pleon. **לֹא** Ecc. 3:11, **מִבְּלִי אֲשֶׁר לֹא-יִמְצָא הָאָדָם** "so that man cannot find out."

(d) **עַד בָּלִי** *until failure*, i. e. "as long as," Ps. 72:7; Mal. 3:10.

(e) **בָּלִי** *in that not*, followed by a pret. Gen. 31:20.

בָּלִי m. pr. something mixed, specially *meslin*, provender consisting of several kinds of grain, as wheat, barley, vetches, and other seeds (comp. Varro, De R. R. i. 31; Plin. xviii. 15, s. 41), all of which were sown *mixed together* ["or given to cattle"], Job 6:5; 24:6. It is clear that grain is to be understood from Isa. 30:24.

בְּלִימָה comp. of **בָּלִי** and **מָה** i. q. **לֹא מְהוּמָה** "not any thing, nothing," Job. 26:7. So indeed LXX., Vulg., Syr., Ch., nor are the Hebrew interpreters to be listened to, who explain **בְּלִימָה** a *bridle, band*, from the root **בָּלַם**.

בְּלִיעַל (comp. of **בָּלִי** *not, without*, and **עַל** benefit, profit, compare **הוֹעִיל** to be useful, and Arab. **بَعْل** and

وَعَل i. q. **شَرِيف** noble, prince; and not as said by Fischer, in Proluss. De Verss. Græc. p. 93, from **בָּלִי** and **עוֹל** a yoke, as if impatience of the yoke, contumacy) pr. *unprofitableness, worthlessness, what is useless, of no fruit* (compare Arabic **بَلْعِل** useless, of no profit, little worth). Hence—

(1) *wickedness, vileness*; **אִישׁ בְּלִיעַל** "a wicked man," 1 Sam. 25:25; 30:22; **אָדָם בְּלִיעַל** Pro. 6:12, and **בְּנֵי-בְלִיעַל** 1 Sa. 25:17 id. Pl. often **בְּנֵי-בְלִיעַל** 1 Sa. 2:12, and **אֲנָשִׁי בְנֵי בְלִיעַל**, **אֲנָשִׁים בְּנֵי בְלִיעַל** Deu. 13:14; Jud. 19:22; 20:13. **בֵּית בְּלִיעַל** "a wicked woman," 1 Sam. 1:16; **דָּבָר בְּלִיעַל** "an evil, wicked thing," Ps. 41:9; 101:3; compare Deu. 15:9. **יְהִי כְּמִן בְּלִיעַל** "lest there arise a wicked thought in thy heart."

(2) *destruction*, Nah. 1:11, **יִזְעַן בְּלִיעַל** "who plans destruction," Ps. 18:5, **נָחַל בְּלִיעַל יִבְעַתוּנִי** "the streams of destruction make me afraid," a metaphor taken from waves, which is not unfrequent in the sacred writers. LXX. **χεῖμαρροι ἀνομιᾶς**, i. e. enemies rushing like torrents. Some moderns incorrectly render "torrents of hell."

(3) Ellipt. for **אִישׁ בְּלִיעַל** a *wicked man* (see No. 1), 2 Sa. 23:6; Job 34:18, a *destroyer, causer of destruction*.

[*Note.* Hence was derived in later usage and in New Test. the pr. n. **Βελίαλ**, or **Βελιάφ**, *Belial*, i. q. **ὁ πονηρὸς**, *Satan*. The English version also gives **בְּלִיעַל** in the Old Test. as a pr. n. *Belial*, but incorrectly[?]. See Thes. page 210.]

בָּלַל—(1) TO POUR OVER (Arab. **بَلَّ** to wet, to moisten, **بَلَ** to flow as water, **بَلَّل**, **بَلَّلَ** to sprinkle). Part. pass. **בָּלֵל** "poured over with

oil of oblations," Lev. 2:4,5; 7:10,12; 14:21; Nu. 7:13,19. Intrans. *to be poured over, anointed*. Ps. 92:11, בָּלוּחִי בְשֶׁמֶן רֵעֵן "I am anointed with fresh oil." In the derivatives, see שָׁבַל and שָׁבַלָה.

(2) *to pour together* (Gr. συγχέω), *to confound*, especially speech; Gen. 11:7, הָבָה נִרְדָּה וְנִבְלָה שָׁם שְׂפָתָם, "come we will go down, and there confound their lip," i. e. their speech, which is farther explained "so that one could not understand another;" נִבְלָה for נִבְלָה, see Lehrs. page 372, and verse 9. Comp. בָּלָה. Arab. تَبَلَّل to be confounded, of speech, تَبَلُّل اللِّسَن confusion of languages, Conj. II. to babble.

(3) *to stain, to soil* (comp. פָּלַל, פָּלַלָה mentioned under Kal). So in the derivatives תָּבַל, תָּבַלָה. (Comp. בָּלָה to mix, and to stain.)

(4) denom. from בָּלָה *to give meslin or provender* to beasts; Jud. 19:21, וַיִּבֶל לַחֲמֹרִים; Vulg. *et pabulum asinis prebuit*.

Note. The form וַיִּבֶל Isa. 64:5, is for וַיִּבֶל which see; also Index analyt.

HITHPOLEL, *to mix oneself*, followed by בָּ Hos. 7:8. Derived nouns are בָּבָל, בָּבָלָה, תָּבַל, תָּבַלָה and the pr. n. בָּבָל.

בָּלָם *TO BIND TOGETHER, TO SHUT FAST*, specially the mouth of a beast with a muzzle, Ps. 32:9. (Syr. חָמַר id. Ethpe. to be shut, used of the mouth, to be dumb, חָמַר a muzzle.) In form and signification it is kindred to בָּלָה. As to the roots ending in ם see בָּהֵם.

בָּלָם (denom. from בָּלַם, בָּלַם: a fig, in Æth. also sycamore), *TO CULTIVATE FIGS* (and sycomores), or *to gather, or to eat them*, comp. συκάζειν and ἀποσυκάζειν. Am. 7:14, בֹּלֵם שִׁקְמִים, well rendered by the LXX. κνίζων συκάμυνα. Vulg. *vellicans sycamina*. For nipping, *vellicatio*, belongs to the cultivation of sycamines. ["a process by which they were ripened, πέπτειν οὐ δύναται ἂν μὴ ἐπικνισθῇ ἀλλ' ἔχοντες ὄνυχας σιδήρεας ἐπικνίζουσιν" & δ' ἀν' ἐπικνισθῇ, τετραπταία πέπτειν.] See Theophr. Hist. Pl. iv. 2; Plin. N. H. xiii. 7, § 14. Bochart in Hieroz. i. 348, seq.

בָּלַע fut. יִבְלַע. — (1) *TO SWALLOW DOWN, TO DEVOUR* ["with the idea of eagerness, greediness"]. (Arab. بَلَعَ and quadril. بَلَع id., Æth. ባለዐ: to eat, to eat up. Kindred roots are לָעַ, לָעַ and many others beginning with לָע.) Used of men eating greedily, Isa. 28:4; of beasts, Exod. 7:12; Jon. 2:1; Jer. 51:34; Gen. 41:7, 24. A proverbial phrase,

Job. 7:19, "thou wilt not let me alone עַד-בִּלְעִי רִקִּי while I swallow down my spittle," i. e. thou givest me no breathing space, not even the least moment wilt thou grant me, that I may rest. (So in Arabic

أَبْلَعْنِي رَيْقِي "let me swallow down my spittle," i. e. give me so much delay that I may swallow it down. Har. xv. p. 142 Sacy. See more in Schult. on Job loc. cit. So in Persic آخور *swallowing of spittle*, used of delay. Compare PIEL No. 1.)

(2) Metaph. — (a) *to consume, to destroy*, so however that the figure of devouring is preserved, e. g. *to devour riches*, Job. 20:15 (comp. *devoratum pecuniam evomere*, Cic. Pis. 37). Pro. 1:12, "let us devour them, like Hades, alive," i. e. let us consume, kill them; Ps. 124:3. Compare בָּלָה No. 1, g. — (b) It is applied to inanimate things, to a chasm of the earth, Nu. 16:30, seq.; of the sea, Ps. 69:16, compare Ex. 15:12.

NIPHAL, pass. Piel No. 2, *to be destroyed, lost*, Hos. 8:8, specially used of drunkards. Isa. 28:7, נִבְלָעוּ מִן הַיַּיִן "they are destroyed with wine," i. e. oppressed, broken down, overcome with wine. Compare הָלַם, רָיוּן, עָבַר. The Syriac translator retains the word (ܐܠܚܝܬܗ ܕܥܡܢܐ). The Arabs use, in the same phrase, the verb بَلَغ.

PIEL — (1) i. q. Kal, *to swallow down*. Once ellipt. Nu. 4:20, "neither shall they come in to see the holy things כִּבְלַע while it is swallowed down," sc. saliva, i. e. not for the least moment of time. Compare Kal No. 1. Excellently, LXX. ἐξάμυνα. Metaph. בָּלַע "to devour wickedness," i. e. to fill oneself altogether with wickedness, Pro. 19:28 (comp. שָׁתָה Job 15:16).

(2) *to destroy*, specially — (a) *to give up to destruction*, Job 2:3; 10:8; Isa. 49:19; Hab. 1:13. — (b) *to extirpate, to take away altogether*, Ps. 21:10; 35:25; followed by מִן Job 8:18. — (c) *to lay waste* a country, 2 Sam. 20:19, 20; Lam. 2:8; also, to waste riches, Prov. 21:20; to destroy, i. e. to frustrate counsel, Isa. 19:3; comp. Ps. 55:10; any one's way, i. e. to cause him to go to destruction, Isa. 3:12.

PUAL, pass. Piel No. 2, *to be destroyed, to perish*. Isa. 9:15, "destruction is prepared," followed by מִן 2 Sa. 17:16.

HITHPAEL, id. Ps. 107:27.

בָּלַע m. with suff. בָּלַע — (1) *a devouring, something devoured*, Jer. 51:44.

(2) *destruction*, Ps. 52:6.

(3) [Bela], pr. n. of a city on the southern shore of the Dead Sea, called also **לַעֲרָא** (little), Gen. 14:2, 8; 19:20, seq.

(4) pr. n. m.—(a) of a king of the Edomites, Gen. 36:32—(b) Gen. 46:21.—(c) 1 Ch. 5:8.

בְּלַעְדִּי with suff. **בְּלַעְדִּיךָ**, **בְּלַעְדִּיךָ** (comp. of **בֹּל** not, and **עַד**, **עַדִּי** until).

(1) pr. *not unto, nothing to*, a particle of deprecating or declining. Gen. 14:24, **בְּלַעְדִּי רַק אֲשֶׁר אֶכְלִי**, "nothing (shall come) to me;" I claim nothing, "only what the young men have eaten," etc. Gen. 41:16, **בְּלַעְדִּי אֱלֹהִים יַעֲנֶה אֶת־שְׁלוֹם פַּרְעֹה**, "(It is) not I; God will answer as to the welfare of Pharaoh."

(2) *without*. Gen. 41:44, "without thee (without thy knowledge and consent) no one shall lift up his hand."

(3) *besides*, Isaiah 45:6. Ellipt. for **בְּלַעְדִּי אֲשֶׁר** besides that which. Job 34:32, **בְּלַעְדִּי אַחֲוָה אַתָּה**, "if I have sinned) besides the things which I see, show it to me." Syr. **ܚܠܝܢܝܐ** id.

בְּלַעְדִּי id. Always with pref. **מִן** **מִבְּלַעְדִּי**—

(1) *without*. Isa. 36:10, "have I without God (i.e. without God's will and permission) come up against this land?" Jer. 44:19. Comp. **בְּלַעְדִּי** No. 2.

(2) *besides*, Ps. 18:32; Nu. 5:20; Isa. 43:11.

בְּלַעַם (comp. of **בֹּל** and **עַם**, *non-populus*, perhaps i.q. "a foreigner"), [Balaam], pr. n.—(1) of Balaam the false prophet, Num. 22—24; Deut. 23:5, 6; Josh. 13:22; 24:9; Mic. 6:5. LXX. Βαλαάμ.

(2) [Bileam], of a town of the tribe of Manasseh, situated beyond Jordan, 1 Ch. 6:55; called elsewhere **יִבְלֵעַם** (עַם), [Ibleam], Josh. 17:11; Jud. 1:27; 2 Ki. 9:27.

בֶּלֶק TO MAKE EMPTY, VOID, i. q. **בָּקַק**, and like this onomatop. imitating the sound of a bottle emptied out. Isa. 24:1. Compare Arab. **بَلَقَ** I. IV. *to open* (a bottle).

Pual part. f. **מְבִלֶקָה** *made empty*, i.e. desert, Nah. 2:11. [Hence]—

בֶּלָק ("empty," "void"), [Balak], pr. n. of a king of the Moabites in the time of Moses, Nu. 22:2, seq.; Josh. 24:9; Jud. 11:25; Mic. 6:5.

בִּלְשַׁזְזָר Dan. 5:1, 2, 9, 22, 29, 30; 8:1; and **בִּלְשַׁזְזָר** 7:1, *Belshazzar*, the last of the Chaldean kings, called by Herodotus (i. 188) Βαβύνητος, by Berosus (in Jos. Cont. Ap. i. 20) Βαβόννηδος (which appears to be the more genuine form, comp. **בְּבִי**). LXX. Βαλτάσαρ.

בִּלְשָׁן (i. q. **בְּדִלְשָׁן** "son of tongue" = "eloquent," compare under **בִּדְיָר**, [Bilshan], pr. n. of a leader, who returned with Zerubbabel from the exile. Ezr. 2:2; Neh. 7:7.

בִּלָּת or **בִּלְתָּ** an unused noun, from the root **בָּלָה** (of the form **בָּקַת** from **בָּקָה**, Lehrsgeb. p. 507), pr. *nothing*, or *bringing to nothing*, i. q. **בָּל**, **בָּלִי**, whence with ' *parag.* marking the construct state—

בִּלְתִּי—(1) adv. of negation i. q. **לֹא** 1 Sa. 20:26.

(2) Prep. for **בִּלְתִּי** (**בִּלְתָּא**) *without*, Isa. 14:6; *besides, except* (when a negation has preceded), Gen. 21:26; Exod. 22:19; Nu. 11:6; 32:12; with suff. **בִּלְתִּיךָ** "besides me," Hos. 13:4; Isa. 10:4; **בִּלְתִּיךָ** "beside thee," 1 Sa. 2:2; Isa. 1. l. translate "without me (i. e. forsaken of me) they shall go bowed down amongst the bound, and shall perish amongst the slain," compare under **תַּחַת**. ["i. e. part of them as captives, exhausted with hunger, thirst, and toil, shall sink down under the feet of their fellows, (comp. **בִּלְתִּיךָ** Jud. 5:27;) and part of them slain in battle, shall be covered with the corpses of others."]

(3) Conj. for **בִּלְתִּי אֲשֶׁר** *besides that*, Dan. 11:18; *unless that*, Gen. 43:3, "ye shall not see my face unless that your brother be with you." Fully **בִּלְתִּי אִם** "unless that," Amos 3:4, and simply *unless*, Jud. 7:14; Gen. 47:18.

Comp. with prep.—(a) **בִּלְתִּי** followed by an inf., pr. *in that not*, Jud. 8:1. This particle is used in Hebrew wherever the gerund (**לְקַטֵּל**) is to be expressed negatively (**לֹא לְקַטֵּל**). It may be rendered in Latin, *ita ut non* (quominus), *so as not*, Exod. 8:25; 9:17; ex. gr. after verbs of resisting, Jer. 16:12; of forgetting, Deu. 8:11; hindering, Nu. 9:7; *ne, lest*, Gen. 38:9; and acc. and inf. after verbs of commanding, Gen. 3:11; of consenting, 2 Ki. 12:9. Once used, pleonastically **לְבִלְתִּי** 2 Ki. 23:10, and thrice **לְבִלְתִּי** followed by a finite verb for **אֲשֶׁר** **לְבִלְתִּי** Jer. 23:14; 27:18; Eze. 13:3.

(b) **בִּלְתִּי** *because not*, followed by an inf., Num. 14:16; by a verbal noun, Eze. 16:28.

(c) **בִּלְתִּי** *until not*, followed by a pret., Num. 21:35; Deu. 3:3; Josh. 8:22; 10:33; also *so long as*, Job. 14:12; compare **עַד בְּלִי**.

בְּמָה (with Kametz impure), pl. **בְּמֹת**, construct id. and **בְּמֹתֶיךָ** Deu. 32:13; Isa. 58:14; Micah 1:3 *high place*, but in the text, **בְּמֹתֶיךָ**, and so in the text, Job 9:8; Isa. 14:14; Amos 4:13 (see note), with suff. **בְּמֹתֶיךָ** etc.

(1) *a high place, a height*, a general word including mountains and hills, see the root **בָּיַם**, 2 Sam. 1:19, 25; **בְּמֹת יֵשׁר** "mountains covered with wood,"

Jer. 26:18; Micah 3:12; Eze. 36:2 (compare 1). עַל-בְּמֹתָי "mountains by Arnon," Nu. 28:8.

(2) *fortress, castle*, built upon a mountain, (compare Lat. *arx*, Germ. *Burg*). Ps. 18:24, עַל-בְּמֹתַי "he set me upon my fortress," i.e. set me in safety; Hab. 3:19. The holder of the *fortresses of a region* has also secure possession of the whole land as conqueror, whence the poetic phrase עָלָה הָרָר עַל-בְּמֹתַי "he walked upon the fortresses of the earth," Amos 4:13; Micah 1:3; Deu. 33:29; and figuratively עָלָה הָרָר עַל-בְּמֹתֵי הַיָּם Job 9:8 "upon the fortresses of the sea;" עָלָה הָרָר עַל-בְּמֹתֵי הַשָּׁמַיִם Isa. 14:14, "upon the fortresses of the clouds;" used of God, as the Supreme Ruler of the world; also הָרָר עַל-בְּמֹתַי אֶרֶץ Deu. 32:13; Isa. 58:14.

(3) The ancient Hebrews [when they fell into idolatry], like many other ancient nations (see my Comment. on Isa. 65:7; and vol. ii. p. 316), regarded sacred rites performed on mountains and hills as most acceptable to the gods. On this account they offered sacrifices on them, not only to idols, but even to God himself (1 Sa. 9:12, seq.; 1 Ch. 16:29, seq.; 1 Ki. 3:4, [These passages apply only to true worship]; 2 Ki. 12:4; Isa. 36:7), and they erected there *sanctuaries* or *chapels* (הַבְּמֹתָי 1 Ki. 13:32; 2 Ki. 17:29), and set there priests, and ministers of sacred rites (בְּהִנֵּי הַבְּמֹתָי 1 Ki. 12:32; 2 Ki. 17:32); and not only were the Ten Tribes so tenacious of the old [or rather corrupted] religion (see the passages already cited), but also the Jews themselves, so that even after the building of the temple by Solomon, and in spite of the law, Deu. 12 (if this be ancient [this *doubtful* expression is not to be tolerated, no believer in revelation doubts the antiquity of the Pentateuch]), they erected such sanctuaries on the mountains near Jerusalem, and there they continued to sacrifice; and the kings who in other respects were most observant of the Mosaic law until [Hezekiah and] Josiah, neither put a stop to this forbidden worship as regards the people, nor [in some cases] as regards themselves, 2 Ki. 12:4; 14:4; 15:4, 35; compare 2 Ch. 20:33; 15:17; 2 Ki. 23:8, 9, 19; Eze. 6:3; 20:29; Lev. 26:30. We read that Solomon himself offered sacrifices at such sanctuaries, 1 Ki. 3:2, 3; comp. 11:7 [but in the former case the altar and tabernacle of God were at Gibeon; the latter was mere idolatry].

(4) It very often has the same meaning as בֵּית הַקִּדְשָׁה "a sanctuary built on a mountain" to God or idols (compare No. 3), 1 Ki. 11:7; 14:23; 2 Ki. 17:9; 21:3; 23:15; and it is even applied to *any sanctuary* or *fane*, Jer. 7:31, compare Æthiop. ቅርንጫፍ: a mountain, also a convent, Germ. *φag*, pr. a grove, hence a church,

or temple there built. It is probable that these fanes were tents adorned with curtains (Eze. 16:16), comp. 2 Ki. 23:7; Amos 5:26, a kind of tabernacle which it appears that the Pœni and the ancient Slavi had (Diod. xx. 25. Mone, in Creuzer Symbol, v. 176).

(5) It rarely signifies a *sepulchral mound*; Greek *βωμός*. Eze. 43:7; compare verse 8, and the commentators on Isa. 53:9 where this signification may suitably be taken.

Note. The plural construct form is בְּמֹתַי, in which there is a double mark of the plural; similar to רִאשֹׁתַי 1 Sa. 26:12; compare Lehrgeb. 541. The Masorites however rejected this form and substituted for it בְּמֹתַי. Many read this *bāmōthē*, but ¹ as being immutable, cannot be shortened into Chateph-Kametz; and some, more correctly, pronounce *bom'the* for בְּמֹתַי, from the sing. בְּמֹתָ (of the form בְּמֹתָ); ה being retained in the plural, like הִלָּת, הִלָּתוֹת, הִלָּתוֹת. However, I suppose that we should reject the criticism of the Masorites, and read בְּמֹתַי, בְּמֹתַי.

בְּמֹתָל ("son of circumcision," i.e. circumcised, for בְּמֹתָל; see בְּמֹתָל, [Bimhal], pr.n. m. 1 Ch. 7:33.

מוֹ בְּמוֹ see.

בְּמֹתָ ("high places"), [Bamoth], Nu. 21:19; more fully בְּמֹתָ בָּעַל ("high places of Baal"), Nu. 22:41; Josh. 13:17, pr. n. of a town in the territory of the Moabites, situated on the river Arnon.

בֶּן (for בֶּנֶה from the root בָּנָה No. 4), const. בֶּן (with prefixes בֶּן, בִּן, לֶ without Makkeph), rarely בֶּן Pro. 30:1; Deu. 25:2; Jon. 4:10; and whenever followed by the pr.n. בְּנִי (like אֲבִי), Gen. 49:11, and בְּנוֹ Nu. 24:3, 15. Pl. בְּנִים (as if from sing. בֶּן), const. בְּנֵי.

A son (Arab. ⁵ابن, pl. ⁵بنون, const. ⁵بنو; on the Phœn. monuments very often בן; but in Aram. ⁶בֶּן, ⁶בְּנִי, ⁶בְּנִי to procreate, but with pl. ⁶בְּנִי, ⁶בְּנִי Kar' ⁶ἐξ ἑσῶν used of the king's son [The son of God really], Isa. 9:5; compare ⁶בְּנֵי מֶלֶךְ Ps. 72:1; pl. ⁶בְּנִים sometimes used of *children* of both sexes, Gen. 3:16; 21:7; 30:1; 31:17; 32:12; Deu. 4:10; although more often there is fully expressed ⁶בְּנֵי וְכָנָת Gen. 5:4, 7, 10, 13; 11:11, seq. In sing. a trace of the common gender is found in ⁶בְּנוֹ בֶּן (more correctly ⁶בְּנוֹ בֶּן) "a male son," Jer. 20:15; compare ⁶υἱὸς ἀνθρώπου, Apoc. 12:5. It belongs to poetic diction when "sons of the Grecians" is used for the Grecians; Joel 4:6, like ⁶υἱὲς Ἀχαιῶν, and "sons of the Æthiopians," Amos 9:7, for the Æthiopians; compare ⁶בְּנֵי נְבִיִּים Isa. 2:6,

used of foreigners; בְּנֵי אֲנָשִׁים of the poor, Ps. 72:4; and Greek *δυστήνων παῖδες*, Il. φ'. 151. The similar condition of the father and the son is shewn everywhere by this phrase.

The name of son, like those of father and brother (see בֶּן, אָב), is of wide extent in Hebrew, and is variously applied. It is used —

(1) Of a *grandson* (like בֶּן אֲבִי of a grandfather), Gen. 29:5; Ezr. 5:1; compare Zec. 1:1; plur. בְּנֵי בָרְכִיתָא grandsons, Gen. 32:1 (31:55); 31:28 (although where there is greater accuracy of speech *grandsons* are called בְּנֵי בָרְכִיתָא Ex. 34:7; Pro. 13:22; 17:6); also *descendants*, as בְּנֵי יִשְׂרָאֵל Israelites; בְּנֵי יְהוּדָה Jews, Levites; בְּנֵי עַמּוֹן Ammonites; בְּנֵי חִתִּים Hittites; בְּנֵי יִשְׁמָעֵאל Ishmaelites. In the same sense is used בְּנֵי יְהוּדָה בְּנֵי יִשְׂרָאֵל (see בְּנֵי No. 8); also בְּנֵי אִשָּׁא (see אִשָּׁא 1, g).

(2) It is a name of age, for *boy, youth*, like the Greek *παῖς*; compare בֶּן No. 2, Cant. 2:3; Pro. 7:7. The name of son —

(3) is applied to a *subject*, rendering obedience to a king or lord, as to a father, 2 Ki. 16:7. Hence metaph. a *son of death* is one doomed to die, and as if delivered into the dominion of death; 1 Sa. 20:31. 2 Sa. 12:5: "a son of stripes," i. q. doomed to stripes; Deu. 25:2; compare *υἱὸς γεέννης*, Matt. 23:15; *τῆς ἀπωλείας*, John 17:12. Son is applied to —

(4) a *foster son*, who is brought up like a son, Ex. 2:10; compare Acts 7:21; and a *disciple*, inasmuch as teachers were treated with reverence and obedience, like parents, and received the title of *father* (see אָב No. 5). Hence בְּנֵי הַנְּבִיאִים "sons of the prophets," for disciples of the prophets, and the schools of the prophets themselves, 1 Ki. 20:35; 2 Ki. 2:3, 5, 7; 4:38, etc.; compare Amos 7:14. (So among the Persians, "sons of the magi," used for the disciples of the magi; among the Greeks *ιατρῶν υἱοί, ῥητόρων υἱοί, παῖδες μουσικῶν, φιλοσόφων* for *ιατροί, μουσικοί*, etc.; Syr. *בְּנֵי חַסְדֵּי* sons, i. e. disciples of Bardesanes.) To this usage belongs the manner in which, in the book of Proverbs, the poet [inspired writer] addresses the reader, "my son," Pro. 2:1; 3:1, 21; 4:10, 20; 5:1; 6:1; 7:1; compare בֶּן Ps. 45:11.

(5) Followed by a *gen. of place*, it denotes a *man there born, or brought up*, as "sons of Zion," Zionites, Psal. 149:2; "sons of Babylon," Eze. 23:15, 17; "sons of the East," i. e. Arabs (see אֲרָבִים); "sons of the province," Ezr. 2:1; "sons of a foreign country," Gen. 17:12; "son of a house," i. e. *verna* (see בְּנֵי); "son of a womb," born of the same womb (see בְּנֵי).

This arises from things, which are done in any time or place, being attributed to the time or place itself (see Isa. 3:26; 8:23; Job 3:3); and countries or cities are regarded as the mothers of their particular inhabitants (see אִמָּה), and also nations as fathers; whence there is also said בְּנֵי עַמִּי "sons of my people," i. e. "those who are of my people" (see עַמִּי) and בְּנֵי הָעָם of the common people, Jer. 17:19; 26:23. Used of animals, Deu. 32:14, "rams, sons of Bashan." It is also applied to things which are contained in any place, as "sons of a quiver," used of arrows, Lam. 3:13.

(6) Followed by a *gen. of time*, it denotes a *person or thing, either born or appearing in that time, or as having existed during that time*. Thus, "son of his old age," i. e. born in his old age, Gen. 37:3; "son of youth," born to a young father, Ps. 127:4; "sons of bereavement," born of a bereaved mother, i. e. in exile, Isa. 49:20; "son of five hundred years," five hundred years old, Gen. 5:32; "a lamb בֶּן עֶשְׂרִית of the first year," Ex. 12:5. Jon. 4:10, of the ricinus שֶׁבֶן לַיְלָה הָיָה וּבֶרֶךְ לַיְלָה אֶקֶר "which sprung up in one night, and perished in one night;" "son of the morning," poetically of the morning star, lucifer, as if born in the morning, Isa. 14:12.

(7) Followed by a genitive denoting *virtue, vice, or condition of life*; it denotes a *man who has that virtue or vice, or who has been brought up in that condition*, as בֶּן עֹז "a son of strength," a hero, warrior (see עֹז); בֶּן רָעָל "son of wickedness," a wicked man; בֶּן נִשְׁוָה id.; בְּנֵי נִשְׁוָה "sons of pride," poetically used of wild beasts; בֶּן עָנִי i. q. עָנִי poor, wretched, Pro. 31:5; "son of possession," i. e. possessor, heir, Gen. 15:2; "sons of pledging," i. e. hostages, 2 Ki. 14:14; compare *υἱὸς τῆς ἀπειθείας*, Ephes. 2:2, *τέκνα ὑπακοῆς*, 1 Pet. 1:14. In other figurative and poetic phrases of this kind, which are also common in other cognate languages (see Gol. v. אֲבִי; Castell and Buxtorf v. בֶּן; Jones, on Asiatic Poetry, p. 128, seq.), that is called the *son of* anything which is like it, as "sons of lightning," used of birds rivalling the lightning in swiftness, Job 5:7; or which is dependent on it, as "sons of a bow," used of arrows, Job 41:20; or which by any connection is closely joined with it, as "sons of oil," those anointed with oil, Zec. 4:14; "son of oil, or fatness," fat, fertile, etc.; compare אָב, אִשָּׁא, אֶלֶל.

(8) The appellation of "sons of God," is given in the Old Test. — (a) to *angels*, Gen. 6:2, seq.; Job 1:6; 2:1; 38:7; Ps. 29:1; 89:7; either as the hosts and attendants of God (see אֲנָשִׁים), or on account of a

greater likeness to the divine nature, although a body is attributed to them, Gen. loc. cit.—(b) *to kings* (not those of the Hebrews only, but foreign ones also, Ps. 89:28), as being the substitutes of God on earth, taught and aided by the Divine Spirit, 1 Sa. 10:6, 9; 11:6; 16:13, 14; Isaiah 11:1, 2 [Here applied to Christ]; thus also in the Greek poets, Διογενεῖς βασιλῆες. Ps. 2:7, “the Lord said to me, thou art my son, this day have I begotten thee,” i.e. constituted king (compare Jer. 2:27), [Christ in resurrection is here spoken of]. Ps. 82:6, “I have said ye are gods (O kings), and every one of you children of the Most High;” 77, “but ye shall die like (common) men,” etc. Ps. 89:28; 2 Sam. 7:14.—(c) *to men who piously worship God*, Ps. 73:15; Prov. 14:26; Deu. 14:1; specially the Israelites, although sometimes ungrateful children, Isa. 1:2; 30:1, 9; 43:6; Hos. 2:1; Jer. 3:14, 19. In sing. Israel is called “son of God,” Hos. 11:1 [applied to Christ]; and the first-born and beloved, Exod. 4:22, 23; compare Jer. 31:20.—The name of son is used—

(9) *of the young of animals*, as בְּנֵי צֹאן “sons of sheep,” lambs, Ps. 114:4; בְּנֵי אֶתְלוֹ “son of his ass,” i.q. עֲדָיו Gen. 49:11; “sons of a dove,” i.e. young doves, Lev. 12:6; “sons of a raven,” Ps. 147:9.

(10) *son of a tree* appears to be poetically used for sucker, offshoot (compare יֹנֵק, יֹנֵקֶת). Gen. 49:22, בְּנֵי יוֹסֵף “Joseph (is) the son of a fruitbearing (tree);” for בֵּן (perhaps it would be more correctly בֶּן) seems to be put in the construct state, and בֶּן to be i.q. פֹּרֵה Isa. 17:6, “fruitbearing,” sc. tree. But others take it otherwise; see פֶּרֶת.

(11) [Ben], pr. n. m., 1 Ch. 15:18. Other compound proper names are—

(a) בֶּן-אֹנִי (“son of my sorrow”), [Ben-oni], pr. n. given to Benjamin by his mother, Gen. 35:18.

(b) בֶּן-חָדָד (“son,” i.e. “worshipper of Hadad,” or Adodus, the greatest deity of the Syrians; compare Macrobian. Saturnal. i. 23, and pr. n. חָדָד), [Ben-hadad], pr. n. of three kings of Damascus Syria; the first of whom made war with Baasha, king of the ten Tribes, 1 Ki. 15:20, seq., and 2 Ch. 16:2, seq. The second was cotemporary with Ahab; he twice besieged Samaria, and by various military achievements, he became more famous than his father, 1 Ki. 20:1, seq.; 2 Ki. 6:24, seq.; 8:7. The third, the son of Hazael, who lost most of the provinces acquired by his predecessors, 2 Ki. 13. “The palaces of Ben-hadad,” i.e. of Damascus, Jer. 49:27; Am. 1:4.

[בֶּן-זוֹהֶתֶת Ben-zoheth, pr. n. m. 1 Ch. 4:20.]

(c) בֶּן-חַיִּל (“brave,” “warrior”), [Ben-hael], pr. n. m. 2 Ch. 17:7.

(d) בֶּן-חֲנָן (“son of one who is gracious”), [Ben-hanan], pr. n. m. 1 Ch. 4:20.

(e) בֶּן-יְמִיִּן (“son of the right hand”, i.e. of prosperity, see below בֶּן-יְמִיִּן, [Benjamin], pr. n. m.—(1) 1 Chron. 7:10.—(2) Ezra 10:32; Neh. 3:23. Where Benjamin the patriarch is intended, this word is always (exc. 1 Sa. 9:1 כְּחִיב) written together, see בֶּן-יְמִיִּן.

(f) בִּנְיָרָק (“village of the sons of Berak,” or “of thunder”), [Bene-barak], pr. n. of a town of the tribe of Dan, Josh. 19:45.

(g) בֶּן-יָעֶן see “בִּיחָוֶת בִּי.”

בֶּן Ch. id.; only in pl. בְּנֵי, בָּנִי (the place of the sing. is filled by בָּר) as; בְּנֵי יְלִיתָא those who go into exile, those who leave their country. Dan. 2:25.

בְּנֵי חֹרִיִּין young doves, Ezra 6:9. (Syriac ܚܝܝܢ plur. id.)

בָּנָא with suff. בְּנֵיָהּ Ezr. 5:11, gerund לְבָנָא Ezr. 5:2, 17; לְבָנָא Ezr. 5:9; לְבָנָא Ezr. 5:3, 13, i.q. Heb. בָּנָא to build, Dan. 4:27.

ITHEPAL, pass. Ezr. 4:13, 21; with an acc. of material, Ezr. 5:8.

בָּנָה fut. יִבְנֶה, with ו conv. וְיִבְנֶה and six times וְיִבְנֶה, וְיִבְנֶה.

(1) TO BUILD, TO ERECT, as a house, a temple, a city, walls, defences, Ezr. 4:2; an altar, Gen. 8:20; a fane, Jer. 7:31; the deck of a ship, Eze. 27:5; once apparently of the foundation of a house, 1 Ki. 6:1; where לְבָנָה 2 Ch. 3:1, is not ill explained לְבָנָה.

(Arab. بَنَى, Aram. ܒܢܐ id. Comp. ܒܢܐ and ܒܢܐ.) The material of which anything is built is commonly put in accus. 1 Ki. 18:32, וְיִבְנֶה אֶת-הָאֱבָנִים מִן-בָּרֶקֶת “and he built the stones into an altar,” i.e. erected an altar out of them. (Comp. Lehrs. p. 813.) Ex. 20:25; Deut. 27:6; 1 Ki. 15:22; more rarely with the prefix בִּי ibid. fin. Constr. also—(a) with an acc. of place on which one builds (Germ. etwas bebauen). 1 Ki. 6:15; 16:24.—(b) with an acc. of person, and it signifies to build a house for any one, i.e. to give him a stable abode; and figuratively, to cause him to prosper; (as to another sense of the phrase, see No. 3). Jer. 24:6, “I will bring them back into this land, וְיִבְנִיתִם וְלֹא יִהְיוּ וְיִסְמְעוּ וְלֹא יִהְיוּ and I will build them up and not pull them down, I will plant and will not root up,” i.e. “I will give them a fixed abode and cause them to prosper.” Jer. 31:4; 33:7; 42:10; Ps. 28:5. (Arab. بَنَى to benefit any

one.)—(c) followed by \aleph , to be occupied in building any thing, an *etwas* bauen. Neh. 4:4, 11; Zec. 6:15. Compare \aleph A, 2,—(d), followed by \aleph for, to obstruct. Lam. 3:5, “(God) hath builded against me,” obstructed me, i. e. shut up my way on every side, so that I cannot go out, comp. \aleph verses 7, 9.—Figuratively, to form a person, Gen. 2:22.

(2) *to restore, rebuild* (a ruined house or city), Am. 9:14. Psa. 122:3, "O Jerusalem, rebuilt!" Psa. 147:2; Josh. 6:26; 1 Ki. 16:34; 2 Ki. 14:22. Comp. חָרַבְתָּ בְּנֵה חֲרִיבָהּ. Used of the fortification of a city, 1 Ki. 15:17.

(3) לְבָנָה בֵּית לְ to build a house for any one is equivalent to, to give him offspring and descendants (see בֵּית No. 8, and NIPHAL No. 3). House is by a common Eastern metaphor applied to family and children, and he who begets children is said to build a house. Hence בֵּן a son, so called from the idea of building, i. e. begetting. The same metaphor is carried out in Plaut. Mostell. i. 2, 37.

NIPHAL — (1) pass. Kal No. 1, *to be built*, Nu. 13: 22; Deu. 13:17; with an acc. of material, 1 Ki. 6:7. Men are said *to be built*, when set in a fixed abode and in prosperity (see Kal No.1, *b*), Jer. 12:16; Mal. 3:15; Job 22:23. As to another metaphor, see No. 3.

(2) pass. Kal No. 2, *to be rebuilt*, Isa. 44:28.

(3) *a woman* is said to *be built*, if her house is built, i. e. when she has offspring (see Kal No. 3). Gen. 16:2, **אִלֵּי אֲנִיָּה מִכֹּהֵן** "perhaps I may be built by her," i. e. I may have children by the aid of this handmaid. Gen. 30:3.

Derived nouns are, מִכְנָה, בְּנֵי, בַת, בֶּן, as well as many proper names, as בְּנֵי, קָנִי, פְּנִי, מִבְּנֵי, יִכְנִיה, יִכְנָל, יִכְנֵה, בְּנִיהוּ.

בְּנֵי ("building"), [*Binnui*], pr. n. m., of frequent use after the exile—(1) Neh. 7:15; compare Ezr. 2:10.—(2) Ezr. 10:30, 38.—(3) Ezr. 8:33.—(4) Neh. 3:24; 10:10; 12:8.

בָּנוֹת daughters, see **בֵּית**.

בָּנִי ("built"), [*Bani*], pr.n.—(1) a man, one of David's heroes, 2 Sa. 23:36.—(2) 1 Chr. 6:31.—(3) 1 Ch. 9:4 קרי.—(4) Neh. 3:17; 9:4, 5; 10:14; 11:22.—(5) see בָּנִי No.1.—(6) Ezr. 10:29, 34, 38; Neh. 8:7; 10:15.

בָּנִי ("built," verbal of Pual), [*Bunni*], pr. n. m.
Neh. 9:4; 10:16; compare בָּנִי Neh. 11:15.

בְּנֵיָה ("whom Jehovah has built," see the root No. 1, *b*), [*Benaiah*], pr. n. m.—(1) 1 Ch. 4:36.—(2) 2 Ch. 20:14.—(3) Ezr. 10:25, 30, 35, 43.—(4) see the following name, No. 3, 5.

בְּנֵי־יָהוּ (i. q. **בְּנֵי־יָהוּ**, [*Bənaiāh*], pr. n. m.—(1) 1 Ch. 15:24; 16:5.—(2) 1 Ch. 27:34.—(3) 2 Sam. 8:18; 23:20, 22.—(4) 1 Ch. 15:18, 20; 16:5.—(5) 2 Sa. 23:30; comp. 1 Ch. 11:31; 27:14.—(6) 2 Chr. 31:13.—(7) Eze. 11:1.

בִּנְיָה *f. building*, Eze. 41:13. Root **בָּנָה**. Compare **בָּנִין**.

בְּנֵי־יָמִין ("son of the right hand," i.e. of good fortune, as if Felix, see יָמִין No. 4), pr.n. of Benjamin, the patriarch, the youngest son of Jacob and Rachel. The ancestor of the tribe of the same name (בְּנֵי־יָמִין Nu. 1:36; בְּנֵי־מַטֵּה ב' Josh. 21:4, 17; and simply בְּנֵי־יָמִין m. Jud. 20:39, 40), whose territory (בְּנֵי־יָמִין אֶרֶץ Jer. 1:1) is described as nearly in the middle of the land on this side Jordan, Josh. 18:21, seq. The warlike disposition of this tribe is signified, Gen. 49:27.—בְּנֵי־יָמִין is a gate of Jerusalem, on the north side of the walls, Jer. 37:13; 38:7; Zec. 14:10; prob. the same which is called elsewhere "the gate of Ephraim," comp. Thes. page 141, A, and Faber's Archæologie, p. 533. LXX. *Bevaymiv*. This word, whenever it denotes the patriarch, is written in one (see בְּנֵי־יָמִין); but the Gentile noun is written separately בְּנֵי־יָמִין (comp. Lehrs. 515) 1 Sa. 9:21; Ps. 7:1, *Benjamite*, with the art. בְּנֵי־יָמִין (like בְּנֵי־יָשׁוּבִים Jud. 3:15; 2 Sa. 16:11. Plur. יָמִין בְּנֵי Jud. 19:16. Ellipt. אֵלֶּם יָמִין for בְּנֵי־יָמִין 1 Sam. 9:1; 2 Sam. 20:1, and יָמִין אֶרֶץ 1 Sa. 9:4 (like the Arab. بَكْرِيتَة *Becrite*, for Abubecrite, from ابو بكر).

בִּנְיָ m.—(1) *building*, Eze. 41:12.—(2) *a wall*, Eze. 40:5. (Syr. ^{ܒܢܝܐ} building, Arab. ^{بنى} id.)

Ch. i. q. Heb. No. 1, Ezr. 5:4.

בְּנֵינוּ ("our son," from the segolate form בְּנֵי Gen. 49:11), [Beninu], pr. n. m. Neh. 10:14.

בַּיִס Ch. TO BE ANGRY, INDIGNANT, Dan. 2:12.
Often found in Targ.

בִּנְעָה (according to John Simonis, i. q. **נִבְעָה** "a gushing forth"), [*Binea*], pr. n. m. 1 Chr. 9:43, and **בִּנְעָה** id. 8:37.

בְּסוּדִיָּה ("in the familiar acquaintance of Jehovah" = "a friend of God"), [*Besodeiah*], pr. n. m. Neh. 3:6.

בִּסַּי [Besai], pr. n. m. Ezra 2:49; Neh. 7:52; perhaps i.q. צַי, and the Persic بای a sword. ["Perhaps, Sanscr. *bigaya*, victory; also, pr. n. Bohlen."]

בסם a spurious root, see בנס HITHPOLEL.

בסר a root not used in Hebrew; prob. to be *sour*, *sauer* seyn i. q. **בסר**. Hence Arab. **بسر** to do any thing too soon, to put on a sour countenance, *ein saueres Gesicht machen*. Hence—

בסר with suff. **בסרו** Job 15:33, and—

בסר m. collect. *sour and unripe grapes*, Isa. 18:5; Jer. 31:29, 30; Eze. 18:2. It differs from **באשם** *labruscae*, wild grapes, see that word; LXX. **δμῶξ**. (Ch. **באשם** id. Syr. **حَمَلٌ** *sour grapes*.)

[**באשם** see after **באשם**.]

בער a root not used in Hebrew. Arab. **بعد** to be distant, remote; Æth. pr. to be another, different; hence pret. A. trans. **በዐለ**: to change, to exchange, **ተበዐለ**: to become other, **ብዐለ**: and **ዐለ**: other, different. It appears in Hebrew to have denoted to be *without* any thing (opp. to within it) to be *near* it, *by* it. Hence—

בער & **בער** (comp. No. 2), with suff. **בערי** and **בערי** Ps. 139:11, **בער**, in pause **בער**, **בער**, **בער**, once **בערי** Am. 9:10, **בער** pr. subst. but from the usage of the language, a prep. denoting any kind of *nearness*.—(1) *by, near*; 1 Sa. 4:18, **בער** **יד הישע** “by the side of the gate,” and metaph. *because of* (comp. **אף** A, 7); Pro. 6:26, **בער** **אשה וזנה**, **ערב** **לחם** “because of a harlot (he comes) to a morsel of bread.”

(2) *behind, after* (Arab. **بعد**, **بعده** after, used of time). Gen. 7:16, **ועתה יהיה בער** “and Jehovah shut up after him;” Jud. 3:22; Am. 9:10, **לא תגיש** **לחם** **לפנינו** **בער** “evil will not come near us, and fall upon us behind us;” 2 Ki. 1:2; 2 Sam. 20:21, **בער** **החומה** prob. for **מבעד** **החומה** “from behind the wall.” **לבער** i. q. **לבער** (like **לפתח** i. q. **לפתח**). Cant. 3:1, “thine eyes are like dove’s eyes **לבער** **לפני** **חגורתך**” (not, *baground* *terror*, from behind, as in 2nd [Germ.] ed. and in Winer, which would be **מבעד**), verse 3, 6, 7.

(3) *round about*; Psal. 139:11, **בער** **אור** **בערני** “the night is light around me,” Job 1:10; 3:23; Lam. 3:7, **גדר** **בער** “he has obstructed the way around me” so that I cannot go out. In this signification it is joined—(a) with verbs of shutting, as **שגר** **בער** to shut up any thing (pr. to shut around, *umfassen*), 1 Sa. 1:6; **שגר** **בער** Gen. 20:18; **שגר** **בער** **החם** **בער** to shut with a seal, seal up, *infirmen*, Job 9:7; comp.

Jon. 2:6.—(b) with a verb of protecting, **שגר** **בער** pr. to fortify around any one, to surround with a bulwark, Ps. 3:4; Zec. 12:8.

(4) *between* (two things), *into, among*, **שגר** **בער** (etwas) **היניח**, Joel 2:8; **שגר** **בער** (etwas) **היח**, as **שגר** **בער** **היח** with a verb of coming, Joel 2:9; looking out, Gen. 26:8; Jud. 5:28. Metaph.—

(5) *pro, for* (from the sense of exchanging, see Æth.) 1 Sam. 7:9; 2 Sam. 20:21, e. g. to supplicate (see **שגר** **בער**), to make atonement (see **שגר** **בער**), to consult an oracle (Jer. 21:2; Isa. 8:19), to bribe a judge (Job 6:22) *for* any one; Job 2:4, **שגר** **בער** **עור** “skin for skin” (see **עור**).

בעה fut. **יבעה**.—(1) pr. TO MAKE TO SWELL, TO CAUSE WATER TO SWELL AND BOIL; Isa. 64:1, **מים** **יבעה** as “the fire maketh the water to boil.”

(To this answers the Arab. **بنا** used of a wound swelling up, Ch. **בעה** to boil up. As to the kindred root **בוע**, **בוע** see **נבע**.) From the idea of swelling and heat the Arabs derive the metaphoric sense of absorbing, also that of ardently desiring and longing; and so also in Hebrew—

(2) *to seek, to ask, to inquire for*. (Aram. **בעה**, **בעה**.) Isa. 21:12 (twice).

NIPHAL—(1) pass. of Kal No. 1, *to be swollen up, to swell up*, and hence *to be prominent*. Isa. 30:13, **נפלה** **נפלה** **נפלה** **נפלה** “as a breach ready to fall, swelling out in a high wall.”

(2) pass. of Kal No. 2, *to be sought, sought out*, Obad. 6.

Derivatives, **בעי** and **בי** (for **בעי**).

בעה fut. **יבעה** Ch.—(1) *to seek*, with an acc. (in Targg. often for the Heb. **בקש**) Dan. 2:13; 6:5.—

(2) *to ask, to request* from any one; followed by **מן** Dan. 2:16; **מן** **ישרם** Dan. 6:12, and **מן** **ישרם** Dan. 2:18; **בעה** **מן** **ישרם** to ask a petition, Dan. 6:8. Hence—

בעה f. Ch. *petition, prayer*, Dan. 6:8, 14.

בער (“torch,” “lamp”), [Beor], pr. n.—(1) of the father of Balaam, Nu. 22:5; Deu. 23:5. LXX. **Βεώρ**, **Βαώρ**, 2 Pet. 2:15, **Βοώρ**.—(2) the father of Bela, king of the Edomites, Gen. 36:32; 1 Ch. 1:43.

בע an unused root. Arab. **بغر** to be nimble, fleet.

בע (“fleetness”), pr. n. Boaz.—(1) a Bethlehemite, who married Ruth, Ru. 2:1, seq.—(2) of a pillar erected before the temple of Solomon, so called from either the architect, or if perhaps it were an *ἀνάθημα*, from the donor, 1 Ki. 7:21; 2 Ch. 3:17.

בַּעַט fut. יִבְעֹט. — (1) TO TREAD, TO TRAMPLE

DOWN (Ch. Peal and Pael, id., Syr. **ܚܚܬܐ** treading down, leaping; compare the remarks under the root **בּוּט**). Metaph. TO CONTEMN, TO NEGLECT (comp. Pro. 27:7), 1 Sa. 2:29, **וְכַמְנָחִי אִשָּׁר**, "why will ye neglect my sacrifices and offerings which I have commanded?" LXX. *ἐπιβλεψας*. Vulg. "*quare calce abjecistis victimam meam et munera mea?*"

(2) to kick, to kick backward, applied to the contumacy of men against God, Deu. 32:15.

בָּעִי m. (root **בָּעַה**) prayer, entreaty, Job 30:24, **יִשְׁלַח יְיָ לֹא בָעִי יִשְׁלַח יְיָ** "prayers avail nothing, when God stretches out the hand;" I regard **בָּעִי** in the word **בָּעִי**, as radical, and I render the other hemistich "nor in his destruction (i.e. sent by God) does outcry profit them."

בָּעִיר m., cattle, beasts, so called from their depasturing, (from the root **בָּעַר** No. 1; compare **בָּעִיר** No. 2). Used in the sing. collectively, like the Latin *pecus, pecoris*, of all kinds of cattle, Ex. 22:4; Num. 20:4, 8, 11; Ps. 78:48; specially of beasts of burden, Gen. 45:17. (Syr. **ܚܚܬܐ** with Ribbui, the pl. mark; Arab. **بَعِير** id.)

בָּעַל fut. יִבְעַל. — (1) TO HAVE DOMINION OVER, TO POSSESS (Æthiop. **በለ**: to possess much, to be rich; **በለ-ለ**: rich). Isa. 26:13, **בָּעֲלוּנוּ אֲדֹנִים וְלֹאֲתָךְ**, "lords besides thee have possessed us;" followed by **י** Ch. 4:22.

(2) to take a wife, like **מֶלֶךְ** to have dominion over, to take a wife (Arab. **بَعَلَ**, Syr. **ܚܚܬܐ** id.). Deu. 21:13; 24:1; Mal. 2:11; Isa. 62:5; part. act. **בָּעֹלֵךְ** plur. majest. thy husband, Isa. 54:5; part. **בָּעֹלָה** **בָּעֹלָה** **בָּעֹלָה** she who is married, married to a husband, Gen. 20:3; Deu. 22:22; metaph. used of a land once desolate, now re-inhabited, Isa. 62:4.

(3) **בָּעַל** prob. to loathe, to reject; Jer. 3:14, **שׁוּבוּ בָנִים שׁוֹכְבִים ... כִּי אָנֹכִי בָעַלְתִּי בָכֶם** "turn, O ye rebellious children ... for I have rejected you." Jer. 31:32, "they brake my covenant **בָּכֶם** **אָנֹכִי בָעַלְתִּי בָכֶם** and I rejected them;" LXX. *καὶ ἠμέλησα αὐτῶν* (compare Hebr. 8:9); so also Syr., Abulwalid, and other ancient interpreters; see Pococke ad Port. Mosis, p.

5—10; and compare Arab. **بَعَلَ** followed by **ب** to fear, to loathe. In chap. 31, the common signification may do, if it be rendered "although (**אָנֹכִי**) I was

their lord," but it gives a harsh sense; and what weighs with me more, the signification of loathing is not foreign to the primary power of the verb. For there are also other verbs, in which the sense of subduing, being high over, ruling, is applied to the signification of *looking down upon, despising, contemning*, as **أَبَسَ** to subdue, followed by **ب** to despise; **خَبِيَ** V. to be high; Conj. I. to look down upon, to contemn.

NIPHAL, to become the wife of, Pro. 30:23; metaph. Isa. 62:4.

[Derivatives **בָּעֹלָה** — **בָּעֹלָה** — **בָּעֹלָה**.]

בָּעֹלָה with suff. **בָּעֹלָה**, **בָּעֹלָה**, pl. **בָּעֹלָה**, const. **בָּעֹלָה**; with suff. 3 sing. **בָּעֹלָה** Ex. 21:29, 34, 36; 22:10—14; Eccl. 5:12; and **בָּעֹלָה** Job 31:39; Eccl. 7:12; sometimes used for the singular (like **אֲדֹנָיו** his lord, compare Lehigh. 663); but with suff. 3 pl. **בָּעֹלָהֶן** Est. 1:17, 20, as a plural.

(1) lord, master, possessor, owner ([“frequent in the Phœnician dialect; see Monumen. Phœn. p. 348”], Aram. **ܚܚܬܐ**, **ܚܚܬܐ**, **ܚܚܬܐ** id.; Arab. **بَعَلَ** in the idiom of Arabia Felix, lord, master, elsewhere husband; Æthiop. **በለ**: compare also Sansc. *pāla*, lord [according to Lee, *Bala*]). Used of the master and owner of a house, Ex. 22:7; Jud. 19:22; of a field, Job 31:39; an ox, Ex. 21:28; Isa. 1:3; of money lent, i.e. a creditor, Deut. 15:2; of the master of a family, Lev. 21:4; **בָּעֹלֵי זֵוִים** “lords of the nations,” Isa. 16:8, said of the Assyrians, the conquerors of the nations; according to others, of their princes.

(2) a husband (Arab., Syr., Ch., id. [“compare Sansc. *pati*, lord, also husband”]), Ex. 21:22; 2 Sa. 11:26; **בָּעֹלָה** one who has a wife, Ex. 21:3; **בָּעֹלָה** a husband to whom a wife was married in his youth, Joel 1:8. i. q. *κοιμήδιος πόσις*, Il. v. 414.

(3) lords of a city, a name given to the inhabitants; **בָּעֹלֵי יְרִיחוֹ** Josh. 24:11; **בָּעֹלֵי יְבֹשׁ** Jud. 9:2, seq.; **בָּעֹלֵי יְבֹשׁ** 2 Sa. 21:12; who also are called in 2 Sa. 2:4, 5, **אֲנָשֵׁי יָנִי**. Some moderns incorrectly render *princes, nobles*, led perhaps into this mistake by the words, Jud. 9:51, **בָּעֹלֵי הָעִיר** **וְכָל הָאֲנָשִׁים וְהַנְּשִׁים**, where also LXX. *πάντες οἱ ἡγούμενοι τῆς πόλεως*. But it should be rendered “all the men and women, and all they of the city,” the latter again comprehending the former.

(4) lord or possessor of a thing, is often applied to him to whom that quality belongs; a common circumlocution for adjectives is thus formed in the Hebrew (see **אֵשׁ** No. 1, **כֶּבֶד** No. 8), as **אֵיל בָּעֹל הַקַּרְנִים**, a two-horned ram, Dan. 8:6, 20; **כַּנְּפֵי בָעֹל הַקַּנְפִּים** winged,

poetically used of a bird, Ecc. 10:20; **איש בעל שער** a hairy man, 2 Ki. 1:8; **בעל החלמות** a dreamer, one who has dreams, Gen. 37:19; **בעל דברים** one who has forensic causes, Ex. 24:14; comp. Isa. 50:8; "masters of my covenant, of my oath," joined in league with me, Gen. 14:13; Neh. 6:18; **בעל הלשון** master of tongue, charmer, Ecc. 10:11; **בעל נפש** greedy, Pro. 23:2; compare 29:22. Pro. 16:22, **שכל חיים שקל**, "prudence is a fountain of life to its owner," i. e. to him who is endowed with it; Pro. 1:19; 17:8; Ecc. 8:8, **לא ימלט רשע את-בעליו**, "wickedness does not deliver its owner," i. e. the wicked person; Ecc. 7:12; Prov. 3:27, **אל-תמנע טוב מבעליו**, "withhold no good from its owner," from him to whom it is due, to whom it belongs, i. e. the needy.

(5) With art. **הבעל**; with pref. **בבעל**, **Baal**, i. e. *Lord*; **καὶ ἑξῆς**, the name of an idol of the Phœnicians, especially of the Tyrians: it was their domestic and principal deity, also worshipped with great devotion together with Astarte, by the Hebrews, especially in Samaria (see **אשתרת**, **אשרת**), Jud. 6:25, seq.; 2 Ki. 10:18, seq. Hence **בית הבעל** the temple of Baal, 1 Ki. 16:32; **נביאי הבעל** prophets of Baal, 1 Ki. 18:22, 25; **שאר הבעל** remains of the worship of Baal, Zeph. 1:4; pl. **הבעלים** statutes of Baal, Jud. 2:11; 3:7; 8:33; 10:10; 1 Sa. 7:4; 12:10, etc. The worship of this God by the Phœnicians and Pœni is shewn amongst other things by the Phœnician proper names, as **אחבעל** (which see), *Jerombalus* (**הרבעל**), and by those of the Pœni, as *Hannibal* (**הנבעל** "grace of Baal"), *Hasdrubal* (**עזריבעל** "aid of Baal"), *Muthumballes* (**מחנבעל** "man of Baal"), etc. Amongst the Babylonians the same deity was called in the Aramæan manner **בל** *Belus* (see that word) for **בעל**; amongst the Tyrians themselves his full name appears to have been **מלך בעל צר** (*Inscr. Melit. Bilingu.*) *Malke-reth* (i. e. "king of the city," for **מלך צרת**), *lord of Tyre*; the Greeks, from some supposed resemblance of emblems, constantly called him (see the cited inscription) *Hercules*, *Hercules Tyrius*; see my more full remarks in *Germ. Encyclopædia*, vol. viii. p. 397, seq., arts. *Baal*, *Bel*, *Belus*. Many suppose (see *Münter*, *Religion der Babylonier*, p. 16, seqq.; ["*Movers' Phönizier*, i. p. 169, seq."] that the sun itself was worshipped under this name; but that it was not this luminary but *the planet Jupiter*, as the ruler and giver of good fortune, that is to be understood by this name, I have sought to shew by many arguments in my *Comment. on Isa.* vol. ii. p. 335, seq., and in *Encyclop. l. l.* p. 398, seq.; this is acceded to by *Rosenmüller*, *Bibl. Alterthumskunde*, i. ii. p. 11, *et passim* ["Yet I would not deny that **בעל** with certain attributes, as **המן**"]

(see **המן**) is also referred to the sun"]. From particular cities devoted to his worship he received particular epithets; such as—(a) **בעל ברית** [*Baal-berith*], lord and guardian of covenants, worshipped by the Shechemites, Jud. 8:33; 9:4; compare 46, as if *Zeus ὅρκιος*, or *Deus fidius* ["According to *Movers* loc. cit. 'Baal in covenant with the idolaters of Israel'"].—(b) **בעל זבוב** [*Baal-zebub*], worshipped by the Philistines of Ekron, as if the fly-destroyer, like *Zeus Ἀπόμνιος* of Elis (*Pausan.* v. 14, § 2), and *Myiagrus deus* of the Romans (*Solin. Polyhist.* c. 1), 2 Ki. 1:2.—(c) **בעל פער** [*Baal-peor*] of the Moabites; see **פער**.

(6) Inasmuch as it denotes the possessor of a thing, it is applied also to *the place which has any thing*, i. e. *in which any thing is and is found*, and it is of the same power as **בית** No. 5. So in the proper names of towns.

(a) **בעל 1 Ch. 4:33**; [*Baal*], perhaps the same town as **בעלת באר** ("having a well"), on the borders of the tribe of Simeon. Josh. 19:8.

(b) **בעל גר** [*Baal-Gad*], so called from the worship of Gad (i. e. "Fortune"), situated at the foot of Hermon near the source of the Jordan, prob. i. q. **בעל הרמון** letter *e*. It is a great mistake to suppose, as some do, that this city is to be sought for where the remarkable ruins of the city of Baalbec or Heliopolis stand; as to which see *Thes.* p. 225.

(c) **בעל המון** [*Baal-hamon*], ("place of a multitude," i. q. **בעל אמן** sacred to Jupiter Ammon), a town near which Solomon had a vineyard, Canticles 8:11. The town of *Βελαμών* (*Alexand. Βαλαμών*), situated in Samaria, is mentioned Judith 8:3.

(d) **בעל הצור** [*Baal-hazor*], ("having a village"), a town or village near the tribe of Ephraim, 2 Sam. 13:23; perhaps i. q. **הצור** Neh. 11:33, in the tribe of Benjamin.

(e) **בעל הרמון** [*Baal-hermon*], a town with a mountain near it, at the foot of Hermon, 1 Ch. 5:23; Jud. 3:3; compare letter *b*.

(f) **בעל מעון** [*Baal-meon*], ("place of habitation"), see **בית בעל מעון** p. cxvii, A.

(g) **בעל פרצים** [*Baal-perazim*], ("place of breaches"), a place or village near the valley of Rephaim, 2 Sam. 5:20; 1 Ch. 14:11; compare Isa. 28:21.

(h) **בעל צפון** [*Baal-zephon*], ("place of Typhon," or, "sacred to Typhon"), a town of the Egyptians near the Red Sea, Exod. 14:2, 9; Nu. 33:7. The name suits very well the site of this city in the uncultivated places between the Nile and the Red Sea, which were regarded as the abode of Typhon or the

evil demon of the Egyptians. See Creuzer, in Comment. on Herodotus, i. § 22; Symbol. i. 317, seq.

(i) **בַּעַל שְׁלִישָׁה** [*Baal-shalishah*], 2 Ki. 4:42, the name of a town, probably situated in the region of **שְׁלִישָׁה** near the mountains of Ephraim (1 Sa. 9:4).

(k) **בַּעַל תָּמָר** [*Baal-tamar*], ("place of palm trees"), Jud. 20:33.

(l) **בְּעָלֵי יְהוּדָה** ("citizens of Judah"), 2 Sa. 6:2; a town which is elsewhere called **בְּעָלָה** ("city"), and Kirjath-Jearim, compare 1 Ch. 13:6; see **בְּעָלָה** No. 2, a.

(7) proper names of men are—

(a) **בַּעַל** [*Baal*].—(a) 1 Ch. 5:5.—(β) 8:30; 9:36.

(b) **בַּעַל חָנָן** [*Baal-hanan*], ("lord of benignity"), pr. n.—(a) of a king of the Edomites, Gen. 36:38; 1 Ch. 1:49;—(β) of a royal officer, 1 Ch. 27:28.

בַּעַל Chald. i. q. Hebr. **בַּעַל** lord, master. As to **בַּעַל מַעֲמֵם** see **מַעֲמֵם**. From this form is contracted **בָּל** which see.

בְּעָלָה [root **בָּעַל**, f.—(1) *mistress*; **בְּעָלָה הַבִּית** 1 Ki. 17:17. Metaph. *possessed of, endued with any thing*; **בְּעָלָה-אֹהֶב** having a familiar spirit (see **אֹהֶב**); **בְּעָלָה בְּשָׁפִים** "a sorceress," Nah. 3:4.

(2) collect. *civitas* i. q. **בְּעָלִים** *cives* (see **בַּעַל** No. 3), like **בַּת** daughter, for **בָּנִים**. I thus explain [*Baalah*], the pr. n. of two cities, of which one—(a) was situated in the northern part of the tribe of Judah (Josh. 15:9; 1 Ch. 13:6), called also **בְּעָלֵי יְהוּדָה** ("inhabitants of Judah," see **בַּעַל** No. 6 letter l), **קִרְיַת יִצְחָק** (which see) and **קִרְיַת-בַּעַל**; and it appears to have given its name to Mount *Baalah* (Josh. 15:11) in the same region, but situated nearer to the sea.—(b) another, situated in the southern part of the same tribe, Josh. 15:29; and it appears to be the same which is elsewhere called **בִּלְהָה** Josh. 19:3, and **בִּלְהָה** 1 Ch. 4:29, and is attributed to the Simeonites; comp. **בַּעַל** No. 6, a.

בְּעָלוֹת (*civitates*, see **בְּעָלָה** No. 2) [*Bealoth*, "in Aloth"], pr. n. of a town in the south of Judah, Josh. 15:24; different from **בְּעָלָה** verses 9, 29.

בְּעָלִיָּה ("whom the Lord has known and cares for," compare **יְהוֹיָדָע**), [*Beeliadah*], pr. n. of a son of David, 1 Ch. 14:7; called 2 Sa. 5:16 **אֶלְיָדָע** ("God knoweth").

בְּעָלִיָּה ("whom Jehovah rules"), [*Bealiah*], pr. n. m. 1 Ch. 12:5.

בְּעָלִים (i. q. **בְּנֵי עֲלִים** "son of exultation," see

בְּרִיָּה), [*Baalis*], pr. n. of a king of the Ammonites, Jer. 40:14. Some copies with Josephus (Arch. ix. 3) read **בעלים**.

בְּעָלָת (*civitas*, i. q. **בְּעָלָה** No. 2, of the form **זְמִירָה**, **עֲנָת**), [*Baalath*], a town of the tribe of Dan, Josh. 19:44; rebuilt or fortified by Solomon, 1 Ki. 9:18; 2 Ch. 8:6.

בְּעָלָת-בְּאֵר see **בַּעַל** No. 6, a.

בְּעֹן pr. n. of a city beyond Jordan, Nu. 32:3.]

בְּעָנָא (i. q. **בְּנֵי עָנָא** "son of affliction"=**עָנִי**), [*Baanah*], pr. n. m.—(1) 1 Ki. 4:12.—(2) 1 Ki. 4:16.—(3) Neh. 3:4.

בְּעָנָה (id.), [*Baanah*], pr. n. m.—(1) 2 Sa. 4:2.—(2) 2 Sa. 23:29; 1 Ch. 11:30.—(3) Ezr. 2:4; Neh. 7:7; 10:28.

בִּעַר fut. **יִבְעַר**—(1) pr. TO FEED UPON, TO EAT UP, TO CONSUME, see **PIEL** and **HIPHAL** No. 1, and **בִּעַר** cattle, so called from depasturing (Syr. **حَاح** to glean, to gather a bundle; **حَاحَ حَبُّ** gleaning, gathered bundle).

(2) Specially, *to consume with fire* (comp. **אָבַל** No. 2), *to burn up* (Ch. **בָּעַר** to burn; **PAEL**, to kindle). Psa. 83:15, **כָּאֵשׁ תִּבְעַר יֵשׁ**, "as the fire burneth a wood;" commonly followed by **בָּ** Job 1:16, "the fire of God fell from heaven, and burned up the sheep and the young men." Num. 11:3; Ps. 106:18; Isa. 42:25; Jer. 44:6; Lam. 2:3; also, *to kindle*, Isa. 30:33. Elsewhere, intrans.—(a) *to be consumed with fire*, Ex. 3:3; Isa. 1:31; 9:17.—(b) *to burn as fire*, Jer. 20:9; pitch, Isa. 34:9; a coal, Eze. 1:13; applied to anger, Isa. 30:27; Psa. 79:5; 89:47.—(c) *to be kindled*. Hosea 7:4, "like an oven **בִּעֲרָה** kindled by the baker;" also, *to kindle up as a coal*, Ps. 18:9; and metaph. anger, Ps. 2:12; Est. 1:12.

(3) denom. from **בִּעַר** *to be brutish*, Jer. 10:8. Part. **בוֹעֲרִים** *brutish men*, Psa. 94:8; *fierce*, Eze. 21:36.

NIPHAL, *to become brutish*, Jer. 10:14, 21; 51:17. Isaiah 19:11, **נִבְעָרָה** "counsel is become brutish."

PIEL **בִּעַר** inf. **יִבְעַר** fut. **יִבְעַר**.

(1) *to depasture* a field, a vineyard, Isa. 3:14; 5:5; followed by **בָּ** Ex. 22:4.

(2) i. q. **Kal** No. 2, *to kindle*, as fire, Exod. 35:3; wood, Lev. 6:5; also, *to burn, to consume*, Neh. 10:35; Isa. 44:15; 40:16; **בִּעַר אֵשׁ** to set fire to any thing, Eze. 39:9, 10.

(3) *to take away, to remove, to exterminate.* 1 Ki. 22:47, "and the remnant of the Sodomites **בָּעַר** he removed from the land." Deu. 26:13, 14; 2 Sa. 4:11; 2 Ki. 23:24; 2 Ch. 19:3. The customary phrase in Deuteronomy, when the punishment of death is commanded, is this, **בָּעַרְתָּ הָרָע מִקִּרְבְּךָ** "thou shalt take away this wickedness from amongst you," Deu. 13:6; 17:7; 19:19; 21:21; 22:21, 24; 24:7; or **בָּעַרְתָּ** Deu. 17:12; 22:22; compare Jud. 20:13. (As to the synonymous phrases of Exodus, Leviticus, and Numbers, see the root **בָּרַח**). Isa. 6:13, "yet a sixth part shall remain in the land, **וְהָיְתָה לְבָעַר**, and this shall again be exterminated." Nu. 24:22, **וְהָיָה לְבָעַר** "the Kenites shall be exterminated." Isa. 4:4, "when the Lord shall have washed away the filth of the daughters of Zion... **וְהָיָה בְּרוּחַ מִשְׁפָּט וְהָיָה בְּרוּחַ דִּינָה** with the spirit of judgment and with the spirit of extermination," i.e. by judging and exterminating the wicked by his spirit, or his divine power. Constr. also followed by **אַחֲרָיו**, as implying that one who exterminates and expels another, follows and pursues after him. 1 Ki. 14:10, **וְהָיָה אַחֲרָיו בֵּיתִי** and I will exterminate the house of Jeroboam, as dung is cast out." 1 Ki. 21:21.

PUAL, *to be kindled*, of a furnace, Jer. 36:22.

HIFIL—(1) *to depasture*, i. q. **PIEL** No. 1, Ex. 22:5.

(2) i. q. **PIEL** No. 2, *to kindle*, Ex. 22:6; *to burn, to burn up*, with an acc. Eze. 5:2; Jud. 15:5. With the addition of **בְּאֵשׁ** 2 Ch. 28:3; **בְּ** הַבָּעִיר אֵשׁ **בְּ** to put fire to any thing, Jud. 15:5, init.

(3) i. q. **PIEL** No. 3, *to remove, to exterminate*, followed by **אַחֲרָיו** 1 Ki. 16:3.

Derived nouns, besides the three which follow immediately, are **בָּעִיר**, **תִּבְעָרָה**, and pr. n. **בְּעוֹר**.

בָּעַר m. pr. stupidity, but always concr. *stupid, brutish*, like cattle; used of men, Ps. 49:11; 73:22; Pro. 12:1; 30:2. Comp. the root No. 3, and **NIPHAL**.

בָּעֵרָא ("foolish"), [*Baara*], pr. n. f. 1 Ch. 8:8; in verse 9 written **חָרַשׁ**, by a manifest [transcriptional] error.

בָּעֵרָה f. *burning*; specially used of corn in a field, Ex. 22:5. Compare root No. 2.

בָּעַשׁ an unused root. Ch. **בָּעַשׁ** i. q. **בָּאֵשׁ** to be evil, to displease. Hence—

בָּעָשָׁא *Baasha*, pr. n. of a king of Israel from the year 952 to 930, B. C., 1 Ki. 15:16, seq.; chap. 16; 2 Ch. 16:1, seq.; Jer. 41:9.

בְּעֵזֶיהָ (i. e. **מַעֲשֵׂיהָ** "work of Jehovah"), pr. n. m. 1 Ch. 6:25; see the root **עָשָׂה**.

בְּעֵשְׁתֵּרָה (i. q. **בְּעֵשְׁתֵּרָה** "house" or "temple of Astarte," see page xc, B), [*Beeshterah*], pr. n. of a city of the Levites, situated in the tribe of Manasseh, beyond Jordan, Josh. 21:27; 1 Chron. 6:56; called **עֵשְׁתֵּרָה**.

As to **בְּעֵשְׁתֵּרָה**, Fäsius (in Annal. Philol. i. 147) has of late compared Gr. *ἐν Κροίσου, ἐν Διός* (sc. οἴκῳ). But in Josh. loc. cit. **בְּעֵשְׁתֵּרָה** cannot be rendered "in Astarte's" (sc. house, or temple), but it is pr. n. of a place, put in the nominative.

בָּעַת or **בָּעַת** a root not used in Kal. Syriac **ܠܚܝܐ** to fear, to be afraid, to dread.

PIEL **בָּעַת** fut. **יִבְעַת**—(1) TO FRIGHTEN, TO TERRIFY, only poet. Ps. 18:5; Job 3:5; 6:4; [subst.] 7:14; 9:34; 13:11, 21; 15:24; Isa. 21:4.

(2) *suddenly to come upon* any one. 1 Sa. 16:14, **וְהָיָה בָּעַתְמוֹ רִיחַ רָעָה מֵאַחַר יְהוָה** "there suddenly came upon him an evil spirit sent from Jehovah;" verse 15.

(Arab. **بَغَت** to come suddenly, to happen unexpectedly, with an acc. III. to attack unexpectedly; **بَغَتَ** suddenly.)

NIPHAL, *to be frightened, terrified*, Dan. 8:17, followed by **מִפְנֵי** 1 Ch. 21:30; Est. 7:6. [Hence]—

בָּעֵתָה f. *terror*, Jer. 8:15; 14:19.

בָּעֵתִים m. pl. *terrors*, Ps. 88:17; Job 6:4.

בִּין (from the root **בָּצַץ**), m. *mud, mire*, Jer. 38:22.

בָּצָה (from the root **בָּצַץ**), f. *a marsh*, Job 8:11; 40:21. Pl. with suff. **בְּצֻמָּתָיו** by an incorrect reading of Eze. 47:11 for **בְּצֻמָּתָיו**.

בָּצִי (prob. i. q. **בָּסִי** which see), [*Bezar*], pr. n. of a man, Ezr. 2:17; Neh. 7:23; 10:19.

בָּצִיר (from the root **בָּצַר** No. 1), m.—(1) *vintage*, Levit. 26:5; Isa. 24:13; 32:10; Jer. 48:32.

(2) adj. *inaccessible, high*, i. q. **בָּצִיר** see the root No. 2, Zec. 11:2 קרי.

בָּצַל an unused root, i. q. **פָּצַל**; Arabic **بَصَلَ** to peel; comp. the remarks under **בָּצַר**. Hence **בְּצֻלִים** and—

בָּצִלִּים only in pl. **בְּצֻלִים** onions, Nu. 11:5. Syriac **ܒܥܝܠ**, Æth. **በጸል**: Arab. **بَصَل** id. Compare quadril. **הַבְּצִלָּה**.

בְּצֵלֶיךָ ("in the shadow," i. e. protection, "of God"), [*Bezaleel*], pr. n. m.—(1) Ex. 31:2; 35:30. —(2) Ezr. 10:30.

בצללות ("a making naked"), [Bazluth], pr.n. of a man, Ezr. 2:52; written in Neh. 7:54, בצלית.

בצע fut. יבצע—(1) TO CUT IN PIECES, TO BREAK. (Ch. בצע to cut, to divide as bread; Syriac ܒܥܥܐ to break; Arab. بضع to cut, to cleave, to cut off; بضع part, piece. Kindred is يצע to wound, comp. under בצר.) Amos 9:1, "smite the capitals of the columns, and break them in pieces, (so that they may fall) upon the heads of all." יבצעם for יבצעם. Intrans. to be wounded, Joel 2:8, of locusts [?], "they rush among the swords, יבצעו, they shall not be wounded." This is better than, "they do not break off," sc. their course.

(2) to tear in pieces, to spoil, pr. used of enemies, Hab. 2:9; Psalm 10:3; hence the phrase, בצע "to get gain," is applied to private individuals intent on unjust gain, and who despoil others; comp. Germ. *Stib schneiden*. Part. בצע Pro. 1:19; 15:27; Jer. 6:13; 8:10. Inf. Eze. 22:27. Comp. יבצע and A. Schult. Opp. Min. page 61.

PIEL בצע fut. יבצע—(1) to cut off; Isa. 38:12, יבצעו מן החרב "he (God) cutteth me off from the thrum;" a metaphor taken from a weaver who cuts off the finished web from the thrum, Job 6:9.

(2) i. q. Kal No. 2, to tear in pieces, to spoil any one, Eze. 22:12.

(3) to perfect, complete, finish, e.g. the temple, Zec. 4:9; used of God, who executes his work, i. e. judgments and punishments on the wicked, Isa. 10:12; fulfils a promise, Lam. 2:17. Hence—

בצע in pause בצע, with suff. בצע m.

(1) rapine, prey (see the root No. 2), prop. of enemies, Jud. 5:19; Jer. 51:13; Mic. 4:13, also applied to the rapine of kings and nobles who despoil a people, Jer. 22:17; Eze. 22:13, and hence—

(2) to any unjust gain whatever, whether acquired from bribes (1 Sam. 8:3; Isa. 33:15), or by other frauds (Isa. 57:17); Ex. 18:21; Pro. 28:16; and even—

(3) any gain, Isa. 56:11; Eze. 33:31; מה-בצע "what profit is it?" Gen. 37:26; Job 22:3; Ps. 30:10.

בצי an unused root. Arab. بضع to flow out little by little, to trickle as water, بضاة, بضاة little water. Hence בצי, בציה.

בץ TO SWELL UP, hence used of the unshod foot, TO BECOME CALLOUS. Deut. 8:4; Neh. 9:21.

Well rendered by the LXX. in Deut. ἐνυλώθησαν. [Hence the two following]—

בץ m. dough, so called from its swelling up, although used of the lump also before it is leavened, Ex. 12:34, 39; 2 Sa. 13:8; Jer. 7:18.

בצקת ("stony," "elevated ground," Arab. بركة), [Bozkath, Boscath], pr. n. of a town of Judah, Josh. 15:39; 2 Ki. 22:1; Josephus (Arch. x. 4, § 1) Boakéθ.

בצר—(1) TO CUT OFF, TO CUT AWAY (Syr. Pael to shorten, diminish; ܒܥܥܐ diminished, small, low. Kindred roots are בצל, בצע, comp. the remarks on the power of the syllables ב, צ, under the roots בוצ, פצה, comp. ܒܥܥܐ I, 1.) It commonly refers to grapes and the vintage, and it is equivalent to, to gather the vintage of grapes, with an acc. Lev. 25:5, 11; of a vineyard, Deut. 24:21; Jud. 9:27. Part. בוצר "grape gatherer," Jer. 6:9; pl. בוצרים "grape gatherers," metaph. used of enemies preparing destruction, Jer. 49:9; Obad. 5; comp. בציר. Metaph. Psal. 76:13, יבצר רוח הנדמים "he will cut off the spirit (break down the pride) of princes."

(2) to restrain, withhold (see NIPHAL and בצרת), to make inaccessible. So Part. pass. בציר inaccessible, used of very high walls, Deu. 28:52; Isa. 2:15; of an inaccessible wood, Zec. 11:2 כחב; of cities very strongly fortified, Nu. 13:28; Deu. 3:5; Josh. 14:12; 2 Sa. 20:6; Isa. 25:2; Deu. 1:28. Metaph. "hard to be understood," Jer. 33:3.

(3) to cut out, dig out, used of metals, see בצר. NIPHAL pass. of Kal No. 2, to be restrained, hindered, difficult, inaccessible to any one, followed by מן. Gen. 11:6, וימנו לעשות, "nothing will be too hard for them which they purpose doing;" Job 42:2.

PIEL causat. of Kal No. 2, to render a defence inaccessible, Jer. 51:53, also simply to fortify, to rebuild a wall, Isa. 22:10.

The derived nouns follow immediately, except מבצר, בציר.

בצר Job 36:19, i. q. בצר, which see.

בצר m.—(1) ore of gold and silver (Gold und Silber-Erz), the metal in a rude state, as it is dug out from mines, or cut out; so called from cutting or breaking (Ps. 76:13), like the Arab. بصر native gold or silver before it has been wrought by fire or the hammer, بصر n. unit. a particle of such gold, from

תִּפְּרֹץ II. to break, VIII. to be cut off, broken off. Comp. Germ. brechen, the word used by workers of metals of digging them. Job 22:24, שִׁית עַל-עֲפָרָא, "lay precious metals on the dust." In the other hemist. gold of Ophir. Pl. verse 25, וְהָיָה שֶׁפָּרִי, "and the Almighty shall be to thee as precious metals;" in the other hemist. תִּפְּרֹץ. Also שֶׁפָּרִי in pause שֶׁפָּרִי Job 36:19, which has the same meaning. I have defended this excellent explanation of this obscure word out of Abulwalid more at length in Thes. p. 230, where see. Winer regards it to be a *particle* of native gold or silver, called from being cut off; compare תִּפְּרֹץ a particle of gold. But this learned man appears to have overlooked that the notion of *particle* does not spring from the root, but from נִפְּרֹץ being a noun of unity. So from נִפְּרֹץ gold is ^{נִפְּרֹץ} a particle and piece of gold, from ^{נִפְּרֹץ} straw, ^{נִפְּרֹץ} a piece of straw; however these feminine forms do not always signify a part or particle.

(2) [Bezer], pr.n.—(a) of a Levitical town in the tribe of Reuben, which was one of the cities of refuge, Deut. 4:43; Josh. 20:8; 21:36. Vulg. *Bosor*.—(b) m. 1 Ch. 7:37.

בְּצִרָה f.—(1) a fold, sheep-fold, so called from its keeping in, restraining, see the root No. 2, comp. מִבְּצִרָה from בָּצַר. Chald. בְּצִרָה a parted place, a chamber. Mic. 2:12.

(2) a fortified place, i. q. בִּזְרָה, hence pr.n. *Bozrah*, a chief city of the Edomites, Isa. 34:6; 63:1; Jer. 49:13, 22; Amos 1:12; comp. Gen. 36:33. As it can hardly be doubted [see note below] that this is the same as *Bóstra*, *Bostra Arabia* of the Romans, it is worthy of remark that it was situated not in the ancient and proper region of the Edomites, of which Petra, or Sela, was the metropolis, but in Auranitis, to which the Edomites appear to have extended their borders (compare Lam. 4:21). Once (Jer. 48:24) בְּצִרָה is attributed to the Moabites, and the same city may for a while have been in the power of Moab. See my Comment. on Isa. 34:7; Burckhardt's Travels, p. 364—388, and von Richter, Wallfahrten im Morgenlande, p. 181.

[Note. "There can scarcely be a doubt that it was the same with *el-Busaireh* (البصيرة) dimin. from *Busrah*, a village and castle in Arabia Petræa, south east of the Dead Sea; See Robinson's Palest. ii. p. 570. I formerly held that Bozrah of the Edom-

ites was identical with Bozrah of Auranitis or Haurân; see Comment. on Isa. loc. cit., Burckhardt's Travels in Syria, Germ. edit. p. 364, seq. Yet I cannot but assent to the reasons urged to the contrary by Raumer, Hitzig, and Robinson, loc. cit." Ges. add.]

בְּצִרָה m. fortified place, strong-hold, Zech. 9:12.

בְּצִרָה fem. restraint, sc. of rain, drought, Jer. 17:8. LXX. ἀβροχία. Pl. בְּצִרָה (compare Lehrgeb. p. 600) Jer. 14:1. Some incorrectly refer to this בְּצִרָה Ps. 9:10; 10:1, in which the ב is servile.

בִּקְבֹּקֶה m.—(1) a bottle, so called from the sound it makes when emptied (see בִּקְבֹּקֶה), 1 Ki. 14:3; Jer. 19:1, 10. (Syr. ^{ܒܝܩܒܝܬܐ} and Greek βόμβυλος, βομβύλη, also so called from the sound. Compare under the root בִּקְבֹּקֶה, Maltese *bakbyka*.)

(2) [Bakbuk], pr. n. m. Ezr. 2:51; Neh. 7:55.

בִּקְבֹּקֶה ("emptying," i. e. wasting, "of Jehovah"), [Bakbukiah], pr. n. m. Neh. 11:17; 12:9, 25.

בִּקְבֹּקֶה (perhaps i. q. בִּקְבֹּקֶה "wasting of a mountain"), [Bakbakkar], pr. n. m. 1 Ch. 9:15.

בִּקְיָה [Bukki], (i. q. בִּקְיָה), pr. n. m.—(1) Num. 34:22.—(2) 1 Ch. 5:31; 6:36.

בִּקְיָה ("wasting inflicted by Jehovah"), [Bukkiak], pr. n. m. 1 Ch. 25:4, 13.

בִּקְיָה m. Pl. בִּקְיָה *chinks, fissures*, Amos 6:11; Isa. 22:9. Root בִּקְיָה.

בָּקַע fut. יִבְקַע inf. with suffix יִבְקַע—(1) TO CLEAVE ASUNDER, TO DIVIDE. (Closely allied to בָּקַע and Syr. ^{ܒܩܥܐ}. The signification of cleaving and opening, as proceeding from striking (see בָּקַע), is also found as inherent in the syllable בָּק, פָּק in the kindred roots בָּקַח, בָּקַר, בָּקַר. Specially to cleave wood, Ecc. 10:9; the sea (used of God), Exod. 14:16; to rip up women with child, Amos 1:13; to wound on the shoulder, Eze. 29:7. To *rend* a city, or to *open to oneself*, is said of him who takes it by storm; 2 Ch. 32:1, וַיֹּאמֶר לְבָקַעם אֵלָיו, "and he thought to take those cities by storm;" 21:17. ["Followed by ^א to cleave into or through anything, to break through, 2 Sa. 23:16; 1 Ch. 11:8."]

(2) to cleave and open anything shut, so that what is shut in may be liberated and *break forth*; Isa. 48:21, "he clave the rock, the waters gushed out;" Jud. 15:19. Hence it is construed even with an acc. of that which comes forth, Ps. 74:16, בָּקַעַת

נחל "thou hast made fountains of streams to burst forth." Compare NIPHAL, PIEL No. 3 and Gr. ῥήγναι δάκρυα, πηγὰς, to emit tears, fountains.

(3) a bird is said to *cleave* eggs, when by sitting upon them *she hatches* the young. Isa. 34:15. Followed by *א* to *cleave into* or through any thing, 2 Sa. 23:16; 1 Ch. 11:18.

NIPHAL — (1) passive of Kal No. 1, to be cleft asunder, to cleave and open itself, as the earth, Nu. 16:31; Zech. 14:4; also to be cleft, rent, Job 26:8; 32:19; 2 Ch. 25:12; to be taken by storm as a city, 2 Ki. 25:4; Jer. 52:7.

(2) passive of Kal No. 2, to be opened, used of fountains, Gen. 7:11. But it is also applied to water breaking forth, Isa. 35:6; Pro. 3:20; to light, Isa. 58:8. Comp. syn. פָּקַד, פָּקַד, פָּקַד, in which the sense of rending is also applied to the thing which breaks forth.

(3) pass. of Kal No. 3, to be hatched, to come out of the egg; used of a young viper, Isa. 59:5.

(4) As things which are violently shaken together are cleft and broken asunder, it is hyperbolically used of the earth as struck and shaken, 1 Ki. 1:40.

PIEL פָּקַע fut. פָּקַע — (1) i. q. Kal No. 1, to cleave, as wood, Gen. 22:3; a rock, Ps. 78:15; to rip up women with child, 2 Ki. 8:12; 15:16.

(2) to rend, to tear in pieces, like wild beasts, i. q. פָּרַף. Hos. 13:8; 2 Ki. 2:24.

(3) i. q. Kal No. 2, to open, to cause to break forth streams from a rock, Job 28:10; streams, Hab. 3:9; wind, Eze. 13:11, 13.

(4) i. q. Kal No. 3, to sit upon eggs, and hatch the young, Isa. 59:5.

PUAL פָּקַע to be cleft, rent, Josh. 9:4; to be ripped up, Hos. 14:1; i. q. Niphal, to be taken by storm, as a city, Eze. 26:10.

HIPHAL — (1) i. q. Kal No. 1, to open a city, i. e. to take it by storm, Isa. 7:6.

(2) Followed by *א* to break through to any one, compare Kal No. 4, 2 Ki. 3:26.

HOPHAL פָּקַע pass. of Hiphil No. 1, Jer. 39:2.

HITHPAEL, to be rent, cleft, Josh. 9:13; Mic. 1:4. The derivatives immediately follow, except פָּקַע.

פָּקַע m. a half, so called from dividing, specially half a shekel. Gen. 24:22; Ex. 38:26.

פָּקַע Chald. Dan. 3:1, i. q. Hebr. פָּקַע.

פָּקַע pl. פָּקַע, f. a valley (as if a cleaving and separation of mountains), opp. to mountains, Deut. 8:7; 11:11; Ps. 104:8; to hills, Isa. 41:18. But more often a plain country, widely extended plain (LXX. πεδιον), e. g. that in which Babylon

was situated, Gen. 11:2; comp. Eze. 3:23; 37:1, 2; פָּקַע הַלְבָּנוֹן "the valley of Lebanon," used of the plain at the foot of Hermon and Antilibanus, at the rise of Jordan, Josh. 11:17; 12:7; and not the valley between Libanus and Antilibanus, Coelesyria of Strabo, *Ard el Būkd'ā* ارض البقاع (land of vallies) of the Arabs. Other regions are called from towns near them, as פָּקַע מִדְּבָר 2 Ch. 35:22; בְּיָרְחוֹ Deu.

34:3. (Syriac فُكَّال, Arabic بَقِيع, بَقِيعَة and بَقِيعَة id.)

פָּקַע — (1) TO POUR OUT, TO EMPTY, prop. a vessel; see פָּקַע. (Arab. بَقِيع onomatopoeitic from the sound of a bottle when emptied, like the Pers. غلغل *gulgul*, Engl. to bubble. In the Maltese *bakbak* is, to bubble, boil up, as water, like the Arab. بَغِيع, بَغِيعَة, a bubble of water, *bakbyka*, *bekbyka*, a bottle; compare also פָּקַע, פָּקַע, פָּקַע.) Figuratively — (a) to empty a land, depopulate it, Isa. 24:1; to despoil, to pillage the inhabitants, Nah. 2:3. — (b) Jer. 19:7, פָּקַע אֶת-עֵצֶיךָ יְהוּדָה "I will empty, or pour out the counsel of Judah," i. e. I will make them void of counsel. Compare Niphal, Isa. 19:3.

(2) intrans. to be poured out, to be spread wide, used of a spreading tree; Hos. 10:1, פָּקַע נֶפֶץ "a wide spreading vine;" LXX. ἀμπελος ἐκκληματοῦσα: Vulg. frondosa.

NIPHAL פָּקַע; inf. פָּקַע; fut. פָּקַע. — (1) pass. of Kal No. 1, a, Isa. 24:3. — (2) pass. of No. 1, b, Isa. 19:3, נִפְקַע רֹחַ מִצְרַיִם מִקִּרְבָּהּ "the spirit of Egypt shall be poured out from her midst," i. e. she shall be altogether bereft of understanding and prudence; נִפְקַע is for פָּקַע; Lehrs. 372.

POEL פָּקַע i. q. Kal 1, a, to depopulate, Jer. 51:2.

Derived nouns are פָּקַע and pr. n. פָּקַע, פָּקַע, פָּקַע.

פָּקַע not used in Kal prop. i. q. Arab. بَقَر to cleave, to open, kindred to the root פָּקַע. The notion of cleaving and opening in this root is applied —

(1) to ploughing (compare פָּתַח, פָּתַח, פָּתַח); whence פָּקַע armentum, as if aramentum, oxen.

(2) to the breaking forth and arising of light; see פָּקַע Kal and Niphal No. 3.

(3) to the sense of asking, inquiring (Syr. حَفَّ to inquire, to investigate, حَفَّ and حَفَّ inquiry, searching out), also that of to look at, to inspect. So in —

PIEL בָּקַשׁ.—(1) *to inspect diligently, to look at anything*; followed by לְ Lev. 13:36, בָּיִדְ (compare לְ No. 1), Lev. 27:33. Followed by אֶ to look at with pleasure (compare אֶ No. 4, a), Ps. 27:4.

(2) *to look after, to take care of*, with an acc. Eze. 34:11, 12.

(3) *to look at, contemplate with the mind, to consider, to think on*, 2 Ki. 16:15; Pro. 20:25.

(4) *to animadvert on any one, to punish him*; compare בָּקַח.

All the derivatives follow immediately.

בָּקַשׁ Ch. not used in Peal.

PAEL בָּקַשׁ; pl. בָּקְשִׁי; fut. בָּקִישׁ; inf. בָּקִישׁ *to search, to search for, to examine*, Eze. 4:15, 19; 6:1, followed by לְ Eze. 7:14.

ITHPAEL, pass. Eze. 5:17.

בָּקַשׁ comm. (m. Ex. 21:37; f. Job 1:14).

(1) *bos*, whether masc. or fem., *bull* or *cow*, so called from its *ploughing* (see the root No. 1), like *armentum*, according to Varro, De L.L. iv. 19, qs. *armentum*, and Arab. بَقَر, according to Damiri, so called because it breaks up the ground with the plough (see Bochart, Hieroz. i. 280), ["or according to Ewald from the cloven hoofs"]. In pl. Amos 6:12; Neh. 10:37; 2 Ch. 4:3. In all its other occurrences it denotes—

(2) collect. *oxen, cattle, herd* (Arab. بَقَر id., with the noun of unity بَقْرَة one ox, Syr. حَمَل herd, prop. used of oxen, but also used in a wider signification of other herds; compare בָּאֵר herds and flocks (of sheep and goats), Gen. 12:16; 13:5; 20:14. Deu. 32:14, חֲמֵט בָּקָר "milk of kine." It is joined—(a) with numerals, and is opposed to שׁוֹר signifying *one ox* (compare שׁוֹר and צֶאֱן). Ex. 21:37, "if any one steals one ox (שׁוֹר) ... יִשְׁלַם חֲמִשָּׁה בָּקָר he shall restore him five oxen for this one;" Nu. 7:3, שְׁנֵי עֶשְׂרֵי בָקָר, verse 17, בָּקָר שְׁנַיִם.—(b) with pl. verbs and adjectives, 2 Sa. 6:6, בָּקָר הַבָּקָר, "for the oxen were restive;" 1 Ki. 5:3, and these may be feminine if *cows* are intended; Job 1:14; Gen. 33:13; עֵלֶל בָּקָר a bull-calf, Lev. 9:2; עֵלֶלֶת בָּקָר Isa. 7:21, and simply בָּקָר Gen. 18:7, 8, of a calf; used of artificial oxen, 1 Ki. 7:29. Hence the denom. בָּאֵר.

בָּקַשׁ pl. בָּקְשִׁי.—(1) *morning, daybreak, dawn* ["and even before light, Ruth 3:14"], so called from the breaking forth of light; see the root No. 2. (Arab. بَكْرَة id.; compare the root בָּקַר No. 1).

בָּקַשׁ morning light, 2 Sa. 23:4. In acc. adv. in the morning (like the Arab. بَكْرًا), Ps. 5:4; more often בָּבֹקֶר in the morning, Gen. 19:27; and poetically עַד בָּבֹקֶר Ps. 30:6; 59:17, which is elsewhere בָּבֹקֶר Deu. 16:4; Ps. 130:6. Distributively בָּבֹקֶר לְבָקֶר Ex. 16:21; 30:7; 36:3; Lev. 6:5; לְבָקֶר 1 Ch. 9:27; לְבָקֶרִים Ps. 73:14; 101:8; Isa. 33:2; Lam. 3:23; לְבָקֶרִים Job 7:18, every morning; metaph. in the morning, i.e. dawn of prosperity, Job 11:17.

(2) Specially *the next morning*, Ex. 29:34; Lev. 19:13; 22:30; Num. 9:12; Jud. 6:31, לֹא אֶשֶׁר יָרִיב לוֹ "whoever will plead for him, let him be put to death before to-morrow morning" (Vulg. "antequam lux crastina veniat," LXX. ἔως πρωῆς). Hence *to-morrow*, i.q. בָּמָחָר (compare the word אֶמָּחָר); and adv. *to-morrow*, Ex. 16:7; Nu. 16:5 (comp. verse 16), i.q. בָּבֹקֶר 1 Sam. 19:2; used for *presently*, Ps. 5:4 (in the former hemistich); 90:14; 143:8; לְבָקֶר id., Ps. 49:15.

בָּקַשׁ (with Kametz impure, prob. inf. Aram. in Pael), f. *care, looking after*, Eze. 34:12; compare the root Piel No. 2.

בָּקַח f. *animadversion, punishment, correction*, see the root Piel No. 4, Lev. 19:20.

בָּקַשׁ a root not used in Kal. In the signification of *to search* (see Piel) it answers to the Arab. بَحَث, Ch. בָּחַשׁ to inquire into, to examine, kindred to which is חָפַשׁ. Its primary power appears to be that of touching, feeling, Syriac حَسَمَ a touching; compare נָשַׁשׁ to feel; קָשַׁשׁ to search for, as done by touching.

PIEL בָּקַשׁ.—(1) *to seek for*. Const. absol. 2 Ki. 2:17; with an acc. of pers. and thing, Gen. 37:15, 16; 1 Sa. 10:14; followed by לְ, to search into anything, Job 10:6; different from this is Gen. 43:30, וַיִּבְקֹשׁ לְבָכּוֹת "he sought for a place of weeping," he sought where he might weep. There is sometimes added a dative of benefit לוֹ, 1 Sam. 28:7; Lam. 1:19, with which addition it has also the sense of *to choose* (ἐκ εἰκῶς αὐσεύχων), *to seek for oneself*, 1 Sa. 13:14; Isa. 40:20; comp. Eze. 22:30. Specially—(a) *to seek the king's face*, i.e. to go to the king, to wish to go to him, 1 Ki. 10:24; especially to make a petition, Pro. 29:26.—(b) *to seek the face of God*, pr. to go to God, especially with prayers, 2 Sam. 12:16; Ps. 24:6; 27:8; 105:3; to inquire at an oracle, 2 Sa. 21:1; to appease him, Hos. 5:15. Id. is—(c) *אֶת־יְהוָה* Ex. 33:7; 2 Ch. 20:4. Opp. to קָצַח to be heard by God, Deu. 4:29; Isa. 65:1. יְהוָה בִּבְקָשֵׁי הָאֱדוֹמִים the worshippers of

Jehovah, Ps. 40:17; 69:7; 105:3; Isa. 51:1. Comp. **בָּרַשׁ**.

(2) *to seek, to strive after, to try to get*, e.g. the office of priest, Nu. 16:10; lying, Ps. 4:3; love, Pro. 17:9. Rarely followed by **לְ**, Pro. 18:1; **בִּקֵּשׁ נֶפֶשׁ מִי** to lay snares for any one's life, Ex. 4:19; 1 Sa. 20:1; 22:23; 23:15; 2 Sam. 4:8; 16:11; once in a good sense, to take pains for preserving any one's life, Pro. 29:10 (compare **בִּקֵּשׁ לְנֶפֶשׁ לְ** Ps. 142:5). **בִּקֵּשׁ רָעָה מִי** to seek or plan any one's evil or destruction; 1 Sam. 24:10; Ps. 71:13, 24; **בִּקֵּשׁ רָעָה אֵל** id.; 1 Sa. 25:26. Followed by a gerund, *to seek to do* any thing, e.g. 1 Sa. 19:2; **לְהַמִּיתָךְ אֲבִי מְבַקֵּשׁ שְׂאוֹל** "Saul, my father seeketh to kill thee;" Ex. 2:15; 4:24; with an inf. Jer. 26:21.

(3) *to require, to demand*, Neh. 5:18; followed by **בְּ** Ps. 104:21; **בְּמִיר** Gen. 31:39; 43:9; Isa. 1:12. Specially **בִּקֵּשׁ דָּם מִי** to require any one's blood of any one, i.e. to exact the penalty for bloodshed; 2 Sa. 4:11; Eze. 3:18, 20; 33:8; and without **דָּם** 1 Sam. 20:16.

(4) *to ask, to seek from* any one, followed by **בְּ** of pers., Ezr. 8:21; Dan. 1:8, and acc. of thing, Est. 2:15; also followed by **עַל** to entreat, to supplicate for any one, Est. 4:8; 7:7.

(5) *to ask, to inquire of* any one, *to interrogate*, followed by **בְּ** Dan. 1:20.

PUAL, *to be sought*, Eze. 26:21; Jer. 50:20; Est. 2:23. Hence—

בִּקְשָׁה (with Kam. impure), *a petition*, Est. 5:3, 7, 8; Ezr. 7:6.

I. **בָּרַ** with suff. **בָּרִי** *a son*, so called from the idea of begetting (see the root **בָּרָא** No. 3), a word of frequent use in Chaldee, in Hebrew poetically. It occurs twice, Pro. 31:2; Ps. 2:12; **נִשְׁקֹץ בָּר** "kiss the son;" sc. of Jehovah, i.e. the king [namely Christ]. Comp. Ps. 2:7 and **בְּן** Isa. 9:5. Others take **בָּר** h. l. in the signification of pure and chosen (see **בָּרַ** under the root **בָּרַ**), and consider the king to be saluted by the name of *chosen* (**בְּחִיר** יְהוָה) or *pure*; which is not very suitable.

II. **בָּרַ** f. **בָּרָה** adj. (from the root **בָּרַ**)—(1) *chosen, beloved*. Cant. 6:9; **בָּרָה הִיא לִילֹדְתָהּ** "most beloved to her mother," her mother's darling.

(2) *clear, pure*. In the praises of the maiden, Cant. 6:10, "fair as the moon, **בָּרָה כְּחֶסֶד** pure and bright as the sun." Metaph. used in a moral sense, **בָּר לֵב** "he who is pure of heart;" Ps. 24:4; 73:1. See the root No. 3, b.

(3) *empty*, used of a barn [or stall], Pro. 14:4.

III. **בָּרַ** Am. 5:11; 8:6; Ps. 72:16, elsewhere **בָּרַ** subst. m.—(1) *corn*, pr. *cleaned* from chaff (compare Jer. 4:11), such as is laid up in the barn and is sold, Gen. 41:35, 49; Prov. 11:26; Joel 2:24; once used of grain growing in the fields, Ps. 65:14. (Arab. **بَر** wheat; to this also answers the Lat. *far*, whence *farina*).

(2) *field, country*, Job 39:4. See Ch. No. II.

I. **בָּרַ** m. Ch. with suff. **בָּרָה** Dan. 5:22. Pl. **בָּרִי**, comp. **בְּ** p. cxxxvii, B).

(1) *a son*, Dan. 6:1. **בְּרָאִלְהִין** "son of the Gods," [rather "son of God,"] Dan. 3:25.

(2) *grandson*, Ezr. 5:1.

II. **בָּרַ** Ch. emph. **בָּרָא** m. *field, plain*, pr. *campus purus* (Liv. xxiv. 14), i.e. void of woods or villages, *country, field*, **בָּרָא** Gen. 2:38; 4:18, 22, 29.

(Arab. **بَرِيَّة** plain, desert, Syr. **ܒܪܝܬܐ** id.).

בָּרַ m. [**בָּרַ**].—(1) *purity*. Commonly with the addition of **יָדַיִם** Ps. 18:21, 25, or **בָּרִי** Job 9:30; 22:30, *cleanness of hands*, being put figuratively for innocence. Once **בָּרַ** simply is used in the same sense, 2 Sa. 22:25.

(2) *that which has a cleansing property: lizivium, alkali*, i. q. **בָּרִית** which see; Job 9:30. Alkali was used by the ancients for washing, when mixed with oil instead of soap, and also in smelting metals that they might melt the more quickly, Isa. 1:25.

בָּרַא fut. **יִבְרָא**—(1) *TO CUT, TO CARVE OUT, TO FORM BY CUTTING* [see Note], see Piel, Arab. **بَرَا** fut. I. *to cut out, to cut or pare down, to plane and polish*. (As to the notion of breaking, cutting, separating, which is inherent in the radical syllable **בַּר**, see below under **בָּרַר**. The same is found in the somewhat softened syllable **בַּר**, comp. **בָּרַר**, **בָּרָה**, **בָּרַשׁ**, **בָּרָה**, **בָּרַד** to scatter, **בָּרַד** pr. to break, also **בָּרַד**.)

[Note. As to the primary meaning of this root, and its connection with the cognate **בָּרָה**, see Dr. Davidson's Lectures on Biblical Criticism; Appendix p. 399, seq.]

(2) *to create, to produce*, comp. **خَلَقَ** to make smooth, to polish, hence to fashion, to create; also Germ. **schaffen**, Dan. *skabe*, which is of the same stock as **schaben**, Dutch *schaeven*, to shave. (Arab. **بَرَأَ** id.).

Creator. Syr. Ch. **ܒܪܐ** id.). Used of the creation of heaven and earth, Gen. 1:1; of men, Gen.

1:27; 5:1, 2; 6:7; specially Israel, Isa. 43:1, 15; Jer. 31:22, בָּרָא יְהוָה חֲרֹשָׁה בְּאֶרֶץ, "the Lord has created a new thing in the earth, a woman shall protect a man" (comp. Nu. 6:30); Isa. 65:18, הֵנִי בֹרֵא אֶת־יְרֻשָׁלַיִם, "behold I create Jerusalem a rejoicing," i.e. cause her to rejoice. Part. בּוֹרֵא (in pl. majest.) the Creator, Ecc. 12:1. As to the passage, Gen. 2:3, בָּרָא לַעֲשׂוֹת should be explained "he produced by making," i.e. he made by producing something new. Comp. Jer. loc. cit. and בְּרִיאָה, whence it is seen that בָּרָא is used of something new, and as to the construction, comp. the phrases הִנְדִּיל לַעֲשׂוֹת, הִרְעֵל לַעֲשׂוֹת.

(3) to *beget*, whence בֵּר a son, see NIPHAL No. 2. Ch. Ithpeal to be gotten.

(4) to *eat, to feed, to grow fat*, so called from cutting [food]; whence Hiphil, to fatten; adj. בְּרִיא fat. Comp. בָּרָה No. 2. Kindred roots are וָרָא to be

filled with food; וָרָא and וָרָא to be fat; בָּרָא to be well fed; i. q. בְּרִיא fattened, fat, and Gr. βόρως (βορσάω); whence βορά, Lat. vorare.

NIPHAL—(1) to be created, Gen. 2:4; 5:2; to be made, done, Ex. 34:10.

(2) pass. of Kal No. 3, to be born, Eze. 21:35; 28:13; Ps. 104:30.

PIEL בָּרָא—(1) to cut, to cut down, as with a sword, Eze. 23:47; wood with an axe, Josh. 17:15, "go up into the wood וַיִּבְרֹא לָךְ שָׁם and cut out room for thee there;" as well rendered by the Vulg. verse 18, "(but the) mountain shall be thine וַיִּבְרֹא לָךְ although there be wood there, thou shalt cut it down."

(2) to form, to fashion, i. q. יָצַר, Eze. 21:24.

HIPHAL causat. of Kal No. 4, to make fat, to fatten, 1 Sa. 2:29.

Derived nouns are בֵּר No. I, בְּרִיאָה, and pr. n. בְּרִיאָה.

בְּרִיאָה, בְּרִיאָה see בֵּית-בְּרִיאָה.

בְּרִיאָדָּה בְּרִיאָדָּה Berodach-Baladan, pr. n. of a king of Babylonia, 2 Ki. 20:12; who also is called Merodach-Baladan, Isa. 39:1; which latter mode of writing is both the more ancient, and the better suited to the etymology, see under בְּרִיאָדָּה.

בְּרִיאָה ("whom Jehovah created"), [Beraiak], pr. n. m. 1 Ch. 8:21.

בְּרִיָּם m. pl. birds, which when *fattened*, were brought to Solomon's table, 1 Ki. 5:3. Kimchi understands *fattened cocks or capons*; but more probably as Targ. and Tanchum of Jerusalem, *geese*, so called

from the *pureness* and whiteness of the plumage (see בֵּר No. 3).

בָּרָה pr. TO SCATTER, comp. פָּרַר and בָּרַר; hence, to scatter hail, to hail, Isa. 32:19. (Æth.

ἄλγῶν: Syr. ܕܠܗܐ hail; Arab. بَرَد hail, to be cold, to hail; but the signification of cold is secondary, and is taken from that of hail. Hence—

בָּרָה m. hail, Ex. 9:18, seq.; 10:5, seq.; Ps. 18:13, 14; 78:47, 48. אֲבָנֵי בָרָה hail stones, i.e. hail; see אֲבָנֵי.

בָּרָה pl. בְּרִיָּם adj. sprinkled with spots, especially white ones; *spotty*, used of goats, Gen. 31:10, 12; of horses, Zec. 6:3, 6. So Lat. "sparsas albo pelles dixit," Virg. Eccl. ii. 41. It differs from נָקַר, to which it is joined, Gen. loc. cit., which denotes

lesser spots. (Arab. بَرَدَة a variegated garment, particoloured, as if sprinkled with hail; transp. Conj. II. to be spotted, شَدِيدٌ شَيْنٌ, of a sheep.

Syr. ܕܠܗܐ a leopard, so called from its spots; nor can it be doubted but that also Greek and Latin, πάρδος, pardus, have sprung from this stock. From the Arabic word just cited is the French broder.

בָּרָה ("hail"), [Bered], pr. n.—(1) of a place in the desert of Shur, Gen. 16:14; compare verse 7.—(2) m. 1 Ch. 7:20.

בָּרָה fut. יִבְרָה—(1) i. q. kindred to בָּרָא TO CUT, TO CUT ASUNDER, comp. Arab. بَرَأ ult. Waw, to cut out, to cut off, and בָּרָא No. 1. Hence בְּרִית a covenant, so called from the victims being cut in two.

(2) to eat, i. q. בָּרָא No. 4, so called from the idea of cutting, like בָּרָא No. 3, and many verbs of cutting in Arabic, see Thes. p. 238. ["Comp. βρώ, βιβρώσασθαι." 2 Sa. 12:17; 13:6, 10. בָּרָה loc. cit. 12:17, is the same as אָכַל לָחֶם, see אָכַל No. 1, c.

(3) to choose, also an idea taken from cutting and separating, see בָּרָה No. 2. 1 Sa. 17:8, בָּרָא לָכֶם אִישׁ, "choose you out a man."

PIEL, inf. בְּרִית i. q. Kal No. 2, Lam. 4:10.

HIPHAL, to give to eat, causat. of Kal No. 2, followed by two acc. 2 Sa. 3:35; 13:5.

Derived nouns are, בְּרִית, בְּרִיתָה, בְּרִיתָה.

בְּרִיָּה ("blessed"), Baruch, pr. name—(1) of a friend and companion of Jeremiah the prophet, to whom an apocryphal book is ascribed. Jer. 32:12—16; 36:4, seq.; 43:3—6; 45:1, 2.—(2) Neh. 3:20; 10:7.—(3) Neh. 11:5.

ברומים m. plur. Ezek. 27:24, *variegated garments*, as rightly given by Kimchi; comp. the root **ברם**. Arab. **بريم** a cord twisted of two colours, **ميرم** a garment woven of such threads.

ברש pl. **ברשים** m.—(1) *the cypress*, a tall tree, Isa. 55:13, and fruit-bearing, Hos. 14:9; together with the cedar, to which it is very often joined, the principal ornament of Lebanon (Isa. 14:8; 37:24; 60:13; Zec. 11:2, comp. verse 1); the wood of which, equally with that of the cedar, was used for the planks of the temple of Jerusalem (1 Ki. 5:22, 24; 6:15, 34; 2 Ch. 2:7; 3:5); for the decks of ships (Eze. 27:5); also, for spears (Nah. 2:4); and instruments of music (2 Sa. 6:5); once, by a Syriacism, called **ברות**, Cant. 1:17. That the *cypress*, not the fir, is to be understood, is clear both from the nature of the case, and also from the authority of the ancient versions; although this name may perhaps have comprehended also other trees of the pine kind. See this more fully stated in Thes. page 246. As to the etymology, the *cypress* appears to be so called from the boards and planks cut from it; see the root.

(2) *something made of cypress wood*.—(a) *a lance*, Nah. 2:4.—(b) *a musical instrument*, 2 Sa. 6:5.

ברות plur. **ברוטים** m. *cypress*, i. q. **ברש**, a form inclining to the Aramean, Cant. 1:17. Root **ברת**.

ברות f. *food*, Ps. 69:22. Root **ברה** No. 2.

ברותה Eze. 47:16, and **ברוטי** 2 Sam. 8:8 (“my wells,” for **ברויות**) [*Berothah, Berothai*], pr. n. of a town rich in brass, which was formerly subject to the kings of Zobah, situated on the northern borders of Palestine. Some understand *Berytus* [*Beirout*], a maritime city of Phœnicia, but from Eze. l. l. this city appears not to have been on the sea coast, but rather in the neighbourhood of Hamath; see Rosenm. Altherthumsk. ii. page 292.

בר an unused root, Ch. and Talmud. *to transfix, to pierce through*; **ברנא** an aperture, a wound inflicted by piercing. Hence **ברנל** and—

ברות (“apertures,” “wounds”), [*Birzavith*], 1 Ch. 7:31 כתיב, pr. n. prob. f. [**ברות**, (perh. **ברא** “well of olives”), so Ges. add.]

ברנל m. IRON, quadril. from the Ch. **ברנ** to transfix. with the addition of **ל**, compare **ברמל** from **ברם**, **ברנל** from **ברנ**. Ch. **ברנל** & **ברנל**, Syr. **ܒܪܢܠ**. Gen. 4:22; Eze. 27:12, 19, etc. It is often used to de-

note hardness and firmness, as **שַׁבְּת בְּרָנֶל** of a hard rule, Ps. 2:9. Isa. 48:4, **יָד בְּרָנֶל עֲרֹפֶד** “thy neck (is) an iron sinew,” said of the obstinacy of the people. Specially, *an instrument of iron*, Deu. 27:5; Josh. 8:31; 2 Ki. 6:5; *a bond of iron*, Ps. 105:18; fully **קָבַל בְּרָנֶל** 149:8.

ברנל (“of iron,” unless perhaps it be preferred to compare Talmud. **ברנל** herdsman, **ברנל** princes), [*Barzillai*], pr. n.—(1) of a Gileadite famous for his hospitality and liberality towards David when exiled, 2 Sa. 17:27; 19:32—39; 1 Ki. 2:7.—(2) Ezer. 2:61.

ברה fut. **יברה**.—(1) TO PASS THROUGH, TO REACH ACROSS (prop. I believe, *durchschneiden*, *durchbrechen*, to cut through, to break through; compare **ברך**, and see, as to the sense of cutting, breaking in, the verbs beginning with **בר**, **פר**, under the verb **ברא**), Ex. 36:33, “and he made the middle bar **בְּרוֹחַ** לְבֵית הַבְּרוֹחַ” to pass through the middle of the boards from one end to the other.” Comp. HIPHIL No. 1 and **בריה** a bar, bolt. Hence—

(2) *to flee, to flee away*, Germ. *durchbrechen*, *durchgehen*, to break away. (Arab. **برح** to go away, to depart from its place, to go away to a desert land, *entweichen*, **أين برح** a gazelle, from its fleeing.) Const.

absol. Gen. 31:22, 27; 1 Sa. 19:18; with an acc. of the place fled to, 1 Sa. 27:4; also followed by **ל**, Neh. 13:10; **אל** Num. 24:11, and **מן** of the place fled from, 1 Sa. 20:1. The person fled from takes the prefix **מפני** Gen. 16:8; 35:1, 7; **מלפני** Jonah 1:3; **מן** Isa. 48:20; **מייד** (from his hand, i. e. his power) Job 27:22; **מאת** (prop. from near) 1 Ki. 11:23. It differs from **הפלט** to escape. 1 Sa. 19:12, **וַיִּבְרַח וַיִּשְׁלַט** “he went, and fled, and escaped.” A dative is sometimes added to an imperative, **לך ברה** Germ. *mach dich fort, rette dich*, Gen. 27:43; Num. 24:11; Am. 7:12, comp. the French *s'enfuir*.

Note. In one passage, Ex. 14:5, some following Michaëlis have incorrectly compared the Arab. **برح** to *turn the left side*; for it might be well said of a people that they fled when Pharaoh was expecting them to return after three days [but how does it appear that he had any such expectation?], but who instead were about to enter Arabia.

HIPHIL.—(1) i. q. Kal No. 1. Ex. 26:28. (2) *to put to flight, cause to flee*, Job 41:20; also *to expel, to chase away*, Neh. 13:28.

Derived nouns are **בריה**, **ברנה**, and—

בְּרִיחַ Isa. 27:1; Job 26:13, and **בְּרִיחִים** pl. **בְּרִיחִים** Isa. 43:14 (for **בְּרִיחִים**, of the form **עֲרִיִק**).—(1) one who flees, a *fugitive*, Isa. 43:14; also *fleeing*, an epithet of the serpent, both of the real creature, Isa. 27:1, and of the constellation, Job 1. l.

(2) [*Bariah*] pr. n. m. 1 Ch. 3:22.

בְּרִי f. **בְּרִיָּה** adj. (from the root **בָּרָה**) *fat*, i. q. **בְּרִיא**, comp. the root No. 2. Eze. 34:20, **שֶׁהָ בְּרִיָּה** "fat sheep," where perhaps we should read **בְּרִיָּה**. Three MSS. have **בְּרִיָּאָה**. In the words, Job 37:11, **אִף עַבְרֵי יִמִּיָּה עָב** not a few interpreters, following the Ch. and the Rabbins, render **בְּרִי** "purity," specially "serenity" of the sky (Targ. **בְּרִירִיָּאָה**), and they render the whole clause, "serenity also dispels the cloud;" another interpretation given below (see **בְּרִיָּה**) is, however, preferable.

בְּרִי (i. q. **בְּרִיאִי** as if, "of a fountain"), [*Beri*], pr. n. m. 1 Ch. 7:36.

בְּרִיא adj. *fattened, fat*, see **בְּרִיא** No. 4, used of men, Jud. 3:17; Dan. 1:15; of cows, Gen. 41:2, 4, 18, 20; ears of corn, ver. 5, 7 (see **חֶלֶב**); food, Hab. 1:16. Fem. **הַבְּרִיָּאָה** coll. *fat cattle*, Zec. 11:16; Eze. 34:3.

בְּרִיָּאָה f. *something created, produced by God*, specially, new, unheard of, Num. 16:30. (Compare Jer. 31:22.)

בְּרִיָּה f. *food*, 2 Sa. 13:5, 7, 10. Root **בָּרָה** No. 2.

בְּרִיחַ see **בָּרָה**.

בְּרִיחִים pl. **בְּרִיחִים** m.

(1) *a cross-beam, a bar*, which was passed from one side to the other through the rings of the several boards of the holy tabernacle, which were thus held together; it is so called from passing through or across, like *transtrum* for *transitrum*, Ex. 26:26, seq.; 35:11; 36:31, seq.; Num. 3:36; 4:31.

(2) *a bolt, a bar*, for shutting a door, Jud. 16:3; Neh. 3:3, seq. etc. "The bars of the earth," Jon. 2:7, are the bars of the door, in the depths of the earth, i. e. the entrance to Hades, i. q. **בְּרִי שְׁאוֹל** Job 17:16. Metaph. *a bar* is used for *a prince*, inasmuch as he defends a state (see **בָּר** Hos. 11:6); Isa. 15:5, **בְּרִיָּהּ עַד צֹר** "her princes (flee) to Zoar." Jerome *rectes ejus*. Perhaps the ellipsis of the verb, to flee, is too harsh, especially when there has been no previous mention of flight; and I would rather render with Ch., Saadiah, Kimchi, **בְּרִיחִים** *fugitives*, whether it be better to read **בְּרִיחִיהָ** or to derive **בְּרִיחִיהָ** from **בְּרִיחַ** with Kametz pure (of the form **עֲשִׂיר**).

בְּרִיָּעָה ("gift"), [*Beriah*], pr. n.—(1) of a son of Ephraim; 1 Ch. 7:23, "and he called his name Beriah, **כִּי בְרִיעָה הָיְתָה בְּבֵיתוֹ** because there was a gift to his house." So indeed Michaëlis, Suppl. 224, but apparently more correctly, "because there was a calamity to his house," **בְּרִיעָה** for **רָעָה** with Beth *essentie*, as it is called (p. cxlix, A); compare verses 22, 23; LXX. *ὅτι ἐν κακοῖς ἐγένετο ἐν οἴκῳ μου*, Vulg. *eo quod in malis domus ejus ortus esset*.—(2) m., Gen. 46:17.—(3) 1 Ch. 8:13.—(4) 1 Ch. 23:10. From No. 2 is patron.—

בְּרִיעָי Nu. 26:44.

בְּרִית f.—(1) *a covenant*, so called from the idea of cutting (see the root No. 1), since it was the custom in making solemn covenants to pass between the divided parts of victims (see the root **בָּרַת** ["and Gen. 15:9, etc."]). ["But the idea suggested by Lee (Heb. Lex. h. v.) deserves attention, viz. that **בְּרִית** is strictly nothing more than *an eating together, banquet*, from **בָּרָה** No. 2, since among Orientals, *to eat together* is almost the same as to make a covenant of friendship. The Hebrews too were accustomed to eat together when entering into a covenant, see Gen. 31:54; and in this way we obtain an explanation of **בְּרִית מֶלַח** covenant (*an eating*?) of salt; see **מֶלַח**." Ges. add.] It is used of a covenant entered into between nations, Josh. 9:6, seq.; between individuals and friends, 1 Sa. 18:3; 23:18; of a marriage covenant, Mal. 2:14; **בְּרִית פֶּ' בְּרִית** Gen. 14:13, and **אִשְׁשֵׁי בְרִית פֶּ' בְּרִית** Obad. 7, those joined by league to any one. **אֵל בְּרִית** Jud. 9:46, i. q. **בְּרִית** verse 4, "God of covenant," see **בְּרִית** No. 5, a. In speaking of the making of a covenant, the verbs **קָרַת**, **הִקָּים**, **נָתַן**, **שָׁם** are used, 2 Sam. 23:5; **בָּוֹא בְּ**, **עָבַר בְּ**, Deut. 29:11, which see; of its violation, **הִפָּךְ**, **חָלַל**, **עָוָב בְּ**, **שָׁקַר בְּ**. *The covenant* of any one is the covenant entered into with him, Lev. 26:45; Deu. 4:31; **בְּרִית יְהוָה** "a covenant entered into with Jehovah," Deu. 4:23; 29:24, etc. Specially and most frequently used of the covenant and league made between God and Abraham (Gen. 15:18), confirmed by Moses (Ex. 24:7, 8 [This is another covenant]; 34:27; Deu. 5:2), to be renewed and amended after the exile, by the intervention of prophets (Isa. 42:6; 49:8) and the Messiah (Mal. 3:1; comp. Jer. 31:33). [Gesenius has utterly confused the old covenant with the new.] The *land* promised and given to the people by this covenant is called **אֶרֶץ הַבְּרִית** Eze. 30:5; and the people itself [?] **בְּרִית קֹדֶשׁ** "the people) of the holy covenant," Dan. 11:28, 30; **מַלְאֲךְ הַבְּרִית** "the messenger, *μεσσην*, of the (new) covenant," i. e. Messiah, Mal. 3:1.

(2) In other places it is the *condition* of this *covenant*, namely—(a) the promise of God, Isa. 59:21; and very often—(b) the *precepts* of God which Israel had to keep, i.e. the divine law, i. q. תורה. Hence לְחַיֵּית הַבְּרִית Deu. 9:9, 15; אֲרוֹן הַבְּרִית and אֲרוֹן הַבְּרִית the ark in which the law or the tables of the law were kept (see אֲרוֹן). דְּבַרֵּי הַבְּרִית “the words of the law,” Jer. 11:2—8; 34:18; Ex. 34:28; דְּבַרֵּי הַבְּרִית עֲשֵׂת הַדְּבָרִים “the precepts of the law, ten precepts;” סֵפֶר הַבְּרִית “the book of the law,” used both of its earliest beginnings, Ex. 24:7; and of the whole collection of laws, 2 Ki. 23:2, 21; 2 Ch. 34:30.

As to a *covenant of salt*, see under מֶלַח.

(3) Sometimes ellipt. —(a) i. q. מְסַלֵּחַ בְּרִית messenger, herald, declarer and μολῃς of the new *covenant*, or of a new law and religion, Isa. 42:6; 49:8; compare Mal. 2:8. —(b) i. q. אוֹת בְּרִית “sign of the covenant,” used of circumcision, Gen. 17:10, 13; compare 11.

בְּרִית f., prop. *something which cleanses, something which has a cleansing property* (from בָּרָא with the adj. fem. termination בְּרִית), specially salt of *lixivium*, alkali, especially vegetable, (for mineral is called בְּרִית), made from the ashes of various salt and soapy plants (Arab. سلسولا, أشنان, أشنان, Salsola Kali L. al.); this

was sometimes used together with oil for washing garments instead of soap (Jer. 2:22); it was also used in purifying metals [?], Mal. 3:2. These plants, and their various uses and names, are more fully discussed by Bochart, Hieroz. ii. p. 43, seq.; Celsius, Hierob. i. 449, seq.; Chr. B. Michaëlis Epist. ad Fr. Hoffmannum De Herba Borith. Hale, 1728, 4to; J. Beckman, Beyträge zur Geschichte d. Erfindb. 4to. p. 10, seq.

בָּרַךְ fut. יִבְרַךְ: (1) to bend the knees, TO KNEEL DOWN. (Arab. رَكَع, Æthiop. ረገገ: Syr. ܚܢܝ id. The primary notion lies in breaking, breaking down; compare פָּרַק and the connection of ideas under the verbs פָּרַע, פָּרַע, פָּרַע 2 Ch. 6:13, וַיִּבְרְכוּ עַל-בִּרְכָיו “and he kneeled upon his knees” (compare Dan. 6:11). Ps. 95:6, “O come לִפְנֵי יְהוָה עֲשֵׂנוּ let us kneel down before Jehovah our Maker;” see HITHPAL, and בָּרַךְ a knee.

(2) to *invoke God, to ask for a blessing, to bless; benedicere* in ecclesiastical Latin. Often thus in Piel, in Kal only in part. pass. בָּרִיךְ blessed, adored (LXX. εὐλογημένος, εὐλογητός), for the use of this part. see Piel; but the forms בָּרַךְ בָּרִיךְ (inf. absol. for בָּרַךְ, of the form בָּרַךְ, Josh. 24:10; יִסְּרֹךְ Gen. 28:6; 1 Sa. 13:10; 2 Sa. 8:10; 1 Ch. 18:10, are referred to Piel with more correctness.

NIPHAL, reflex. i. q. Hithpaël, to *bless oneself*; Gen. 12:3; 18:18; 28:14; see HITHPAEL. [Properly always, pass. of PIEL No. 3, see Gal. 3:8.]

PIEL בָּרַךְ fut. יִבְרַךְ, with a dist. acc. וַיִּבְרַךְ.

(1) to *invoke God, to praise, to celebrate, to adore, to bless God*, which is done with bended knees, see 2 Ch. 6:13; Ps. 95:6; Dan. 6:11, etc.; (Arab. برك Conj. V. to praise, VI. to be praised (God) with a reverential mind). Constr. followed by an acc. (like γονυπετεύειν τινα, Matt. 17:14). Ps. 104:1; 26:12; 34:2; 63:5; 66:8; 103:1, 2; 104:35; rarely followed by ? 1 Ch. 29:20. Participle pass. בָּרִיךְ אֱלֹהִים, בָּרִיךְ יְהוָה “blessed be Jehovah,” “God,” Exod. 18:10; 1 Sam. 25:32, 39; Ps. 28:6; 31:22; 41:14; Job 2:9, בָּרִיךְ אֱלֹהִים וּמָת, “bless God and die,” i.e. however much thou praisest and blestest God, yet thou art about to die; thy piety towards God is therefore vain: the words of a wicked woman. As to this use of two imperatives, the one concessive, the other affirmative, promising, threatening in its sense, see my Heb. Gram. 9th ed. §99 [ed. 13, §127, 26]. More fully expressed בָּרַךְ שֵׁם יְהוָה “to invoke the name of Jehovah,” Ps. 96:2; and בָּרַךְ בְּשֵׁם יְהוָה (like בָּרַךְ בְּשֵׁם יְהוָה Deut. 10:8; 21:5. Once used of the invocation of idols, Isa. 66:3; and even of one's own praise, Ps. 49:19.

(2) to *bless*, used of men towards one another, to *invoke blessings* on any one in the name of God (בָּרַךְ שֵׁם יְהוָה Ps. 129:8; 1 Ch. 16:2). (Arab. بارك, Æth. ረገገ id.) Gen. 27:27. Used of the pious vows and prayers which a parent about to die conceives and expresses [rather, his inspired and authoritative blessing], Gen. 27:4, 7, 10; 48:9; a priest for the people, Lev. 9:22, 23; Num. 6:23; a people for a people, Deu. 27:12. Constr. followed by an acc., more rarely by ? Neh. 11:2. Once used of the consecration of a sacrifice, 1 Sa. 9:13.

(3) to *bless*, as God, men and other created things, Gen. 1:22; 9:1; and very often used of the result of the divine favour, to *cause to prosper*, Gen. 12:2, וְאַבְרָהָם וְיִצְחָק וְיַעֲקֹב “I will bless thee and make thy name great;” verse 3; 17:16; 22:17; 24:1; 30:27. Construed with two acc., one of the person, the other of the blessing bestowed on any one by God, Deu. 12:7; 15:14; followed by ? of the thing, Gen. 24:1; Ps. 29:11. When men invoke a blessing on any one, the phrase used is, בָּרַךְ אֱתָה לֵיהוָה, “blessed be thou of Jehovah,” 1 Sam. 15:13; Ruth 2:20; comp. Gen. 14:19; Jud. 17:2.—בָּרַךְ יְהוָה “blessed by Jehovah,” Gen. 24:31; 26:29; Num. 24:9. God is said also to *bless*

בְּרָכָה once **בְּרָכָה** Gen. 27:38, constr. **בְּרָכָה**; plur. **בְּרָכוֹת**, constr. **בְּרָכוֹת** f.

(1) *a blessing, benediction, invocation of good*, as of a father about to die, Gen. 27:12, seq.; 33:11. **בְּרָכָה יְשָׁרִים** "the benediction of righteous men," Pro. 11:11; **בְּרָכָה יְהוָה** "benediction (i. e. favour) of God," the result of which is prosperity and good of every kind, Gen. 39:5; Ps. 3:9; Isa. 44:3. Also **בְּרָכָה** simply, Isa. 19:24; Joel 2:14, sometimes followed by a gen. of him whom God had blessed. Gen. 28:4, **בְּרָכָה אֲבְרָהָם** "the benediction (with which he blessed) Abraham;" Gen. 49:26, **בְּרָכוֹת ה' עַד** "the benedictions (of God with which he blessed) the eternal mountains." Differently, Proverbs 24:25, **בְּרָכָה טוֹב** "blessing of good." Plur. **בְּרָכוֹת** *benedictions, blessings*, sc. of God, Pro. 10:6; 28:20; but more often, *benefits, gifts* divinely bestowed; Psal. 84:7; Gen. 49:25. Compare Isa. 65:8, "destroy it (the cluster) not, **כִּי בְרָכָה בּוֹ** for there is a divine gift in it."

(2) concr. used of a *man* by the favour of God, *extremely fortunate and happy*. Gen. 12:2, **וַיְהִי בְרָכָה**; Psal. 21:7, **לְעַד תִּשְׁתַּחֲוֶה בְּרָכוֹת לְעַד** "thou hast made him most blessed for ever." Collect. Zec. 8:13.

(3) *a gift, present*, by which one signifies favour and good will, such as one offers with good wishes. Gen. 33:11; 1 Sa. 25:27; 30:26; 2 Ki. 5:15. **נָפֵשׁ בְּרָכָה** "a bountiful soul," i. e. a bountiful person; Pro. 11:25. (Syr. **ܚܒܠܐ**, **ܚܒܠܐ** id.).

(4) i. q. *peace*, 2 Ki. 18:31, **עָשׂוּ אִתִּי בְרָכָה**, 2 Ki. 18:31, **עָשׂוּ אִתִּי בְרָכָה** "make peace with me;" Isa. 36:16.

(5) [*Berachah*], pr. n.—(a) of a valley in the desert near Tekoa, 2 Ch. 20:26.—(b) m. 1 Ch. 12:3.

בְּרָכָה constr. **בְּרָכָה** f. *a pool, pond*, pr. such as camels kneel down to drink at; see **הַבְּרִיךְ** [פְּרִי]. **בְּרָכָה** [Arab. **بِرْكَة** the cup of a fountain, and a similar reservoir for water; Spanish *alberca*.) 2 Sa. 2:13; 4:12; Cant. 7:5; fully **בְּרָכָה מַיִם** Nah. 2:9; Ecc. 2:6. There were two such ponds to the west of Jerusalem, formed by the waters of the fountain Shiloah [by some other fountain, not Shiloah], "the upper pool," Isa. 7:3, called also "the old pool," Isa. 22:11, and "the king's pool," Neh. 2:14, as watering the king's gardens (Neh. 3:15); and "the lower pool," Isa. 22:9, which was used for supplying the lower city with water. ["From the upper pool Hezekiah afterwards brought the water to a reservoir within the city, between or within the two walls; i. e. the first and second walls of Josephus, north of Zion; Isa. 22:11; 2 Ki. 20:20; 2 Ch. 32:30. See Robinson's Palest. i. p. 483—7."] . . .

בְּרִיָּה ("whom Jehovah blessed," for **בְּרָכָה**), *Berechiah*, pr. n. m.—(1) a son of Zerubbabel, 1 Ch. 3:20.—(2) 1 Chr. 9:16.—(3) Neh. 3:4, 30.—(4) compare **בְּרִיָּה** No. 1.

בְּרִיָּה (id.) pr. n. *Berechiah*. The name thus spelled is that of—(1) the father of Zechariah the prophet, Zec. 1:7; verse 1, however, **בְּרִיָּה**.—(2) 1 Ch. 6:24.—(3) 2 Ch. 28:12.

בְּרָם a root not used as a verb; pr. (which has been strangely neglected by etymologists), onomatop. i. q. *βρέμω, βρυμάμαι, fremo, brummen, summen*. In Arabic it is used—

(1) of the noise and murmuring of a morose man; Germ. *murren*; whence 1 Pet. 4:9, for the Gr. *γογγυσμός*, there is excellently in Arab. Vers. **تبرم**, also **برم** to be disdainful, pr. to be morose, **مُتَبَرِّمٌ** *seyn*; also used in Arabic—

(2) of the *humming* sound made in spinning and twisting a thread; Germ. *stühnen*, hence **برم** II. IV. *to twist threads* together; Germ. *zwirnen*, whence the Heb. **בְּרוּמִים**. Like other verbs of twisting and binding (see **חָוַל**), this is farther applied—

(3) to *firmness* (**برم** to make firm, comp. also *firmus*); hence ["perhaps"]—

בְּרָם Ch. pr. adv. of affirmation, *yea, truly*, as in the Targ. and Syr. **ܚܒܠܐ**, but in the Old Test. always adversative, *but, yet, nevertheless*, Dan. 2:28; 4:12; 5:17; Ezr. 5:13. Comp. **אַבְל** No. 2.

בְּרִיעַ see **בְּרִיעַ**.

בְּרַע an unused root. Arab. **برع** to excel. Conj. V. to give spontaneously. Hence [perhaps] pr. n. **בְּרִיעָה** and—

בְּרַע ("gift") ["for **בְּרַע**, see 3 p. c, A"], pr. n. of a king of Sodom, Gen. 14:2.

בְּרַק TO SEND LIGHTNING, used of God; once found, Ps. 144:6. (Arab. **برق**, Syr. **ܚܒܠܐ** id. **ܚܒܠܐ**.) **נִלְחַף**: to lighten, **לְחַלְחַף**: to thunder.)

Derived nouns are, **בְּרָקָה**, **בְּרָקִים**, and—

בְּרָק m.—(1) *lightning*. (Syriac, Arab. **كَمَل**, **كَمَل** id.) Dan. 10:6. Coll. *lightnings*, Ps. 144:6; 2 Sa. 22:15; Eze. 1:13. Pl. **בְּרָקִים** Job 38:35; Ps. 18:15; 77:19, etc. Applied to the brightness of a sword, Eze. 21:15, 33. Deu. 32:41, **פֶּרַק חֲרִי** "the

lightning of my sword," i.e. my glittering sword. Nah. 3:3; Hab. 3:11. Comp. Zec. 9:14. Hence—

(2) poet. *the glittering sword* itself, Job 20:25.

(3) [Barak], pr. n. of a leader of the Israelites, who by the aid of Deborah obtained a great victory over the Canaanites, Jud. 4:6, seq.; 5:1, 12, 15. Comp. ברק. He was called "thunderbolt," *fulmen* (Cic. pro Balb. xv.), as amongst the Pœni "Hamilcar Barcas."

ברק, see ברקני page CXXVII, B.

ברקום ("painter," for ברקום, compare رتش to paint in colours, or from the quadril. برتش, which signifies the same), [Barkos], pr. n. m. Ezra 2:53; Neh. 7:55.

ברקנים m. pl. i. q. מורדים *threshing wains*, instruments which were used for treading out corn; made of thick timber, and having the lower side armed and jagged with iron or fire-stones [flints], which abound in Palestine, so that the corn was rubbed out. This word appears to be derived from the unused word ברקן giving out light, which I expect

denoted *the fire-stone* (comp. ברקע stony ground, perh. prop. abounding in fire-stone, as is the case with a great part of Palestine and Arabia); whence ברקני *a threshing wain armed with fire-stones*; pl. ברקנים. It occurs twice, Jud. 8:7, 16.

ברקת f. Ex. 28:17, and ברקת (Lehrg. page 467) Eze. 28:13, a species of *gem*, so called from its being bright. LXX., Vulg., and Josephus render it *smaragdus*, *emerald*; and this is defended at length by Braun, De Vest. Sacerdott. page 517, seq., who also considers the Gr. μάργδος, σμάργδος, as derived from this word. Nor is this amiss, for also the Gr. μαργή, σμαργή, with the derivatives, which have the sense of *making a noise, thundering*, answer to the Heb. ברק: μάργδος; also as the name of a gem, it comes from the notion of light, which is primary in this root.

ברר pret. ברתי Eze. 20:38, inf. with suff. ברם Ecc. 3:18 (of the form ברר from שברר), kindred to the roots ברר, ברר.

(1) TO SEPARATE, TO SEVER, Eze. loc. cit. ברתי מקם הפדים "I will separate the rebels from you."

(Arab. בר Conj. VIII. to stand apart from one's companions.)

(2) to select, to choose (comp. ברר No. 3). Part. pass. selected, chosen. 1 Chr. 9:22, בררים כלם "all chosen (that) they might be (porters)."

1 Chron. 7:40; 16:41; Neh. 5:18. ["Also, select, chosen, choice, 1 Ch. 7:40; animals, Neh. 5:18."]

(3) to separate and remove impure things, to cleanse—(a) an arrow from rust, to polish, to point, to sharpen it, Isa. 49:2. See HIPHIL. (Arab. بر to pare down, to point a weapon.)—(b) It is applied to pure and upright words and deeds. Part. pass. Zeph. 3:9, שפה בררה "a pure lip." Adv. Job 33:3, ורעת לשפתי ברר מלי "and what I know my lips have spoken purely," i.e. truly, sincerely, (ohne Falſch). Psa. 19:9, "the commandment of Jehovah is pure," i.e. true, just. Compare NIPHAL,

PIEL, HITHPAEL. (Arab. بر Med. E, to be just, true; حنن true, just. Syr. حنن pure, neat, simple; حنن purity. In the proper signification of *purity*, it answers to the Lat. *purus*, Germ. *bar*, Engl. *bare*; figuratively, to the Lat. *verus*, *wahr*.)

(4) to explore, to search out, to prove, which is done by separating, comp. ברר No. 3, Ecc. 3:18. It answers to inf. לבד Eccl. 9:1, see בדר. (Arabic استبر to investigate the truth, بار Med. Waw, to search out.)

(5) to be empty, see בר adj. No. 3, Ch. בר.

NIPHAL reflex. to purge oneself, for entering on a sacred office, Isa. 52:11. Part. ברר pure, i.e. upright, pious, Ps. 18:27; 2 Sa. 22:27; see Kal No. 3, b.

PIEL, to purge, Dan. 11:35.

HIPHAL, to purge an arrow, i.e. to sharpen, Jer. 51:11 (see Kal No. 3, a); corn in the threshing-floor, Jer. 4:11.

HITHPAEL, (1) to purge oneself, sc. from the defilement of idolatry and sin, to reform, Dan. 12:10 (compare 11:35). [This certainly ought to be taken in a passive sense, to be purged.]

(2) to act truly, graciously, used of God, see under Kal-No. 3, b; Ps. 18:27, עם נבר תתברר "with the pure thou wilt shew thyself pure." As to the form פתבר see Analyt. Ind.

Derived nouns בר No. II. בר, ברית, בר.

ברשע an unused root, which had, I suppose, the same sense as the Arab. برت i.e. to cut, to cut into (see under the root ברר), whence Arab. برت an axe. [Hence ברשע.]

ברשע (i. q. ברשע "son of wickedness," see ברשע, [Birsha], pr. n. of a king of Gomorrah, Gen. 14:2.

בַּרְת an unused root, which seems to have had the sense of *to cut, to hew*; see **בָּרַשׁ**. Hence **בְּרוֹת**.

בִּשְׁוֹר ("cold;" compare **בָּסַר** V. to be cold, as water), [*Besor*], always with the art. **הַבְּשׁוֹר**, pr. n. of a stream near Gaza, emptying itself into the Mediterranean Sea, 1 Sa. 30:9; 10:21.

בִּשְׁוֹרָה & **בִּשְׁוֹרָה** f.

(1) *glad tidings, good news*, 2 Sa. 18:22, 25; once with the addition of **טוֹבָה** verse 27.

(2) *reward of good news*, 2 Sam. 4:10. Root **בָּשַׁר**.

בִּשְׁם an unused root, *to smell sweetly*, Chald. and Syr. **ܒܫܡܐ** id., but commonly gener. *to be pleasant, agreeable*; compare **בָּאֵשׁ**.

Besides the nouns which immediately follow, there are derived hence pr. n. **יִבְשָׁם**, **מִבְשָׁם**.

בִּשְׁם or **בִּשְׁמִם** (with Kametz impure) m., *balsam, the balsam plant*, formerly frequent in the gardens of Judæa, and still cultivated at Tiberias, Cant. 5:1.

(Arab. **بِشَام** an odorous shrub, like the balsam tree; by the insertion of Lam quadril. **بلسم**, **بلسم**, **بلسام**, **بالسام**, the balsam tree.) ["Ch. and Talmud. **בּוֹסָמִן**, also **אֶפְרָסְמוֹן**, *l* being changed into *r*."]

בִּשְׁם Ex. 30:23, and **בִּשְׁמִם** m.

(1) *a sweet smell*, especially such as spices emit, Syr. **ܚܫܝܬܐ** spice, Isa. 3:24; **קִנְיֹן בִּשְׁמִם** sweet smelling cinnamon, Ex. loc. cit.; pl. Cant. 4:16.

(2) *spice itself*, 1 Ki. 10:10; Ex. 35:28; Eze. 27:22; pl. **בִּשְׁמִים** *spices*, Ex. 25:6; 35:8; **הָרִי בִּשְׁמִים** mountains abounding in spices, Cant. 8:14.

(3) i. q. **בִּשְׁמִם** the balsam shrub, Cant. 5:13; 6:2.

בִּשְׁמַת ("sweet smelling"), [*Bashemath, Basmath*], pr. n. f.—(1) of a wife of Esau, sometimes called a Hittite, Gen. 26:34, sometimes called the daughter of Ishmael, Gen. 36:3, 4, 13. [Two of Esau's wives bore this name.]—(2) a daughter of Solomon, 1 Ki. 4:15.

בִּשְׂרָה not used in Kal; Arab. **بِشَر** to be joyful, cheerful, especially in receiving glad tidings; Med. A. and Conj. II. to gladden with good tidings, with an acc. of person and **ב** of thing. The primary sense appears to be that of **BEAUTY**, whence **بَشِير** fair, beautiful, since a face is made more beautiful by joy and cheerfulness (see **טוֹב** good, fair, joyful); and, on

the contrary, the face of a cross and angry person is disfigured; hence **בִּשְׂרָה** ⁵⁻⁻⁵⁻⁻ **בִּשְׂרָה** the external skin of man, **בִּשְׂרָה** flesh, in which a person's beauty is perceived.

PIEL **בִּשְׂרָה**—(1) *to make any one cheerful with glad tidings, to bear glad tidings, to announce* (glad tidings) to any one; with an acc. of pers. 2 Sa. 18:19, "אֲרוּנָה נָא אֶת־הַמֶּלֶךְ כִּי וְנָא" let me run and announce to the king what, etc.; Psal. 68:12, "הַמְבַשְּׂרוֹת צָבָא רַב" (women) announcing (victory) to a great host; 1 Sa. 31:9; Isa. 40:9; absol. 2 Sa. 4:10, **הָיָה כְּמִבְשָׂר בְּעֵינָיו** "he supposed that he brought glad tidings;" also followed by an acc. of the thing announced, Isa. 60:6; Ps. 40:10. Part. **מְבַשֵּׂר** a messenger of good news, Isa. 40:9; especially of peace, Isa. 52:7; of victory, 1 Sa. 31:9; Psal. 68:12.

(2) It is more rarely used of any messenger, 2 Sa. 18:20, 26; and even one unpleasant, 1 Sa. 4:17; hence there is twice fully said, **בִּשְׂרָה טוֹב**, 1 Ki. 1:42; Isa. 52:7.

HITHPAEL, *to receive glad tidings*, 2 Sa. 18:31; Arab. Conj. I. Med. E, and Conj. IV., VIII., X.

Derivatives **בִּשְׂוֹרָה** and—

בִּשְׂרָה once in pl. **בִּשְׂרָהִים** Pro. 14:30; m., *flesh*. As to its etymology, see the root. (Syr. **ܚܫܐ**, Ch. **ܚܫܐ** and **ܚܫܐ** id., Arab. **بِشَر** and **بِشَر** denote the exterior skin, and metaph. the human race, a signification which is taken from flesh.) Used—(a) of the flesh of the living body, whether of men or of beasts, Gen. 41:2, 19; Job 33:21, 25; once apparently for *the skin* itself (compare Arab.); Ps. 102:6, in describing extreme wasting, **רִבְקָה עֲצָמִי לְבָשָׂר** "my bone cleaveth to my skin."—(b) used of the flesh of cattle which is eaten, Ex. 16:12; Lev. 7:19; Nu. 11:4, 13. Job 31:31, in praise of his hospitality, **מִי יָתֵן מִבְשָׂרִי לֹא** "who is there that was not satisfied with his flesh" (i.e. in his feasts)? *Flesh* is also used—

(1) More generally for *the whole body*; opp. to **נֶפֶשׁ** Isa. 10:18; Job 14:22. Pro. 14:30, **לֵב בִּשְׂרָה** "the welfare of the body is a tranquil heart;" sometimes with the added notion of weakness and proneness to sin (Matt. 26:41), Ecc. 2:3; 5:5.

(2) of *all living creatures*. **כָּל־בִּשְׂרָה** "all living creatures," Gen. 6:13, 17, 19; 7:15, 16, 21; 8:17; specially *all men*, the whole human race, Gen. 6:12; Ps. 65:3; 145:21; Isa. 40:5, 6. Very often used as opposed to God and his power (**אֱלֹהִים**), with the notion of weakness and frailty. Gen. 6:3; Job 10:4, **הֲעֵינִי בִּשְׂרָה לָךְ** "hast thou mortal eyes?" i.e. dull, not-clear-sighted; Isa. 31:3, "The Egyptians

are men, not gods, **בָּשָׂר וְלֹא רִמָּה** their horses are flesh, not endued with divine power;" Ps. 56:5; 78:39; Jer. 17:5; compare 2 Cor. 10:4. In the New Test. similarly *sap̄x kal aīma*, opp. to God and the Holy Spirit, Mat. 16:17; Gal. 1:16.

(3) **עֲצָמִי וְבָשָׂרִי** "my bone and my flesh," used often of a relative. Gen. 29:14; Jud. 9:2; 2 Sam. 5:1; 19:13, 14; comp. Gen. 2:23; also simply **בָּשָׂרִי** Gen. 37:27; **בְּשָׂרֵנוּ הוּא**. Used of any other man, as being our brother, Isa. 58:7. Comp. **שָׂאֵר**.

(4) by a euphemism for *pudenda viri* (compare Gr. *σῶμα*), more fully **עֶרְוַת בָּשָׂר** flesh of nakedness (Ex. 28:42). Gen. 17:11, seq.; Lev. 15:2, 3, 7, 19.

בָּשָׂר Ch. i. q. Heb. *flesh*, Dan. 7:5, in emphat. st. **בָּשָׂרָא** Dan. 2:11, used of the human race, ibid. **בְּשָׂרָא** all living creatures, Dan. 4:9.

בְּשָׂרָהּ see **בְּשָׂרָהּ**.

בָּשָׂל or **בָּשָׂל** TO BE COOKED, RIPENED.

(1) *to be cooked* with fire, Eze. 24:5.

(2) *ripened* with the heat of the sun, as the harvest, Joel 4:13 (Syr. **ܚܡܐ**, Ch. **בָּשָׂל**, Eth. **በሰሰ** : to be cooked, to be ripened. In the same manner the sense to be cooked, and to be ripened, are joined in other verbs; as in Arab. **طبخ**, Pers. **بختن** and **bukhten** and **pukhten**, which is kindred to the Germ. *baden* [Engl. *to bake*], Gr. *πίννω*, *πίσσω*, Lat. *coquitur uva, vindemia*, Virg. Georg. ii. 522, Germ. *die Traube focht*).

PIEL causat. of Kal No. 1, *to cook*, especially flesh, Ex. 16:23; 29:31; Nu. 11:8; other food, 2 Ki. 4:38; 6:29.

PUAL pass. of Piel, Ex. 12:9; Lev. 6:21.

HIPHL causat. of Kal No. 2, *to ripen*, Gen. 40:10; see under the word **בָּשָׂל**.

Derived nouns **מִבְשָׂלוֹת** and —

בָּשָׂל m. Ex. 12:9, **בְּשָׂלָה** f. Num. 6:19, *something boiled, sodden*.

בִּשְׁלָם (for **בְּרִשְׁלָם** "son of peace"), [*Bishlam*], pr. n. of a Persian magistrate [in the Holy Land], Ezr. 4:7.

בִּשְׁן a root not used in Hebrew. Arab. **بشنة** level and soft soil, soft sand. Hence pr. n. **בִּשְׁנָן** and —

בִּשְׁן ("soft," "sandy soil"), often with the art. **הַבִּשְׁן** pr. n. *Bashan*, the northern part of the region beyond Jordan; bounded on the north by the mountains of Hermon, 1 Ch. 5:23 (whence "the hill of

Bashan," Ps. 68:16, is a name of Hermon), and on the south by Jabbok and Mount Gilead; on the east extending to Salchah (Deu. 3:10, 13; Josh. 12:4). It was taken from Og an Amorite king, by the Israelites, and was given with part of Gilead to the half tribe of Manasseh (Num. 21:33; 32:33), it was celebrated for its oaks (Isa. 2:13; Eze. 27:6; Zec. 11:2) and for its rich pastures and abundance of cattle (Deut. 32:14; Ps. 22:13; Amos 4:1; Eze. 39:18). Arab. **البشنة**, Ch. **בִּשְׁנָן**, Syr. **ܒܝܬܢܐ**, Gr. in Josephus and Ptolem. *Baravaia*, now **البيثنية** *el-Bethenyeh*.

בָּשָׁנָה *shame* (from the root **בָּשָׂה**), Hos. 10:6. Nouns ending in the syllable **נָה**, **נָה**, added to the root are also found in Chaldee (see **בָּשָׂנָה**), and more frequently in Æthiopic; see Ludolfi Gramm. Æthiop. p. 90. It is rendered, very unsuitably, by Michaëlis (Suppl. p. 233), sackcloth, or mourning garment, by comparison with the Arab. **بَسَانَة** sackcloth of coarse flax, but sackcloth of linen was not used for mourning garments. The common interpretation is sufficiently defended by the parallelism, and no new sense need be sought.

בָּשַׁם once found in Poel **בָּשַׁם** for **בָּשַׁם** TO TREAD DOWN; followed by **עַל** (ש and ס being interchanged, see **ס**), Amos 5:11.

בָּשַׁשׁ a root falsely adopted, whence some derive **בָּשַׁשׁ** Pilel of the verb **בָּשָׂה**, which see.

בָּשַׁת with suff. **בָּשַׁתִּי** (from the root **בָּשָׂה**), f.

(1) *shame*, often with the addition of **פְּנִים** Jer. 7:19; Ps. 44:16; Dan. 9:7, 8; **לְבַשׁ בָּשַׁת** Job 8:22; Ps. 35:26, and **עֲטָה בָּשַׁת** Ps. 109:29, to be covered with shame.

(2) *ignominy, a vile and ignominious condition*, Isa. 54:4; 61:7; Hab. 2:10; Mic. 1:11, **עֲרֵהָ**, **בָּשַׁת** "in nakedness and shame," (al. *nuda pudendis*).

(3) *an idol*, which deceives the hope of the worshippers and puts them to shame, Jer. 3:24; 11:3; Hos. 9:10.

I. **בַּת** (contr. from **בִּתְּךָ** for **בִּתְּךָ** from the root **בָּנָה**), with suff. **בָּתִּי** (from **בִּתְּךָ**); pl. **בָּנוֹת**; constr. **בָּנוֹת** (as if from sing. **בָּנָה**; compare **בָּנִים** sons), *a daughter* (Arab. **بنت**, pl. **بنات**, Syr. **ܚܢܐ**, pl. **ܚܢܐ**, Ch.

בַּת and **בָּתָּא**; const. **בִּתְּךָ**; with suff. **בָּתָּה**; pl. **בָּתִּי**). **בָּנוֹת הָאָדָם** "daughters of men," human women, opp. to sons of God, Gen. 6:2, 4; Cant. 7:2, **בִּתְּךָ** "O daughter of a noble (father)," a loving address to a

maiden. A queen herself is addressed as בת Ps. 45: 11; compare 12 No. 3.

The name of daughter as well as that of son (see 12), is of wide extent. It is used for—

(1) *grand-daughter, a female descendant*. So בָּנוֹת יִשְׂרָאֵל the Hebrew women, Jud. 11:40; בָּנוֹת כְּנָעַן Canaanitish women, especially maidens, Gen. 28:8; and with the name of a people, בָּנוֹת הַפְּלִשְׁתִּים 2 Sam. 1:20; בָּנוֹת עַמִּי the women of my nation, Eze. 13:17. So also we should take בָּנוֹת יְהוּדָה Ps. 148:12, where some incorrectly understand the towns of Judah. For, lesser towns around a city are called the daughters of the city, not of a region; the daughters of Judah, i.e. the women of Judah (see No. 5) are opposed to Zion, i.e. to the sons of Zion, Zionites, and both by the laws of parallelism denote the inhabitants of Zion, and the rest of Judah of both sexes; compare Isa. 4:4.

(2) *a maiden, a young woman, a woman*, comp. 12 No. 2, Gr. *θυγάτρις*, Fr. *filie*, Gen. 30:13; Cant. 2:2; 6:9; Jud. 12:9; Isa. 32:9. Poet. בַּת הַנְּשִׁים "daughter of women," for "maiden," young woman, Dan. 11:17.

(3) *foster-daughter, adopted daughter*, Est. 2:7, 15.

(4) *female disciple, worshipper*, Mal. 2:11, בַּת־אֵל נִכְרִי "the worshipper of a strange god."

(5) followed by a genit. of place, especially a city or region, it denotes a *woman there born and dwelling*, specially of youthful age, as, בָּנוֹת יְרֵשָׁלַם Cant. 2:7; 3:5; 5:8, 16; בָּנוֹת צִיּוֹן Isa. 3:16, 17; 4:4; בָּנוֹת הָאֶרֶץ Gen. 34:1. By a peculiar idiom of Heb. and Syriac בַּת daughter, like other feminines (see Lehrgeb. 477), is used by the poets collectively for בָּנִים sons (comp. בַּת נְדָוִד Mic. 4:14 for נְדָוִד 2 Ch. 25:13), and daughter of a city or region or people, is used poetically for its inhabitants. So בַּת־צֹר for צֹר Tyrians, Ps. 45:13; בַּת־יְרֵשָׁלַם Isa. 37:22; בַּת־צִיּוֹן Isa. 16:1; 52:2; Jer. 4:31; בַּת־אֶרֶם Lam. 4:22; בַּת־מִצְרַיִם Jer. 46:11; 19:24; בַּת־עַמִּי i. q. my people, Isa. 22:4; Jer.

4:11; 9:6; as in Syr. *כְּבָא* (כְּבָס) daughter of Abraham, for sons of Abraham, i.e. Hebrews, see my Comment. on Isa. 1:8. Hence has arisen the *προσωποποιία*, so common in the Hebrew poets, by which all the inhabitants are presented under the figure of a woman (Isa. 23:12, seq.; 47:1, seq.; 54:1, seq.; Lam. 1:1, seq.), and the daughter of a country is called the virgin, as בְּתוּלַת בְּתִיּוֹן i.e. "virgin daughter of Sidon" (the construct. state standing for apposition), Isa. 23:12; בַּת־בְּבֶל Isa. 47:1;

בַּת־יְהוּדָה Lam. 1:15; בַּת־מִצְרַיִם Jer. 46:11; בַּת־עַמִּי Jer. 14:17. And as the names of nations are often transferred to countries, and vice versa (Lehrgeb. page 469), this phrase, which properly denotes the inhabitants, is also used by the poets of a city or region itself. So בַּת־צִיּוֹן of the city itself, Isa. 1:8; 10:32; בַּת־בְּבֶל Ps. 137:8; and it is even said יוֹשֶׁבֶת בַּת־בְּבֶל "inhabitant (i.e. inhabitants) of the daughter of Babylon," i.e. of the city itself, Zec. 2:11; Jer. 46, 19; 48:18.

(6) Followed by a genit. of time, it implies a female who has lived during that time; בַּת־תְּשַׁעִים שָׁנָה one ninety years old, Gen. 17:17. Comp. 12 No. 6.

(7) Figuratively, the daughter of any thing is used with regard to whatever depends upon it, pertains to it, or is distinguished for it. Comp. 12 No. 7. So daughters of a city is a name given to the smaller towns situated in its jurisdiction and dependent on it, Num. 21:25, 32; 32:42; Josh. 17:11; Jud. 11:26; בַּת־עֵינַן daughter of the eye, i.e. the pupil (see אֵינַן) ["בָּנוֹת הַנְּשִׁיר" daughters of song," songstresses, Ecc. 12:4; בַּת־בְּלִיעַל 1 Sa. 1:16;"]; בַּת־אֵשׁ (ivory) the daughter of cedars, i.e. set in cedar, Eze. 27:6.

(8) It is applied to animals in one phrase, בַּת־נֶמֶס the daughter of the female ostrich, used of the ostrich (see נֶמֶס). Comp. 12 No. 9.

(9) It is supposed to mean a branch of a tree. Gen. 49:22, בָּנוֹת צֶעֱדָה עָלַי שָׂר "the daughters" i.e. branches of a fruit tree (בָּרַת comp. 12 No. 10), "go up over the wall," i.e. in their luxuriant growth. It may, however, be better to read with Ilgen on the passage, בָּנוֹת צֶעֱדָה עָלַי שָׂר "the daughters of ascent," i.e. the wild beasts dwelling in the mountains (comp. Arab. *بنات صعدة*), "lie in wait" (*liegen auf der Lauer*).

(10) In proper names—

(a) בַּת־רַבִּים ("daughter of many"), [Bath-rabbim], pr. n. of the gate of Heshbon, Cant. 7:5.

(b) בַּת־שֶׁבַע ("daughter of an oath," שֶׁבַע שָׁנָה, comp. Gen. 26:33, 34; or, daughter of seven, sc. years), [Bath-sheba], the wife of Uriah, defiled by David, who married her after her husband was killed; and by whom she was the mother of Solomon, 2 Sa. 11:12; 1 Ki. 1:15, seq. Also called בַּת־שֹׁאֵל [Bath-shua], 1 Ch. 3:5.

(c) בַּת־יָהּ ("daughter," i.e. worshipper, "of Jehovah"), [Bithiah], pr. n. f. 1 Ch. 4:18.

II. בַּת (from the root בָּתַח No. 1), pl. בָּתִּים comm. (m. Eze. 45:10; f. Isa. 5:10), a measure of fluids, as of wine and oil, of the same content as אֵיפָה of any

thing dry. It may be called in Lat. *amphora*. Ten baths made a homer (חֶמֶץ, see Eze. 45:11, 14); the tenth part of a bath was called עֶשְׂרִית 1 Ki. 7:26, 38; 2 Chron. 2:9; 4:5; Eze. 45:10, seq.; Isa. loc. cit. Joseph. Arch. viii. 2, § 9, ὁ δὲ βάδος δύναται χωρῆσαι λίτρας ἑβδομήκοντα δύο.

בת Ch. i. q. Heb. No. II. pl. בְּתִין Ezr. 7:22.

בְּתִיָּה fem. *desolation* (from the root בָּתַת No. 2. Isa. 7:19; הַבְּתִיָּה "desolated (desert) vallies," or "abrupt vallies" (comp. בָּצַר broken off, abrupt, headlong, and παγὰς from ῥήγνυμι); but the former meaning is preferable. It does not appear that we should read differently the ἀπὸ λεγόμενον—

בְּתִיָּה fem. Isa. 5:6, where it is said of a vineyard: אֲשִׁיחֶיהָ בְּתִיָּה, as if אֲשִׁיחֶיהָ בְּתִיָּה Germ. ich will ihm das Garaus machen. Vulg. "ponam eam desertam." "I will lay it desolate." The grammarians have not been consistent with regard to this form, which ought in each case to have the same vowels. [But still a variation in the vowels is not unfrequent; here we have a long vowel in the one case to compensate for dagesh in the other.]

בְּתוּאָל pr. n. — (1) of a man (i. q. בְּתוּאָל "man of God"), [Bethuel], the father of Laban and Rebecca, Gen. 22:22, 23; 24:15, 24, 47, 50; 25:20; 28:2, 5.

(2) of a place (pr. "tarrying of God," from בָּא i. q. בּוֹת, a town in the tribe of Simeon, 1 Ch. 4:30, which in Josh. 19:4 is written contr. בְּתוּל. In Josh. 15:30, in the same series of cities (as to this remarkable corruption see Relandi Palestina, p. 152, 153), there is found בְּתִיל.

בְּתוּלָה f. — (1) a virgin, pure and unspotted, so called as being separated and secluded from intercourse with men, see the root (Arabic بَتَلَ a pure virgin, a religious البتول, specially of the virgin Mary,

Syr. ܠܬܘܠܐ virgin, also a man professing virginity, compare Æth. ጊጊገል: a virgin, chaste young man.

Syr. ܠܬܘܠܐ to defile a virgin). Gen. 24:16, וְהָיָה וְיָדָעָה בְּתוּלָהּ וְאִישׁ לֹא יָדָעָה "and the girl ... was a virgin, and no man had known her," 2 Sa. 13:2, 18; גַּעֲשֵׂה בְּתוּלָהּ "a girl, a virgin," i. e. pure, Deu. 22:23, 28; Jud. 19:24; 21:12; 1 Ki. 1:2.

(2) Also used of a woman newly married, Joel 1:8; as in Latin *virgo*, Virg. Ecl. vi. 47; Æn. i. 493;

puella, Georg. iv. 458, and Arabic بَكْر virgin, LXX. νύμφη.

(3) By a προσωποποιία, familiar to the Hebrews, by

which cities or states are spoken of under the figure of women, they are also called virgins, see the examples cited under בַּת No. 5. Also without בַּת there is simply said בְּתוּלַת יִשְׂרָאֵל "the virgin of Israel," of the people of Israel, Jer. 18:13; 31:4, 21; Amos 5:2. Rightly Ch. בְּנִישְׁתָּא דְיִשְׂרָאֵל the congregation of Israel.

בְּתוּלִים m. pl. — (1) virginity, Lev. 21:13, וְהָיָה וְאִשָּׁה בְּתוּלָהּ יָחַף "and he shall take a wife in her virginity;" Jud. 11:37; Eze. 23:3, בְּתוּלֵיהֶן "the teats of their virginity," verse 3.

(2) tokens of virginity (compare בְּרִית No. 4, of the sign of the covenant), i. e. stragulæ inter primæ noctis amplexus hymenis scissi sanguine inquinatæ. Deu. 22:14, seq. Compare Leo Afric. p. 325. Niebuhr's Description of Arabia, p. 35—39. Arvieux, Itin. vol. iii. p. 257, 260. Michaëlis, Mosaisches Recht, t. ii. § 92.

בְּתִיָּה see בַּת I. 10, c.

בְּתִים Pl. houses, see בֵּית.

בָּתַל an unused root, kindred to the roots בָּתַר, בָּרַל i. q. Arab. بَتَلَ to separate, to seclude. Hence בְּתוּלָה.

בָּתַק not used in Kal. Once in Piel, Eze. 16:40, בְּתַקִּיז בְּתַרְבֹּתֵם "and they shall cut thee in pieces with their swords." LXX. κατασφάζουσι σε. Vulg. trucidabunt te. (Arab. بَتَكَ to cleave asunder, to cut, to cut off. Æth. ተተከ: to break.)

בָּתַר TO CUT UP, TO DIVIDE, as slain victims, in Kal and Piel, Gen. 15:10. Arab. بَتَرَ to cut off, to break off. Kindred roots are بَطَرَ, مَتَرَ, قَطَرَ.

בְּתַר Ch. after, for בְּאַחֵר, see אַחֵר page xcvi, B.

בְּתַר with suff. בְּתָרוֹ, pl. const. בְּתָרִי m.

(1) a divided part of victims, Gen. 15:10; Jer. 34:19.

(2) section, a dividing, used of a country divided by mountains and valleys (see בְּתָרוֹן), rugged and abrupt. Cant. 2:17, עַל-הַר־בְּתָר, LXX. ἐπὶ ὄρη κοιλωμάτων, i. e. mountains divided by valleys. Compare בְּתָרוֹן.

בְּתָרוֹן m. a region divided by mountains and valleys, or a valley which divides mountains, κοιλωμα, Bergstluft, παγὰς, from ῥήγνυμι. 2 Sa. 2:29. Others suppose this to have been the pr. n. of some particular region; but this would make but little

difference, for the pr. n. would be taken from the nature of the place. [Root בָּתַר.]

בָּתַר an unused root. Arabic **بَت** I. IV. to cut, to cut off, to break off (comp. under the root **בָּרַד** No. I.); **بَتَات** something broken off, destroyed; **بَتَة**

and **البَتَة** quite, altogether. In Hebrew it appears to have denoted—

- (1) to define, i. e. to *measure*; whence **בַּת** a measure.
- (2) to cut any thing off, to *put an end to a thing*, to lay waste altogether, i. q. **בָּקָה**; whence **בָּתָה**, **בָּתָה**.

ג

Gimel (גִּמֶּל), the third letter of the alphabet, when used as a numeral, i. q. *three*. Its name differs only in form from **גָּמַל** *camel*; and its figure in the Phœnician monuments (4, 7), on the coins of the Maccabees, and in the Æthiopic alphabet (7), bears a resemblance to the neck of the camel. The Greeks received this letter from the Phœnicians, and by turning the head to the right, made it Γ.

As being the softest of the palatals (גיכק) except Yod, it is often *interchanged* with the harder ones כ and ק; both within the limits of the Hebrew language itself, and as found by a comparison with cognate languages, see **גִּדִּישׁ**, **גִּדִּישׁ** a heap of sheaves; **גִּבְרִית**, **גִּבְרִית** sulphur; **גָּנָה** and **גָּנָה** to cover, to protect; **גָּנָה** and **גָּנָה** to collect, to heap up; **גָּנָה** and **גָּנָה** to run up and down; **גָּנָה**, **גָּנָה** calix of flowers; **גָּנָה** and **גָּנָה** to cut; **גָּנָה**, **גָּנָה** almond.

More rarely it passes over—(2) into *gutturals*, which are less allied; namely, ע see **גָּרַע**, **גָּרַע**, and ח, as **גָּרַח**, **גָּרַח** young of birds, comp. **גָּרַח**.

גָּאָה adj. (for **גָּאָה**, from the root **גָּאָה**), m. *proud*, *arrogant*, Isa. 16:6.

גָּאָה fut. **יִגְאָה** a poetical word.

(1) TO LIFT ONESELF UP, TO INCREASE, used of water rising up, Eze. 47:5; of a plant growing, Job 8:11.—Job 10:16: **יִגְאָה** **בְּשִׁחַל** **תַּצְדִּנִּי** “and (if) it (my head) raise itself up, as a lion thou wouldst hurt me.”

(2) Metaph. *to be exalted, magnificent*, of God, Ex. 15:1, 21. In the derivatives it is applied—

(3) to *honour* (see **גָּאָה** No. 1), and—

(4) to *pride* and *arrogance*, see **גָּאָה** and **גָּאָה** No. 3. (Syr. Pael **גָּאָה** to decorate, to make magnificent. Ethpaël, to boast oneself; **גָּאָה**, **גָּאָה**)

adorned, magnificent.) In the signification of *pride*, it accords with the Gr. *yalw*.

Derivatives follow, except **גָּאָה**, No. II.

גָּאָה adj.—(1) *lifted up, high*, Isa. 2:12. Job 40:11, 12, **גָּאָה** **כָּל־נֶאֱמָה** **וְהִשְׁפִּילָהּ** “behold every thing that is high, and bring it low.”

(2) *proud, arrogant*, Jer. 48:29. Pl. **גָּאָה** the proud, often with the adjoined notion of impiety; as elsewhere, meekness and a humble spirit include the idea of piety (see **גָּאָה**). Ps. 94:2; 140:6; Pro. 15:25; 16:19. LXX. *ὑπερήφανοι, ὑβρισται*.

גָּאָה f. *pride, arrogance*, Pro. 8:13.

גָּאָה (“majesty of God”), [*Geuel*], pr. n. m. Nu. 13:15.

גָּאָה f. pr. elevation (from **גָּאָה**), hence—

(1) *magnificence, majesty*, as of God, Deu. 33:26; Ps. 68:35.

(2) *ornament, splendour* (*ἄρα*), Job 41:7; Deu. 33:29.

(3) *pride, arrogancy*. Ps. 73:6, **לָכֵן עֲנִקְתָּמוּ** **גָּאָה** “therefore pride clothes their neck,” i. e. they are elated with pride. A stiff neck being regarded as the seat of pride. Ps. 31:24; Pro. 14:3; Isa. 9:8; 13:3, 11; 16:6; 25:11. Used of the sea, Ps. 46:41, “the mountains quake at its pride.”

גָּאָה m. plur. (of the form **גָּאָה**, *redemptions, redemption*. Isa. 63:4, **שָׁנַת גָּאָה** “the year of my redemption,” i. e. in which I will redeem my people. So LXX., Vulg., Syr. Commonly taken as “the year of my redeemed ones.”

גָּאָה const. **גָּאָה**, once pl. **גָּאָה** (from the root **גָּאָה**), Eze. 16:56, pr. elevation; hence—

(1) *sublimity, majesty*, of God, Ex. 15:7; Isa. 2:10, 19, 21; 24:14, **יִגְאָהוּ** **יִגְאָהוּ** “they sing with joy of the majesty of Jehovah.” Job 37:4, **קוֹל גָּאָהוּ** “his sublime voice,” thunder. Job 40:10, **עֲדֵה־נָּא** **גָּאָה** “deck thyself, now, with majesty and magnificence.” Mic. 5:3.

(2) *ornament, glory, splendour*, Isa. 4:2; 60:15, "I will make thee עולם a perpetual glory." Isa. 13:19, הַפְּאֶרֶת נֶאֱמָן פְּעֻדִים "the splendid glory of the Chaldeans," said of the city of Babylon. Isa. 14:11. Ps. 47:5, יַעֲלֶב נֶאֱמָן "the glory of Jacob," i.e. the Holy Land; also, God himself, Amos 8:7. הַיַּרְדֵּן נֶאֱמָן "the glory of Jordan," poet. used of its green and shady banks, beautifully clothed with willows, tamarisks, and cane, where lions used to lie hid amongst the reeds, Jer. 12:5; 49:19; 50:44; Zec. 11:3; comp. Jerome on Zec. loc. cit.; Relandi Palestina, page 274.

(3) i. q. נִיָּה No. 3, *pride, arrogance*. Pro. 16:18, "pride goeth before a fall." נֶאֱמָן יַעֲלֶב "the pride of Jacob," Am. 6:8; Nah. 2:3; Job 35:12; Isa. 13:11; 16:6. It is also ascribed to the waves, Job 38:11. Compare נִיָּה No. 4.

נֶאֱמָן (with Tzere impure), from the root נִיָּה —

(1) *a lifting up, something lifted up*. Isa. 9:17, עֲמֹד עָשָׁן "a column of smoke."

(2) *majesty*, of God, Ps. 93:1.

(3) *glory, splendour*, Isa. 28:1, 3. Concr. Isa. 12:5.

(4) *pride, arrogance*, Ps. 17:10; 89:10.

נֶאֱמָן adj. *proud, arrogant*, Ps. 123:4, כְּחִיב. נֶאֱמָן הַיָּמִים קָרִי "the proud ones of the oppressors." [Root נִיָּה.]

נֶאֱמָנוֹת *vallies*; see the root נִיָּה.

I. נֶאֱמָל fut. יִנְאֵל. — (1) TO REDEEM, BUY BACK, as a field or farm sold, Lev. 25:25; Ruth 4:4, 6; a thing consecrated to God, Lev. 27:13, 15, 19, 20, 31; a slave, Lev. 25:48, 49. Part. נֶאֱמָל redeemer (of a field), Lev. 25:26. Very frequently used of God as redeeming men, and specially Israel, as out of the slavery of Egypt, Ex. 6:6; from the Babylonish captivity [or other dispersions], Isa. 43:1; 44:22; 48:20; 49:7, etc. Const. absol. also followed by כֵּן Ps. 72:14; 106:10. Part. pass. נֶאֱמָל יְהוָה, נֶאֱמָלִים those redeemed by God, Isa. 35:9; 51:10; Job 19:25, אֲנִי יָדַעְתִּי נֶאֱמָלִי "I know (that) my Redeemer liveth," that God himself will free me from these calamities [in the resurrection, see the context. The Redeemer here is Christ]. — Job 3:5, in the imprecations cast on the day of his birth, הַיָּמִים הַשֵּׁנִי וְהַשְּׁלִישִׁי "let darkness and the shadow of death redeem it" for themselves, let them retake possession of it.

(2) Followed by דָּם; *to require blood*, i.e. *to avenge bloodshed, to require the penalty of bloodshed from any one*; only in part. הַיָּמִים נֶאֱמָל avenger of blood,

Num. 35:19, seq.; Deu. 19:6, 12; Josh. 20:3; 2 Sa. 14:11; and without הַיָּמִים Nu. 35:12.

(3) Since both the right of redemption (No. 1), and the office of avenging bloodshed (No. 2) belonged to the nearest kinsman, נֶאֱמָל denotes, *near of kin, near relative*, Num. 5:8; Lev. 25:25; Ruth 3:12; with art. הַיָּמָל "the nearest kinsman," Ruth 4:1, 6, 8; compare 3:9, 12. The one next after him is called כֹּהֵנָה Ruth 2:20; compare 4:4. Pl. נֶאֱמָלִים relatives, 1 Ki. 16:11. (So to the Hebrew שֹׁאֵר i.e. *near kinsman*, answers the Arab. شاعر avenger of blood,

and وَلِي denotes both a friend, kinsman, and a protector, avenger of blood.)

(4) Since by the law of Moses it was also the office of the next of kin, when a man died without children, to marry his widow (see יָבֵם, יָבָם); the verb נֶאֱמָל is also transferred to this right and office of a relation, where it is denom. from נֶאֱמָל. See Ruth 3:13, where Boaz says, וְנֶאֱמָל וְאֶמְלֶה יְהוֹפֵץ לְנֶאֱמָלִי "if he will marry thee by right of relationship, let him marry thee, but if he will not, I will marry thee;" compare Tob. 3:17.

NIPHAL, pass. of Kal No. 1, *to be redeemed*, of a field and farm, Lev. 25:30; of consecrated things, Lev. 27:20, 27, 28, 33; of a slave, Lev. 25:54; reflex. *to redeem oneself*, ib., verse 49.

Derivatives נֶאֱמָלִים, נֶאֱמָלָה and pr. n. יִנְאֵל.

II. נֶאֱמָל a word of the later [?] Hebrew, not used in Kal, *to be polluted, impure*, i. q. Chald. נֶאֱמָל; Ithpe. נֶאֱמָל to be polluted.

PIEL נֶאֱמָל *to pollute, to defile*, Mal. 1:7.

PUAL. — (1) *to be polluted*; part. מְנֶאֱמָל *polluted, impure, unclean*, of food, Mal. 1:7, 12.

(2) *declared impure*, i.e. *to be removed*, as a priest from sacred ministry, Ezr. 2:62; Neh. 7:64; compare Syriac ܢܥܡܠ to cast away, reject, and ܢܥܡܠ Hiphil.

NIPHAL נֶאֱמָל Zeph. 3:1, and נֶאֱמָל Isa. 59:3; Lam. 4:14 (which form is like the passive Conj. VII. in Arabic انقيل), *polluted, defiled, stained*.

HIPHIL, *to pollute, to stain*, as a garment with blood, Isa. 63:3. The form הִנְאֵמְלִי for הִנְאֵמְלִי imitates the Syriac.

HITHPAEL, *to pollute oneself*, with unclean food, Dan. 1:8. Hence —

נֶאֱמָל pl. const. נֶאֱמָלִים *defilings*, Neh. 13:29.

נָאֵלָה f.—(1) the *redemption* of a field and farm, Lev. 25:24; Ruth 4:6; hence—(a) *the right of redemption*, more fully **הַנְּאֻלָּה** Jer. 32:7, comp. 8 (see **נְבוּלָה**); Lev. 25:29, 31, 48; **נְאֻלָּת עוֹלָם** the right of redeeming for ever, Lev. 25:32.—(b) followed by a gen. *a field to be redeemed* by any one by right of relationship, Ruth 4:6.—(c) *price of redemption*, Lev. 25:26, 51, 52.

(2) *relationship, kindredship* (see root I, 3). Eze. 11:15, **אֲנִשִּׁי נְאֻלָּתְךָ** thy kindred.

נָבַ with suffix **נָבִי**, pl. **נְבִים** and **נְבוֹת** (see No. 5, 6) from the root **נָבַב** No. 1, pr. *something gibbous, something curved like an arch or a bow*.

(1) *the back* of animals, Eze. 10:12; and of men, Ps. 129:3, **עַל נְבִי חֲרָשׁוּ חֲרָשִׁים** "the plowers plowed upon my back," i. e. they cut my back with stripes as the ground is cut with a plough.

(2) *back, boss of a shield* (comp. Arab. **جوب** shield, and French *bouclier* from *boucle*). Job 15:26, it is said proverbially, **יָרֵץ אֵלָיו . . . בְּעֵבִי נְבִי מְגִנִּי** "he rushes upon him . . . with thick bosses of shields," a metaphor taken from soldiers, who join their shields closely together like a testudo, and so make an onset. Comp. Schult. ad loc. cit.; Har. Cons. xxiii. p. 231; xl. 454, ed. de Sacy. Hence—

(3) *bulwark, fortress*, Job 13:12, **נְבִי חֲסִיר נְבִיקָם** "fortresses of clay (are) your fortresses." This is to be understood of the weak and feeble arguments with which the adversaries are defending themselves (comp. Isa. 41:21). So Arab. **ظفر** back for bulwark.

(4) *a vaulted house, a vault*, specially used of a brothel or chamber, where harlots prostituted themselves (like the Lat. *foornix*, Juven. iii. 156), Eze. 16:24, 31, 39. LXX. *οἶκον πορνικόν, πορνείον*.

(5) *rim, circumference of wheels*. Plur. **נְבִים** 1 Ki. 7:33; **נְבוֹת** Eze. 1:18.

(6) *the eyebrow*, as if the bow of the eye. Pl. **נְבוֹת** Lev. 14:9. Arab. **جبه** the bone above which the eyebrow grows.

(7) *back*, i. e. surface of the altar. Eze. 43:13. LXX. *τὸ ὕψος τοῦ θυσιαστηρίου*. So the Gr. *νώτος* used of the surface of the sea, land, &c. Equivalent to this is **נִגְהַל** Ex. 30:3; 37:26; so that it may be doubted whether it should not be so read.

נָבַ Ch. i. q. Heb. *back*, pl. *backs*, for sing. like the Gr. *τὰ νῶτα*. Dan. 7:6 כְּחַיִּב "and that beast had four wings **נָבַ** on its back." **נְבִיָּה** קרי LXX. *ἐπάνω αὐτῆς*. Theod. *ἐπ' ἐπάνω αὐτῆς*. Vulg. *super ee*.

נָבַ pl. **נְבִים** 2 Ki. 25:12 כְּחַיִּב; see the root **נָבַב** No. 3.

I. **נָבַ** m. (1) *a board*, so called from the idea of cutting. Pl. **נְבִים** 1 Ki. 6:9.

(2) *a well*. Pl. **נְבִים** Jer. 14:3. Root **נָבַב**.

II. **נָבַ** (for **נָבָה** from the root **נָבָה**) *a locust*. Pl. **נְבִים** Isa. 33:4. LXX. *ἀκρίδες*.

נָבַ Ch. emph. **נְבָא** *a den*, where lions were kept, Dan. 6:8, seq. In Targ. for the Hebrew **בֵּוֹר**, Syriac

ܢܒܐ, Arabic **جَب**, Æthiopic **ገብ** id. [Root **נָבַב**.]

נָבַ & **נָבַב** ("pit, cistern"), [*Gob*], pr. n. of a place otherwise unknown, 2 Sa. 21:18, 19, for which there is in the parallel place, 1 Ch. 20:4, **נָבַר**.

נָבָא an unused root, i. q. Arab. **جبا** ult. Waw and Ye, *to gather together*, specially water into a reservoir, *to collect tribute*, **جبا** IV. *to gather together, to collect*. Hence—

נָבָא m.—(1) *a reservoir for water, a cistern*. Isa. 30:14. Vulg. *fovea*.

(2) *a marsh, a pool*, Eze. 47:11.

נָבַב has a double power; the one proper, the other derived. The proper is—

(1) *to be curved, hollow*, like an arch or vault, whence **נָבַ** something gibbous; this sense is widely extended in the kindred roots, as **נָוָה**, whence **נָוָה**, **נָוָה**, whence **נָוָה**, **נָוָה**, whence **נָוָה**; also **נָפָה** (where see more) and **נָפָה**, **נָפָה**, **נָפָה**, **נָפָה**. To this answer *gibbus*, *Giebel*, *Gipfel*. Also the roots **נָבָה**, **נָבָה**, **נָבָה**, **נָבָה**.

(2) The other is borrowed from **נָבַב**, **נָבַב** *to cut, to dig*; Arab. **جَب** *to cut, to cut out*; comp. **جَاب** Med. Waw and Ye id. and Conj. VIII. *to dig a well*. Whence Ch. **נָבַ** *a well*.

נָבָה an unused root, i. q. Arab. **جبا** *to go out from the earth*, as a serpent from its hiding place;

hence **جَاب** for **جَابِي** locusts, so called as issuing from the earth when hatched; comp. Æth. **ጸገጸጸ**: a very large locust, from **نبت** to emerge from the water, comp. Plin. xi. 29, § 35. Bochart, Hieroz. ii. p. 443. Hence **נָבַ** No. II, **נָבַב**.

נָבָה inf. **נָבָה**, once **נָבָה** Zeph. 3:11; fut. **נָבָה**, 3 pl. fem. irregularly **נָבָה** Eze. 16:50.

(1) TO BE HIGH (comp. under the root גָּבַח No. 1); of a tree, Eze. 19:11; of heaven, Ps. 103:11; of a tall man, 1 Sa. 10:23.

(2) to be exalted, elevated to a greater degree of dignity and honour, Isa. 52:13; Job 36:7.

(3) גָּבַח (a) in a good sense, to take courage, 2 Ch. 17:6; וַיִּגְבַּח לְבֹו בְּדַרְכֵי יְהוָה "and he took courage in the ways of Jehovah."—(b) in a bad sense, to lift up itself (the heart) in pride or arrogance, to be proud, Ps. 131:1; Pro. 18:12; 2 Ch. 26:16. Hence used of the person himself—

(4) to be proud, arrogant, Isa. 3:16; Jer. 13:15. Hiphil הִגְבִּיחַ to make high, to exalt, Eze. 17:24; 21:31. Prov. 17:19, מִגְבִּיחַ פֶּתָחוֹ "who makes his gate more lofty." Jer. 49:16, כִּי־תִגְבִּיחַ כְּנֶשֶׁךְ עֵינֶיךָ "although thou make thy nest high like the eagle," i. e. thou constructest thy fortresses on the tops of rocks; comp. Obad. 4, where it is without קֶנֶד. Followed by an inf. adv. Ps. 113:5, לְשִׁבְחָהּ "who dwelleth on high." Job 5:7, יִגְבְּיֶיהָ עַף "they fly on high." Without עֵף id. Job 39:27; followed by a finite verb, Isa. 7:11.

Derivatives follow, except pr. n. יִגְבְּהָ.

גָּבַח i. q. גָּבַח adj. lofty, high, only in constr. גָּבַח Ps. 101:5; גָּבַח לֵב Pro. 16:5; גָּבַח רִיחַ Ecc. 7:8, of one who is proud.

גָּבַח rarely גָּבַח Ps. 138:6, adj.; constr. גָּבַח 1 Sa. 16:7 (compare גָּבַח, f. גָּבַח).

(1) high, lofty, of a tree, Eze. 17:24; a tower, Isa. 2:15; mountain, Gen. 7:19; Isa. 57:7; stature of a man, 1 Sa. 9:2; powerful, Ecc. 5:7; subst. that which is high, i. q. height, tallness, 1 Sam. 16:7.

(2) proud, arrogant, Isa. 5:15; 1 Sa. 2:3.

גָּבַח m. with suff. גָּבַח, —(1) height, of trees, buildings, etc., Eze. 1:18; 40:42; 1 Sam. 17:4; Amos 2:9; Job 22:12, הֲלֹא־אֱלֹהִים גָּבַח שָׁמַיִם "is not God in the height of heaven?" Pl. constr. Job 11:8, גָּבַחֵי "the heights of heaven (are those deep things of the divine wisdom); what wilt thou do?"

(2) majesty, magnificence, Jer. 40:10.

(3) pride, arrogance, Jer. 48:29; more fully גָּבַח 2 Ch. 26:16; גָּבַח רִיחַ Pro. 16:18; and גָּבַח אִף Ps. 10:4; which last phrase is very frequent in Arabic, see Thes. p. 257.

גָּבַח f. pride, Isa. 2:11, 17.

גָּבַח with suff. גָּבַח, גָּבַח, pl. גָּבַחִים m.

(1) boundary, limit of a field, and of a region,

(pr. the cord by which the limit is measured out, from the root גָּבַח No. 1) Deu. 19:14; 27:17; Pro. 22:28; Jud. 11:18; גָּבַחִים the western boundary, Nu. 34:3, 6. Used of the boundary of the sea, Ps. 104:9. As to the phrase גָּבַחִים Num. 35:6; Deut. 3:16, 17, etc., see under Vav copulative.

(2) the space included within certain borders, limits, territory (Gebiet), Gen. 10:19; גָּבַחֵי הַכְּנָעִי "the limits of the Canaanites." גָּבַחֵי מִצְרַיִם "the whole extent of Egypt," Ex. 10:14, 19; גָּבַחֵי יִשְׂרָאֵל 1 Sa. 11:3, 7; גָּבַחֵי כְּנָז Nu. 21:24, etc. Pl. bounds, territories, Jer. 15:13; Isa. 60:18; 2 Ki. 15:16; Eze. 27:4; "in the midst of the sea are thy bounds," (of Tyre).

(3) edge (of the altar), Eze. 43:13, 17.

גָּבַח f. border, margin, Isa. 28:25, וְכִסְמָתָהּ "and spelt in the margin of it," (the field). Pl. גָּבַחֵי boundaries, limits, as of a field, Job. 24:2; of regions, Nu. 34:2, 12; of peoples, Deu. 32:8.

גָּבַח adj. [root גָּבַח]. —(1) strong, mighty, impetuous, used of a hunter, Gen. 10:9; commonly of an impetuous soldier, a hero, 2 Sa. 17:10; Ps. 33:16; 45:4; מֶלֶךְ גָּבַח "a mighty king" (Alexander the Great), Dan. 11:3. גָּבַח אֵל a mighty hero. [The mighty God: Christ is spoken of.] Isa. 9:5; 10:21; comp. Eze. 32:11. Gen. 6:4, הֵמָּה הַגִּבּוֹרִים אֲשֶׁר מַעֲלָם, "these are the heroes, those who were famous of old;" Pro. 30:30, "the lion is a hero among beasts;" also used of a soldier generally, Jer. 51:30; Ps. 120:4; 127:4; גָּבַח חֵיל "a mighty warrior," Jud. 6:12; 11:1; 1 Sa. 9:1; pl. גָּבַחֵי חֵיל 2 Ki. 15:20; 24:8; גָּבַחֵי חֵילִים 1 Ch. 7:5; 11:40. Used of God, Ps. 24:8, יְהוָה עֹזֵנוּ יְהוָה גָּבַח מִלְחָמָה, "Jehovah (is) strong and mighty, Jehovah (is) mighty in battle." Deu. 10:17; Jer. 32:18; Neh. 9:32. In mockery, Isa. 5:22, הֵיוּ גָבּוֹרִים לְשִׁתּוֹת יַיִן אֲנָשֵׁי־חֵיל לְמִסַּךְ שִׁכָּר "woe to those who are heroes in drinking wine, who are mighty in mingling strong drink." Compare my remarks on Isa. 28:1. It is also referred to energy, ability, in performing things, גָּבַח חֵיל a man strong in ability (thätiger, tüchtiger Mann), 1 Ki. 11:28; Neh. 11:14; to wealth, גָּבַח חֵיל "mighty in wealth" (vermögend), Ruth 2:1; 1 Sa. 9:1; 2 Ki. 15:20; to power, Gen. 10:8. Hence—

(2) a chief, a military leader, Isa. 3:2, גָּבַחֵי מִלְחָמָה "the commander of soldiers and the soldier;" compare Eze. 39:20. So also apparently, we should understand those who are called גָּבַחֵי דָוִד 2 Sa. 23:8; 1 Ki. 1:8; 1 Ch. 11:26; 29:24. Used generally of a chief, 1 Ch. 9:26, גָּבַחֵי הַשְּׁעָרִים "the chiefs of the porters." It is rarely—

(3) in a bad sense, *proud, a tyrant*, Ps. 52:3; like the Arab. جبار.

גְּבוּרָה f. (from the root גָּבַר) — (1) *strength*, Ecc. 9:16, מִכֹּחַ חֲכָמָה מִגְּבוּרָה "wisdom is better than strength;" 10:17, "Happy land!... whose princes eat in due season, בְּגְבוּרָה לֹא בַשָּׂתִי (to strengthen the body), not for drunkenness." Pl. Ps. 90:10, "we live seventy years, וְאַחַם בְּגְבוּרֹת שְׁמֹנִים and if by reason of strength eighty years;" Job 4:4. Specially —

(2) *fortitude, military virtue*, Jud. 8:21; Isa. 36:5. It is also applied to the horse, Job 39:19; it is once applied to the strong and intrepid soul of a prophet, Mic. 3:8. Sometimes in concr. for mighty deeds, 1 Ki. 15:23, "and the rest of the things done by Asa, וְכָל-גְּבוּרָתוֹ וְכָל-אֲשֶׁר עָשָׂה and his mighty deeds and all that he did," etc.; 16:27; 22:46; ["concr."] also for גְּבוּרִים strong men, heroes, Isa. 3:25.

(3) *power*, Isa. 30:15; especially of God, Ps. 21:14; 54:3; 66:7; 71:18; 89:14. Pl. גְּבוּרֹת יְהוָה "mighty deeds of God," Deu. 3:24; Ps. 106:2; Job 26:14.

(4) *victory*, Ex. 32:18; compare the verb, chap. 17:11.

גְּבוּרָה Ch. emph. גְּבוּרָתָא *power, might*, of God, Dan. 2:20.

גָּבַח i. q. גָּבַח to be high, but specially used of *stature*, and of the *forehead*, Ch. גְּבִיחַ a man who is too tall, Arabic أَجْبَد having a tall forehead, جبهة forehead. Hence —

גָּבַח m. adj. *one who has too high a forehead*, (nouns of the form קָטַל indicating some defect of body), hence *bald on the front part of the head*, *forehead-bald*, Lev. 13:41. LXX. ἀναφάλαντος. Opp. to קָרַח i. e. bald on back of the head.

נִפְחָת f. *baldness on the front part of the head*, Lev. 13:42, 43. It is applied to a *bald* or *bare place* on the *outer* or *right side* of garments and clothes, Lev. 13:55. Opp. to קָרַח baldness of the back of the head, and of the back part of cloths.

גָּבִי i. q. Syr. جَبَّاءُ ("an exactor of tribute"), [Gabbai], pr. n. of a man, Neh. 11:8.

גְּבִים ("cisterns," Jer. 14:3, or "locusts," Isa. 33:4), [Gebim], pr. n. of a small town not far from Jerusalem, towards the north, Isa. 10:31.

גְּבִינָה f. *curdled milk, cheese*, Job 10:10; from the root גָּבַן No. 3. Arab. جبن IV. to curdle as milk; V. to be curdled, جبن, جبن, Æth. ገብገብ: Syr. جبن cheese.

גְּבִיעַ m. (from the root גָּבַע). — (1) *a cup, bowl*, Gen. 44:2, seq.; *a large bowl* of wine, Jer. 35:5, distinguished from כַּסֹּת the smaller cups into which the wine was poured from this.

(2) *calix of flowers*, in the ornaments of the holy candlestick. Ex. 25:31, seq.; 37:17, 19, compare Arab. كؤس calix of flowers; Heb. קַעֲשָׁה cup, bowl.

גְּבִיר m. *lord*, so called from the idea of power, found twice, Gen. 27:29, 37. Root גָּבַר.

גְּבִירָה f. *lady, mistress*, everywhere used of a *queen*, specially of the wife of a king, 1 Ki. 11:19; 2 Ki. 10:13; of the mother of a king, 1 Ki. 15:13; 2 Ch. 15:16.

גְּבִישׁ (from גָּבַשׁ) pr. *ice* (see אֶל-גְּבִישׁ); trop. used for *crystal*, which is like ice, and was in fact regarded as ice (Plin. H. N. xxxvii. 2), compare Gr. κρύσταλλος, and Æth. ገብገብ: ስጋ: hailstone and crystal. It occurs once, Job 28:18.

גָּבַל — (1) TO TWIST, TO TWIST TOGETHER, TO WREATHEN as a rope (kindred to קָבַל, קָבַל, compare also גָּבַל a rope), hence מְגַבְּלָה, וְגַבְּלֹת wreathe work, and גְּבִיל prop. a line by which boundaries were measured, then used of the *boundary* itself (compare *finis* and *funis*, Engl. *line*, both cord and boundary), and from the signification of limit, גֵּבֶל a mountain, a chain of mountains, as being the natural limit of regions, comp. ὄρος and ὄρος, and Heb. גָּבֶל, גָּבֶל. Denominative from גָּבַל is —

(2) *to bound, to limit* — (a) used of the boundary itself. Josh. 18:20, וְהַיַּרְדֵּן יְגִבֹּל-אוֹתוֹ "and Jordan was its border." — (b) with an acc. of the boundary, *to set, to determine*. Deut. 19:14, "Remove not the boundaries of thy neighbour אֲשֶׁר גָּבְלוּ רֵאשִׁימִים which those of old have set."

(3) Followed by בָּ *to border upon, to be adjacent to*, Zec. 9:2.

HIPHL, *to set bounds to any thing, to limit*. Ex. 19:23, הַגְּבִל אֶת-הָהָר "set bounds round the mountain;" Ex. 19:12, וְהַגְּבִלְתָּ אֶת-הַבָּלָעִים "and set bounds to the people."

Derivatives, see Kal No. 1.

גבל (i. q. **גבל** "mountain" ["see the root **גבל** No. 1."]), [*Gēbal*], pr. n. of a city of the Phœnicians, between Tripoli and Berytus, situated not far from the sea, in a *lofty place* (Strabo xvi. p. 755, Casaub.), whose inhabitants were skilful as sailors (Eze. 27:9) and as architects (1 Ki. 5:32). It was called by the Greeks, Βίβλος (see Strabo, Ptol., Steph. Byz.), rarely Βίβλος, by the Arabs to this day **جبل**, and dimin. **جبل**, i. e. little mountain. Gent. n. **גביל** [*Giblites, stone-squarers*], pl. **גבילים** 1 Ki. 5:32.

גבל m. ("mountain"), [*Gēbal*], Ps. 83:8, *Gēbalēne*, pr. n. of a mountainous region inhabited by the Edomites, extending southward from the Dead Sea to Petra, now called **جبال** *Jebāl*, Judith 3:1 (Lat. Vers.); in the historians of the crusades, *Syria Sobal*; by Josephus, Eusebius, Steph. Byz., Γοβολίτις, Γεβαληνή, Γάβαλα.

גבל see **גבל**.

גבלות f. *wreathen work*, like a rope twisted and wreathed; see the root Kal No. 1. Ex. 28:22, "and thou shalt make for the breastplate, **גבלות** *wreathen chains*, with twisted work of pure gold." Well rendered by the LXX. *κροσσὸς συμπελεγμένους*, Ex. 39:15. As to the same thing, Ex. 28:14, "and two chains of pure gold, **גבלות** *wreathen thou shalt make them*, of twisted work." LXX. *καρμυμμένα (ἐν ἄνθεσι)*. If I understand this, small chains are meant, made of double threads of gold, twisted like a rope, *schnurenförmige Ketten, Goldschnur*, and **גבלות** specifies it more accurately, by epexegetis.

גבן — (1) [an unused root] *to be curved*, *gibbous* (see under **גבב** No. 1), of the body (see **גבן**), of a mountain (see **גבנים**), of the eyebrow curved as a bow (Syr. and Ch. **גבנית**).

(2) it is applied to the body when *horror-stricken*, and *contracting* itself (*zusammenfahren*), **גבן** and **גבן** to be timid, cowardly, act. to terrify.

(3) used of milk which curdles (Germ. die *Milch fähet zusammen, die Milch erstarrt, for die Milch gerinnt*), whence **גבנית** curdled milk, cheese.

גבן m. adj. *gibbous, hump-backed*, Lev. 21:20; see the root **גבן** No. 1.

גבנים m. pl. *summits*, as if humps of a moun-

tain; Psal. 68:16, **גבנים** *"a mountain of summits, the mountain of Bashan;"* and verse 17, by apposition, **הרים גבנים** "mountains (which are) summits," i. e. abound in summits. (Compare Talm. **גבנית** head, summit, Syriac **ܡܬܠܥܐ** summit of a mountain, eyebrow, Arab. **جَانَة** rough and uneven country (prop. abounding with humps), a cemetery, so called from the sepulchral mounds.

גבע a root not used as a verb, kindred to the roots **גבב** (which see), **גבה**, **גבה** etc., having the sense of *elevation*, like a mountain or hill; specially, round like a cup or the head (see **גבית**, **גבעל**, **גבעה**); compare **גב** head (prince), *κεφαλή, caput, capo*, all of which come from the same primary stock.

[Derivatives, the following words, also **גבע**, **גבעה**, **גבעה**.]

גבע ("hill"), [*Gēba, Gibeah, Gaba*], pr. n. of a Levitical city in the tribe of Benjamin (Josh. 18:24; 21:17), situated on the northern limits of the kingdom of Judah (2 Kings 23:8; Zec. 14:10); more fully **גבע בנימין** 1 Sa. 13:16.

גבעה ("hill"), [*Gibeah*], pr. n. m., 1 Ch. 2:49.

גבעה pl. **גבעות** f. — (1) *a hill*, 2 Sa. 2:25; Isa. 40:12; 41:15; Cant. 2:8, etc.; **גבעות עולם** the ancient hills, the same from the creation of the world to this day, Gen. 49:26; Job 15:7, **גבעות חוללתי**, "wast thou born before the hills?" Pro. 8:25; **גבעת** **היהוה** "the hill of Jehovah," Zion, Eze. 34:26; compare Isa. 31:4. Many of the hills of Palestine were designated by proper names **גבעה**, **גבעה**, **גבעה**, in other places the name of hill is applied —

(2) *To a town situated on a hill* (compare *dunum* in the ancient cities of Germany, Gaul, and Britain, which in Celtic signifies *a hill* [rather *a fortress*], *Augustodunum, Cæsarodunum, Lugdunum*, etc.), [*Gibeah, the hill*], as — (a) **גבעת בנימין** 1 Sa. 13:15; **גבני** 2 Sa. 23:29, "Gibeah of the Benjamites;" also **גבעת שאול** 1 Sa. 11:4; **גבעת יהואה** 1 Sa. 10:5; compare 10, *kar' êkoçhê* **גבעת** Hos. 5:8; 9:9; 10:9; and **גבעה** 1 Sa. 10:26, etc., a town of the Benjamites where Saul was born, infamous for an outrage of the inhabitants (Jud. 19:12, seq.; 20:4, seq.), but equally with Bethel reckoned among the ancient sanctuaries of Palestine [???] (1 Sa. 10:5, 6). Gent. n. **גבעתי** 1 Ch. 12:3. [This town is now prob. called Jeba' **جبع**, Rob. ii. 114.] — (b) **גבעת פניחאס** (hill of Phinehas) in Mount Ephraim, Josh. 24:33. — (c) **גבעה** a town in the tribe of Judah, Josh. 15:57.

גִּבְעוֹן ("pertaining to a hill," i. e. built on a hill), *Gibeon*, a great town of the Hivites (Josh. 10:2; 11:19), afterwards of the Benjamites (Josh. 18:25; 21:17), to be distinguished from the neighbouring towns Geba (**גִּבְעָה**) and Gibeah (**גִּבְעָה**), and situated to the north [or rather west] of both. In the reigns of David and Solomon the holy tabernacle was there (1 Ki. 3:4, 5; 9:2). Gent. n. **גִּבְעָנִי** 2 Sa. 21:1, seq. [now prob. el-Jib **الجيب** Rob. ii. 137].

גִּבְעָל *quadril. m. calix, corolla, of flowers* (**גִּבְעָל** *thentnospe*), i. q. **גִּבְעָל** *calix*, with **ל** added at the end, which sometimes appears to have a diminutive force; compare **גִּבְעָל** *הַיָּנֵל* (from **גִּבְעָל**). Once used of flax, Ex. 9:31, "for the barley was in the ear **הַפִּשְׁתָּה** and the flax in the corolla," i. e. the flax had the corollas of flowers. It is also used in the Mishnah in speaking of the *corollas of flowers* on the top of the stalks of hyssop, which almost look like ears (of corn), Para xi. § 7, 9, xii. § 2, 3, where the more learned of the Hebrews have long ago interpreted it rightly (see farther remarks in Thes. p. 261). The signification of *stalk* has been incorrectly attributed to this word in the Mishnah (after Buxtorf) by A. Th. Hartmann (Supplem. ad Lex. Nostr. ex Mischna, p. 10).

גִּבְעָת ("hill"), a town of the tribe of Judah, Josh. 18:28 [see **גִּבְעָה** c].

גִּבְר & **גִּבְרָה** 2 Sa. 1:23; fut. **יִגְבֵּר** TO BE STRONG, TO PREVAIL. (The primary power is that of *binding*, kindred to **גָּבַל**, like **גִּבְר** I, VII, VIII., to bind up anything broken, to make firm; this signification is applied to power and strength, as Conj. V., to *be strong, strengthened*; Syr. **ܓܒܪܐ**, **ܓܒܪܐ** to show oneself strong; Æth. **ገብረ**: to work, to make, which appears to be derived from power and strength. A cognate root is **גָּבַר**.) Const. abs. of an enemy prevailing, Ex. 17:11; of waters prevailing, Gen. 7:18, 19, 20, 24; of wealth, Job 21:7; followed by **מִן** to *be stronger than* any one, 2 Sa. 1:23; also followed by **עַל** Gen. 49:26.

PIEL, to *make strong, robust, to strengthen*; Zec. 10:6, 12; Ecc. 10:10, **יִגְבֵּר** הָיִלִּים "to exert one's strength."

HITHPAEL.—(1) to *make strong, firm, to confirm*; Dan. 9:27, **הַגִּבְרִית בְּרִית לְרַבִּים** "he shall confirm a covenant with many."

(2) intrans. to *prevail* (prop. to put forth strength; compare synn. **הִתְחַזַּק** and Lat. *robur facere*, Hirt. Bell. Afr. 85; Ital. *far forze*); Ps. 12:5, **לִשְׁנֵי**

יִגְבֵּיר "with our tongue will we prevail" (compare Isa. 28:15).

HITHPAEL.—(1) to *show oneself strong*, followed by **עַל** Isa. 42:13.

(2) to *be proud, insolent, ὑβριζειν*, Job 36:9; followed by **אֵל** against any one, ib. 15:25. Arab. V. to be proud, contumacious, **جَبَّار** proud, contumacious.

[Derivatives, the following words, also **גִּבְרָה**, **גִּבְרָה**, **גִּבְרָה**, Ch. **גִּבְרִי** and **גִּבְרִיָּה**.]

גִּבְרָה pl. **גִּבְרִים** m.—(1) a man, vir, so called from strength, i. q. **אִישׁ**, a word with few exceptions (Deu. 22:5; 1 Ch. 24:4; 26:12; compare **לְגִבְרִים**, found only in poetry; in the Aramaean (**ܓܒܪܐ**, **ܓܒܪܐ**))

it is very widely used. Ps. 34:9, **אֲשִׁירֵי הַגִּבְרִי יִתְקַדְּמוּ** "blessed is the man who trusteth in him;" Ps. 52:9; 94:12, etc.; **לְגִבְרִים**, **לְגִבְרִים** man by man, Josh. 7:14, 17; 1 Ch. 23:3. Specially—(a) opp. to a woman, a male, Deu. 22:5; Jer. 30:6; 31:22; and even used of male offspring newly born; Job 3:3, "the night which said **וְהָיָה גִבְרָה** a male is conceived;" compare **אִישׁ** 1, a.—(b) opp. to wife, a husband, Prov. 6:34. Sometimes—(c) it denotes the strength of a man, Isa. 22:17, "behold Jehovah will cast thee **וְהָיָה גִבְרָה** with the casting of a man," i. e. with a strong, most violent propulsion; Job 38:3; 40:7; Ps. 88:5; comp. **אִישׁ** 1, d.—(d) man, homo, opp. to God; compare **אִישׁ** 1, e, Job 4:17; 10:5; 14:10, 14.—(e) a soldier (compare **אִישׁ** 1, l), Jud. 5:30; compare Jer. 41:16, **גִּבְרִים** **אֲנִשֵּׁי מִלְחָמָה**.

(2) i. q. **אִישׁ** No. 4, every one, each. Joel 2:8, **גִּבְרָה בְּמִסְלָהּ** "each one shall go on in his own way." Lam. 3:39 (in the second hemistich).

(3) [*Geber*], pr. n. m. 1 Ki. 4:19; comp. 13.

גִּבְרָה i. q. **גִּבְרָה** a man, in the Chaldee form, Ps. 18:26; in the parallel place, 2 Sa. 22:26, there is **גִּבְרָה**.

גִּבְרָה Ch. id. a man, Dan. 2:25; 5:11. Pl. **גִּבְרָנִי**, **גִּבְרָנִי** (as if from **גִּבְרָה**) men, Dan. 3:8, seq.; 6:6, seq.; etc.

גִּבְרָה Ch. i. q. **גִּבְרָה** pl. const. **גִּבְרִי** m. a hero, a soldier, Daniel 3:20. Also, Ezra 2:20 [*Gibbar*], apparently as the name of a town, for **גִּבְעוֹן**, compare Neh. 7:25.

גִּבְרִיָּה ("man of God"), *Gabriel*, one of the highest angels, Dan. 8:16; 9:21, comp. Luke 1:19.

גִּבְרָת with suff. **גִּבְרָתִי** (from the masc. **גִּבְרִי**, for **גִּבְרִית**), f. lady, mistress, opp. to handmaid, Gen.

(3) the signification of *lot* and *fortune* (compare *גֹּדֶל* No. 2), whence, Heb. *גֹּדֶל*, *גֹּדֶל* fortune.

HITHPOEL—(1) *to cut oneself, to make incisions on one's skin*, as in mourning, Jer. 16:6; 41:5; 47:5; or as afflicting the body for any cause, Deut. 14:1; 1 Ki. 18:28.

(2) reflect. of *Kal* No. 2, *חָדַשׁ* *drängen, zusammenbrängen*, to crowd in great numbers into one place, Jer. 5:7; Mic. 4:14.

Derivatives, *גָּדַר, גָּדַר, גָּדַר*, and pr. n. *גָּדַר*.

גָּדַר Ch. *to cut, to cut down* a tree. Imp. *גָּדַר* Dan. 4:11, 20. Comp. Heb. No. 1.

גָּדַר see *גָּדַר*.

גָּדַר an unused root, which had the sense of *cutting, cutting off, and plucking away*, like the kindred *גָּדַר*, which see. Hence *גָּדַר* a kid, so called from cropping, and—

גָּדַר or *גָּדַר* pl. constr. *גָּדַר* banks (of a river), Josh. 3:15; 4:18; Isa. 8:7, so called because they are torn away and broken down by the water. Comp.

גָּדַר and *חֹף* *shore*, from *חָפַף* to rub away, to wash off, *גָּדַר* bank, from *גָּדַר* to cut off (whence also, *גָּדַר* a kid), comp. Gr. *ἀκρότης, ἀκρότης*, from *ἀκρύνω, ῥηγμίνω*, *ῥαχτα*, from *ῥήγνυμι*. (Chald. *גָּדַר* wall, stone wall,

also bank, as if wall of the sea. Arab. *جَد* shore, also called from the idea of cutting off.)

גָּדַר pl. *גָּדַר* and *גָּדַר* m.

(1) *incision, cutting* (from the root *גָּדַר*).—(a) of the skin, Jer. 48:37.—(b) of a field, a *furrow*, Ps. 65:11.

(2) *a troop, band of soldiers* (pr. a cutting in), so called from the form ["as intended to cut or break in upon the enemy"], like the Lat. *acies*, especially of light armed troops foraging. Gen. 49:19, *גָּדַר* *troops shall invade Gad*. "troops shall invade Gad." This is to be understood of the nomadic Arabs in the neighbourhood of Gad. 2 Ki. 5:2, *גָּדַר* *the Syrians had made an incursion in bands*. 1 Sa. 30:8, 15, 23; 2 Sa. 3:22. *גָּדַר* *sons, i.e. soldiers, of a band*, 2 Ch. 25:13; poet. *גָּדַר* Mic. 4:14. Used of a troop of robbers, Hos. 7:1; 1 Ki. 11:24. *גָּדַר* *the bands of Jehovah*, used of angels, Job 25:3; of the troops of ills sent by him, Job 19:12.

Syr. *ܓܕܐ* a troop, a band of soldiers.

גָּדַר rarely defect. *גָּדַר* Gen. 1:16; constr. *גָּדַר*,

גָּדַר, three times in *קרי* Psal. 145:8; Nah. 1:3; Pro. 19:19.

(1) *great, of magnitude and extent*, *הַגָּדֹל* Nu. 34:6 ["*a large (tall) man among the Anakim*, Josh. 14:15"]; of number and multitude, as *הַגָּדֹל* Gen. 12:2; of violence, as of joy, Neh. 8:12; of mourning, Gen. 50:10; of importance, Gen. 39:9; Joel 2:11; Gen. 29:7, *הַגָּדֹל* "as yet the day is great," i.e. there is yet much day left. French, *grand jour*; Germ. *hoch am Tage*; LXX. *ἐν ἡμέρᾳ πολλῇ*. Subst. *גָּדֹל* *magnitude of thy arm*; Ex. 15:16. Plur. *גָּדֹל* *great actions*, things done nobly, especially of God, Job 5:9; 9:10; 37:5.

Specially—(a) *elder, eldest*. Gen. 10:21, *הַגָּדֹל* "the eldest brother of Japhet" [this should be, "the brother of Japhet the eldest," see the accents]; Gen. 27:1, *הַגָּדֹל* "his eldest son," Gen. 15:42.—(b) *great of power, nobility, wealth, powerful*. Ex. 11:3; 2 K. 5:1; Job 1:3. *הַגָּדֹל* "the great (i.e. the high) priest," Hag. 1:1, 12, 14. Pl. *גָּדֹל* nobles, Pro. 18:16; 2 Ki. 10:6, 11.

(2) *proud*, compare HITHPAEL, No. 2. Ps. 12:4, *לִשׁוֹן מְדַבֵּר גָּדֹל* "a tongue speaking proud things," i.e. magniloquent, impious things (compare Dan. 7:8, 11, 20; 11:36; Apoc. 13:5, and Gr. *μέγα εἰπεῖν*, Od. xvi. 243, xxii. 288).

גָּדֹל (for copies differ, see J. H. Mich. on 2 Sam. 7:23; 1 Ch. 17:19), and *גָּדֹל* f. a word especially belonging to the later Hebrew.

(1) prop. *magnitude, greatness*, concr. *great actions*, 2 Sa. 7:23; 1 Ch. 17:19. Pl. *גָּדֹל* 1 Ch. 17:19, 21 and Ps. 145:6 כתיב.

(2) *magnificence, majesty* of God, Ps. 145:3; of a king, Est. 1:4; Ps. 71:21.

גָּדֹל only in plur. *גָּדֹל* Isa. 43:28; Zeph. 2:8, and *גָּדֹל* Isa. 51:7, *reproaches*. Root *גָּדַר*.

גָּדֹל f. id. Eze. 5:15.

גָּדִי—(1) patron. from *גָּד* a *Gadite*, see *גָּד* No. 2, a.

(2) *Gadi*, pr. n. m. 2 Ki. 15:14.

גָּדִי ("fortunate," from *גָּד*, *גָּד*, [*Gaddi*], pr. n. m. Nu. 13:11.

גָּדִי m. a *kid*, so called from cropping the herbage; see the root *גָּדַר*. (Arab. *جدي* id. *جديّة* a female goat), Gen. 38:23; Ex. 23:19; Deut. 14:21; more fully called *גָּדִי* "a kid of the goats," Gen. 38:17, 20. Pl. *גָּדִי* 1 Sa. 10:3; *גָּדִי* Gen. 27:9, 16.

גַּדְיָאֵל ("fortune of God," i.e. sent from God), [*Gaddiel*], pr.n. m. Nu. 13:10.

גְּדִיָּה or **גְּדִיָּה** shore. Pl. **גְּדִיָּהוּ** or **גְּדִיָּהוּ** 1 Ch. 12:15 כתיב.

גְּדִיָּה f. a female goat. Plur. **גְּדִיָּהוּ** Cant. 1:8. Compare **גְּדִי**.

גְּדִיל only in pl. **גְּדִילִים** m. *intertwined threads, twisted work*, see the Root No. 1. (Chald. **גְּדִילָא** thread, cord; Syr. **ܓܕܝܠܐ** plaited locks; Arab. **جَدِيل** a rein of plaited thongs). Used—

(1) of the fringes (**צִיצִית**) which were according to the law to be made on the borders of garments, Deu. 22:12.

(2) *festoons* on the capitals of columns; 1K. 7:17.

גְּדִישׁ m. (from the root **גָּדַשׁ**).—(1) *a heap of sheaves in the field*. Ex. 22:5; Jud. 15:5; Job 5:26. (Syr. Ch. **ܓܕܝܫܐ** id. Arab. especially amongst the Moors **جدس**; comp. **جدس** to heap up.

(2) *a sepulchral heap*, Job 21:32; comp. Arab. **حَدَس** sepulchre.

גָּדַל—(1) pr. TO TWIST TOGETHER, TO BIND TOGETHER, like the Arab. **جَدَل** to twist, to twine a cord, Ch. **גָּדַל**, Syr. **ܓܕܠܐ** to twist, to twine, whence Heb. **גְּדִילִים** threads twisted together. This primary power is partly in the cognate languages applied to *wrestling*, whence **جَادَل** to wrestle, and *Æthiopic* **ገለለ**: to wrestle, to contend;—partly to *strength and force*, like other verbs of binding and twisting, **חָלַל**, whence Arabic **جَدَل** strength. Hence the intrans. signification which is almost the only one in Hebrew—

(2) *to be or become great, to grow*, pret. E, Job 31:18; fut. **יִגְדַּל**. (A trace of a transitive power is found in the pr.n. **גְּדִילָהּ** which see.) Gen. 21:8; 25:27; 38:14; Exod. 2:10, 11; Job 31:18, **כָּאֵב**, "the orphan grew up to me as a father," i.e. with me, under my care. The suffix is to be taken as a dative. It is applied to *riches and power*, Gen. 26:13, **עַד כִּי יִגְדַּל מְאֹד** "until he became very great," i.e. very rich; 24:35; 48:19; 41:40, "only in the throne will I be greater than thou," I will only be above thee in the royal dignity.

(3) *to be greatly valued*, 1 Sa. 26:24 (compare

verse 21). Also *to be celebrated with praises*, Ps. 35:27; **יִגְדַּל יְהוָה** "praised be Jehovah;" 40:17; 70:5; 2 Sa. 7:26.

PIEL **יִגְדַּל**, in the end of a clause **יִגְדַּל** (Josh. 4:14; Est. 3:1). ["Compare Lehg. §93, n. 1; Heb. Gram. §51, n. 1."]

(1) *to cause and to take care that any thing shall grow, and become great*, hence, to nourish, to train, as the hair, Num. 6:5; to nourish plants, trees; used of the rain, Isa. 44:14; Eze. 31:4; to bring up children, 2 Kings 10:6; Isa. 1:2; 23:4. Figuratively, *to make rich and powerful*, Josh. 3:7; Esth. 3:1; 5:11; 10:2; Gen. 12:2.

(2) *to make much of, to value highly*, Job 7:17, "what is man **כִּי תִגְדַּלְנוּ** that thou makest so much of him?" Hence *to praise*, to celebrate, Ps. 69:31; followed by **ל** 34:4.

PUAL, pass. of Piel No. 1, *to be brought up, caused to grow*. Part. Ps. 144:12.

HIPHL.—(1) *to make great*, Gen. 19:19; Isa. 9:2; 28:29; **יִגְדַּל לַעֲשׂוֹת** to act nobly, to perform great actions, used of God, Joel 2:21; and without **לַעֲשׂוֹת** 1 Sa. 12:24; but see below. An ellipsis of another gerund is found, 1 Sam. 20:41, "they both wept, **וְכָבוֹד** (followed by **עָרִידוֹר הַגְּדִיל**) until David wept most violently." The phrase is taken in a bad sense, **וְכָבוֹד הַגְּדִיל** Obad. 12; **יִגְדַּל לַעֲשׂוֹת** Eze. 35:13, *to speak arrogantly, proudly*, also **יִגְדַּל לַעֲשׂוֹת** to act arrogantly, Joel, 2:20; and simply **יִגְדַּל** Lam. 1:9; Zeph. 2:8; followed by **עַל** Ps. 35:26; 38:17. Compare **נָכַר** Hithpael.

(2) *to make high, to lift up*, Ps. 41:10.

HITHPAEL.—(1) *to hew oneself great and powerful*, Eze. 38:23.

(2) *to act arrogantly*; followed by **עַל** Isa. 10:15; Dan. 11:36, 37.

Derivatives **גָּדוֹל**, **גְּדוּלָה**, **גְּדוּלָּה**, and pr.n. **מְגִדָּל**, **מְגִדָּל**, or **מְגִדָּל**. The rest follow immediately.

גָּדַל m. part. or verbal adj. *growing, growing up*, 1 Sa. 2:26; Gen. 26:13; *great*, Ez. 16:26.

גְּדוּלָּה with suff. **גְּדוּלָּהּ**, once **גְּדוּלָּהּ** Ps. 150:2.

(1) *magnitude, greatness*, Eze. 31:7.

(2) *magnificence, majesty*, as of a king. Eze. 31:2, 18; of God, Deu. 3:24; 5:21.

(3) *arrogance, insolence*, Isa. 9:8; 10:12.

גָּדוֹל (perhaps "too great," "giant"), of the form of adjectives expressing bodily defects, as **גָּדוֹל**, **גָּדוֹל**, etc., [*Giddel*], pr.n. m.—(a) Ezr. 2:47; Neh. 7:49.—(b) Ezr. 2:56; Neh. 7:58.

גָּדוֹל see **גָּדוֹל**.

[גדל] (the actually occurring form), see גָּדַל.

גָּדַל see גָּדַל.

גָּדַלְיָה ("whom Jehovah has made great," or strengthened, see the root No. 2), *Gedaliah*, pr. n. — (1) of a governor of the Jews, appointed by Nebuchadnezzar, 2 Ki. 25:22, seq.; Jer. 40:5, seq.; 41:1, seq.; elsewhere גָּדַלְיָהוּ 39:14. — (2) Ezr. 10:18. — (3) Zep. 1:1.

גָּדַלְיָהוּ (id.), [*Gedaliah*], pr. n. — (1) m., Jer. 38:1. — (2) a 1 Ch. 25:3, 9. — (3) see גָּדַלְיָה No. 1.

גִּידְלָתִי [*Giddalti*], pr. n. of a son of Heman, 1 Ch. 25:4, 29.

גָּדַע fut. יִגְדַּע. — (1) TO CUT, TO CUT DOWN, TO PRUNE, prop. trees (see PUAL), applied also to the slaughter of men, Isa. 10:33; Jud. 21:6. (Arabic

جَدَع to cut off the hand, nose, ears, أَجْدَع mutilated.

Kindred is גָּזַע, see more under גָּרַע). Once used of the beard of mourners as cut off, Isa. 15:2, גָּזְזוּן גְּרוּעָה, "every beard cut off" or mutilated. In the place where this is copied, Jer. 48:37, we read, גְּרוּעָה *shorn*, but there is no need to regard this as the true reading in Isaiah, though it is found in 80 MSS.; for Jeremiah, as usual, substitutes for a word in little use another appropriate to the purpose. See my Comment on the passage. Comp. *Gesch. d. Hebr. Sprache*, p. 37, and above in אָשַׁשׁ see p. LXXV, A.

(2) to break as a rod, Zec. 11:10, 14. To break any one's arm (said of God), 1 Sa. 2:31; and any one's horn, Lam. 2:3 (compare Ps. 75:11), figuratively for to break his strength, as also in Arabic.

NIPHAL, to be cut down, Isa. 14:12; 22:25; also to be broken, of horns, Jer. 48:25; of statues, Eze. 6:6.

PIEL גָּדַע, with distinct. acc. גָּדַע to break, to break in pieces, as bars, bolts, 45:2; horns, Ps. 75:11; the statues of idols, Deu. 7:5; 12:3.

PUAL, to be cut down as a tree, Isa. 9:9.

The Derivatives all follow immediately.

גִּדְעוֹן (perhaps, "cutter down," i. e. brave soldier, comp. Isa. 10:33), [*Gideon*], pr. n. of a judge of Israel, who delivered the people from the Midianitish bondage. Jud. chap. 6—8. LXX. Γεδεών.

גִּדְעִים ("cutting down"), [*Gidom*], pr. n. of a place in the tribe of Benjamin, Jud. 20:45.

גִּדְעֹנִי (id. of the form גִּדְעֹנִי), [*Gideon*], pr. n. m. Num. 1:11; 2:22.

גָּדַף pr. i. q. Arab. جَدَف to cut off (compare under גָּרַד), figuratively TO CUT WITH OPPROBRIOUS WORDS. So—

PIEL גָּדַף to reproach, to revile. (Arab. Conj. II. Syr. Pael id.) — (a) men (see גָּדַף), especially — (b) God, 2 Ki. 19:6, 22; Isa. 37:6, 23; Ps. 44:17. This may not only be done by words but also in action, when men, by boldly and determinedly sinning, mock God and his law. Num. 15:30; Eze. 20:27.

Derivatives גָּדַף, גָּדַף.

גָּדַר TO SURROUND WITH A FENCE, HEDGE, WALL, hence to erect a wall. (Arab. جَدَر id. The primary sense is that of surrounding, fencing, see the kindred roots حَظَر, حَظَر, &c. under the word أَظَر page xxvii, A. Also أَظَر, أَظَر. The same stock is widely extended in the western languages, sometimes designating that which fences, and sometimes the space fenced off. Comp. in the Latin of the middle ages, *cadarum*, Ital. *catarata*, Germ. *Gatter*, *Gitter*; but more frequently with the letter *r* transposed, Gr. *χόρος*, *hortus*, *cors*, *chors*, *cohors*, Germ. *Garten*, *Gart*, i. e. a fortified space, a fortress, as in the pr. n. Stuttgart, etc., Gurt, *phürde*, Slav. *gorod*, i. e. a fortified city ["comp. Russ. *Novogorod*"], etc. etc.) Part. גָּדָרִים builders of the wall, 2 Ki. 12:13. Often used figuratively — (a) גָּדַר גָּדַר to fortify with a wall, to wall around, i. e. to set any one in safety, Eze. 13:5; comp. 22:30. — (b) גָּדַר בְּעַד פֶּה to obstruct any one's way so that he cannot go out, Lam. 3:7, 9; Job 19:8; Hos. 2:8.

Derivatives all follow immediately.

גָּדַר c. (m. Eze. 42:7, f. Ps. 62:4).

(1) a wall, Eze. 13:5; wall of a vineyard, Num. 22:24; Isa. 5:5.

(2) a place fortified with a wall, Ezr. 9:9. (Arab. جَدَر, جَدَار, hedge, wall, جَدِير, a place surrounded by a wall.)

גָּדַר m. — (1) i. q. גָּדַר well, fence. Twice found in const. state (comp. Lehrs. p. 565), Prov. 24:31; Eze. 42:10.

(2) [*Geder*], pr. n. of a royal city of the Canaanites, Josh. 12:13; perhaps the same as גִּדְרָה. [Gent. noun גִּדְרִי 1 Ch. 27:28.]

גָּדָר ("hedge," "wall"), [*Gedor*], pr. n. — (1) of a town in the mountains of Judah, Josh. 15:58. [Now Jedûr, جَدُور Rob. ii. 338.] — (2) m. 1 Ch. 8:31; 9:37.

גדרה f. const. גדרה pl. const. גדרות, with suff. גדרתי Ps. 89:41 (with Tzere impure comp. גדרה).

(1) *the wall* of a city, Ps. loc. cit.; more frequently *the fence* of a vineyard, Jer. 49:3; Nah. 3:17. It differs from a living hedge (גדרה), Isa. 5:5.

(2) *a place fortified with a wall*, and i. q. Arab. جديره a fold for flocks, i. e. a stall erected in the fields, open above, walled all around, fully גדרות Num. 32:16, 24, 36. As to the thing, compare Hom. Od. ix. 185. Hence with art. הגדרה [Gederah], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:36, perhaps the same as is elsewhere called גדרה. ["Comp. Pun. גדר i. e. Gades in Spain, see Monumm. Phœn. p. 304, seq.; also Gadapā a city of Peræa, Gadapnōs, Mat. 8:28."] Gent. n. is גדרתי 1 Ch. 12:4.

גדרות ("folds"), [Gederoth], Josh. 15:41, and with art. הגדרות 2 Ch. 28:18; also pr. n. of a town in the tribe of Judah.

גדרותים ("two sheep-folds," comp. משפתיים), [Gederothaim], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:36.

גדרית [Gederite], Gent. n. from גדר or from גדרה which see. 1 Ch. 27:28.

גדרש i. q. Chald. גדרש TO HEAP UP, TO FILL. Hence גדרש which see.

גדר Eze. 47:13, an erroneous reading for גדר as in verse 15, which is expressed in translating by the LXX., Vulg., Chald., and found in 14 MSS. Comp. under גדר.

גדרה pr. TO THRUST AWAY, TO REMOVE, specially the bandage of a wound ["to cure"]. Hos. 5:13, וְלֹא יִגְדֹּרְךָ מִמָּוֶה "he (the king of Assyria) shall not thrust away from you (the Jews) the bandage," i. e. he shall not heal you, as in the other hemistich. (Syr. גדר to withdraw, to flee. Aphel, to rest, to liberate; Arab. جدد to repel.) The Hebrews explain גדרה by גדרה Hence—

גדרה f. removal of bandage, i. e. healing of a wound. Prov. 17:22, וְהָיָה לְךָ שִׂמְחָה "a joyful heart gives a happy healing." LXX. εὐκταίνουσαι. Comp. 16:24.

גדרה TO BOW ONESELF DOWN, TO PROSTRATE ONESELF, TO LAY ONESELF DOWN. 2 Ki. 4:34, 35,

used of Elisha in the raising of the dead child, וַיִּקְרַע "and he bowed himself upon him." 1 Ki. 18:42, וַיִּקְרַע אֶרְצָה "and he cast himself down on the ground." This signification, which the context almost demands, is expressed by all the ancient interpreters (except the Ch. and Arabic, 2 Ki.). The Syriac has the same word under the letters גדרה Ethpeal, to which answers the Ch. גדרה; see examples of the interchange of the letters ג and ד under the letter Nun.

גדר with suff. גדר m. *the back* (from the root גדר No. I); in one phrase גדר אחרי "to cast behind one's back," i. e. to neglect, to despise. 1 Ki. 14:9; Eze. 23:35; Neh. 9:26; comp. גדר. The same is often used in Arabic, جعل ظهره, نبذ وراء ظهره.

גדר Chald. const. גדר and גדר with suff. גדר mas. middle, midst, see גדר No. I. (Syr. id. Arab. جوار inner part of a house, جوار within.) Hence—

(a) *in the midst*, and simply in. גדר in the fire, Dan. 3:25; 4:7; 7:15. גדר in it, Ezr. 4:15. Ezr. 6:2, דְּבָרֵינוּ "so in it (the book) was written a commentary." Ezr. 5:7. —(b) *into*, Dan. 3:6; 11:15. —(c) *out of the midst*, Dan. 3:26.

גדר (for גדר, like גדר for גדר from the root גדר No. I.), const. גדר; with suff. גדר m.

(1) *back*, Pro. 10:13; 19:29; 26:3; Isa. 50:6; 51:23; גדר אחרי Isa. 38:17; see under גדר.

(2) ["prop. belly"], middle, midst; Job 30:5, מִדְּמֵנוּ "they are driven from among (men)."

גדר see גדר Chald.

גוב—(1) i. q. جاب Med. Waw and Ye; to CLEAVE, TO CUT; whence גוב a plank. Hence—

(2) *to dig a well*, like the Arab. Conj. VIII.; see גוב No. 2.

(3) i. q. גוב to plough, to cut the ground with a plough; hence 2 Ki. 25:12 נבחים, ploughmen, in קרי, יובחים.

גוב a locust (from גדרה which see), Nah. 3:17; pl. (or collect.) גובים and גובים (for גובים Lehrs. p. 523), Amos 7:1; Nah. 3:17, גוב "the locust of locusts," of a great abundance of them. Chald. גוב, גוב, pl. גוב, גוב.

גוב ("pit"), [Gob], pr. n. of a place otherwise unknown, where David fought with the Philistines, 2 Sa. 21:18, 19.

גוג *Gog*, pr. n.—(1) of the prince of the land of Magog (מָגוֹג הַמִּצְרַיִם), Eze. 38:2, 3, 14, 16, 18; 39:1, 11; also of the Rossi, Moschi, and Tibareni, who is to come with great forces from the extreme north (38:15; 39:2), after the exile (38:8, 12), to invade the holy land, and to perish there, as prophesied by Ezekiel; see **מָגוֹג**. Otherwise Apoc. 20:8, Γῶγ equally with Magog, seems to be the name of a region not of a prince, as amongst the Arabians **يا جوج**. [Gog and Magog in Apoc. belong to a different time to those spoken of in Ezekiel, so that it is in vain to point out a discrepancy.]—(2) of a Reubenite, 1 Ch. 5:4.

גור i. q. **גור** No. 2, TO PRESS, URGE upon any one, TO INVADE him, Gen. 49:19; Hab. 3:16.

I. **גור** & **גור** an unused root, of the same sense as **גב** to be elevated, to rise up, like a back or hump. For the derivatives which partly follow the analogy of verbs **על**, partly of verbs **לה** (**גור**, **גור**, **גור** for **גור**, **גור**, **גור**), have the signification both of back (see **גב**) and of belly (see **ג**), which latter is applied to middle (compare **בطن** belly middle, interior, **باطن** within). ["From the belly comes then the word for body; see **גור**, **גור**, and this idea is then transferred to the signification of people, see **גור**." Ges. add.]

II. **גור** & **גור** roots also unused [omitted in Ges. corr.], which appear to have had the sense of flowing together; transferred from water to men, whence **גור** people, prop. confluence of men [but see above]; **גור**, a valley so called from the confluence of water there. Kindred are the Arab. **جوى** seq. **ب** and Conj. IV. to gather camels together to the water, **جوا** valley, level country, also **جاء** to come, **جاء** to gather camels together to the water, **جاء**, **جاء**, contr. **جاء** a place where water flows together, a valley, a low region.

I. **גור** f., i. q. **גור** body, Job 20:25. Root **גור** No. I.

II. **גור** f. contr. for **גור** (from the root **גור**).—(1) lifting up, exaltation; Job 22:29, **גור** **גור** "when (men) act humbly, thou commandest lifting up," i. e. thou liftest up the modest, meek men. Commonly rendered, "when thy ways are humbled (verse 28), thou shalt say, lifting up," i. e. thou

presently perceivest thy state, from the lowest to become most prosperous.

(2) pride, arrogance, Jer. 13:17; Job 33:17.

גור Ch. pride, Dan. 4:34.

גור (kindred to **גור**) pr. to cut in pieces; hence—

(1) TO PASS THROUGH, TO PASS OVER, OR AWAY, i. q. Arab. **جاز** Med. Waw, Syr. **ج** to pass away, to fail; Ps. 90:10, **גור** **גור** "for it (human life) soon passes away, and we fly away."

(2) caus. to cause to pass away, to bring over; Num. 11:31, "a wind went forth from Jehovah **גור** **גור** and brought quails from the sea;" LXX. **ἐξέπαυεν**, Vulg. **detulit**, the Hebrew interpreters, and cut off from the sea; compare **גור**. As to the word **גור** Ps. 71:6, see the root **גור**.

גור m., a young bird, of a dove, Gen. 15:9; of an eagle, Deu. 32:11, both so called from chirping (see the root **גור** No. II.). Arab. **جوزل** the young of a dove and other birds of that kind, Syriac transp. **جوزل**.

גור (from the root **גור**, as **גור** from **גור**, perhaps "stone quarry"), *Gozan, Gauzanitis*, a region of Mesopotamia subject to the Assyrians (2 Ki. 19:12; Isa. 37:12), situated on the river Habor (2 Ki. 17:6; 18:11; 1 Ch. 5:26), whither a part of the ten tribes were carried away by Shalmanezar; Greek **Γαυζανίτις**, now called *Kaushan*, 2 Ki. 17:6; compare Ptol. v. 18; 1 Ch. loc. cit. indeed in the words **גור** **גור** Habor is separated from the river of Gozan, by the word **גור**, so that it might seem to be different; but I have no doubt that this is to be attributed to the negligence of the writer. [If this means the writer of the book, it is not to be borne, for no inspired writer can be safely thus charged; transcribers may err.]

גור see **גור**.


גור with suff. 1 pers., once **גור** Zeph. 2:9; pl. **גורים**; const. **גורים**; sometimes in **גורים**, Ps. 79:10; Gen. 25:23, m.

(1) a people, prop. a confluence of men, from the root **גור** No. II. ["Prop. it would seem body, corpus, from the root **גור** which see; and then transferred to a body politic, or whole people; compare Lat. *corpus reipublicae, populi, civitatis*, in Cicero and Livy."] The word is general, and used of the nations at large, and also (which should not have been doubted by some interpreters) of the Israelites, e. g. Isaiah 1:4;

9:2; 26:2; 49:7; Gen. 35:11; 12:2; Psal. 33:12. In pl. however גוים specially is used of the (other) nations besides Israel (compare גוים No. 1, a; especially Jer. 32:20; also גויות p. LXXIX, B); Neh. 5:8, often with the added notion of being foes and barbarians, Psal. 2:1, 8; 9:6, 16, 20, 21; 10:16; 59:6, 9; 79:6, 10; 106:47 (comp. גוים), etc.; or of being profane persons, strangers to the true religion, i. e. *Gentiles* (see below), Jer. 31:10; Eze. 23:30; 30:11; Psal. 135:15, etc. גויל הַגּוֹיִם "the circle of the Gentiles," i. e. Galilee of the Gentiles (see גויל); גוים "isles of the Gentiles" (compare גו); collect. גוים for גוים Isa. 14:32. It is sometimes opposed to עם, הָעָם, which is more commonly used of Israel; Isa. 42:6, גוֹתֵינוּ לְבָרִית עִם לְאֻמֵּי גוֹתֵינוּ "I will make thee a covenant of the people, a light (i. e. a teacher) of the Gentiles;" comp. ver. 1, Isa. 49:6; Deu. 26:18, 19; 32:43. Hence it is very rarely found followed by a gen., and with suff. יהוה גוֹי (Zeph. 2:9); very frequently יהוה גוֹי, גוֹי, LXX. pretty constantly render εὐς λαός, גוֹי εὐρος; Vulg. *gens*, whence also in New Test. τὰ εὐρη are opposed to τῷ λαῷ Θεοῦ Ἰσραήλ, Lu. 2:32.

(2) Poet. applied to herds and troops of animals, Joel 1:6; Zeph. 2:14. Comp. גוֹי Prov. 30:25, 26; Gr. εὐρηα χηρῶν, γεράνων, μυιάων, μελισσάων, χοίρων, Homer's Il. ii. 87, 458, 469; Od. xiv. 73; *equorum gentes*, Virg. Georg. iv. 430.

(3) Sometimes גוֹי *Gentiles*, very nearly approaches to the nature of a pr. n. Josh. 12:23, מֶלֶךְ הַגּוֹיִם "king of the Gentiles at Gilgal." For Gentiles seem there, as in Galilee, to have afterwards settled amongst the Hebrews. [But what could this have to do with the previous name?] It is more uncertain where we should seek for גוֹי Gen. 14:1, waging war against Sodom. *Le Clerc* understands a nation of Galilee, comparing גוֹיִם Isa. 8:23; comp. Gen. 10:5, "the nations of the west" might be understood. Not amiss an anonymous translator, βασιλεὺς Παμφυλίας.

גוֹיָה f.—(1) *body* (pr. belly, like the Syr.  Eze. 1:11, 23; Dan. 10:6. Gen. 47:18, "nothing remains ... but our bodies and our lands." Neh. 9:37, גוֹיָהֵנוּ מִשְׁלֵים "they have dominion over our bodies and our cattle."

(2) *a dead body, corpse*, both of men, 1 Sa. 31:10, 12; Nah. 3:3; and of beasts, Jud. 14:8, 9.


גוֹיָה to rejoice, see גוֹיָה.


גוֹלָה f.—(1) part. act. f. of the verb גָּלָה No. 2; collect. *a band of exiles, exiles* (comp. sing. גוֹלָה

an exile, 2 Sa. 15:19), Eze. 1:11; 9:4; Jer. 28:6; Eze. 1:1; 3:11, 15; 11:24, 25; and used also of those who have again returned into their country, Eze. 10:8 (Arab. جَالِيَة and جَالِيَة exiles).

(2) abstr. *exile, migration*. 1 Chr. 5:22, עָרָה קְלִי הַגּוֹלָה "until the exile." עָרָה הַגּוֹלָה "equipment for exile," Eze. 12:7. עָרָה הַגּוֹלָה Jer. 29:16, etc. "to go into exile." עָרָה הַגּוֹלָה exiles; also, those who have returned from captivity, Eze. 4:1; 6:19; 8:33.

גוֹלָן ("exile"), [*Golan*], pr. n. of a city of Bashan, afterwards in the tribe of Manasseh; a city of refuge, allotted to the Levites, Deut. 4:43; Josh. 20:8; 21:27 (where there is כְּחִיב; 1 Ch. 6:56. Josephus mentions both the city (calling it Γαυλάνη, Bell. Jud. i. 4, § 4, 8) and the adjoining region, Γαυλάνις, Archæol. viii. 2, § 3, 13, § 4, etc., which he places by the spring of Jordan and the sea of Galilee; elsewhere he comprehends it under the name of Bātanea [*Bashan*]. This region is now called *Jaulán*.

גוֹמֵץ m. *a pit*; once found, Eccl. 10:8. (Syriac  id.; Chald. גוֹמֵץ, גוֹמֵץ id., the letter א being interchanged with ב.) The root גוֹמֵץ is used in Syriac and Chaldee in the signification of *digging*.

גוֹן an unused root. Syr.  colour, Ch. גוֹן to colour, to dye. Hence—

גוֹנִי ("painted with colours"), [*Guni*], pr. n. m.—(1) Gen. 46:24; whence patron. of the same form (for גוֹנִי), Nu. 26:48.—(2) 1 Ch. 5:15.

גוֹרָע inf. גוֹרָע and גוֹרָע, fut. גוֹרָע, TO EXPIRE, TO BREATHE OUT ONE'S LIFE, Gen. 6:17; 7:21; Nu. 17:27; especially poet. Job 3:11; 10:18; 13:19; 14:10; 27:5, etc.; sometimes with the addition of מוֹת Gen. 25:8.

גוֹרָה i. q. Arab. جَانف to be hollow (see under גוֹרָה No. 1). V. id. and to be, or to be hid away in the midst of any thing, Conj. II., to shut a door (pr. to cause that any thing within be hid away). So—

HITHPAEL, to shut doors, Neh. 7:3. Hence—


גוֹרָה f. *a body, corpse*, so called from the idea of being hollow, 1 Ch. 10:12, for גוֹרָה in the parallel place, 1 Sa. 31:12. Arab. جَوْف cavity, belly, جِيْفَة corpse. Rabbin. גוֹרָה body, person.

גוֹרָה i. q. Arab. جَار prop. TO TURN ASIDE FROM THE WAY, like وَار; hence to turn aside to any one, and in the common use of the language—

(1) *to tarry anywhere, as a sojourner and stranger, to sojourn*; used of individuals, Gen. 12:10; 19:9; 20:1; Jud. 17:7; and of whole nations, Ex. 6:4; Ps. 105:23; Ezr. 1:4. Poet. used of brutes, Isa. 11:6. Followed by $\frac{7}{4}$ of the land in which any one tarries as a stranger, Gen. 21:23; 26:3; 47:4; עַם is prefixed to the person or people with whom any one tarries, Gen. 32:5; אֶת Exod. 12:48; Levit. 19:33 $\frac{7}{4}$ Isa. 16:4, but poet. these are also put in the accusative; Ps. 120:5, $\text{מִיָּדַי כִּי יִנְהַיֵּנִי מִסֵּעַח}$ "woe is me, that I sojourn in Mesesech;" Jud. 5:17, $\text{וְזָן לָמָּה יָנַח}$ "and why did Dan remain in his ships?" i. e. sit at leisure on the sea shore, as is well expressed by LXX., Vulg., Luth. Job 19:15, נָרִי בֵּיתִי "the sojourners of my house," i. e. servants, for in the other hemistich there is *handmaids*; Ex. 3:22, נָרִחַ בְּיֹתָהָּ "her sojourners;" or according to Vulg. *hospitales*. LXX. $\sigma\upsilon\sigma\chi\eta\nu\omicron\varsigma$. Others understand *neighbour*, from the Arabic usage; Isa. 33:14, $\text{כִּי יִנְהַר לָנוּ אֵשׁ}$ "who among us shall dwell with the devouring fire, who shall dwell with everlasting burnings?" It is the cry of sinners near the overthrow sent by Jehovah (verse 12, 13), fearing for themselves. $\text{נָחַר בְּאֶתֶלֶי יְהוָה}$ "to sojourn in the tent of Jehovah," is i. q. to be frequently present in the temple; to be as it were God's guest, and (what is joined with this idea) to have His care and protection. Ps. 15:1; 61:5, compare 39:13, also with acc., Ps. 5:5, $\text{לֹא יִנְהַר עִמָּךְ}$ "a wicked person shall not dwell with thee." Parall. God hath no pleasure in wickedness. (Arab. جَار Conj. III, to remain in a temple on account of religion, also to receive under protection. جَارُ اللَّهِ a guest or client of God, used of a man tarrying long in a holy city.) Part. נָחַר , which is distinguished from the verbal noun נָחַר , whence Lev. 17:12, $\text{הַנָּחַר הַזֶּה בְּחֻבְבְּכֶם}$ "the stranger that sojourneth amongst you;" 18:26; 19:34. ["Plural נָחִירִים *strangers, nomades*, Isa. 5:17."]—Job 28:4, in the description of a mine, $\text{מִמֶּנּוּ יִנְחַל מַעַם}$ with Rabbi Levi I interpret, "a man *breaks a channel* (i. e. a shaft) *from where he dwells*, and as it were sojourns," i. e. from the surface of the ground as the abode of men; $\text{מִמֶּנּוּ יִנְחַל מַעַם}$ i. q. afterwards $\text{מִמֶּנּוּ יִנְחַל מַעַם}$.

(2) to *fear*, like יָרָא and وَجَرَ. This signification is taken from that of *turning aside*, since one who is timid and fearful of another, goes out of the way and turns aside from him (*geht ihm aus dem Wege, tritt zurüd*). Followed by הָיָה (compare הָיָה No. 2, a) Job 41:17; and מָצָא Nu. 22:3; Deu. 1:17; 18:22; 1 Sa. 18:15;

once used with an acc. of the thing feared; Deu. 32: 27; ² of the thing *for which* one fears, Hos. 10:5. Of fear or reverence towards God, Ps. 22:24; 33:8.

(3) *to be gathered together*, or *gather selves together*; this signification (which I have defended at length against J. D. Michaelis, in *Thes.* p. 274) it has in common with the kindred verbs אָסַף, קָרַע which see, *zusammenscharren*. Ps. 56:7, יִגְדְּרוּ יָצִיטוּ, "they are gathered together (and) hide themselves;" i.e. they lie hid in troops in their lurking places. Followed by אֶל and אֶת *against* any one, Ps. 59:4; Isa. 54:15; see HITHPALEL. Once, apparently, transitively i. q. Ch., Syr. ; Lat. *congregare* (from *grex, gregis*). Ps. 140:3, יִגְדְּרוּ מִלְחָמוֹת "they gathered together wars."

HITPALEL הִתְפַּלֵּל. — (1) i. q. Kal No. 1, *to tarry*; 1 Ki. 17:20. — (2) i. q. Kal No. 3, *to gather selves together*. In Hos. 7:14, יִתְּפְּלִי וְיִתְּפְּלִי, "they gather themselves together for corn and new wine, they turn aside from me;" i. e. they gather together to supplicate idols for the fertility of their fields. מִתְּפַלֵּל Jer. 30:23; see under the root פָּלַל.

Derivatives מְנוּחָה, מְנוּחַר, מְנוּחֵר; גְּזִירָה, גִּירָה; מְנוּחָה, מְנוּחַר, מְנוּחֵר; גְּזִירָה, גִּירָה; מְנוּחָה, מְנוּחַר, מְנוּחֵר; גְּזִירָה, גִּירָה.

[“**וּנִי**, a different root. Perhaps *to suck*, whence **וּנִי**, **וּנִי** *a suckling*, the sucking whelp of a lion. Compare **וּנִי**. *Æth.* ὄφας: a young ass; **וּנִי** a sucking child, **וּנִי** a young animal.” Ges. add.]

יָגוּר i. q. גֹּר, which see; *a lion's whelp*. Plur. גִּירֵי אֲרִיֹת Jer. 51:38; נִרְתִּי Nah. 2:13.

נִזְנֵן pl. נִזְנִיִּים m. a *whelp*, so called as still sojourning under the care of its mother (see the root נִזַּנ No. 1). [So called from being a suckling, see II. נִזַּנ.] Specially used of "a lion's whelp," Eze. 19:2, 3, 5; נִזְנֵן נֶאֱמָר Gen. 49:9; Deu. 33:22; where a whelp still sucking its mother's teats is to be understood, different from נִזְנֵן i.e. a young lion, which is weaned and begins to seek prey for itself. Once used of the whelp of a jackal (נִזְנֵן), Lam. 4:3. (Arab. جرو جرو used of a lion's whelp, and of a puppy, Syr. ܢܝܢܐ).

Pr. n. מַעֲלֵה גֹר [going up of Gur], the going up of the whelp or whelps; pr. n. of a place near Ibleam, 2 Ki. 9:27.

נִיר בַּעַל ("sojourning of Baal"), [*Gur-baal*],
pr.n. of a town in Arabia, prob. so called from a
temple of Baal, 2 Ch. 26:7.

גִּזְלוֹת pl. גִּזְלוֹת [this pl. not found] and גִּזְלוֹת m.

prop. a little stone, pebble, λίθος, specially such as were used in casting lots.

(1) a lot, Lev. 16:8, seq. Of casting lots, there are used the verbs יָרָה, יָרַד, הִשְׁלִיךְ (which see); of a lot cast, נָפַל Jon. 1:7; Eze. 24:6; of a lot coming forth from the shaken urn, there is said, עָלָה נֹדָל Lev. 16:9, and יָצָא נֹדָל Nu. 33:54; Josh. 19:1, seq. A thing concerning which lots are cast is construed with עַל Ps. 22:19; אֵל Joel 4:3.

(2) what falls to any one by lot, especially part of an inheritance, land which falls to any one by inheritance; Jud. 1:3, עָלָה אֲמִי בְנוֹלִי "come up with me into my lot," my portion received by lot, Isa. 57:6; Ps. 125:3. Metaph. used of the lots assigned by God to men, Ps. 16:5; Dan. 12:13, וְהָעֶמֶד לִנְדָרָה "and thou shalt rise that thou mayest share in thy lot at the end of the days," in the kingdom of the Messiah (compare Apoc. 20:6).

גִּישׁ אֶלְדֹּד of earth, of dust. Once found in the Old Test. Job 7:5, לְבָשׁ בְּשָׂרִי רֶמֶס וְגֹשׁ עָפָר, קרי, גִּישׁ, "worms and clods of earth clothe (i.e. cover) my body;" referring to the ashy skin of a sick person, which being rough, and as it were scaly, may seem as if sprinkled with clods of earth; LXX. βύλακες γῆς; Vulg. sordes pulveris. The Talmudists use the same word of a clod, and a lump resembling a clod, Mishn. Tehor. 3, § 2, 5, § 1; see more in Thes. p. 276. Hence is derived denom. הַתְּנוֹשֵׁשׁ to wrestle, prop. to stir up the dust in wrestling (see גִּישׁ). The etymology is very obscure; Jo. Simonis thought גִּישׁ

and גִּישׁ were for גִּישׁ, גִּישׁ from the root נָגַשׁ to be unclean, filthy; whence نَجَسَ filth; I prefer regarding גִּישׁ as i. q. نَجَس, whence also pr. n. גִּישָׁן.

גִּזְלָה m. (from the root גָּזַל), pl. const. גִּזְלָה.—(1) ["a shearing, meton."] shorn wool of sheep, a fleece; Deu. 18:4, רֵאשִׁית גִּזְלָה "the firstfruits of the fleece of thy sheep," Job 31:20; compare גִּזְלָה.

(2) ["a mowing, e.g."] a mown meadow, Ps. 72:6; Am. 7:1, גִּזְלֵי הַמֶּלֶךְ "the king's mowings." This apparently signifies the firstfruits of the hay, which the kings of Israel perhaps required.

גִּזְבָּר m., Ezr. 1:8, a treasurer, the officer who had the charge of the royal treasures amongst the Persians, see under גִּזְבָּר. Pl. Ch. גִּזְבָּרִין Ezr. 7:21; and by extruding the sibilant, גִּזְבָּרִין Dan. 3:2, 3; to this answers the Syriac ܡܢܬܪܐ, ܡܢܬܪܐ, ܡܢܬܪܐ, Pers. گنجوار, all of which are composed of גִּזְ, גִּזְ, and

the Persic syllable ڭر, ڭار (Germ. bar, in eſtbar, aſtbar), which is used to form possessives.

גָּזַח prop. to CUT, like גָּזַח (which see); specially—(1) to cut a stone, to form by cutting, whence גָּזִית.

(Syr. ܕܥܠܐ to prune, to shear.)

(2) Metaph. to give, to divide out, which is derived from the idea of cutting and sectioning out (Germ. aufschneiden, for zutheilen), just as rapulas from τέμνειν. Especially like the syn. גָּזַח, used of favours conferred on any one; Ps. 71:6, מִמִּי אִמִּי אֶמָּה נָוִי "from my mother's womb thou hast conferred favours upon me." (Arab. جَزَا to give back; to pay, جَزَاء retribution, penalty, reward.)

Derivatives גָּזִית, and pr. n. גִּזְה, גִּזְהוֹן.

גִּזְה f. i. q. גִּזְה No. 1, a fleece, Jud. 6:39, 40; more fully גִּזְה הַצֶּמֶר verse 37; Arab. جَزَع fleece.

גִּזְה (of the form גִּזְה, גִּזְה, perhaps "stone quarry"), pr. name of a place otherwise unknown, whence is derived Gent. גִּזְוִי [Gizonite], 1 Ch. 11:34, like גִּזְוִי from גִּזְה, גִּזְוִי from גִּזְה.

גָּזַח to CUT, as hay (see גָּזַח); specially to SHEAR a flock, Gen. 31:19; 38:12; 1 Sa. 25:4, 7; the hair, as in mourning, Job 1:20; Mic. 1:16; Syr., Ch., and Arab. جَز id. (Kindred roots, all of which have the primary power of cutting, are גָּזַח, גָּזַח, גָּזַח, and transp. גָּזַח, see under גָּזַח, גָּזַח, גָּזַח Nu. 11:31; see under the root גָּזַח.)

NIPHAL גָּזַח; pl. גָּזַח to be shorn, used of enemies, i. e. to be cut off, to be slain, Nah. 1:12; compare as to the metaphor, Isa. 7:20.

Derivatives גָּזַח, גָּזַח, and —

גָּזַח ("shearer"), [Gazez], pr. n. of two men, 2 Ch. 2:46.

גָּזַח (from the root גָּזַח) a cutting of stones. Whence גָּזַח 1 Kings 5:31, and simply גָּזַח cut stones, especially squared, Isa. 9:9; 1 Ki. 6:36; 7:9, 11, 12; Ex. 20:25.

I. גָּזַח fut. גָּזַח (kindred to גָּזַח).—(1) prop. to STRIP OFF, as skin from flesh, TO FLAY, Mic. 3:2. (Arab. جَزَلَ to be galled and wounded, used of a beast of burden, geschunden seyn.) Hence—

(2) to pluck off, or away, like Syr. transp. ܕܥܠܐ —(a) by open force, 2 Sa. 23:21, גָּזַח אֶת־הַחֵיט מִיָּד "he plucked the spear from the hand of the

Egyptian;" 1 Ch. 11:23; Job 24:9, "they pluck the orphan from the mother's breast;" Gen. 31:31. "I feared lest thou wouldst take thy daughters away from me," Deu. 28:31. Used of the carrying off of women, Jud. 21:23. In an applied sense, Job 24:19, צִיָּה וְיָבֹא הַחֹם וְיִגְלוּ מִיְּמֵי שֶׁלֶג "drought and heat take away the snow water," i.e. they absorb, drink up. It is more often used—(b) of one who *takes to himself, claims for himself* (an sich reißen) the goods of another by injustice of any kind, Job 20:19; 24:2; Mic. 2:2; especially used of the more powerful who takes for himself the goods of the weaker, whether by violence or by fraud, Levit. 5:23; Jer. 21:12; 22:3.

(3) with acc. of person, to *despoil* any one—(a) properly, Jud. 9:25; Ps. 35:10.—(b) by fraud and injustice, i.q. פָּשַׁע. Lev. 19:13; Pro. 22:22; 28:24. Part. pass. גּוֹלָל Deu. 28:29.

NIPHAL pass. to be taken away, used of sleep, Pro. 4:16.

[The derivatives follow presently.]

II. גּוֹל an unused root, i.q. Arab. جزل to chirp, to coo, of a dove. Hence גּוֹלָל.

גּוֹל m. rapine, robbery, and concr. goods obtained by force and wrong, Lev. 5:21; Isa. 61:8; גּוֹלָל Eze. 22:29. Followed by a genitive, there twice occurs the form—

גּוֹל id. Eze. 18:18; Ecc. 5:7.

גּוֹלָה const. גּוֹלָה (Josh. 3:14) id. גּוֹלָה Eze. 18:7, 12. גּוֹלָה הָעֲנִי goods taken away from the poor, Isa. 3:14.

גָּזַם an unused root, pr. to cut off, like the Arabic جزم (whence جزم Jesm, the cutting off of a syllable); compare under the root גָּזַ. In the use of Hebrew language it is applied to the signification of *cutting off, devouring*, like the kindred גָּסַם, פָּרַסַם (compare גָּזַ No. 3); whence—

גָּזַם m. a species of locust, so called from its eating off; like חֲסִיל Joel 1:4; 2:25; Amos 4:9; Targ.

גָּזַל a creeping locust, without wings. Syriac

ܡܫܬܐ, which Lexicographers explain, a locust without wings; comp. מִשֵּׁחַ (to pull in pieces); מִשֵּׁחַ to comb, both from the idea of plucking. LXX. κάμνη. Vulg. eruca. ["See Credner on Joel loc. cit."]]

גָּזַם ("eating up"), [Gazzam], pr. n. of a man, Ezr. 2:48; Neh. 7:51.

גּוֹל see גּוֹל.

גָּזַע an unused root, i.q. גָּזַע No. 1, to cut down a tree. Compare جَدَعَ Conj. II. and جَرَعَ I. II. to cut, to prune; VIII. to cut wood from a tree. Hence—

גָּזַע m. with suff. גָּזַע the trunk of a felled tree, Job 14:8; hence, any trunk, Isa. 11:1; and even that of a tree newly planted, and putting forth its first roots, Isa. 40:24. Arabic جَدَعَ the trunk of a palm; Syr. ܓܕܥܐ a trunk, a slender stem.

גָּזַר fut. יְגַזֵּר (see No. 3), and יְגַזֵּר (No. 4).

(1) TO CUT, TO DIVIDE, 1 Ki. 3:25, 26; Ps. 136:13. (Arab. جَزَز to cut off; Syr. ܓܝܝܐ to cut away, around. Comp. the remark on גָּזַר, גָּזַר. Especially related are קָצַר, קָצַר, קָצַר; and with the letters transposed, גָּזַר, גָּזַר, גָּזַר.)

(2) to cut down wood, 2 Ki. 6:4. See מְגַזֵּר, and גָּזַר an axe, from the kindred גָּזַר.

(3) to eat up, to devour, from the idea of cutting food, see גָּזַע No. 4, and גָּזַע No. 2. So fut. O. Isa. 9:19, used there of the slaughter of war. Arab. جَزَز to eat quickly, to slaughter, to kill.

(4) to decree, to decide, to constitute, fut. A. Job 22:28; as גָּזַר, גָּזַר in Chaldee and Syriac, compare גָּזַר.

(5) intrans. to cut off, to fail. Hab. 3:17, גָּזַר מִבְּקֵלָה צֹאן "the sheep fail in the folds." LXX. ἐξέλειπεν πρόβατα. (Arabic جَزَز specially used of water decreasing.)

NIPHAL—(1) pass. of Kal No. 4, to be decreed, Est. 2:1.

(2) to be separated, excluded [cut off]. 2 Ch. 26:21, גָּזַר מִבֵּית יְהוָה "for he was excluded from the house of God." Isa. 53:8, גָּזַר מֵאֶרֶץ חַיִּים "he was excluded [cut off] from the land of the living." Ps. 88:6.

(3) to be taken away [cut off], to perish, Lam. 3:54. With a dat. pleon. Eze. 37:11, גָּזַר לָנוּ "we are lost." (Arab. جَزَز calamity, destruction.)

Derivatives follow, except מְגַזֵּר.

גָּזַר Ch.—(1) i.q. Heb. No. 1, to cut, to cut away, see Ithpeal.

(2) i.q. Heb. No. 4, to decree, to decide, to establish, specially used of fate. Part. pl. גָּזָרִים pr. the deciders, determiners, hence the Chaldee astrologers, who, from the position of the stars at the hour

of birth, by various arts of computation and divining (Numeri Babylonii, Hor. Carm. i. 11, 2), determined the fate of individuals. Dan. 2:27; 4:4; 5:7, 11. Comp. Ch. גזר decree, in the Rabb. used of the divine decree, fate. גזר the art of casting nativities, on which comp. my Comment. on Isa. vol. ii. p. 349.

ITHEAL, to be cut off, 3 pret. fem. גזלה Dan. 2:45, and in the Hebrew manner, גזלה verse 34.

גזר (1) a piece, a part, pl. גזרים parts of victims, Gen. 15:17; the parts of the divided sea, Psalm 136:13.

(2) Gezer [Gazer], (prob. "place cut off," "precipice"), pr. n. of a city, formerly a royal city of the Canaanites (Josh. 10:33; 12:12); situated in the western border of the tribe of Ephraim (Joshua 16:3); allotted to the Levites (Josh. 21:21); although the ancient inhabitants were not expelled (Joshua 16:10; Jud. 1:29). Laid waste by the Egyptians, but restored by Solomon (1 Ki. 9:15—17).

גזר f. once found Lev. 16:22, גזרה "into a desert land." The same thing is expressed in verses 10, 21, and 22, fin. גזרה. LXX. εἰς γῆν ἄβαρον. Vulg. in terram solitariam. It properly denotes, land eaten off, naked, devoid of herbage, from the signification of eating (see the root No. 3); like the Arabic جرز, جرز, see Kamûs, p. 699, Syriac جرز barren.

גזר const. גזר Ch. f. decree, sentence of God, of angels [?], Dan. 4:14, 21. Frequently in Targ. Comp. the root No. 4, and Syr. جازل.

גזר f.—(1) the form, figure of a man, so called from cutting and forming; comp. גזב and French taille. Lam. 4:7. To this answers Arabic جرز.

(2) a part of the sanctuary at Jerusalem; as far as may be collected from the not very clear words, Eze. 41:12—15; 42:1, 10, 13; an area or inclosure in the northern part of the temple, a hundred cubits long and broad, surrounded with a particular building (גזרה), with cells (לשכות) at the side. LXX. τὸ ἀπόλοιπον.

גזר 1 Sa. 27:8 קרי (גזר), [Gizrites], pr. n. of a people defeated by David while he sojourned amongst the Philistines, prob. inhabitants of the city Gezer (גזר).

גזר m. the belly of reptiles, Lev. 11:42; of serpents, Genesis 3:14, so called from its being bent,

curved (see the root גזל), comp. Germ. *Bauch*, from *beugen*, *büden*.

גזר, גזר ("valley of vision"), [Gehazi], pr. n. of the servant of Elisha, 2 Ki. 4:11, seq.; 5:20, seq.

גזר an unused root, prob. i. q. Arabic جاكم (ل and م being interchanged), to light a fire, Med.

Damma to burn, to flame, whence جاكم a great fire burning vehemently, Gehenna, from the primary stock גזם, גזם. Hence—

גזל f. pl. גזלים, גזל (f. Eze. 1:13), a live coal (different from גזם a black coal, Prov. 26:21). Job 41:13; Prov. 6:28; Isa. 44:19, fully גזל Lev. 16:12. Poet. live coals are used for lightnings, 2 Sa. 22:9, 13. Hence used of punishments sent by God, Ps. 140:11. "Live coals upon the head," a proverbial expression for any thing very troublesome, which gives any one very great pain and torment. Prov. 25:21, "if thine enemy hunger, feed him; if he thirst, give him drink. 22. . . thou wilt heap coals of fire on his head;" i. e. so thou wilt overwhelm him with very heavy cares, and he will be ashamed of his enmity against thee; comp. Rom. 12:20. In like manner the Arabs say figuratively "coals of the heart, fire of the liver," to denote burning cares, and a mind heated and suffused with shame. Compare my remarks on this expression in Rosenmüller, Rep. i. page 140, and in the Lond. Classical Journal, No. 54, p. 244. Elsewhere a live coal, which alone remains to keep in fire, like the Gr. ζῶπυρον, denotes the only hope of a race almost destroyed, 2 Sa. 14:7.

גזם i. q. Arabic جاكم to flame (see גזל); whence—

גזם [Gaham], pr. n. of a son of Nahor, Gen. 22:24, perh. called i. q. جاكم having flaming eyes.

גזן i. q. Ch. גזן, Syr. جاز to bend, to bow oneself down. Hence גזן.

גזר an unused root. Arab. جكر to hide oneself, جكر a hiding-place. Hence—

גזר ("hiding-place"), [Gahar], pr. n. m. Ezr. 2:47; Neh. 7:49.

גז see גז.

גִּיָּא ["or גִּיָּא"], i. q. **גִּיָּא** No. II, to flow together as water. Hence—

גִּיָּא more rarely **גִּיָּא** Zec. 14:4, and **גִּיָּא** Isa. 40:4; by omission of Aleph **גִּיָּא**, const. **גִּיָּא** and **גִּיָּא**; pl. pr. **גִּיָּאוֹת** (read **גִּיָּאוֹת**) 2 Ki. 2:16; Eze. 6:3 כְּחִיב, but more often transp. **גִּיָּאוֹתֵיךְ**, with suffix **גִּיָּאוֹתֵיךְ** Eze. 35:8 c. (m. Zec. 14:5, f. verse 4), a valley, so called from the water flowing together there; hence a flat, low region. (The learned may enquire whether Gr. γαῖα, γῆ, Goth. gauje, Dutch gaw, Germ. Gau, are cognate). It differs from **נָחַל**, which denotes a valley watered by a torrent, also from **בְּקָעָה** and **עֶקֶק**, which denote larger plains and level ground (see Relandi Palest. 348, seq.); and hence it is used of some particular valleys, just as others are called **נָחַל**, **בְּקָעָה**, **עֶקֶק**. This name is applied to—

(a) **גִּיָּא בְּרֵחֵם** **גִּיָּא** [the valley of the son of Hinnom], Jer. 7:32; 19:2,6; **גִּיָּא בְּרֵחֵם** 2 Ki. 23:10 **גִּיָּא** Josh. 15:8, to the south and east [? west] of Jerusalem, through which ran the southern boundary of Benjamin, and the northern of Judah (Josh. 15:8; 18:16), remarkable for the human sacrifices offered to Moloch (2 Kings, Jer. l. l. c. c.); also called **תְּחֵמֶם**, and **kar' tēxēx** **גִּיָּא** Jer. 2:23.

(b) **גִּיָּא הַחֲרָשִׁים** **גִּיָּא** and with the art. **גִּיָּא הַחֲרָשִׁים** (the valley of craftsmen), Neh. 11:35, on the borders of Judea, with a village of the same name.

(c) **גִּיָּא יִשְׂרָאֵל** **גִּיָּא** (the valley which God opened), on the northern borders of the tribe of Zebulun, Josh. 19:14, 27.

(d) **גִּיָּא קָלָח** **גִּיָּא** Ps. 60:2; 2 Sa. 8:13, the valley of salt, near the Dead Sea.

(e) **גִּיָּא הָעֹבְרִים** **גִּיָּא** the valley of passers by, Eze. 39:11; to the east of the sea of Galilee.

(f) **גִּיָּא הַחֲבָעִים** **גִּיָּא** the valley of hyænas, in the tribe of Benjamin, 1 Sa. 13:18.

(g) **גִּיָּא צִפְתָּה** **גִּיָּא** in the plain country of the tribe of Judah, 2 Ch. 14:9.

(h) **גִּיָּא** with art. **גִּיָּא** (the valley), a place on Mount Pisgah, over against Beth-peor, in the land of Moab, a station of the Israelites, Num. 21:20; Deu. 3:29; 4:46.

גִּיָּד an unused root, having the signification to bind, to couple, like the Arab. **قَالَ** Med. Ye Conj.

II. to bind with fetters, **قَيْد** a bond, a fetter, a thong, and with a prefixed guttural **עָקַד**, **אָכַד**, **אָכַד** (perhaps **אָחַד**, **אָחַד**). In the western languages compare the root gaben, gatten, i.e. to couple; whence Gatte, Gattung, Kette, (catena), etc. Hence—

גִּיָּד m.—(1) a thread, a thong, Isa. 48:4, of a stiff-necked people, **גִּיָּד בְּרֵחֵם עֶקֶק** "thy neck is an iron thread," or rod.

(2) a nerve, tendon, Ch. **גִּיָּד**, Syr. **جند**, Gen. 32:33; pl. Eze. 37:8; Job 10:11; 40:17.

גִּיָּח & גִּיָּח (Micah 4:10), fut. **גִּיָּח**, with Vav conv. **גִּיָּח**.

(1) TO BREAK OUT, TO BURST FORTH, used of a river breaking out from its source, Job 40:23; of a child issuing from the womb, ib. 38:8; of a soldier rushing to battle, Eze. 32:2. (Syriac **جاس** to break forth as water, as a child from the womb; Ch. id., especially to rush forth to battle.)

(2) trans. to cause to break forth, or to come forth, as an infant, to bring him forth from the womb; Ps. 22:10, **גִּיָּח נָחִי מִבֶּטֶן** "for thou didst take me from the womb;" **גִּיָּח** is a rare form of the participle; comp. Lehrs. 402. Of a mother, to bring forth, Mic. 4:10.

גִּיָּח, to issue forth from hiding-places; part. **גִּיָּח** Jud. 20:33. Hence **גִּיָּח**.

גִּיָּח or **גִּיָּח** Ch. **APHEL** to break, burst forth, as wind, as if to battle, Dan. 7:2; see above, the Hebrew root No. 1.

גִּיָּח ("breaking forth," sc. of a fountain), [**Giah**], pr. n. of a place near Gibeon, 2 Sa. 2:24.

גִּיָּח prop. a river, so called from its bursting forth from its fountains, compare Job 40:23. To this

answers the Arab. **جيان** and **جيان**, which the Arabs commonly use of larger rivers, as the Ganges, Araxes. In Hebrew it is pr. n.—

(1) Of a fountain, with a stream and ponds, near Jerusalem, called elsewhere **שֶׁלֶח** [But this is a mistake, they were different], 1 Ki. 1:33, 38; 2 Ch. 32:30; 33:14.

(2) The second of the four rivers of Paradise, which is said to surround the land of **בְּנֵשׁ** (Æthiopia), Gen. 2:13. Some who follow the Arabic use of the word **جيان** understand the Araxes, and they take **בְּנֵשׁ** in this place in a signification entirely different from that which it commonly has; but this is improbable. On the other hand it was the constant opinion of the ancients that the Nile was intended; see Jer. 2:18; LXX. Sir. 24:37; Joseph. Arch. i. 1, § 3; and I expect that the Æthiopic Nile was particularly meant, which may in fact be said to surround Æthiopia. I have discussed this more at length in Thesaur. pages 281, 282.

גיל rarely **גול** or **גול** (Pro. 23:25 (קחיב), fut. גיל, apoc. גל, prop. TO GO IN A CIRCLE (comp. גלל, whence גל), like the Arabic جال Med. Waw to dance (compare חל and חלננ); hence—

(1) to leap for joy, to rejoice; poet. Job 3:22, הַשִּׂמְחִים אֶל־גִּיל "those who rejoice even to exultation;" Isa. 49:13; 65:18, seq.; followed by א of pers. or thing, concerning which we are glad, Psal. 9:15; 13:6; 21:2; 31:8; 149:2; also גלל Zeph. 3:17; גיל to rejoice in Jehovah, i.e. to delight in Him, especially on account of benefits bestowed by him, Isa. 29:19; 41:16; Joel 2:23; Ps. 35:9; 89:17. Rejoicing and leaping for joy are sometimes ascribed also to inanimate things, Ps. 96:11; Isa. 35:1.

(2) to tremble, as accompanied by the leaping and palpitation of the heart (see Job 37:1; Psal. 29:6; compare the roots גלגל and חלל. So Gr. *ὀρχεῖται καρδία* φόβῳ, *Æschyl. Choeph.* 164, 1022; *ἡ καρδία πάλλει*, *πάλλει φόβῳ*, *Seidl. ad Eurip. Electr.* 433; *Lat. cor salit*, *Plaut.*; and on the other hand פחד, of the mind trembling for joy, Isa. 60:5; Jer. 33:9). Ps. 2:11, גילו ברעדה "tremble with fear" [there is no need to depart from the common meaning]; Hos. 10:5, "for the people shall mourn on account of it (the calf), ויִתְמַדּוּ וְיִגְלוּ and the priests shall tremble for it."

The derivatives follow immediately.

גיל see גילגיל.

גיל m.—(1) prop. a circle, hence age, and meton. contemporaries, i. q. דור, compare גלגל; Dan. 1:10, הַיְלָדִים אֲשֶׁר בְּגִילָכֶם "the young men of your age." Arab. جيل or جيل i. q. דור, *yereá*. In the Talmud, גיל is, "a man born in the same hour, and with the same star as I"

(2) exultation, rejoicing, Hos. 9:1; Isa. 16:10; Jer. 48:33.

גילה f. i. q. גיל No. 2, exultation, rejoicing, Ps. 65:13; Isa. 35:2, גִּילַת וְרָצוּ "rejoicing and shouting;" const. state for the absolute.

[גִּינַת] *Ginath*, pr. n. m., 1 Ki. 16:22.]

גיר an unused root. Arab. جَار Med. Ye appears to have signified to be hot, to boil up; whence جَار heat of the breast from anger, hunger, thirst. To this answers gághren, in other dialects góghren, gieghren. Hence—

גיר m. lime, so called from its effervescing

when slacked, Isa. 27:9. Arab. جير and جيار quicklime.

גיר Ch. emphat. גִּיר id. Dan. 5:5; compare Isa. 27:9; Amos 2:1, Targ.

גיר a stranger, i. q. גר, 2 Ch. 2:16.

גיש see גיש.

גישן ("filthy," see גיש), [*Gesham*], pr. n. m. 1 Ch. 2:47.

גל m. pl. גָּלִים (from the root גלל).—(1) a heap of stones, commonly with the addition of גָּלִים Josh. 7:26. Often used of ruins, Isa. 25:2; pl. heaps, ruins; Jer. 9:10, וְהָיָה אֶת־הַיְּרֵדִים לְגָלִים "and I will make Jerusalem into ruins;" Jer. 51:37.

(2) fountain, spring, scaturigo, Engl. a well, Cant. 4:12; see גלל Niph. No. 2. Pl. waves, Wellen, Ps. 42:8; 89:10; 107:25, 29. (Syr. ܡܠܐ a wave.)

גל m., bowl, oil-vessel of a lamp, so called from its being round, i. q. גֶּלֶה No. 2, Zech. 4:2. Root גלל to roll.

גלה see גלה.

גלב an unused root, softened from גרב to scratch, to scrape the beard (like the Germ. *Baltier* for *Barbier*), kindred to جلف to scrape, to scrape off, جلم to shear wool. Hence—

גלב m., a barber, Eze. 5:1. (Syriac ܡܠܝܚܐ a razor.)

גלבוע ("bubbling fountain," from גל and בוע ebullition; see the root בוע), *Gilboa*, pr. n. of a mountain, or mountainous region, in the tribe of Issachar, where Saul was defeated and killed by the Philistines, 1 Sa. 28:4; 31:1; 2 Sa. 1:6, 21. From the etymology it would appear not improbable that this was properly the name of a fountain (Tubania), or of a village near a fountain, from which the neighbouring mountain had its name. Eusebius mentions a village called Γελβουέ (read Γελβουέ). [A village stands, on what appear to be these mountains, called Jelbôn جلبون, Rob. iii. 157.]

גלגל pl. גָּלִלִים (from the root גלל).—(1) a wheel, of a chariot, Isa. 5:28; Eze. 10:2, 6; 23:24; 26:10; of a well to draw water, Ecc. 12:6.

(2) a whirlwind, Ps. 77:19; Eze. 10:13. (Syr. ܡܠܝܚܐ.) Hence—

(3) straw, chaff, husk, which is driven by a

whirlwind; Ps. 83:14, **אֱלֹהֵי שִׁיחַמוּ בְּגִלְגָּל** "my God make them as chaff, which the wind drives away;" Isa. 17:13, **כַּפְנֵי סִיפָה לְפָנֵי גִלְגָּל** "like chaff in the whirlwind;" Parall. **כַּץ**. (Aram. **ܕܠܐ**, chaff, dust, and the like, driven by the wind, Arab. **جَل** id.)

גִּלְגָּל Ch. *a wheel*, Dan. 7:9.

גִּלְגָּל m.—(1) *a wheel*, Isa. 28:28.

(2) with art. **הַגִּלְגָּל** ("a circle," or according to Josh. 5:9, "a rolling away"), *Gilgal*, pr. n. [a] of a town situated between Jericho and the Jordan (Josh. 4:19, 20; 9:6; 10:6, 7; 14:6; 15:7), where Samuel and Saul sacrificed (1 Sa. 10:8; 11:14, 15; 13:4—9; 15:21, 33), and where prophets dwelt, 2 Ki. 4:38, but where also the worship of idols was practised (Jud. 3:19; Hos. 4:15; 9:15; Amos 5:5); more fully **בֵּית הַגִּלְגָּל** Neh. 12:29; Γάλαλα, 1 Mac. 9:2. The village mentioned, Josh. 12:23; Deu. 11:30, does not appear to have been different.

["(b) a place or region near the western coast of Palestine, Josh. 12:23."] **גִּלְגָּלִית**

f., *the skull*, so called from its round form (root **גָּלַל**), 2 Ki. 9:35. This word is also used where the single individuals of a nation are numbered; as in Lat. *caput*, Germ. *Kopf* [Engl. *heads*]; Ex. 16:16, **כָּל־אִישׁ לְאִשְׁתּוֹ עֹמֶר** "an omer apiece;" Num. 1:2, **לְכָל־אִישׁ לְרֹאשׁוֹ** "all the males according to their heads," i.e. man by man, verses 18, 20, 22; compare **אִישׁ** Jud. 5:30. (In the Rabb. **הַגִּלְגָּלִית** signifies a poll-tax; Syr. **ܕܠܐ** id. by casting away Lamed of the first syllable; Arabic **جَلَعَة**, where the second Lamed is cast away; comp. Γολγοθα, Matth. 27:33.)

גָּלַד an unused root, which appears to have had the signification *to be smooth, naked* (like very many roots beginning with the letters **גל**, **חל**); hence—

גָּלַד with suff. **גָּלְדִּי** *the skin* of a man, so called from its being naked, Job 16:15; Arab. **جَلَد**, Syr. **ܕܠܐ** id.

גָּלַה fut. **יִגְלֶה** with Vav convers. **וַיִּגַּל** prop. TO BE NAKED, and trans. TO MAKE NAKED (kindred to the root **גָּלַל** *to be naked*; hence, to be bald, whence, by a softer pronunciation, **גָּלָה**, **גָּלָה**); especially used of the ear by taking away the hair, of the face by taking away a veil (Arab. **جَلَّ** to cast away a garment, to cast away a veil and make bare a woman's face;

metaph. to uncover anything). In the usage of the Hebrew language—

(1) *to make naked*; hence, *to disclose, reveal, to uncover*; especially in the phrase **וְלָקַח אֹזֶן** *to make bare, to uncover any one's ear* by taking away the hair, as done by those who are about to disclose some secret thing; hence *to certify* of anything, *to disclose* a matter; 1 Sa. 20:2, "my father will not do anything **וְלֹא יִגְלֶה**...**אִתִּי**" but he will disclose it to me," verses 12, 13; 9:15; 22:8, 17. Elsewhere used, in a sense a little different, of God, Job 36:10, "he opens their ears to instruction;" verse 15; 33:16. Hence it is applied **וְלָקַח סֵתֶר** to reveal a secret, Amos 3:7; Pro. 20:19. It is also said, **וְלָקַח סֵפֶר** to disclose, to unfold a book, *ein Buch auffchlagen*, Jer. 32:11, 14.

(2) *to make a land naked* of inhabitants, i.e. *to emigrate* (Arabic **جلى** and **جلا** id.), and that whether willingly, 2 Sa. 15:19; or unwillingly, i.e. *to be led into exile*, 2 Ki. 17:23; 24:14; 25:21; Am. 1:5; 6:7, etc; used of inanimate things, Isa. 24:11, "the joy of the land is gone away," is exiled; Job 20:28; Pro. 27:25.

NIPHAL.—(1) *to be uncovered, to be made naked*; Isa. 47:3, "thy nakedness shall be uncovered;" Eze. 13:14; 16:36; 23:29. Also used of a vail taken away, Jer. 13:22.

(2) *to be revealed*.—(a) used of men and of God; *to appear*, as if by the removal of a vail, i. q. **נִרְאָה**; followed by **אֶל** Gen. 35:7; 1 Sa. 14:8, 11; compare Isa. 53:1, where there follows **עַל**.—(b) *to be manifested, manifest*, used of things which were before concealed, Isa. 49:9; Hos. 7:1.—(c) *to be declared*, followed by **?** and **אֶל** Isa. 23:1; 1 Sa. 3:7.

(3) *to be carried away*; pass. of Hiph. Isa. 38:12.

PIEL i. q. Kal, but so however, that the proper signification is the prevalent one.

(1) *to make naked, to uncover*, as the feet, Ruth 3:4, 7; the foundations of a building, Micah 1:6. It is also followed by an acc. of the removed covering, Isa. 22:8; 47:2; Nah. 3:5; Job 41:5. Specially—(a) **וְלָקַח אֶת־עֵרֹת אִשָּׁה** "to uncover the nakedness of a woman;" i.e. to have intercourse with her, Lev. 18:8, seq.; 20:17, seq. From the words of Lev. 18:8, it is understood why *to uncover the nakedness of a man*, is used for, to have unlawful intercourse with his wife, 20:11, 20, 21; in which sense there is also said, to uncover his skirt or coverlet; Deu. 23:1; 27:20.—(b) to uncover any one's eyes (said of God), i.e. to open them, to shew to him things hidden from mortals; Nu. 22:31; Ps. 119:18, **וְלִי יִגְלֵי** (a man)

"with open eyes;" said of a prophet, Nu. 24:4, 16. [Part. Paül.]

(2) metaph. *to reveal* some hidden thing, Job 20:27; a secret, Pro. 11:13; to deliver up a fugitive, Isa. 16:3; *to make known* his power and glory, as God, Ps. 98:2; Jer. 33:6. *נָלַח* is i. q. *נָלַח* to uncover a vail, which veiled over any thing, Lam. 2:14; 4:22 (where nothing needs alteration).

PUAL, *to be uncovered*; Nah. 2:8, of Nineveh, *נָלַח* "she is uncovered," i. e. ignominiously.

HITHPAEL, *נָלַח* and *נָלַח* fut. apoc. *נָלַח* *to carry away, to lead into exile*; 2 Ki. 15:29; 17:6, 11; 18:11, etc.

HOPHAL pass. Esth. 2:6, etc.

HITHPAEL—(1) *to uncover oneself*, Gen. 9:21.

—(2) *to reveal itself*, said of any one's heart.

Derivatives, *נָלַח*, *נָלַח*, *נָלַח*, and the pr. n. *נָלַח*.

נָלַח Ch. *to reveal*; Dan. 2:22, 28, 29.

APHEL (in the Hebrew manner) *נָלַח*, i. q. Heb. *נָלַח* *to lead into exile*, Ezr. 4:10; 5:12.

נָלַח i. q. *נָלַח* *emigration, exile*.

נָלַח (of the form *נָלַח*, *נָלַח*, exile, from *נָלַח*) *Giloh*, pr. n. of a city in the mountains of Judah, Josh. 15:51; 2 Sa. 15:12. Gent. n. is 2 Sa. loc. cit. from the form *נָלַח*, like *נָלַח* from *נָלַח*.

נָלַח f. (from the root *נָלַח* see the etym. note.)—(1) *fountain, spring*, i. q. *נָלַח* No. 2. Plur. Josh. 15:19; Jud. 1:15.

(2) *a bowl, reservoir*, so called from its roundness; used of the bowl or oil-vessel of the holy candlestick, Zec. 4:3; comp. 2, where there is in masc. *נָלַח*. Ecc. 12:6, in describing old age and death, *נָלַח* "before the silver cord be severed, and the golden lamp be broken."

(3) *a ball, a small globe*, on the capital of columns, 1 Ki. 7:41; 2 Ch. 4:12, 13.

נָלַח m. plur. pr. *trunks, logs, blocks*, such as are rolled, whence the name (see *נָלַח*), hence in derision *idols*, Levit. 26:30; Deut. 29:16, etc.; in various phrases; *נָלַח* *to follow idols*, 1 Ki. 21:26; *נָלַח* *to serve idols*, 2 Ki. 17:12; 21:21; *נָלַח* *to lift up the eyes to idols*, Eze. 18:12. It is often joined to other nouns expressing contempt of idols, as *נָלַח* Deu. 29:17; *נָלַח* Eze. 16:36; *נָלַח* 30:13, and is mostly used in speeches in which worshippers of idols are rebuked, as *נָלַח* *to pollute oneself with idols*, Eze. 20:7; *נָלַח* 6:9; *נָלַח* 23:37, etc.

נָלַח m. (from the root *נָלַח*) *a mantle, cloak*, with which any one is wrapped up, Eze. 27:24. (Ch. *נָלַח* id. Hence Gr. *χλαμύς*, *χλαρίς*, *χλαῖνα*.)

נָלַח Josh. 21:27, *נָלַח* i. q. *נָלַח* which see.

נָלַח once *נָלַח* Obad. 20 (with Kametz impure), f. [root *נָלַח*.]

(1) *a carrying away, exile*, 2 Ki. 25:27; Jer. 52:31; Eze. 1:2; 33:21.

(2) collect. *those who are carried away, exiles*. *נָלַח* "the exiles of Judah," Jer. 24:5; 28:4; 29:22; 40:1; *נָלַח* used of Israel living in exile, Isa. 45:13.

נָלַח emph. *נָלַח* f., Ch. *exile*, *נָלַח* exiles; Dan. 2:25; 5:13; Ezr. 6:16. Syr. *ܢܠܚܐ*.

נָלַח unused in Kal, prop. to be smooth; hence *to be naked* (comp. *נָלַח*), specially *to be bald*. Arab.

نَلَح to be bald in the head. This root is softened from the harder root *نَلَح*; transp. it is *نَلَح*. In the western languages there correspond with this, *calvus*, Slav. *goly*, *holy*, Germ. *tahl*, also *gelu*, *glacies*.

PIEL, *to shave the head*, Nu. 6:9; Deu. 21:12; a person, 1 Ch. 19:4; *to shave off, cut off the hair* (see PUAL), the beard, 2 Sa. 10:4. Once intrans. *to shave oneself* (the hair and beard), Gen. 41:14. Metaph. any one is said *to shave* a land, who devastates it with fire and sword; Isa. 7:20. (Ch. *נָלַח* to shave, to shear, *נָלַח* bald, used by the Rabbins of the monks, like the Bohem. *holy*).

PUAL, *to be shorn*, Jud. 16:17, 22.

HITHPAEL—(1) *to shave oneself*, Lev. 13:33.

(2) *to shave, or cut off from oneself* (compare Lehrs. p. 284, letter d), with an acc., Nu. 6:19.

נָלַח (of the form *נָלַח*, *נָלַח*, m. *a tablet* made of wood, stone, or metal, on which any thing is inscribed, i. q. *נָלַח* so called as being bare, naked, and empty (see the root *נָלַח*), Isa. 8:1. With the Talmudists *נָלַח* is the blank margin of the leaves of books.

Pl. *נָלַח* Isa. 3:23, *mirrors*, pr. tablets or *thin plates* made of polished metal, such as were the mirrors which the Hebrew women carried about with them (Ex. 38:8; Job 37:18), as was done also by other ancient nations (see my Comment. on Isa. loc. cit.); these mirrors were mostly of a round form and with a handle. So Chald., Vulg., Kimchi in Comment., Abarbanel, Jarchi. On the other hand LXX. (*διαφανῆ λακωνικά*) and Kimchi explain it of *transparent garments*, as it were *making the body naked*. Comp. Schröder, De Vestitu Mull. Heb. p. 311, 312.

(2) *circumstance, cause, reason*; Germ. *Umstand*; comp. as to the etymology מִדָּה, מִדּוּר, whence גָּלַל, with suffix גָּלְלָהּ, גָּלְלָהּ, prep. *because of*. Gen. 39:5; Deu. 15:10; 18:12; Jer. 11:17; 15:4. To this answers the Arabic من جل الك and من اجلک (with Elif prosthetic).

(3) [Galal], pr.n. of two men (perh. "weighty," "worthy," as اَجَل) — (a) 1 Chr. 9:15. — (b) 1 Chr. 9:16; Neh. 11:17.

גָּלַל m. Ch. pr. *rolling*; hence *weight, magnitude* (see the root, note under Kal), Ezra 5:8; 6:4, גָּלְלִים "great, heavy, squared stones," such as were rolled, not carried. In German, a book of large size, such as might be *rolled* sooner than carried, according to the present custom, in a bag, is called jocosely ein *Bücher*. Talm. גָּלְלִים without מִן is used of a large stone (Buxt. page 433).

גָּלַל m. i. q. גָּלְלִים No. 1, *dung* of men. In sing. once, Job 20:7, גָּלְלִים according to Chald. and Vulg. rightly, "sicut sterces suum in aeternum peribit;" as to this comparison, by which ignominious destruction is denoted, see 1 Ki. 14:10.

Pl. גָּלְלִים *dung*, pr. globules of dung, Zeph. 1:17; specially human, Eze. 4:12, 15.

גָּלְלִים (perhaps "dungy"), [Gilalai], pr. n. of a man, Neh. 12:36.

גָּלַל fut. יָגֵל to ROLL TOGETHER. Found once 2 Ki. 2:8. See the root גָּלַל and the note there under Kal. Hence the nouns גָּלְלִים, and —

גָּלַל [with suffix גָּלְלִי], m. prop. *something rolled together*; hence, *rude and unformed matter*, not yet wrought, the parts of which are not yet unfolded and developed. Thus of an embryo, Psalm 139:16. [Rather, of the mystical body of Christ.] (It is often used in the Talmud of anything not yet wrought and developed, see Chelim xii. § 6; and it is applied to an ignorant man, Pirke Aboth v. § 7.)

גָּלְלִים quadril. not used; compounded of גָּלַל and גָּלַל each of which roots have the signification of *hardness*. Hence —

גָּלְלִים adj. quadril. *hard*; Arabic جَلْد hence *sterile*, prop. used of hard stony ground (comp. στέρος, *sterilis*); hence used of a woman, Isa. 49:21; poet. of a night in which one is born, Job 3:7; *lean*, and emaciated with hunger (verhungert), Job 15:34; 30:3.

גָּלַל a root not used in Kal. Arab. Conj. III. to

quarrel with any one, especially in dice, drinking, or in dividing an inheritance. So the Hebrew —

HITHPAEL, to become angry, irritated (in strife). Pro. 20:3, "it is an honour to a man to leave off strife, וְלֹא יִתְעַצֵּב but every fool becomes angry." Followed by עַל of the thing, Prov. 18:1. It is also used of strife itself, as becoming warmer, Pro. 17:14.

גָּלַל an unused quadril. root; Arabic جَلَد hard, rough. Hence —

גָּלְלִים [Gilead], pr. n. — (1) of several men, as — (a) a son of Machir, grandson of Manasseh, Nu. 26:29, 30. Hence patronym. גָּלְלִי Jud. 11:1; 12:7. — (b) Jud. 11:1, 2. — (c) 1 Ch. 5:14.

(2) with the art. הַגָּלִיל ("hard, stony region;" according to Gen. 31:41, i. q. גָּלְלִים "hill of witness" [which is of course the true etymology]), *Gilead*, a region of Palestine beyond Jordan. It properly designates the mountain district to the south of the river Jabbok (Gen. 31:21—48; Cant. 4:1), with a city of the same name (Hos. 6:8; comp. Jud. 12:7, LXX. which appears to be the same as גָּלְלִים (רְמוֹת גָּלְלִים), where there are now two mountains (*Jebel Jelad* and *Jelud*), with the ruins of cities of the same names (see Burckhardt's Travels, Germ. edit. ii. page 599). It is hence applied to the whole mountain tracts between Arnon and Bashan, inhabited by the tribes of Gad, Reuben, and the half tribe of Manasseh (now called البلقاء [el-Belka] and جبل عجلون [Jebel Ajlun]) Nu. 32:26, 29; Deu. 3:12; Josh. 12:2, 5; 13:10, 11, 31; Am. 1:3, 13. It is therefore used for the tribes of Gad and Reuben, Ps. 60:9; 108:9; for the tribe of Gad, Jud. 5:17, comp. 5:16; although also, from the variety of usage in anything of the kind, 1 Sa. 13:7, the land of Gad and Gilead are spoken of together. It once comprehends even Bashan, and extends to the northern boundary of Palestine, Deu. 34:1.

גָּלַל i. q. Arabic جَلَسَ TO SIT, TO SIT DOWN, TO LIE DOWN. Cant. 4:1, "thy locks are as a flock of goats גָּלְלִים מִרֹּם גִּלְעָד which lie down on mount Gilead." Cant. 6:5. Prop. lie down, as if hanging from mount Gilead, from its side, see מִן No. 3. Jerome 4:1, "quæ ascenderunt." LXX. 6:4, Complut. ἀνέβησαν; compare جَلَسَ Conj. II. to go up.

גָּם prop. subst. *addition, accumulation*; hence part. indicating accession, like מִן (which see). — (1) also, Gen. 3:6, 22; 7:3; 19:21, 35; 30:15; 35:17, etc. It is prefixed to the words to which it refers, like the Lat. *etiam*; but when words are repeated for the sake of emphasis, it is put between them; as with

pronouns, **היא היא גם היא** she herself also, Gen. 20:5; **הוא** in his mouth also, 2 Sa. 17:5; Prov. 23:15; Gen. 27:34 (comp. Gram. §92, 1; [119, 4]; Lehrs. §191); used with verbs, Gen. 46:4, **ואני אעלה גם** "and I will also come up with thee." Gen. 31:15; 1 Sa. 1:6. It is sometimes put at the beginning of a sentence, referring not to the nearest word, but to one more remote. Gen. 16:13, **הנני הולם ראיתי**, **אחרי ראי** "do I here see (i. e. live) also after the vision (of God)?" Prov. 19:2; 20:11; Isa. 30:33. (Observe the same thing of the part. **אף** Isa. 34:14; **רק** Isa. 28:19.) Poet. used sometimes for the simple **!** (compare Dan. *og* and); Joel 1:12; Jud. 5:4; Ps. 137:1. **גם ... גם** *also ... also, both, and*, Gen. 24:25; 43:8; Ex. 12:31; *that ... so*, Jer. 51:12; and even put three times, Isa. 48:8; **גם ... גם** Gen. 24:44.

(2) Not unfrequently it is used as an intensitive, *even* (see **אף** No. 1). Prov. 14:20; 17:26; Joel 3:2; with a particle of negation, *not even*, Psal. 14:3; 53:4; 2 Sa. 17:12, 13 (comp. **ער** No. 3, a).

(3) It often only serves to make a sentence emphatic, and sometimes may be rendered *yea, indeed, truly*, or else it shows that the next word takes a considerable emphasis. Job 18:5, **גם אור רשעים ידעך**, "yea, the light of the wicked shall be put out." 1 Sa. 24:12, **גם ראה** see, yea, see (*siehe, siehe doch!*). Gen. 29:30, "and he loved Rachel more than Leah." Job 2:10, "shall we receive good from the Lord, and shall we not," etc. Hos. 9:12, "for woe to them!" Gen. 42:22; Job 13:16; 16:19; Isa. 66:4. So **גם ... גם** *alle beide, both together*, Gen. 27:45; Prov. 17:15; 20:10, 12; 1 Sa. 4:17, **גם כל** all together, *alle zusammen*; 2 Sa. 19:31; Ps. 25:3. **גם עתה** Germ. *nun gut*, Gen. 44:10.

(4) **גם כי** *even if*, followed by a fut. Isa. 1:15; Hos. 8:10; 9:16; and without **כי** Isa. 49:15; Ps. 95:9. There also occurs **גם כי** Eccl. 4:14; 8:12.

(5) adverbs. *however, but*, chiefly followed by a negative part. Ps. 129:2; Eccl. 4:16; Eze. 16:28.

נמא not used in Kal, TO ABSORB, TO DRINK UP, TO SWALLOW, i. q. Ch.

PIEL poet. applied to a horse as it were swallowing the ground in his rapid course. Job 39:24, **נמא ארץ** "he swallows the ground," i. q. he runs away with it. (The same metaphor is of frequent use in Arabic in the verb **الهم الأرض** to swallow up, as Schultens ad h. l. and Bochart, Hieroz. i. p. 142—148.)

HIPLIL, to give to be drunk or absorbed, Gen. 24:17. Hence —

נמא m. a marsh rush, specially *papyrus nilotica*, so called because it absorbs and drinks moisture (comp. *bibula papyrus*, Lucan. iv. 136). Job 8:11; Isa. 35:7. The Egyptians used this to make garments, shoes, baskets, and vessels of various kinds, especially boats (Plin. xiii. 21—26). Ex. 2:3, **תבא** "an ark," or "skiff of papyrus." Isa. 18:2.

נקר an unused root, the true sense of which has been altogether neglected by etymologists. Pr. it is to cut, to cut down boughs, or trees, like the *Æthiopic*

קטף: and Arab. **كقط** Kamûs p. 353, comp. transp. **قطر**. Hence is formed—(1) **נקר** a branch, a staff, hence a cubit; the same verb is applied to brave warriors who cut down enemies like trees;

hence—(2) Arabic **كقط** and Syriac **APHEL**, to be fierce as a soldier. Hence the word which has greatly perplexed interpreters—

נקרים m. pl. Eze. 27:11, *brave, bold soldiers*. Jerome, *bellatores*. The vain and unlearned conjectures of interpreters are wearying (see Thes. p. 292), and —

נמר m. pr. a staff; rod, so called from being cut off (**נמר** a staff; the letter **נ** being inserted, and also **נ** and **ד** interchanged, Ch. **נמר**); hence a cubit, as the German dealers, in selling silk, use **Stab** for the measure of two cubits. Jud. 3:16.

(Syr. **نمر** a cubit, **نمر** id.) **נמול** ("weaned"), [*Gamul*], pr. n. m. 1 Chron. 24:17. Comp. **נמול**.

נמול m.—(1) action, work, any thing well or ill done, more fully **נמול ידים** Jud. 9:16; Proverbs 12:14; Isa. 3:11; in a good sense, a benefit, Ps. 103:2. **נמול** to repay actions to any one, i. e. his deeds. Ps. 28:4, **נמול להם**; Proverbs 12:14; followed by **ל** Psalm 94:2. **נמול** id. Ps. 137:8; Prov. 19:17; followed by **ל** Joel 4:4.

(2) retribution, recompense, Isa. 35:4. Root **נמל**.

נמול i. q. **נמול** Nos. 1, 2. 2 Sa. 19:37; Isaiah 59:18.

נמר an unused root, prob. i. q. **נקר** to cut off, whence Arab. **جَميز** acute-minded, and **جَميز** a scamore, so called from being cut (see **קלם**). Hence —

נִמְזוּ (i. q. **נִמְזוּ** a place abounding with sycamores), [*Gimzo*], pr. name of a town of the tribe of Judah, 2 Ch. 28:18. [Now Jimzu, **جيمزو**, Rob. iii. 57.]

נָמַל fut. יִנְמַל—(1) TO GIVE, TO DO, OR SHEW to any one (good or evil), followed by two acc., one of the person, the other of the thing (compare Gr. *εἰς, κατὰς πράττειν τινα*). 1 Sa. 24:18, **נָמַלְתָּנִי הַטּוֹבָה**, "thou hast done good to me." Gen. 50:15, "all the ills **נָמַלְנוּ** אֵלָיו **נָמַלְנוּ** which we brought upon him." Gen. 50:17; Prov. 3:30; 31:12; Isa. 63:7; followed by ? of pers. Isaiah 3:9, **נָמְלוּ לָהֶם רָעָה**, "they have brought evils upon themselves." Psalm 137:8, **נָמְלוּ** **נָמְלוּ** **נָמְלוּ** "that which thou hast brought upon us."

(2) *to do good* to any one, Pro. 11:17; **נָמַל נָפְשׁוֹ** *doing good to himself*, followed by **עַל** Ps. 13:6; 116:7; 119:17; 142:8.

(3) *to repay* to any one good or evil, followed by an acc. Ps. 18:21, **נָמַלְתִּי יְהוָה בְּצַדִּיקִי**, "God repaid me according to my righteousness;" 2 Ch. 20:11; Ps. 103:10; ? Deu. 32:6 (unless the words be differently divided, **נָמַל יְהוָה**, and there is here an accusative of person).

II. (4) *to wean* an infant, Isa. 28:9 (where **מְחַלֵּב** is added), Isa. 11:8; 1 Ki. 11:20.

(5) *to ripen* fruit, Nu. 17:23. Intrans. *to become ripe*, Isa. 18:5.

Note. This primary signification and the origin and connection of the other meanings are well illustrated by Alb. Schultens (on Pro. 3:30); comparing Arab. **غَمَلَ** pr. to cover with fomentations, to produce warmth, *to cherish*, which notion of cherishing and warming is applied—(a) to ripening fruit.—(b) to a weaned child.—(c) to benefits conferred on any one, and with which as it were we cherish him; nor is it difficult to understand how such a word afterwards became used in a bad sense (see **נָפַל**). ["But the verb **غَمَلَ** can only refer to the significations in No. II; while for those in No. I, we may compare **عَمِلَ**, Arab. **عَمِلَ**, to labour, to do." Ges. add.]

NIPHAL pass. of II, Gen. 21:8; 1 Sa. 1:22.

Derivatives **נָמַל**, **נָמְלוּ**, and pr. n. **נִמְלִיאֵל**.

נִמְלִיאֵל plur. **נִמְלִיִּים** comm. a camel (Gen. 32:16). This word is found in all the Phœnicio-Shemitic languages; and besides, not only in Greek and Latin, but also in Egypt. (**ΧΑΜΟΥΡΑ**, **ΟΧΑΜΟΥΡΑ**) and Sanscr. under the form *kramēla*, *kramēlaka*. Bochart (Hieroz. i. p. 75, seq.) and others, derive it from **נָמַל** to repay, because the camel is an animal *μνησικακος*. It is

however, more probable that **נָמַל** has adopted the signification of the cognate **حَمَلَ** to carry.

נָמַלְתִּי ("one who possesses camels," or "who is carried on a camel"), [*Gemalli*], pr. n. m., Nu. 13:12.

נִמְלִיאֵל ("benefit of God"), *Gamaliel*, pr. n. m. Nu. 1:10; 2:20; 7:54.

נָמַם an unused root, i. q. **עָמַם** (which see), *to gather together, to join together, to heap up*.

Compare **חָמַם** to heap up, to increase, and intrans. to be heaped up, to be much. Hence **נָמַם** and **נָמְמָה**.

נָמַץ a root not used in Hebrew, *to dig*, see **נִמְצָץ**.

נָמַר fut. יִנְמַר.—(1) TO COMPLETE, TO FINISH, Ps. 57:3, **אֵל נִמְרָ עָלַי** "God who will complete for me," i. e. will plead my cause; Ps. 138:8, seq. **נָמַר**.

(2) intrans. *to leave off, to fail*, Ps. 7:10; 12:2; 77:9. In the Aramæan dialects this root is of frequent occurrence in both significations.

נָמַר Ch. id. Part. pass. **נִמְרָ** perfect, complete, in skill or learning, Ezr. 7:12.

נִמְרָ *Gomer*, pr. n.—(1) of a northern people sprung from Japhet (Gen. 10:2), from whom Togarmah (or the Armenians) is said to be descended (Gen. 10:3), and who in the army of Magog are mentioned with Togarmah (Eze. 38:6). This is probably to be understood of the *Cimerii* (*Κιμμέριοι*) inhabiting the Tauric Chersonese and the region near the Don and Danube; remarkable for their incursions into Asia-Minor in the sixth century before Christ (Herod. i. 6, 15, 103; iv. 1, 11, 12). The Arabians, by a transposition of the letters, call the people of this region **قَرِم**, whence now *Krim* is used from the Tauric Chersonese and **بحر القرم** the Cimmerian sea, is used of the Euxine Sea. Wahl (Altes und neues Asien, i. p. 274) compares *Gamir*, which amongst the Armenians was the name of Cappadocia.

(2) the wife of Hosea the prophet, a harlot, Hos. 1:3. (Appell. i. q. **جمر** coals.)

נִמְרִיָּה ("whom Jehovah has completed"), [*Gemariah*], pr. n. m., Jer. 29:3.

נִמְרִיָּהוּ (id.), [*Gemariah*], pr. n. of one of the nobles in the time of Jeremiah, Jer. 36:10—12.

נִי with suff. **נִי** comm. (f. Gen. 2:15), *a garden*, especially one *planted with trees* (prop. a place protected with a fence, from the root **נָמַל**). Gen. 2:8,

seq. הַיָּרְדֵּן a garden of herbs, Deut. 11:10; 1 Ki. 21:2. הַיָּרְדֵּן the garden of Eden planted by God, Gen. 3:24; Joel 2:3; also called הַיָּרְדֵּן Deu. 28:13; 31:8, 9; and הַיָּרְדֵּן Gen. 13:10; Isa. 51:3. *A garden enclosed*, Cant. 4:12; figuratively used of a chaste woman. Plur. הַיָּרְדֵּן Cant. 4:15; 6:2.

גָּנַב fut. יִגְנֹב. — (1) TO STEAL, TO TAKE AWAY BY THEFT, SECRETLY. (This verb appears to be denominative from the Arab. *جنب* a side, Ch. **גָּב** and prop. equivalent to, *to put aside*; Germ. auf die Seite bringen.) ["Compare Sanscrit *parvaka* thief, from *parvaka* side."] Hence *جنب* has many significations taken from the idea of side, to break a side, to take from the side.) Followed by an acc. of thing, Gen. 31:19, 30, 33; and person, 2 Sa. 19:42; Deu. 24:7; Job 21:18, וְכַמֵּץ וְנִבְחֵי סוּפָה, "and like the chaff, which the wind driveth away;" 27:20. Part. pass. with Yod parag. יִגְנָבִי Gen. 31:39.

(2) to deceive, like the Gr. *κλέπτειν*. Gen. 31:27, וַתִּגְנֹב אֹתִי "thou hast deceived me." Especially followed by **לֵב** prop. *to deceive any one's heart*, i. e. understanding, like *κλέπτειν νόον*, Hom. II. xiv. 227. Gen. 31:20, וַיִּגְנֹב יַעֲקֹב אֶת־לֵב לָבֹן, "and Jacob deceived Laban;" verse 26. See L. de Dieu, on Gen. loc. cit., and John 10:24.

NIPHAL pass. of No. 1, Ex. 22:11.

PIEL i. q. Kal. — (1) to steal, Jer. 23:30.

(2) followed by **לֵב** to deceive, 2 Sa. 15:6.

PUAL pass. Job 4:12, וְיִגְנֹב אֵלַי דְּבַר יְיָ, "an oracle was brought to me by stealth," or secretly. Inf. absol. **גָּנֹב** Gen. 40:15.

HITHPAEL, to do by stealth, followed by a gerund, 2 Sa. 19:4, וַיִּתְּנֵם הָעָם בַּיּוֹם הַהוּא לְבֹאֵי הָעִיר, "and the people that day went by stealth into the city."

(Syr. *ܕܢܝܬܝܢܝܢ* to steal oneself away.) Hence —

גָּנֹב m. a thief, Ex. 22:1, 6, 7. Also —

גִּנְבָה f. something stolen, theft, Ex. 22:3.

גִּנְבַת ("theft"), [Genubath], pr. n. m. 1 Ki. 11:20.

גִּנְיָה fem. from **גָּב** a garden, Isa. 1:30; Job 8:16. Pl. גִּנְיָה Am. 4:9; 9:14. Root **גָּב**.

גִּנְיָה fem. id., but only found in the later Hebrew [?]. Est. 1:5; 7:7, 8; Cant. 6:11. Root **גָּב**.

גָּנַז an unused root, i. q. Arab. *جنز* and Ch. **גָּנַז** to hide, to lay up in store. Kindred roots are **גָּנַז**, **גָּנַז**, **גָּנַז**, and transp. **גָּנַז**, **גָּנַז**, **גָּנַז**. Hence —

גִּנְיָה const. st. **גִּנְיָה**. — (1) *treasures*, Esther 3:9; 4:7.

(2) *chests*, in which precious wares are kept, Eze. 27:24.

בֵּית גִּנְיָה Ch. pl. m. *treasures*, Ezr. 7:20. **גִּנְיָה** treasury. Ezr. 5:17; 6:1. Compare **גִּנְיָה**.

גִּנְיָה m. pl. **גִּנְיָה** *treasuries* of the temple, 1 Ch. 28:11. (The termination **גִּנְיָה**, **גִּנְיָה** is found also in other Chaldee words, as **גִּנְיָה**. Comp. Lehrs. p. 516.)

גָּנַל (kindred to **גָּנַל**, **גָּנַל**), prop. TO COVER, TO COVER OVER, i. q. Arabic *جن*, figuratively, *to protect*; always used of God as protecting men, followed by **עַל**, like verbs of covering (see **עַל** No. 2, a). 2 Ki. 20:6, וְנִגְנֹלִי עַל־הָעִיר הַזֹּאת, "and I will protect this city." Isa. 37:35; 38:6; **גָּנַל** 2 Ki. 19:34. Pret. **גָּנַלְתִּי**; inf. absol. **גָּנֹל** Isa. 31:5.

HIPHAL, fut. **יִגְנֹל** i. q. Kal, Isa. 31:5; Zec. 9:15 (followed by **עַל**); 12:8 (followed by **עָדָר**, see **עָדָר** No. 4). Derivatives, **גָּנֹל**, **גָּנֹל**, **גָּנֹל**, **גָּנֹל**.

גָּנַל see Ch. **גָּנַל**.

גִּנְתָּן ("gardener"), [Ginnethon], pr. n. m. Neh. 10:7; 12:6. Verse 4, incorrectly reads **גִּנְתָּן**.

גָּעָה TO LOW as an ox, an onomatopoetic root, 1 Sa. 6:12; Job 6:5. Talmud, id. Syr. **ܓܥܐ** to cry out, to vociferate. To this answers the Gr. *γῶα*, Sanscr. *gau*, Malab. *ko*, Persic **گاو**, **kau**, *gau*, ox; Latin *ceva*, i. e. *vacca*, Columella, vi. 24, fin. In the Germanic languages, *Go*, *Gow*, *Ruh*, a cow, from its lowing. Hence —

גָּעָה ("lowing"), [Goath], pr. n. of a place near Jerusalem, Jer. 31:39.

גָּעַל TO LOATHE, TO REJECT WITH LOATHING, TO CAST AWAY (Ch. Ithpeal, to be unclean, impure, see **גָּעַל** No. II.; whence the notion of loathing may be derived, that is, to regard as impure, foul, comp. **גָּעַל**). There often occurs **גָּעַלְתִּי** "my soul loatheth any thing," Lev. 26:11, 15, 30, 43; followed by **אֵל** Jer. 14:19; and without **אֵל** Lev. 26:44; Eze. 16:45.

NIPHAL, to be cast away. 2 Sa. 1:21, **גָּעַלְתִּי** "for there the shield of the mighty was cast away;" "*ibi enim abjectus est clypeus heroum*," as well in the Vulg., LXX. *απορριπτεται*.

HIPHAL i. q. Kal, Job 21:10, **גָּעַל** "his cow conceiveth and casteth not," does not suffer

abortion. Vulg. "*bos eorum concepit, et non abortivit*;" so also Aqu., Symm., LXX. I prefer however, "*taurus ejus init vaccam, neque abjicit*," sc. *semen*; i. e. the coitus is not fruitless, the cows conceive; so that the fruitful breeding would be spoken of in the former hemistich, in the latter the prosperous birth.

נעל ("loathing"), [*Gaal*], pr. n. m. Jud. 9:26; 28:30.

נעל *loathing*; Eze. 16:5, **נעל נפשי** "with the loathing of thy soul," i. e. so that thou mightest loathe thyself, i. q. **נעלך**; not as others take it, "with the loathing of thy life."

נער fut. **ינער**. TO REBUKE, TO REPROVE any one, as a father a son, Gen. 37:10, **וַיִּנְעֹר בּוֹ אָבִיו** "and his father reproved him." Ruth 2:16; Jer. 29:27. Const. with an acc. and **פ**. (Syr. **ܢܥܪ** id., Æth.

702: to cry out. Allied is the Arab. **جار** to low, to ask with a loud voice, to entreat with groans and cries.) Often used of God rebuking his enemies, Isa. 17:13; 54:9; Ps. 9:6; 68:31; 119:21; especially that he may restrain them and deter them from wicked efforts, Zec. 3:2, **יָנֹעַר יְהוָה בְּךָ הַשָּׂטָן**, "the Lord rebuke thee, Satan!" i. e. restrain, deter thee; Mal. 3:11, **וְנִנְעַרְתִּי לָכֶם בְּאֵכָל** "I have rebuked for you (for your benefit) the devourer," i. e. voracious and hurtful animals; Mal. 2:3, **הֲקִי נֹעַר לָכֶם אֶת-הַדֶּבֶר**, "behold I will rebuke for you the seed," i. e. I will prohibit the seed from entering into your barns: I will refuse you your harvest. It is also applied to the sea, which, when rebuked by God, dries up, Ps. 106:9; Nah. 1:4. Hence **מִנְעֵרֶת** and—

נערה *rebuke, reproof*, Pro. 13:1; 17:10; Ecc. 7:5; Isa. 30:17; also used of God rebuking enemies and preparing destruction for them, Ps. 76:7; 80:17; restraining the sea, so that it dries up, Ps. 104:7; Isa. 50:2.

נעש prop. TO PUSH, TO THRUST, Germ. *stoßen*. (Syr. **ܢܥܫ** to push with the horn, *stoßen*.) Hence in the passive conjugations, *to be concussed, moved*, prop. *hin- und hergestoßen werden*; and once also in Kal, Ps. 18:8, **וַתִּנְעַשׂ וַתִּרְעַשׂ הָאָרֶץ** "and the earth shook and trembled." In the parallel place, 2 Sam. 22:8, it is Hithpael [**נ** Kal], in which this signification is more frequent; the writer however appears to have used Kal intransitively, on account of the paronomasia of the verbs **תִּנְעַשׂ**, **תִּרְעַשׂ**.

Pual **נעש** id.; Job 34:20, **וַיִּנְעַשׂ עִם יַעֲקֹב** "the

people shall be moved," (i. e. shall totter) "and perish."

HITHPAEL, *to be moved*, used of the earth, Ps. 18:8, and 2 Sam. 22:8, fin.; of the waves, Jer. 5:22; 46:7, 8.

HITHPOEL, *to stagger, to reel*, as a drunken man, Jer. 25:16.

נעש ("shaking," "earthquake") [*Gaash*], pr. n. of a mountain in Mount Ephraim, Josh. 24:30; Jud. 2:9. Hence **נחלי נעש** "the valleys of Gaash," those under the mountain, 2 Sam. 23:30; 1 Chron. 11:32.

נעתם ("their touch"), [*Gatam*], pr. n., Gen. 36:11, 16.

נב m. (from the root **נב**).—(1) *back*, i. q. **נב**; **נב על** upon the back, i. e. upon, i. q. Ch. **על גבי**, Pro. 9:3.

(2) *body*. Hence **נב** with his body (only), i. e. without his wife and children, Exod. 21:3, 4; LXX. *μόνος*.

נב Chald. *a wing*; plur. **נבין** Dan. 7:4, 6, Syriac **ܢܒܝܢ**; compare above Heb. **נב**. The signification of back is applied in Hebrew to any surface whatever, and particularly to the side; from the signification of side comes that of wing. Secondary are the roots Med. Nun **נב**, Arab. **جنف** to turn to the side.

נב an unused root, i. q. **נב** *to be bent, bowed*.

Hence in Arab. **جفن** the eyelashes, also a short twig, *Steinrebe*, so called from being bent. See more as to this root which has been incorrectly treated by etymologists, in Thes. p. 298.

נב with suff. **נבני**, pl. **נבנים** comm. (m. rarely Hos. 10:1; 2 Ki. 4:39), *a twig*, and a plant which has twigs, especially *a vine*, which however ["comp. *salix* = *ἐλαξ* prop. a rod, switch"], when more exactness was needed, as in the laws, is called **נב** Nu. 6:4; Jud. 13:14; rarely used of other similar plants, as **נב** 2 Kings 4:39, a wild vine, on which wild cucumbers grew. Hence most commonly it simply denotes *a vine*, Gen. 40:9; Isa. 7:23; 24:7; 32:12; Jud. 9:13, seq. *A noble vine* figuratively denotes men of more noble qualities, Jer. 2:21 (compare Isa. 5:2); and on the other hand, *a wild vine, vine of Sodom* (Jer. loc. cit.; Deut. 32:32), denotes men of ignoble and degenerate qualities; as to the latter, see on the apples of Sodom, Jos. Bell. Jud. iv. 8, § 4.

נָפַר an unused root, i. q. **נָבַב** *to be bowed as a hump*. Hence **נָפַר**, **אֲנָפִים**.

נָפַר an unused root, prob. i. q. **נָפַר** and **غفر** to *cover, to overspread*. Hence *ἀπαξ λεγόμεν*.—

נֶפֶר Gen. 6: 14; prop. *pitch*, i. q. כֶּפֶר as I suppose; and I interpret עֵצֵי נֶפֶר *pitch trees, resinous trees*, such as the pine, fir, cypress, cedar, and other trees of the kind used in ship-building; see וְנִבְרָיתָּ. Of the moderns, Bochart (Phaleg. i. 4) and Celsius (Hierob. 328) are not amiss in understanding specially *κυσπάρισσος, the cypress*; not without reason appealing also to the similarity of letters.

נִפְרִית f., prop. I believe, *pitch*, the name of which was afterwards transferred to other inflammable materials; specially *sulphur*. (Syr. **نُفْرِيَت** and **نُفْرِيَت**, Arab. **كبريت** whence **كبرت** to smear with sulphur, Ch. **נִפְרִיתָא, נִפְרִיתָא, נִפְרִיתָא** id.) Gen. 19:24; Deu. 29:22; Isa. 30:33; 34:9; Job 18:15.

נָזַר f. נִזְרָה a sojourner; see the root נָזַר No. 1.

גֵר m. [Root גָּרַר], a sojourner, stranger, foreigner, a person living out of his own country. Gen. 15:13; Ex. 2:22; 18:3; 22:20, etc. Often joined with the syn. תֵּרָבֹא a stranger (compare Mich. on the Laws of Moses, ii. § 38), Gen. 23:4; opp. to אֹרֶז a native, Ex. 12:19. Isa. 5:17 גֵּרִים appear to be foreign shepherds and nomadic tribes wandering about with their flocks in the land; such as the Hebrews had formerly been in the land of Canaan, and the Rechabites were in the time of Jeremiah. [But the word loc. cit. is גֵּרִים.] With suffix גֵּרִי, גֵּרָה thy or his sojourner, stranger, i. e. living in thy or his country (not house). Ex. 20:10; Deut. 5:14; 24:14; 31:12.

לִים *lime*, see גִּיר.

נִרְאָה *a lion's whelp*, see נִרְאָה.

גֵּרָא (i. q. גֵּרָה "a grain"), [*Gera*], pr. n.—(1) of a son of Benjamin, Gen. 46:21.—(2) Jud. 3:15. (3) 1 Ch. 8:7.—(4) 1 Ch. 8:3, 5.—(5) 2 Sa. 16:5.

נָרַב an unused root, pr. *to scratch, to scrape*, a notion found in many roots beginning with נר, as imitating the sound of scraping, see נָרַב, נָרַם, נָרַן, נָרַע, נָרַי. It is afterwards applied to roughness (see נָרַה, נָרַל). Arab. جَرَبَ to be scabby, حَرَبَ scab; Syr.

لِ: leprosy; Germ. Râße, fragen.

גרב m. *scab, scurvy*, perhaps of a malignant

kind. Leviticus 21:20; 22:22. LXX. ψώρα ἀγρία.
Vulg. *scabies jugis*.

גָּרֵב ("scabby"), [*Gareb*], pr. n.—(1) of one of David's captains, 2 Sa. 23:38; 1 Ch. 11:40.

(2) of a hill near Jerusalem, Jer. 31:39.

גִּרְגֵר pl. גִּרְגֵרִים m. *a berry*, so called from its round and rolling form, see גִּרְ No. 5, i. q. גִּלְגֵל. Isaiah

17:6. In Mishnah id. Arab. جرجر.


נִנְרַת pl. f. *throat, gullet* (comp. *gurgles*, *Surgel*),
i. q. **נִנְרָן**, always, however, used of the outside of the
neck. Proverbs 1:9; 3:3, 22; 6:21. (Sing. **נִנְרַת**
occurs in the Mishnah, Cholin ii. 4, iii. 3.)

קֶרֶשׁ an unused quadril. Ch. **קֶרֶשׁ** clay, clod;
 Syriac **ܩܪܝܫܐ**; Arabic **جَرَس** black mud.
 Hence —

גִּרְגָּשִׁי ("dwelling in a clayey soil"), a *Girgashite*, collect. *Girgashites*, a Canaanitish people, whose location does not appear from the Old Test. Genesis 10:16; 15:21; Josh. 24:11. LXX. with Josephus, Ant. i. 6, § 2, Γεργασαιοι. Euseb. in Onom. under the word Γεργασει, says that they dwelt beyond Jordan.

נָרַד not used in Kal; Chald., Syr., Arab. **نَرَد** to SCRATCH, TO SCRAPE, a root imitating the sound; compare **חָרַשׁ**, **חָרַס**, **חָרַשׁ**, **חָרַח** **חרחר**, **خاريدن**, **غرشیدن**; and in the western languages, *grattare*, *gratter*, *to grate*, *to scratch*, *kratzen*. Compare under **נָרַב**.

HITHPAEL, to *scrape oneself* (with a potsherd),
to allay itching. Job 2:8.

גָּרַח not used in Kal, pr. to BE ROUGH (from the idea of scraping, comp. the roots beginning with גר), specially of roughness of the throat, i. q. גָּרַח No. 3 (whence גָּרַח throat); it is then applied to moroseness, austerity, proneness to anger; Arab. غرى to give way to anger, IV. to provoke, e. g. a dog (Aram.  to irritate; comp. Germ. *fräsig*, *grießgramig*, used of a morose person).

PIEL, **נָרָה** to stir up, excite strife. Prov. 15:18, **אִישׁ חָמָה יִנְרֶה מָרוֹן** "an angry man stirreth up strife." Prov. 28:25; 29:22.

HITHPAEL, pr. *to excite, stir up oneself* to anger, to strife, or to battle. Hence—

(1) *to be irritated, angry*, Prov. 28:4, שִׂמְרֵי תוֹרָה

יִתְּנוּ כִּם "those who keep the law are irritated against them." Dan. 11:10, init.

(2) to *make war* with any one, followed by **גֵּרָה**. Deu. 2:5, 19, אֶל־תִּתְּנָהּ כִּם "wage no war with them;" in verses 9 and 24 there is also added מִלְחָמָה. **גֵּרָה** "to wage war with Jehovah," Jer. 50:24. 2 Ki. 14:10, לָמָּה תִּתְּנָהּ בְּרָעָה "why shouldst thou contend with (excite to battle) misfortune?" Absol. Dan. 11:10, יִתְּנָהּ עַד־מַעְזָה "he shall make war (shall penetrate) as far as his fortress." Dan. 11:25, יִתְּנָהּ לְמִלְחָמָה "he shall stir himself up (shall arise) to war."

Derivative **תִּתְּנָהּ**.

גֵּרָה f.—(1) *rumination*, the food which ruminating animals bring up to chew, *the cud*, Arabic **جَرَّة**, see the root **גֵּרָה** No. 3. Used of a ruminating quadruped **גֵּרָה הָעֵלָה** Lev. 11:3, seq.; Deu. 14:6, 7; and **גֵּרָה גֵּרָה** Lev. 11:7.

(2) *a grain, a bean*, so called from the idea of rolling, and the round form i. q. **גֵּרָה**, see the root No. 5; hence used of the smallest Hebrew *weight and coin*, a *gerah*, the *twentieth part of a shekel*, Exodus 30:13; Levit. 27:25; Numb. 3:47; 18:16. ["LXX. *ὀβελος*, Vulg. *obelus*, either from the figure of a *granule* of lead (as Gr. *ὀβελος*, according to Aristotle, is from the figure of a spit or needle; Ch. **מָטָא** a little stone, obolus), or, because in weighing small things, the Hebrews used *grains* or *kernels* either of pepper or barley (compare English *barleycorn*), or perhaps the seeds of the *carob tree*." Ges. add.] For it is very probable that the Hebrews, like the Greeks and Romans, used the seeds or beans of the carob tree [*Ceratonia siliqua*, Linn.], just as the moderns sometimes use barleycorns or peppercorns. ["But it must be remembered that the Mosaic *gerah*, which is 13¹/₆ Paris grains, is equal to 4 or 5 beans of the carob, and, according to the Rabbins, to 16 grains of barley. Of a like origin are Arab. **حبة** grain, berry, and **حروبة** carob bean; Persic **دانت** (*δαντάκη*) = **דַּנְתָּ**, all of which refer also to small weights." Ges. add.]

גֵּרָה const. **גֵּרָה** mas. *the throat*, so called as being rough, and giving forth rough sounds (see **גֵּרָה**, **גֵּרָה** No. 3, **גֵּרָה** comp. Ps. 69:4). It is spoken of as the organ of speech. Psalm 115:7; 149:6; 5:10, **גֵּרָה** "their throat is an open sepulchre." Smooth speeches are here intended, which prepare for others' destruction like an open sepulchre. Isa. 58:1, **גֵּרָה בְּגֵרָה** "cry with the throat," i. e. with the

full voice. For those who speak in a low voice use only the lips, and the front part of the closed mouth (1 Sa. 1:13), while those who cry with a loud voice propel their words from the throat and breast. Used contemptuously of the outside of the neck, like the Lat. *guttur, gula*. Isa. 3:16, **גֵּרָה** "with an outstretched neck." Eze. 16:11.

גֵּרָה f. *place of habitation*, root **גֵּרָה** No. 1, Jer. 41:17.

גֵּרָה a root not used in Kal, i. q. **גֵּרָה** (which see), Arab. **جَز** to cut, to cut off, to separate, also to eat, to devour; whence Sam. **גֵּרָה** a locust.

NIPHAL, i. q. **גֵּרָה** Niphal No. 2. Psal. 31:23, **גֵּרָה** "I am cut off (or am excluded) from thy presence;" comp. **גֵּרָה** Ps. 88:6. 14 MSS. also read in Ps. 31, **גֵּרָה**.

גֵּרָה (of the form **גֵּרָה**), or **גֵּרָה** ("dwelling in a desert land," comp. Arab. **جَز** barren land), *Gerizite* or *Girzite*, pr. n. of a people near the Philistines, conquered by David, 1 Sa. 27:8 כְּתִיב.

גֵּרָה, always **גֵּרָה** *Mount Gerizim*, a mountain, in the mountain land of the tribe of Ephraim, situated opposite Mount Ebal (Deut. 11:29; 27:12; Josh. 8:33), on which, after the exile, a temple was built by the Samaritans that it might be the seat of their domestic worship (Jos. Arch. xi. 7, § 2; 8, § 2, 4, 6). As to the reading of the Samaritan copy, Deu. 27:4, see my Comment. de Pent. Sam. p. 61. As to the origin, **גֵּרָה** I should suppose to denote *the Mount of the Gerizites* (see **גֵּרָה**), from some colony of that nation, which perhaps settled there, just as the Amalekites, the neighbours of the Gerizites, gave their name to another mountain in the same tribe (**גֵּרָה** Jud. 12:15).

גֵּרָה m. *an axe*, so called from cutting; for cutting wood, Deut. 19:5; 20:19; Isa. 10:15; for cutting stone, 1 Ki. 6:7. Cognate words are **גֵּרָה**, **גֵּרָה**, **גֵּרָה** an axe.

גֵּרָה an unused root, softened from **גֵּרָה** (like **גֵּרָה** from **גֵּרָה** to burn), having the sense of *roughness*, especially used of a *rough, gravelly, gritty soil*, on which the foot gives forth a scraping, grating sound; hence Arab. **جَرَل** a gravelly place, **جَرَل** gravel. Hence Heb. **גֵּרָה** pr. *a little stone*, hence *a lot*, Gr.

transp. KΛηΡος, Lat. *GLaRea*, and Arab. جَرَل to be stony, Kamûs p. 1412, which is derived from the noun جَرَل stones, whence also جَرَل a stony place.

גָּרַל rough, morose (grdmlich, grollig, grillig; from the same stock, Prov. 19:19 כְּחִיב גְּרִלְיָהָ, morose of anger, i. e. of morose anger, angry, rough. All the Verss. express the קרי גְּרִלְיָהָ, which however appears too feeble.

גָּרַל see גָּרַל.

גָּרַם pr. TO CUT OFF, like the Syr. ܓܪܡ and Arab.

גרם. In the Old Testament once followed by a dat. ["to cut off for"] to reserve, to lay up. Zeph. 3:3, "לֹא יָגִידוּ לְבָקֵר" they lay up nothing for the morrow." Well rendered by the LXX. οὐχ ὑπελείποντο. Vulg. non relinquēbant ad manū. Comp. גָּצַל Gen. 27:36, also גָּרַם Koran 11:87.

PIEL גָּרַם (denom. from גָּרַם, to gnaw bones. Nu. 24:8, "he shall devour the nations his enemies, גָּרַם וְעִצְמוֹתֵיהֶם and he shall gnaw their bones." Hence figuratively, Eze. 23:34, "thou shalt drink and suck it (the cup) out, וְאָתְהִרְשִׁיָהּ תִּגְרָמִי and thou shalt gnaw the sherds," i. e. thou shalt lick, lest a single drop of wine be left therein.

גָּרַם m.—(1) a bone, i. q. גָּצַם, but more rarely, and only poet. Pro. 17:22; 25:15. Pl. Job 40:18.

(Syr., Ch. ܓܪܡܐ, ܓܪܡܐ, Sam. ܓܪܡܐ id., Arab.

جرم body. The letter r, and the sibilant being interchanged, it is kindred to גָּרַם and גָּרַם itself.

(2) body, as in Arabic. Gen. 49:14, חֲמֹר גָּרַם "an ass of a great and powerful body," i. e. powerful, robust. Vulg. asinus fortis. So also in Arab. جرم

body, is used of a beast of burden, as فرس جرم a horse of a large body, حمار جرم a strong ass; and the same is expressed with the peculiar adjective جريم.

(3) substance of a thing, a thing itself, like גָּצַם a bone, himself. 2 Ki. 9:13, "and they took every one their garments and put them under him אֶל־יָרֵמִים upon the steps themselves."

גָּרַם Ch. a bone, Dan. 6:25.

גָּרַמִּי ("bony"), [Garmite], pr. n. of a man, 1 Ch. 4:19.

גָּרַן an unused root. Arab. جَرَن to make smooth, to sweep away, a kindred root to גָּרַם, and others beginning with גָּר.

גָּרַן with suff. גָּרָנִי, with ה parag. גָּרָה Mic. 4:12. Pl. גָּרָנוֹת Joel 2:24, constr. גָּרָנוֹת Hos. 9:1, m. a level place, pr. a place levelled, made smooth. (Arab.

جَرَن id.). Used—(a) of an open place before the gates of cities, elsewhere called רֹחַב 1 Ki. 22:10; 2 Ch. 18:9.—(b) especially used of a floor on which corn is trodden out. Ru. 3:2, seq.; Jud. 6:37, etc. תְּבִיאֹת גָּרָן the produce of the floor, i. e. threshed corn. Nu. 18:30; Isa. 21:10, גָּרָנִי "son of my floor," i. e. O people of my country, who are now trodden down and broken, like grain on a floor. Parall. מִלְשָׁנִי my threshing. Compare Mic. 4:12, 13. Met. used of corn itself; Job 39:12.

גָּרַם TO BREAK IN PIECES BY SCRAPING, RUBBING, and generally to CRUSH, especially into largish pieces (comp. גָּרַם, גָּרַם). So Syr. ܓܪܡܐ, Arab. جرش, compare Heb. גָּרַם, whence גָּרַם meal, Græc. στήρις. In the Old Testament once intrans. Ps. 119:20, גָּרַם נַפְשִׁי לְחֶאֱבָה "my soul is crushed for longing."

HIPHIL, to crush, to break in pieces; Lam. 3:16, וְגָרַם בְּחֻצֵּי שֵׁנִי "and he has broken my teeth with gravel," figuratively for a condition very calamitous and unhappy. See below גָּרַם.

גָּרַע fut. יִגְרַע TO SCRATCH, TO SCRAPE (like very many verbs beginning with גָּר), hence—

(1) to scrape off the beard (like the Syr. ܓܪܥܐ, Jer. 48:37; according to some copies, Isa. 15:2 (see under גָּרַע). To this answers the Gr. κελω, scyren. Hence—

(2) generally to take away, to withhold (cogn. ἄλτῃρος, and intrans. careo). Jer. 26:2, אַל תִּגְרַע דְּבָר, "take not away any thing (from it)," followed by מִן Job 36:7. Often יִגְרַע is equal to, to take away (something) from any thing, but so that the acc. of the part taken away is omitted. Compare opp. הוֹסִיף No. 2, Deut. 4:2; 13:1; Exod. 5:8, 19; Ecc. 3:14. Hence with an acc. to diminish, prop. to take away from.—Exod. 21:10; Eze. 16:27; Job 15:4, וְתִגְרַע, "and thou withholdest prayer before God." Followed by אֶל to take in, i. e. to lay up, to put in store for oneself; fūr sich behalten, compare גָּרַם Job 15:8, "hast thou hearkened in the council of God, וְתִגְרַע אֵלַי חֻכָּה and hast thou taken in all knowledge?" Cognate is the Arabic usage, in which جَرع is to absorb, to swallow down.

PIEL i.q. Kal No. 2, to draw in. Job 36:27, נִרְעָה, "after (God) attracts, (draws up) the drops of water."

NIPHAL—(1) pass. of Kal No. 2, to be taken away, withheld. Construed either so that the thing to be taken away is expressly marked, Nu. 27:4; 36:3; or so that it is supplied, נִרְעָה there is taken away from any thing, a thing is lessened, Nu. 36:3, fin.; Ex. 5:11; Lev. 27:18. Hence—

(2) to be put back, made less of, Nu. 9:7.

Derivative מְנַרְעֵה.

נָרַח—(1) TO SNATCH AWAY, TO SWEEP AWAY. (There is something onomatopoeic in this root, both in the letters נר, which convey the notion of scratching, scraping (see under the root נרב), as well as in the syllable נר; compare *rapere*, *raffen*. Arab. حَرَفَ to sweep away, to clear off, as mud with a shovel. Conj. II, to carry away, to wear away, as a river part of a bank, حَرَفَ حَرَفَ a stone worn away by the flow of water. Æthiop. ገፋፋ: a drag net. Ch. and Talmudic to sweep. Syr. ܢܪܚ, used of water carrying away whatever it meets with.) Once in the Old Test. Jud. 5:21, נָחַל קִישׁוֹן נָרַח "the river Kishon carried them away." LXX ἔξερυεν. Vulg. traxit cadavera eorum.

(2) to grasp, whence נָרַח the fist; see also נָרַח.

נָרַח an onomatopoeic root, prop. expressing, to SCRAPE, TO SWEEP, TO SAW, and similar rough sounds, such as those which proceed from the throat; comp. Gr. σαίρω, σαπώ, σῦρω, Lat. sario, sarrio, serro, verro, garrío; Germ. gerren, scharren, schüren, scheuern, kehren (see also נָרַח). Specially—

(1) to drag or snatch away, pr. so as to sweep the ground. Germ. gerren. (Syriac and Arabic id.) Hab. 1:15; Pro. 21:7; see HITHPOEL.

(2) to saw, to cut with a saw. In Syriac and Arabic this signification is expressed by the cognate form. נָרַח. Hence מְנַרְחָה a saw. See POAL.

(3) to gargle, to produce rough sounds in the throat. Compare Arabic جرجر, غرغر which denote various guttural sounds, whether made by a liquid or by the voice, schlütten, schnarren, schnarzen, gurgeln, γαργαίω, gargariser.

(4) to ruminate, i.e. to bring up the food again through the throat and to eat it again ["which is usually attended with a gurgling noise"]. So fut. נִרְעָה.

Lev. 11:7, Arab. جر IV. and VIII., Syriac ܢܪܚ. This may either be taken as Kal in a Chaldee form,

or for Niphal, just as in Syriac and Arabic they express this by passive or reflective forms, prop. to ruminate with oneself.

(5) Sometimes this root loses part of its proper force, and also expresses the softer sound of rolling, elsewhere proper to the kindred root נָלַל. So Æth. ጸጸጸጸጸ: to roll oneself, Syriac ܢܠܠ i. q. ܢܠܠ a chariot, and in the Old Test. נִלְלָה for נָלַל (as is found in the Talmud), a berry; compare נָלַל and the Lat. *currere*.

NIPHAL—(1) to be scraped together, used of riches (compare the kindred root נָאָץ, which is also used of gain collected and scraped together from every quarter). So no doubt we should understand part. pl. נִנְרוֹת (of the Chald. form); Job 20:28, "wealth scraped together," i. q. נִבִּיל in the other hemistich. The entire verse should be rendered, the provision of his house vanishes, his wealth vanishes in the day of his anger.

(2) to ruminate, see under Kal No. 4.

POAL, to be cut with a saw, 2 Kings 7:9; compare Kal No. 2.

HITHPOEL, i. q. Kal No. 1; used of a whirlwind sweeping away as it were everything, Jer. 30:23.

Derivatives נָרַח, נָרַחוֹת, נָרוֹן, מְנַרְחָה [and also נָרַח; pr. n. מְנַרְחָה].

נָרַח (according to Simonis, "sojourning," "lodging-place," from the root נָרַח i. q. נָרַח; compare Gen.

20:1; perhaps also water-pots, Arab. جَرَار, Gerar, pr. n. of a city, formerly the abode of the kings of the Philistines; in the time of the patriarchs, subject to king Abimelech, Gen. 20:1; 26:6; נָחַל נָרַח "the valley of Gerar," Gen. 26:17.

נָרַח i. q. נָרַח which see; hence—

נָרַח with suff. נִרְשִׁי something crushed, Lev. 2:14, 16.

נָרַח prop. TO DRIVE, TO THRUST (like the Ch.). In Kal specially—

(1) to expel, as people from a land, Ex. 34:11. But in this signification much more use is made of Piel. Used of inanimate things, Isaiah 57:20, "the wicked are like the troubled sea which cannot rest, whose waters cast forth mire and dirt." Also to put away, to divorce a wife. Part. pass. נִרְשָׁה a (wife) put away, Lev. 21:7, 14; 22:13; Nu. 30:10; Eze. 44:22.

(2) to plunder, to spoil; Eze. 36:5, מְנַרְשָׁה לְבָנוֹ "that they may spoil it (the land) for prey;"

מִגְרֵשׁ is here an infinitive of the Aramæan form. In the derivatives also—

(3) to *put forth fruit*; see **גִּרְשָׁה**, and—

(4) to *drive cattle to pasture*; see **מִגְרֵשׁ**.

PIEL גִּרֵּשׁ to *expel, to drive out*, with an accusat. of pers. Gen. 3:24; 4:14; 21:10; and **מִן** of the place from which any one is driven, Ex. 11:1; Jud. 11:7; **פִּי** **גִּרֵּשׁ** to drive out before one, i. e. so that thou mayest put him to flight, e. g. God, the Canaanites before Israel, Ex. 23:29, 31; Jud. 2:3.

PUAL גִּרֵּשׁ pass. Ex. 12:39.

NIPHAL—(1) to *be expelled*, Jon. 2:5.

(2) to *be carried off* by the violence of water, Am. 8:8, **וְנִגְרְשָׁה בְּיַאד מַצְרַיִם** “it is carried off and inundated as by the river of Egypt.”

(3) to *be driven, agitated*, as the sea; Isa. 57:20, **יָם נִגְרָשׁ** “the troubled sea.”

Hence are derived **מִגְרֵשׁ** and the words immediately following.

גִּרְשָׁה m. prop. what is propelled, put forth, hence *produce*; Deu. 33:14, **גִּרְשָׁה יְרֵחִים** “the produce of the months,” i. e. what each month produces from the earth; compare the root No. 3.

גִּרְשָׁה f. *expulsion, driving out*; specially of persons from their possessions, Eze. 45:9.

גִּרְשֹׁן (“expulsion”), pr. n. *Gershon*, a son of Levi, ancestor of the Levitical house of Gershonites, Gen. 46:11; Ex. 6:16; Nu. 3:17, seq. Hence patron. **גִּרְשֹׁנִי** a Gershonite, and collect. *Gershonites*, Nu. 3:23; 26:57.

גִּרְשָׁם (“expulsion,” i. q. **גִּרְשֹׁן**), pr. n.—(1) of a son of Moses and Zipporah, Ex. 2:22; 18:3. In the former place the etymology of this name is alluded to in such a manner that it appears that the writer took it for **גִּרְשָׁם** i. q. **גִּרְשָׁם** a *stranger there* [this is of course the true etymology; Moses wrote by inspiration, and he knew very well why he gave this name to his own son] (compare **גִּרְשָׁם** i. q. **גִּרְשָׁם**); hence the LXX., that they might express this etymology more distinctly, have put Γησαίμ.—(2) of a son of Levi, who is elsewhere called **גִּרְשֹׁן** which see.—(3) Jud. 18:30.—(4) Ezr. 8:2.

גִּשְׁשׁוּר (“bridge,” Arab. جسر, Syriac ܓܝܫܫܘܪ), pr. n. *Geshur*, a region of Syria, subject to king Tolmai, whose daughter David took to wife, 2 Sa. 3:3; 13:37; 15:8. From the words 1 Ch. 2:23, it may be gathered that *Geshur* is to be sought in the neighbourhood of Gilead, and that the Geshurites are not

different from the **גִּשְׁשׁוּרִים**, mentioned immediately under **גִּשְׁשׁוּר**.

גִּשְׁשׁוּרִי *Geshurite*, Gent. n.—(1) of a people living at the foot of Hermon, near Maachah, to the north of Bashan and Argob, inclosed within the boundaries of the Holy Land, but not subject to the dominion of the Hebrews, Deut. 3:14; Josh. 12:5; 13:13; 1 Chron. 2:23; compare **גִּשְׁשׁוּרִי**. A bridge is now found in that region (*Jisr beni Yakub*), where the Jordan is crossed.—(2) of a people near the Philistines, Josh. 13:2; 1 Sa. 27:8.

גִּשְׁשׁוּ not used in Kal, TO RAIN, especially with violence, *gießen*.

[“PUAL, Eze. 22:24; see **גִּשְׁשׁוּ**.”]

HIPHIL, to *cause to rain*, Jer. 14:22.

[Hence the three following words.]

גִּשְׁשׁוּ m. pl. **גִּשְׁשׁוּתִים**, const. **גִּשְׁשׁוּתֵי**.

(1) *rain, violent rain, heavy shower*, different from **מָטָר**, which denotes any rain. Hence **גִּשְׁשׁוּ** “shower of rain,” Megenguf, Zec. 10:1, and **גִּשְׁשׁוּ** Job 37:6. The same is also apparent from the epithets, as **גִּשְׁשׁוּ** 1 Kings 18:45; **גִּשְׁשׁוּ** Eze. 13:11, 13.

(2) [*Geshem*], pr. n. m. Neh. 2:19; 6:1, 2, which is also written **גִּשְׁשׁוּ**.

גִּשְׁשׁוּ id. With suff. **גִּשְׁשׁוּתִי**. Eze. 22:24. [“But it is better to write without Mappik **גִּשְׁשׁוּתִי** for **גִּשְׁשׁוּתִי** Pual of **גִּשְׁשׁוּ** is *rained upon*, Vulg. *compluta est*.”]

גִּשְׁשׁוּ with suff. **גִּשְׁשׁוּתִי** Ch. *body*. Daniel 4:30; 5:21. (Syriac ܓܝܫܫܘܪܐ; Arabic ܓܝܫܫܘܪܐ and ܓܝܫܫܘܪܐ id. Comp. under **גִּרְשָׁם**).

גִּשְׁשׁוּ pr. n. *Goshen*—(1) a region of Egypt, in which the Hebrews dwelt from the time of Jacob to that of Moses (i. e. during four hundred and thirty years [only two hundred and fifteen, see Gal. 3:17]). Gen. 45:10; 46:28, 34; 47:27; 50:8; Ex. 9:26. As the name of this region is never mentioned by Greek geographers, interpreters and investigators of ancient geography have formed various opinions. To me it appears sufficiently plain that Goshen is a name given to the region of lower Egypt, situated to the east of the Pelusiac branch of the Nile, between Heliopolis and the Heroopolitan gulf. And that such was its situation—(a) is not obscurely signified by not a few passages of the Old Test.; see Gen. 46:29; Ex. 13:17; 1 Chron. 7:21. Also—(b) there is the authority of the LXX., who well render **גִּשְׁשׁוּ** by Γεσημ

pure (from דָּנָה), the letter **א** which is omitted in very many MSS. (as the Masora observes) is a redundant *mater lectionis*, as in מְלָאכִים 2 Sa. 11:1.

דָּאג prop. i. q. דָּאב to melt, Greek *ῥήω*. It is applied to terror and fear (comp. מַחֵס, מַחֵס, to fear, to be afraid, Jer. 17:8; followed by an acc. 38:19; Isa. 57:11; מָן Jer. 42:16; also לְ of the person for whom we fear, 1 Sa. 9:5; 10:2; and מָן of the thing, on account of which one is afraid, Ps. 38:19. Hence the following words—

דָּאג ("fearful"), [*Doeg*], pr.n. of an Edomite, chief of the herdsmen in the court of Saul, 1 Sam. 21:8; 22:9; Ps. 52:2. In כְּחִיב, 1 Sam. 22:18, 22, it is דָּוִיג, according to the Syriac pronunciation.

דָּאגָה f. i. q. דָּאָבָה fear, dread, anxious care, Eze. 4:16; 12:18, 19; Pro. 12:25. ["Ascribed to the sea as agitated;"] Jer. 49:23.

דָּאָה fut. דָּאָה apoc. דָּאָה Psal. 18:11, TO FLY; used of the rapid flight of birds of prey, Deut. 28:49; Jer. 48:40; 49:22; of God, Ps. 18:11, דָּאָה אֱלֹהִים and he flew upon the wings of the wind." (For 2 Ki. 17:21 see דָּאָה.) Hence דָּאָה and—

דָּאָה f. only found in Levit. 11:14 (as in the parallel place, Deu. 14:13 there is דָּאָה, by mistake of transcribers); some *bird of prey* which *flies rapidly*. LXX. γύψ. Vulg. *milvus*. Comp. Bochart, Hieroz. t. ii. p. 191.

דָּאָל see דָּאָלָה.

דָּאָר see דָּוָר.

דָּב and דָּוִב masc. epicæne a *bear*, so called from its slow pace (see the root דָּבַב, 1 Sa. 17:34, 36, 37; 2 Sa. 17:8; Pro. 17:12; Hos. 13:8, דָּב שָׁכַל, "a bear (i. e. she bear) robbed of its whelps." Plur. דָּבִיִּים. she bears, 2 Ki. 2:24. (Arab. دَاب, دَابَّة, a he bear, a she bear.)

דָּב Ch. id. Dan. 7:5.

דָּבָה an unused root, i. q. Arab. دَبَا to be quiet, to rest, prop. to languish, to pine; kindred to the root דָּאָב and the others there cited. Hence—

דָּבָה m. *languor, rest*, poetically used of death. Once found Deu. 33:25, דָּבָה דָּבָה "as thy days (thy life) so thy death," ["Ges. corr. 'as thy days so shall thy rest be,' as long as thy life endures, so long shall thy condition of rest continue, q. d. thy prosperity."] Vulg. *senectus tua*; not amiss, as far as the

etymology is concerned, but old age is not very well put in opposition to life. Another trace of this root is found in the pr. n. מִי־דָבָה ("water of rest").

דָּבַב, Arab. دَبَّ—(1) pr. TO GO SLOWLY AND GENTLY, TO CREEP; an onomatopoetic root, like the German *tappen*, French *tapper*. Nearly connected is דָּפַף, used of a gentle but quick progress, such as in German is expressed by the diminutive verb *trippeln*; compare further דָּפַף whence דָּפַף, Gr. στείβω. Elsewhere in the signification of *treading*, the Phœnicio-Shemitic languages commonly use transp. *pat*, see the root פָּאָט. Hence דָּב a bear.

(2) to creep about, used of a slanderer, hence simply to slander, whence דָּבָה; compare דָּוִל and דָּוִלָה.

(3) of liquids, to flow gently, as of wine, Cant. 7:10. Comp. as to this passage under the root דָּלָל.

[Derivatives (as given above), דָּב and דָּבָה.]

["דָּבָה an unused root. Hence דָּבִיּוֹנִים."]]

דָּבָה f. (root דָּבַב No. 2) *slander, calumny*. דָּבָה הוֹצִיאָה to spread slander, Num. 14:36; Prov. 10:18. The genitive which follows has either an active sense [i. e. of the slanderer], e. g. Ps. 31:14, כִּי שָׁמָעְתִּי דְּבַר רָבִים "for I heard the slander of many," Jer. 20:10; or a passive [of the person slandered], Nu. 13:32; 14:37; Gen. 37:2; Pro. 25:10, וְדָבָרָה לֹא תִשָּׁב וְדָבָרָה לֹא תִשָּׁב "so that thine infamy turn not away from thee." (Arab. دَابَّ a secret slanderer, one who spreads calumnies. Syr. دَبَّ report, rumour, and دَبَّ to spread a rumour. Ch. דָּבָה reproach).

דָּבָרָה f.—(1) a bee, Isa. 7:18; plur. דָּבָרִים Jud. 14:18; Psa. 118:12. Syr. دَبَّارَة a bee, a wasp. Arabic دَبَّار collect. a swarm of bees, or wasps, *qs. exagimen, ab exagendo*, see דָּבַר No. 2 (like *agmen qs. agimen, also ab agendo*). The Hebrew word, however, is a noun of unity, from the unused דָּבָר=דָּבָר.

(2) [*Deborah*], pr. n. of a prophetess of the Israelites, Jud. 4:4, 5; 5:1. [Also another, Gen. 35:8.]

דָּבַח Chald. TO SACRIFICE, i. q. Heb. דָּבַח. [Part. דָּבַחַת, Ezr. 6:3. Hence סָדְבַח an altar, and—

דָּבַח pl. דָּבַחַת Ch. a sacrifice, Ezr. 6:3.

דָּבִיּוֹנִים m. pl. 2 Ki. 6:25 קרי *dove's dung*; an euphemism for דָּבִיּוֹנִים, which stands in the כתוב, pr. the flowing or discharge of doves, from the verb

זָרַח, זָרַח = זָרַח, זָרַח to flow; comp. *ῥεύμα γαστρός*, *διάρροια*, diarrhœa.

קִדְרִי m.—(1) *the inmost recess, adytum*, of Solomon's temple, elsewhere called קִדְרִי קִדְרִי 1 Ki. 6:5, 19—22; 8:6, 8; 2 Chr. 3:16; 4:20; 5:7, 9. Jerome translates it "*oraculum, oraculi sedes*" (from קִדְרִי to speak [a far better rendering than the one proposed by Gesenius]); but it can hardly be doubted but that it properly is *the hinder part*, i.e. the western (see אֲחֹרֶיךָ No. 2), as has been rightly observed by Iken, in Dissert. Philol. Theol. part i. p. 214.

(2) [*Debir*], pr.n.—(a) of a town in the tribe of Judah, elsewhere called Kirjath Sepher, Jud. 1:11. —["(b) of a town in the south of the tribe of Gad. —(c) of a king of Eglon."]

· **קָבַץ** an unused root; prob. i. q. **קָבַץ** to cleave together, and trans. to join together, see **קָבַץ**.

דָּבַל (*kindred to דָּבַל*), TO PRESS TOGETHER INTO A MASS, especially a ROUND MASS. Hence Arab. *دَبَالٌ* *دَبَّةٌ* ball of dung (compare *דָּבַל*), *دَبَّةٌ*, *دَبَّةٌ* dung; *دَبَّةٌ* *دَبَّةٌ* a round morsel. Hence—

דְּבִילָה f. const. **דְּבִילִים** plur. **דְּבִילִים** cakes made of dried figs, pressed together in lumps; Gr. *παλάθη* (from **דְּבִילָה**, **דְּבִילָה**, the Daleth being omitted), 1 Sam. 25:18; 1 Chron. 12:40; with the addition of **דְּבִילִים** 2 Ki. 20:7. See Celsii Hierobot. vol. ii. page 377—79; J. E. Faber on Harmer's Observations, i. page 389, seq.

רִבְלָה Ezek. 6:14, [*Diblath*], no doubt erroneously written for רִבְלָה, which is a town in the northern confines of Palestine, see below [רִבְלָה].

[“**לֶחֶם**” (“two cakes”), [*Diblain*], pr. n. of the father-in-law of Hosea the prophet, Hos. 1:3.]

דְּבִלַּתַּיִם ("two cakes," a name probably derived from the form of the town), [*Diblathaim*], Num. 33:46, and **בֵּית דְּבִלַּתַּיִם** Jer. 48:22, pr. n. of a town of the Moabites. Jerome says (*Onomast. s. v. Jassa*), "*et usque hodie ostenditur inter Medabam et Deblatai*"

יָרַבֵּק and יָרַבֵּק fut. יִרְבֵּק inf. יִרְבֵּקָה.

(1) TO CLEAVE, TO ADHERE, specially firmly, as if with glue, TO BE GLUED, anfleben, anbacken. (Arab.

دَبَن, Syr. **ܕܒܢ** id. A kindred root is طَبَخ to cook, **ܬܒܚ**; the primary syllable is **ܕܒ**, which has the

sense of cooking; compare ܒܐ, Pers. باج, باء, بختن, باج, ܒܬܢ *bukhten, pukhten*. See also ܒܬܢ). Const. followed by ܐ Job 19:20; ܐ Jer. 13:11; ܐ Ps. 102:6, intrans. Lam. 4:1: ܐܠܗܐ ܐܠܗܐ ܐܠܗܐ ܐܠܗܐ "the tongue of the sucking child clave to the roof of its mouth" (from thirst, drought). Ps. 22:16 [HOPHAL]. The same expression is used of one who is silent out of reverence, Job 29:10; Psa. 137:6 (comp. HIFIL, Eze. 3:26). Deut. 13:18, "let nothing cleave to thy hands," i.e. take nothing by stealth. Job 31:7. Trop. to follow any one, to cleave to him, Ruth 2:8, 21; followed by ܐ verse 23. Hence, *to be attached to any one*, to be lovingly devoted (καλλᾶσθαι τινί), e.g. to a king, to God, to a wife, followed by ܐ and ܐ Deu. 10:20; 11:22; 2 Sa. 20:2; 1 Ki. 11:2; Josh. 23:12; Gen. 2:24; 34:3; followed by ܐܬܪܝ Psa. 63:9; ܐܬܪܝ ܐܬܪܝ "my soul cleaveth to thee."

(2) ["to attach oneself to any thing"], *to come upon*, to reach any one, followed by an acc.; וָרָץ and וָרָץ Gen. 19:19; Deu. 28:60. Jer. 42:16, וָרָץ שָׁם "there it (famine) shall overtake you." Synon. חֲסִיג see Hiphil No. 3.

PUAL, pass. *to be glued together, to adhere firmly*, Job 38:38; 41:9.

HIPHIL—(1) causat. of Kal No. 1, *to cause to adhere, to make to cleave*, Eze. 3:26; 29:4; Jer. 13:11.

(2) *to follow hard*, followed by an acc. Jud. 18:22; 2 Sa. 1:6, and אַחֲרָיו. Jud. 20:45, וַיִּדְבֹּקוּ אַחֲרָיו, "and they followed hard after him;" 1 Sa. 14:22; 31:2.

(3) *to come upon*, to reach any one (like Kal No. 3), Gen. 31:23; Jud. 20:42; also causat. *to cause to reach*, Deu. 28:21.

НОРНАЛ, *to cleave fast*, Ps. 22:16.

The derivatives follow.

דָּבָק Ch. id. ["followed by עַם"], Dan. 2:43.

קָרַב verbal adj. *cleaving, adhering*, Prov. 18:24; Deu. 4:4.

רָבַק m.—(1) *soldering* of metals, Isa. 41:7.

(2) plur. מַדְבָּרִים 1 Ki. 22:34; 2 Chr. 18:33, prob. *the joinings* of a coat of mail. So Chald. Others understand armpits; comp. Ch. מַדְבָּרִים Jer. 38:12, Targ.

קָרַךְ. This root has various significations, of which several are only found in the derivatives [in Hebrew], but which in the cognate languages also

appear in the verb. These various meanings may be thus arranged—

(1) The primary power, as the etymologists in Holland long ago rightly observed, is that of SETTING IN A ROW, RANGING IN ORDER (Gr. *εἶπω*); hence—

(2) *to lead, to guide*, specially to *lead* flocks or herds to *pasture* (see דָּבַר, דִּבְרָה, דִּבְרָר, *to rule, to direct* a people (Syr. and Ch. دَبَرَ to lead, to rule, Arab. دَبَرَ), also *to bring into order, to subdue* (see Hiphil), comp. דִּבְרַם swarm, as if a herd of bees, and דִּבְרוּהָ (a noun of unity), a bee (which see). As a shepherd follows his flock, from the idea of *leading* there arises that of *following*.

(3) *to follow, to be behind*, like the Arab. دَبَرَ, whence דִּבְרֵי the hinder part, דִּבְרֵי the last, Heb. דִּבְרֵי the inmost recess of a temple; and as those who are going to lay snares come from behind—

(4) *to lay snares, to plot against* (comp. עָקַב), *to destroy*, like the Arab. دَبَرَ and Heb. Piel No. 2, whence דִּבְרֵי destruction, death, pestilence. But from the primary idea of ranging in order, or connecting, there arises—

(5) the much used, and in the verb the most frequent meaning, *to speak*, properly, *to put words in order*. Comp. *sermo* and *dissero a serendo*, and Gr. *εἶπω* in the signification of connecting and saying. In Kal it is only found in part. act. דִּבַּר Ex. 6:29; Nu. 32:27; 36:5; Ps. 5:7; pass. דִּבְרָר Pro. 25:11, and inf. with suff. דִּבְרִיךָ Psal. 51:6. More frequent is the conjugation—

PIEL דִּבְרַר and in the middle of a sentence, דִּבְרַר, fut. יִדְבֹּר—

(1) *to speak*, differing from אָמַר *to say* (which see No. 1), like the Germ. *reden* and *sagen*, Gr. *λαλεῖν* and *εἰπεῖν*, Aram. אָמַר מִלֵּל. It is put—(a) absol., e. g. Job 11:5, מִי־יִתֵּן אֱלֹהִים דִּבַּר "O that God would speak;" Job 33:2; Nu. 12:2; Eze. 3:18, etc.; sometimes in an emphatic sense, for to be eloquent, Exod. 4:14, וַיִּשְׁמַע בִּי דִּבְרֵי יְהוָה הוּא; Jer. 1:6. Often with the addition of אָמַר (see examples under the word אָמַר p. LX., B).—(b) with an acc. of that which any one says, utters, as דִּבְרֵי צֶדֶק, שָׁוָא, כָּזָב, שֶׁקֶר, *to speak justice, deceit, lying*. Psal. 101:7 [Kal]; Isa. 45:19 [Kal]; 59:3; Dan. 11:27. דִּבְרֵי דִבְרִים i. q. Lat. *verba dedit*, Hos. 10:4; Ex. 6:29, דִּבְרֵי אֶל־פִּרְעֹה, "speak unto Pharaoh all

things which I speak unto thee;" Exod. 24:7, כָּל אֲשֶׁר דִּבֶּר יְהוָה נַעֲשֶׂה "all that Jehovah hath spoken we will do." Jer. 1:17; Dan. 10:11; Jon. 3:10.—

(c) Rarely like אָמַר, it is so used that the things spoken follow, and לֵאמֹר must then be understood. Gen. 41:17; Ex. 32:7, וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּךְ "and Jehovah spoke unto Moses, go," etc. 1 Ki. 21:5; 2 Ki. 1:7, 9; Eze. 40:4; Dan. 2:4.

The person to whom, or *with* whom we speak, is commonly preceded by the particles אֶל Gen. 8:15; 19:14, and לְ Jud. 14:7; also after עִם Gen. 31:29; Deu. 5:4; אִתָּךְ (אִתָּא) Gen. 23:8; 42:30; עַל Jer. 6:10. דִּבְרַר to speak to, used of God; making something known by revelation, Zec. 1:9 [Kal]; הַמַּלְאָךְ הַדֹּבֵר בִּי "the angel who was speaking with me," verse 14; 2:2, 7; 4:1, 4; 5:5. Hab. 2:1; Jer. 31:20; Nu. 12:6, 8. Once with an acc. (to speak to) Gen. 37:4; compare λέγειν τινα to speak to any one. *To speak of any person or thing* is put with an acc. (like λέγειν τινα). Ru. 4:1, הַנֹּאֵל עִבְרִי אֶשֶׁר דִּבְרַר־בָּעוֹ, "the kinsman passed by of whom Boaz spoke;" Gen. 19:21; 23:16; with אֶל 1 Sa. 19:3, וְאֲנִי אֶדְבַּר בְּךָ אֶל־אָבִי, "and I will speak of thee to my father" (verse 4); Job 42:7; אֶל 1 Ki. 2:19: this is especially used of the things which God speaks or promises to any one (see letter a), 1 Ki. 2:4; Dan. 9:12; Jer. 25:13; 42:19. *To speak against* any one, constr. with אֶל (prop. to assail any one with reproaches), Ps. 109:20; Jer. 29:32; Deut. 13:6; or בְּ (see בְּ B, 6). Nu. 21:7, וַיְדַבֵּר בְּיִהוִה וְבָרַךְ, "we have spoken against Jehovah and against thee." Job 19:18; Psal. 50:20; 78:19. But דִּבְרַר בְּ is also *to speak through* any one, to use any one as an interpreter (see בְּ C, 2), Nu. 12:2; 2 Sa. 23:2; 1 Ki. 22:28.

To speak often signifies (as the context shews)—(a) i. q. *to promise*, *zufagen*; Deu. 19:8; Jon. 3:10, with an acc. of the thing, Deu. 6:3; with אֶל and עַל of the pers. (see above), and in a bad sense *to threaten*, Ex. 32:14.—(b) *to command, to prescribe* (comp. אָמַר No. 3), Gen. 12:4; Exod. 1:17; 23:22; *to admonish*, 1 Sa. 25:17.—(c) *to utter a song*, i. q. *to sing*, Jud. 5:12; compare Arab. قَال and Gr. *εἶπος*, when used of a poem.—(d) *to speak to a woman*, i. e. to ask her in marriage; followed by לְ Jud. 14:7; בְּ 1 Sa. 25:39. Comp. Arab. حَتَب and PUAL.

Farther, these expressions have to be noticed—(e) דִּבְרַר עַל־לֵב בְּ *to speak kindly* to any one, especially *to console*; compare *παραινέσθαι*, Lat. *alloquium*. Gen. 34:3; 50:21; Ru. 2:13; 2 Sam. 19:8; 2 Ch. 30:22; 32:6.—(f) דִּבְרַר אֶל, עַל־לִבּוֹ "to speak with oneself;" Gen. 24:45; 1 Sa. 1:13, דִּבְרַת עַל־לִבָּהּ

"she was speaking in her heart." Also followed by *לבו עם לבו*, Ecc. 1:16; 2:15; Ps. 15:2 [Kal].—(g) *דָּבַר טוֹב* (of God) "he has spoken good things of any one," he has promised; Num. 10:29; 1 Sa. 25:30; Jer. 18:20. *דָּבַר רָעָה עַל* to inflict evils on any one. 1 Ki. 22:23; Jer. 11:17; 19:15; 26:19; 35:14; followed by *אֵל* Jer. 36:31. The meaning is rather different in Est. 7:9; *מִדְּבַר אֱשֶׁר דָּבַר טוֹב עַל הַמֶּלֶךְ* "Mordecai, who had spoken good for the king" (compare 6:2).—(h) *דָּבַר טוֹבוֹת* "דָּבַר טוֹבוֹת לְאִת, אֵת, *to speak kindly with any one*; 2 Ki. 25:28; Jer. 12:6; it. *דָּבַר שְׁלוֹם עִם* *to speak friendly, peaceably with any one*; Psal. 28:3 [Kal], followed by *אֵת* Jer. 9:7; followed by *אֵל* *to announce welfare*, to promise, Ps. 85:9; followed by *אֵל* id. Ps. 122:8; *דָּבַר שְׁלוֹם נָא* "I will pray for peace for thee;" followed by *לְ* Est. 10:3 [Kal]; *דָּבַר שְׁלוֹם לְכָל*, "he spoke for the welfare of all his posterity." And even absolutely, Ps. 35:20.—(i) *דָּבַר מִשְׁפָּט אֵת* *to pronounce sentence* (by which a penalty is declared) *upon some one*, and *to plead with some one*. See *מִשְׁפָּט*.

(2) *to plot against, to lay snares* (Arab. Conj. II. compare above Kal No. 4), Ps. 127:5. Hence *to destroy*, 2 Ch. 22:10 (compare *אָבַד* in the parallel place, 2 Ki. 11:1).

["Note. In former editions, like A. Schultens (Opp. Min. p. 124, al.), I have ascribed further to the verb *דָּבַר* in Piel the significations, *to waylay, to plot against*, also *to destroy*; comp. *דָּבַר* and Arab. *دَبَر* followed by *على* *motitus est in aliquem*. But the three passages usually cited, do not necessarily make out this sense. Thus Gen. 34:13; *וַיְדַבְּרוּ* "and they spake," sc. so *בְּמִסְתָּה* *deceitfully*, as before. Ps. 127:5, "they shall not be ashamed when they shall talk with the enemies in the gate," i.e. when they shall combat with enemies; corresponding to the Greek phrase *συνλαλεῖν τινί*, Is. 7:5, LXX.; compare also Heb. *הִתְרָאָה* 2 Ki. 14:8; Comm. on Is. i. p. 280.—More difficult is 2 Ch. 22:10, "and Athaliah arose, *וַתִּקְרָא* "in parall. 2 Ki. 11:1; here LXX. and Vulg. *ἀπέλωσε, interfecit*. But it can be rendered, *and she talked with them*, i.e. made war upon them; compare Ps. 127:5; or it may be ellipt. for *וַתִּקְרָא מִשְׁפָּטִים אֶת־כֹּ* i.e. she pronounced sentence upon them." Ges. add. The reader may judge whether it be not preferable with Schultens to admit the sense of *to destroy*.]

PUAL, pass. Psal. 87:3; *נִכְבְּדוֹת מִדְּבַר בָּךְ* "glorious things (decreed by God) are spoken of thee;" Cant. 8:8; *כִּי יוֹם נִשְׁדָּר בְּךָ* "when she shall be spoken for,"

when she shall be asked in marriage; see PIEL, letter *d*.

NIPHAL, recipr. of Piel, *to speak together, to one another*, Mal. 3:16; followed by *אֵל* Eze. 33:30; Ps. 119:23; and *עַל* Mal. 3:13.

HIPHAL, *to subdue* (see Kal No. 2), Psal. 18:48, *וַיִּדְבֹּר עַמִּים תַּחְתָּי* "who subdueth the people under me;" Ps. 47:4; see Kal No. 2.

HITHPAEL, part. *מְדַבֵּר speaking with*, Nu. 7:89; 2 Sa. 14:13; Eze. 2:2.

[2] *דָּבַר מִדְּבָרָה* *what one has spoken*;" see *דָּבַרְהָ*.

The derived nouns follow immediately, except *דְּבָרָה*, *דְּבִיר*, *דְּבִיר*.

דָּבָר m.—(1) [const. *דְּבַר*, suff. *דְּבָרִי*, pl. *דְּבָרִים*, const. *דְּבָרִי*, *word*, *λόγος*, Gen. 44:18, etc. Often in pl. Gen. 29:13, *כָּל־הַדְּבָרִים הָאֵלֶּה* "all those words;" Gen. 34:18; Ex. 4:28; 18:19; 19:7, 8; 20:1; 24:3, etc.; *בְּעַל דְּבָרִים*, *אִישׁ* an eloquent man, Exod. 4:10; 24:14. Often collect. *words, speech, discourse*, Job 15:3; *דְּבַר שְׁפָתַיִם* word of lips, i.e. futile, vain speech, Isa. 36:5; *בָּנוֹן דְּבַר* skilled in speech, 1 Sam. 16:18. Specially it is—(a) *a promise, something promised*, 1 Ki. 2:4; 8:20; 12:16; Ps. 33:4; 56:5 (compare Greek *τελεῖν ἔπος*, Germ. *sein Wort halten*). (b) *a precept, an edict* (compare *דְּבַר* No. 1, b); *דְּבַר מַלְכוּת* a royal mandate, Est. 1:19; Josh. 1:13; 1 Sa. 17:29; *הֲלֹא דְבַר הוּא* "was there not a commandment?" Isa. 8:10; Exod. 34:28; *עֲשֵׂת הַדְּבָרִים* the ten commandments, the decalogue, 1 Ch. 26:32; 2 Ch. 29:15.—(c) *a saying, a sentence*, as of a wise man; pl. Ecc. 1:1; *דְּבָרִי קִהְלִית* Pro. 4:4, 20; 30:1; 31:1; especially *the word of the Lord, an oracle*, Nu. 23:5, 16 (compare *ἔπος, λόγος*); *אֵל וַיְהִי דְבַר יְהוָה* the word of Jehovah came to any one, Jer. 1:4, 11; 2:1; 13:8; Eze. 3:16; 6:1; 7:1; 11:14; followed by *עַל* 1 Chron. 22:8; Job 4:12; *יָגַב, אֵלֵי דְבַר* "a (divine) oracle was secretly brought to me." Very often collect. *oracles*, Hos. 1:1; Mic. 1:1; Joel 1:1.—(d) *a counsel, proposed plan*, 2 Sa. 17:6.—(e) *rumour, report*, 1 Ki. 10:6; followed by a genit. *words to be spoken concerning anything*, what is to be said about it; Job 41:4, "I will be silent... *דְּבַר נְבוֹרֹת* as to what is to be said about his strength;" 1 Ki. 9:15; Deu. 15:2; 19:4. It may also be rendered, *what is the measure of his strength* (compare *דְּבָרָה* No. 1).

(2) *thing, thing done, affair, business*, prop. that which is spoken of (compare *λόγος* in Passow, A. No. 11, *ἔπος, ῥῆμα* from *ῥέω*, Germ. *Esache* from *sagen*, Ding, which originally signified a discourse; see Adelung, h. v. The same power of word and thing is conjoined in the Aram. *ܕܒܪܐ, מלה*, Arabic

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 אמר (חָטָא) and אמר the actions of Solomon, the notable deeds, 1 Ki. 11:41; דְּבָרֵי הַיָּמִים commentaries of actions performed, journals, 1 Ch. 27:24; Est. 6:1; הַדְּבָרִים הַזֶּה this thing, this, Gen. 20:10; 21:11, 26; כָּל הַדְּבָרִים הָאֵלֶּה all these things, Gen. 20:8; דְּבָרֵי הַזֶּה Gen. 18:25; 32:20; 44:7; and דְּבָרֵי הַזֶּה הָאֵלֶּה Gen. 24:28; 39:17, 19; in this manner, thus, אַחֲרֵי הַדְּבָרִים הָאֵלֶּה (LXX. μετὰ τὰ ῥήματα ταῦτα), after these things, when they were accomplished, Gen. 15:1; 22:1; 39:7; דְּבָרֵי יוֹם daily matter; hence דְּבָרֵי יוֹם a daily matter in its day, i.e. daily, day by day, Ex. 5:13, 19; 16:4; Lev. 23:37; 1 Ki. 8:59; also דְּבָרֵי יוֹם בְּיוֹם 2 Chron. 8:13; and דְּבָרֵי יוֹם בְּיוֹם verse 14; 31:16. More often it stands pleon. like the Gr. ῥήματα; 1 Sa. 10:2, הַמַּעֲשִׂים הָאֵלֶּה, "thy father has left the matters of the asses," has ceased to care for them; prop. die Angelegenheit, die Beschäftigung mit den Eselinnen; Ps. 65:4, דְּבָרֵי עוֹנוֹת נִבְרָו כִּנְיִי, "iniquities prevail against me;" Psalm 105:27; 145:5. Hence—

(3) *anything, something*, Gen. 18:14; אִין דָּבָר, דָּבָר *nothing*; 1 Sam. 20:21, אִין דָּבָר “there is nothing,” sc. to fear; Jud. 18:7, 28, וְדָבָר אִין לָהֶם עִם, אָדָם “and they had no concern (or business) with (other) men;” כָּל דָּבָר *everything, anything*, Num. 31:23; Deu. 17:1; דָּבָר טָמֵא *anything unclean*, Lev. 5:2; דָּבָר עֲרֹל *anything filthy*, Deu. 23:15; 24:1; compare 2 Kings 4:41; 1 Sam. 20:2. Also pl. דְּבָרִים *things* 2 Ch. 12:12.

(4) *a cause, reason*, Josh. 5:4. Hence על דבר on account of, Gen. 12:17; 20:11; 43:18; על דברי id., Deu. 4:21; Jer. 7:22; 14:1; על דבר אשר followed by a verb, because that, Deu. 22:24; 23:5; 2 Sam. 13:22 (compare דברך No. 2).

(5) *cause*, in a forensic sense; Ex. 18:16, כְּרִיִּיָּה, לָהֶם דָּבָר "if they have a cause," verse 22; 22:8, עַל-כָּל-דִּבְרֵי־שָׁטָע "in every cause (suit) of trespass;" Ex. 24:14, בַּעַל דְּבָרִים "one who has causes, suits."

[לֹא יָבֵר see pr. n. יָבֵר] יָבֵר

מָוֶה m. pl. מְוֵהִים (Hos. 13:14), prop. *destruction*, *death*, like the Arab. دبر (see the root No. 4, and Piel No. 3); hence a *plague* (compare מִוֶּהֱ No. 3), Ex. 9:3; Lev. 26:25; Deu. 28:21; 2 Sa. 24:13; 1 Ki. 8:37, etc.; LXX. commonly θάνατος; compare Sir. 39:29.

[“Jer. 5:13. דָּבָר i. q. דְּבַר”]

דָּבָר [with suff. דְּבָרוֹ], i. q. **מִדְבָּר** *a pasture*, whither cattle is driven; see the root No. 2, Mic. 2:12; Isa. 5:17. (Syr. **دَبْر** and **دَبْر**, Arab. **دَبْر** ^{دَبْر} *a meadow*.)

לִבְרוֹת pl. f. *floats, rafts*, as brought by sea; see the root No. 2, 1 Ki. 5:23.

דְּבָרָה pl. f. דְּבָרוֹת *words, precepts*, found once. Deu. 33:3; יִשְׂרָאֵל מִדְּבָרוֹתֶיךָ rightly rendered by LXX. and Vulg. (*Israel*) *accipit de verbis tuis (Jehovæ)*. "Israel shall receive thy words (Jehovah's)". As to the use of the prep. כִּן in this place, see כִּן No. 1. Further, Dagesh in דְּבָרָה may be regarded as euphonic, so that דְּבָרָה may be i. q. דְּבָרָה, דְּבָרָה, and not a verbal of Piel. The conjecture of Vater is needless, who would read it with other vowels מִדְּבָרֶיךָ יִשְׂרָאֵל " (*Jehovah*) will undertake thy guidance" מִדְּבָרֶיךָ, which he regards as meaning *guidance*, rule. [In Thes. this word is referred to Hithpa. part. of the verb, " (*Israel*) will receive the things which thou hast spoken."]

דָּבָר f. i. q. דָּבַר, but principally found in the later Hebrew [but see the occurrences].

(1) ["thing, i. e."] *manner, mode* (see דָּבָר No. 1, fin.), Ps. 110:4, "thou art a priest for ever עַל דְּבָרֶיךָ מְלִיץ צֶדֶק according to the manner of Melchisedec;" (יֵי is paragogic. Lehrs. § 127, 2).

(2) i. q. דָּבָר No. 4, *cause, reason*. Hence עַל דָּבָר "on account of," Ecc. 3:18; 8:2; עַל דָּבָר שֶׁ "to the end that," 7:14.

(3) i. q. **דבר** No. 5, *cause*, in a forensic sense, Job 5:8.

עַל דְּבָרָהּ! Ch. f. *cause, reason*, Dan. 2:30, "to the end that."

[**דברי**] (perhaps "eloquent"), [*Dibri*], pr. n.
m., Lev. 24:11.

[**דַּבָּרֶת** [*Dabareh, Daberath*], pr. n. of a town in the tribe of Issachar, Josh. 21:28.]

[**רָבַשׁ**] an unused verb, prop. i. q. Gr. and Lat. *δέψω, δεψέω, depso*, to *work up a mass*, to make it soft by kneading it. Kindred are *רָבַשׁ* and *רָבַשׁ*. Hence—]

דִּבְשׁ with suff. **דִּבְשִׁי** m., HONEY ["so called as being soft like a kneaded mass"]. Arab. دِبْس, Syr. **ܕܒܫܐ** id. Maltese *dibsi*, yellow, i.e. honey colour, No verb from which this noun can come exists in the Phœnicio-Shemitic languages; but there is also formed from such a verb, Gr. *τιθαίβωσω* to make honey, Od. xiii. 106. Specially it is—

(1) *honey of bees*, Lev. 2:11; 1 Sam. 14:26, 27, 29, 43; Prov. 16:24; 24:13, etc. Used of wild or wood honey, Deut. 32:13; Psal. 81:17, מֶצֶחַ דְּבַשׁ

אֶשְׂכֶּנֶז "with honey out of the rock would I have supplied thee."

(2) *honey of grapes*, i.e. must or new wine boiled down to a third or half; (Gr. *ἔψημα*, Lat. *sapa, defrutum*, Ital. *musto cotto*;) which is now commonly carried into Egypt out of Palestine, especially out of the district of Hebron (comp. Russell's Natural History of Aleppo, p. 20); Gen. 43:11; Eze. 27:17.

["*Milk and honey* are often joined together as being delicacies provided by nature, Eze. 8:17; 13:8; 33:3; Lev. 20:24; Num. 13:27; used of very pleasant discourse, Cant. 4:11."]]

רֶבֶשֶׁת f.—(1) *the hump, bunch* of a camel, Isa. 30:6. This signification is plain enough from the context, and is expressed by Ch., Syr. and Vulgate; but the etymology has long exercised the ingenuity of interpreters, who have almost all confessed their ignorance. I now think that it may properly mean *a bee hive* (derived from רֶבֶשֶׁת), and be thus transferred in meaning to a camel's bunch, because of similarity of appearance. A conjecture lately communicated to me is not amiss, that רֶבֶשֶׁת by change and transposition of letters may be for רֶבֶשֶׁת, רֶבֶשֶׁת a heap. [In Thes. Gesenius ascribes to the root רֶבֶשֶׁת the idea of *softness*, and hence takes the idea of a camel's bunch, from its softness in flesh and fat.]]

(2) [*Dabbasheth*], pr. n. of a town, Josh. 19:11.

דָּג m. *fish*, so called from being so wonderfully prolific (see the root דָּגָה), Jon. 2:1, 11; Plur. דָּגִים constr. דָּגִי, Gen. 9:2; Num. 11:22; 1 Kings 5:13. Hence is derived the denominative verb דָּגַג to fish. See the form דָּגָה above. (In the cognate languages fish is called *דָּג*, *דָּג*; a trace of this Hebrew word is found in the Gr. *ἰχθύς*.)

דָּגָה constr. דָּגָה fem. of the preceding, id. Deu. 4:18; Jon. 2:2; commonly collect., like סִימָה, Gen. 1:26, 28; Ex. 7:18, 21; Nu. 11:5; Eze. 29:4, 5.

דָּגַג pr. TO COVER (like the Arab. دَجَا to cover over; hence to be dark, comp. the kindred roots دَج, دَج, of all which the primary

idea is that of covering; as also Hebr. דָּגַג, דָּגַג; also the words in other languages, *tego, réyo, στρέω*, in the old German Dialects, *bagen, baden, beden*); this verb is applied to *multitude* and *plenty* covering over every thing (compare *دَجَان* a great company, from *دَج* to cover, *دَجَان* a great multitude, also from the

idea of covering). Thus it is once found as a verb, *to be multiplied, to be increased* [דָּגַג], Genesis 48:16. Hence דָּג, דָּגָה a fish (so called from being so prolific, compare *דָּג*, *דָּג* and *דָּג*).

דָּגָה ("great fish"), ["diminutive, little fish, then used lovingly, *dear* and honoured *fish*" Ges. corr.], pr. n. Dagon, an idol of the Philistines, worshipped at Ashdod; with the head and hands of a man, and the rest of his body that of a fish, see 1 Sa. 5:2, seq., especially verse 4; Jud. 16:23; 1 Ch. 10:10, compare 1 Macc. 10:83; 11:4. Very similar was the form of Derceto, worshipped at Ashkelon, also in the form of a fish; thus mentioned by Diod. Sic. ii. 4, αὐτὴ δὲ τὸ μὲν πρόσωπον ἔχει γυναικὸς, τὸ δὲ ἄλλο σῶμα πᾶν ἰχθύος. As to the worship of fishes in these countries, see Selden, De Dis Syris, ii. 3. Creuzer, Symbol, ii. § 12.

דָּגַל i. q. Arab. دَجَل TO COVER, TO COVER OVER (see the kindred roots under דָּגָה), whence also to act covertly, to deceive (compare *دَجَل*). Hence *דָּגַל* a flag, a standard, like the Germ. *Geißel* from *πῆνος, pannus*. The idea of shining, being bright, which I formerly ascribed to this root with Nanninga (Diss. Lugd. ii. 916), and Muntingh (On Ps. 20:6), seems to me hardly able to be proved. From the noun *דָּגַל* there is again formed the denom. verb *דָּגַל* to set up banners. Ps. 20:6, *בְּשֵׁם אֱלֹהֵינוּ נִדְּגַל*, "in the name of our God we will set up our banners;" compare the expressions *נִדְּגַל בְּשֵׁם*, *הַנִּדְּגַל בְּשֵׁם*, LXX. *μεγαλυνθῶσόμεθα*, reading or else conjecturing *ννδρ*. Muntingh (see above), through that etymological conjecture, *we will glory, we will exult*. Part. pass *דָּגַל* erect as a banner, conspicuous, distinguished; used of a young man, Cant. 5:10.

NIPHAL, *to be furnished or arrayed with banners*. Cant. 6:4, 10, *אֵימָה בְּנִדְּגָלוֹת*, "terrible as furnished with banners," i.e. as hosts or a camp of soldiers. Symm. *ὡς τάγματα παρενβολῶν*. The virgin is here described as conquering and captivating the hearts of all. Comp. a similar image taken from an army (Cant. 6:2, 3), and the same figure as being of frequent use in the Arabian Poets.

דָּגַל with suff. *דָּגְלִי*, plural *דָּגְלִים* const. *דָּגְלִי* masc. a large military standard, that of each of the four camps into which the twelve tribes were divided; the smaller being called *אֶתוֹת*. Nu. 1:52; 2:2, 3, 10, 18, 25; 10:14, 25; Cant. 2:4, *וְדָגְלִי עָלַי אֶהְיֶה*, "and his banner over me (was) love."

["**דָּגַג** an unused root, prop. i. q. *דָּגַל* to cover Hence—"]]

דָּגָן const. state **דָּגָן** [with suff. **דָּגָנִי**] m. *corn*, from **דָּגַן** to multiply, like **נָדַן** from **נָדָה**. [But see the preceding root.] Gen. 27:28, 37; Nu. 18:27; Deut. 28:51; used of bread, Lam. 2:12. (Arab. **داجن**, but it is only found in the Arabic versions of the Bible.)

דָּגַר like the Ch. **דָּגַר** TO BROOD as a bird over her eggs or young; pr. apparently to cover (see under **דָּגַל**). Jer. 17:11, **וְלֹא דָּגַר וְלֹא יָלַד** "the partridge sits upon eggs which she has not laid; (to which is similar), he who gathers riches but not by right." LXX. **πέποδεν συνήγαγεν ἃ οὐκ ἔτεκεν**. Isa. 34:15, of a serpent brooding its young, not eggs. Vulg. in each place, *fovere*. The incorrect remarks of J. D. Michaëlis as to this root, have been already well refuted by Rosenm. on Bochart, Hieroz. ii. 632, seq.

דָּד i. q. **דָּד**, **דָּד** (which see) BREAST, PAP. Only found in dual. const. **דָּדִי**, with suffix **דָּדִיָּה** BREASTS, Eze. 23:3, 8, 21; Prov. 5:19.

דָּדָה TO GO SLOWLY, a secondary root contracted from the fuller **דָּדָה**. II. to delay, loiter, to go on slowly, to waver or totter in going. [The comparison with this Arabic root is spoken of doubtfully in Thes.] Ch. and Talmud. **דָּדָה** to lead slowly, e.g. a little child.

HITHPAEL **הִדְדָה** (for **הִתְדָדָה**), Isa. 38:15, **אֲדַדָּה כָּל שְׁנוֹתַי** "all my years I will go slowly" (i. e. submissively, comp. **אֲדַלֵּךְ** 1 Ki. 21:27), i. e. I will act modestly and submissively, as if, I would never cease to lament. Hence used of the solemn slowness of a procession, Psalm 42:5, **אֲדַרְסָם עַד בֵּית אֱלֹהִים**, "I went with them to the house of God." The suffix **ם** is for **לָהֶם**; and the dative is to be referred to this, that the Poet [Psalmist], as leader of the choir as it were, made way for the people.

דִּדָן (1) [*Dedan*], prop. name of a people, with a country of the like name, sprung from Raamah, Gen. 10:7; Eze. 27:15. Raamah (*Pégyua*) is to be sought (as I shall shew) on the shore of the Persian gulf; and Dedan is likewise to be sought for in the same part, in which with Bochart (Phal. iv. 6) and J. D. Michaëlis we may recognize Daden **دانس**, an island of the Persian gulf, called by the Syrians **دانس**. [See also Forster's Geog. of Arabia, i. 38, 63.] Most of the islands of this gulf were the seats of Phœnician colonies, comp. Heeren, Ideen, i. 2, p. 227. [But this people were not Phœnicians].

(2) a people of northern Arabia, descended from Keturah, Gen. 25:3; bordering on the Edomites, Jer. 49:8; 25:23; Eze. 25:13; also carrying on

traffic, Isa. 21:13; according to Eusebius not far from the city Phœno; perhaps these are to be taken as a colony of the former (No. 1), or else vice versa. [But the different ancestry of the two, proves this last remark to be impossible. See Forster's Geog. of Arabia, i. p. 328.]

דִּדָנִים [*Dodanim*], m. pl. Gen. 10:4, pr. n. of a nation descended from Javan, i. e. from the Greeks. If this reading be correct, one cannot avoid comparing this with Dodona, a city of Epirus. [In corr. Gesenius suggests *the Dardani*, i. e. Trojans **דִּרְדָנִים**. For **ר** thus softened into a vowel, see Monumenta Phœn. p. 432.] The preferable reading, however, is **רִדְנִים** *Rhodians*, which is found in the Samaritan copy, LXX., and the Hebrew text itself, 1 Chr. 1:7. See the word **רִדְנִים**.

דִּהָב m. Chald. emphat. **דִּהָבָה**, **דִּהָבָה** GOLD, i. q. Heb. **דָּהָב**. Dan. 2:32; 3:1, 5, 7. Hence **דִּהָבָה**.

דִּהָיָא according to **דִּהָיָא** כְּחַיִּב m. pl. Ch. *Dahi*, [*Dehavites*], pr. n. of a people from which a colony was brought to Samaria, Ezr. 4:9. They seem to have been the *Δάοι*, Herod. i. 125 (prob. villagers from Pers. **ده** *deh*, *dih*, a village), a Persian tribe [near the Caspian sea, Strab. xi. p. 480, Plin. H. N. xi. 17], of which a farther account is given in Lorschbach, Archiv. ii. p. 274. Mention is also made of this people in the Zendavesta.

דָּהָם a root unused in Kal, which I believe means, TO BE DUMB, TO BECOME DUMB, like **בָּהָם**, an idea which is applied to STUPOR, as in **שִׁמְסָם**, **פִּמְסָם**. Arab. **دهم** is to come upon suddenly, pr. to amaze, to confound, **دهيم** foolish, stupid, sudden calamity, pr. stupifying.

NIPHAL, participle **נִדְהָם** *amazed, confounded by sudden misfortune*. Jer. 14:9.

דָּהַר i. q. **דָּהַר** TO GO IN A CIRCLE, especially QUICKLY (comp. also **דָּהַר**). Hence—

(1) *to be borne on swiftly, to press on swiftly*, used of a horse and rider, Nah. 3:2, pr. to go in a circle, as is the custom of those who break in or exercise horses. See the noun **דִּהָרָה**.

(2) ["to go in a circle, hence"] *to endure long*. Hence **דִּהָרָה**, and—

דִּהָרָה f. *rapid course of a horse*. Jud. 5:22. (See Bochart, Hieroz. part i. p. 97. Michaëlis, Suppl. p. 401.)

דִּבּוֹב i. q. **דִּבּוֹב** a bear, which see.

דוב i. q. **דָּאָב** which see, TO PINE AWAY, TO LANGUISH.

HIPHIL, causat. to cause to pine away, or to languish. Lev. 26:16. Hence **דִּיבֹן** pr. n.

דָּג a secondary root denom. from **דָּגַן**, to FISH. Jer. 16:16, **וַיִּנְגִּם** "and they shall fish them;" hence **דִּיגָה**, **דִּיגָן** and **דִּיגָן** a fisher.

דָּג m. a fisher, Ez. 47:10, and Jer. 16:16 כחיב.

דָּגָה fem. fishing, fishery. **דִּיגָה** fish-hooks, harpoons. Am. 4:2, "ye shall be drawn with hooks, **וְאֶחָרֵיכֶם בְּסִירֹת דָּגָה** and your posterity with fishing-hooks," an image drawn from taming beasts, into the noses of which hooks and rings were put. Comp. Isa. 37:29, "I will put my hook into thy nose . . . and will turn thee back whence thou camest." The reason why fishing-hooks should be mentioned is shewn by Ezekiel 29:4; Job 40:26; comp. Oedmann, Verm. Samml. aus d. Naturkunde, v. 5. The larger fishes, when taken, used to have rings put into their nostrils by which they were again let down into the water.

דָּגַד an unused root. i. q. **דָּגַד** pr. to boil up as water, hence generally—

(1) to be troubled, disturbed. Syr. Pa. **דָּגַד** to disturb, to agitate. Hence **דָּגַד** a pot, Syr. **דָּגַד** a kettle.

(2) to love, i. q. **דָּגַד**. Hence **דָּגַד** love, **דָּגַדִּים**, and the pr. n. **דָּגַד** ("whom God loves"), **דָּגַדִּי**.

דָּגַד with suff. also defect. **דָּגַדִּי** m.

(1) love, only used in the plur. **דָּגַדִּים**, especially between the sexes, Cant. 1:2, 4; 4:10; Eze. 16:8; 23:17, **בְּשֵׁכַב דָּגַדִּים** "bed of love;" Prov. 7:18, **לָקֵה**, **בְּרִיחַ דָּגַדִּים** "come let us take our fill of love." In some places tokens of love, caresses, kisses, are supposed to be the meaning, by Driessen in Dissertatt. Lugd. p. 1101, seq.

(2) as a concrete, object of love, one beloved, (compare **דָּגַד**, **דָּגַדִּי** love, and one loved, a friend, **בְּרִיחַ דָּגַדִּי** acquaintance, for an acquaintance, German, meine erste Liebe, Bekanntschaft, English, a relation of mine), Cant. 1:13, 14, 16; 2:3, 8, 9, 10, 16, 17; 5:5.

(3) a friend, Isa. 5:1. Specially a father's brother, uncle by the father's side; Syr. **دَجْدَج**, **kar' éxoxhén** called the friend of the family, like the Ch. **דָּגַדִּי** a friend,

hence a paternal uncle; comp. **דָּגַדִּי** a mother-in-law; Germ. *Freund*, used of a relation; Latin *amita* qs. *amata*. Lev. 10:4; 20:20; 1 Sa. 10:14; 15:16; Est. 2:15; Jer. 32:7, 8, 9. In verse 12, indeed, it seems to be put for **דָּגַד**.

דָּגַד m.—(1) a pot, see the root No. 1. Job 41:12; 1 Sa. 2:14. Plur. **דָּגַדִּים** 2 Ch. 35:13. (Syr. **دَجْدَج** a large pot, **دَجْدَج** a kettle, Sam. **دَجْدَج** pots.)

(2) a basket, Jer. 24:2; Psal. 81:7. Plur. **דָּגַדִּים** 2 Ki. 10:7.

דָּגַד, in the Chronicles, Ezra, Nehemiah, Zechariah, more rarely in the more ancient books (Hos. 3:5) **דָּגַדִּי** ("beloved," part. pass. from **דָּגַד** i. q. **דָּגַד**), [David], pr. n. of a son of Jesse, the second of the kings of the Israelites, 1055—1015, B.C.; very celebrated on account of his wars successfully waged, and not less so on account of his sacred songs. As to his life, see especially 1 Sa. 16, to the end of 2 Sa. 1 Ch. 12—30. This name denotes Messiah the son of David, i. q. **דָּגַד** Eze. 34:23, 24; 37:24, elsewhere i. q. **דָּגַד** [?] Hos. 3:5. **דָּגַד** the city of David, i. e. Zion, 1 Ki. 3:1; 8:1; 9:24. **בֵּית דָּגַד** the family, the descendants of David, Isa. 7:2, 13; Jer. 21:12.

דָּגַדָּה f. aunt, father's sister, Ex. 6:20; also an uncle's wife; Lev. 18:14; 20:20.

[**דָּגַדִּי** ("belonging to love"), [Dodo], one of David's captains, 1 Ch. 11:12; also others, Jud. 20:1, etc.]

[**דָּגַדִּי** ("love of Jehovah"), [Dodavah], pr. n. m., 2 Ch. 20:37.]

דָּגַדִּי pr. adj. with the Ch. termination **י** i. q. **י** (from the root **דָּגַד**) in sing. not used. Pl. **דָּגַדִּים**.

(1) boiling, cooking, hence a cooking pot, i. q. **דָּגַד** No. 1, hence a basket, Jer. 24:1.

(2) loving, amatory (from the root No. 2), plur. love apples, Liebesäpfel, Gen. 30:14, seq., i. e. the apples of the Mandragora (*Atropa Mandragora*, Linn.), a herb resembling the Belladonna, with a root like a carrot, having white and reddish blossoms of a sweet smell (Cant. 7:14), and with yellow odoriferous apples which commonly are ripe from May to July. To these, Oriental superstition attributes still a sexual power (Gen. loc. cit.) See Dioscorid. iv. 76, *Μανδραγόρας*.....οἱ δὲ Κερκαίαν καλοῦσι, ἐπειδὴ δοκεῖ ἡ ῥίζα φιλτρῶν εἶναι ποιητική.καὶ παρ' αὐτὰ (φύλλα) μῆλα, οὖσις (sorbis) ἐμπερῆ, ὡχρά, εὐώδη, ἐν οἷς καὶ καρπός, ὥσπερ ἀπλου. Schulzii Leitungen d. Höchsten.

vol. 5, page 197; D'Herbelot Biblioth. Orientale, p. 17. LXX. *μηλα μανδραγορων*. Ch. *רודי* which is the same in meaning; compare Arab. *تبروح*, see Sprengel, Hist. Rei Herbariae, i. 215, ed. 2. In defining this plant, interpreters have differed exceedingly. Celsius (Hierobot. i. p. 1, seq.) understands it to be *Sidra* or *lotus Cyrenaica*, and has been refuted by J. D. Mich. in Suppl. p. 410, seq. Oedmann, Verm. Samml. fasc. v. p. 94, seq. J. E. Faber (in Rosenmüller's Morgenland, on this passage) conjectures that we should understand a species of small and odoriferous cucumber or melon (Arab. *luffah*); others have taken it variously, whose opinions see in Jo. Simonis, in a particular dissertation on this word annexed to *Arcanum formarum*. G. T. Steger (Rosenmüller Repert. ii. 45, seq.) brings forward his opinion denying altogether that any plant is to be understood.

[“*רודי*” (i. q. *רודי*), [*Dodai*], pr. n. m. 1 Ch. 27:4.”]

רודי i. q. *רודי* which see, TO LANGUISE, TO BE SICK (Arab. *دري* and *درا* for *دري*), especially used of women in menstruation. Lev. 12:2, “the uncleanness of her menstruation;” compare Lev. 15:33.

(2) *to be sad* [“sick at heart”]. Comp. *רודי* No. 2. Hence *רודי*, *רודי*, *רודי*.

רודי f. *רודי* adj.—(1) *languid, sick*, used of women in menstruation. Lev. 15:33, *רודי בנדחה*; Lev. 20:18. Hence *רודי* Isa. 30:22, a menstruous garment, i. e. polluted by the menses.

(2) *sick of mind, sad*, Lam. 5:17.

(3) *afflicted, wretched*, Lam. 1:13. (Syr. *ܪܕܝܐ* to grieve, to be unfortunate. Aph. to afflict, to make unhappy. *ܪܕܝܐ*, unfortunate, unhappy. *ܪܕܝܐ* misfortune, misery.)

רודי not used in Kal, i. q. *רודי*, *רודי* TO THRUST OUT, TO CAST AWAY. Arab. *داح* to render abject, and intrans. to be vile, abject. VI. to cast forth.

HIPHIL *רודי*—(1) *to thrust out, to cast away*, Jer. 51:34.

(2) *to wash away, to purge* the altar, 2 Ch. 4:6; Eze. 40:38; the crime of bloodshed, Isa. 4:4.

רודי m. (from the root *רודי*, of the form *קטל*)—(1) *languishing, disease*, Ps. 41:4. [Hence used of]—

(2) *uncleanness, something unclean, causing loathing* (see *רודי* No. 2). Job 6:6, “can that which is unsavoury be eaten without salt, or is there taste

in the insipid herb?” verse 7, “My soul refuseth to touch them, *רודי לוחי* they are as the loathsome things of my food.” Loathsome insipid food is applied to an intolerable evil. According to a common Oriental figure, one is said *to eat, to taste* any thing, meaning to experience this or that fortune; comp. *רודי* Job 21:25, *γεύεσθαι θανάτου*, Syr. *رودى ذات الموت*, Arab. *رودى*, Koran 3:182, Pers. *رودى* to eat cares, i. e. to experience them, *رودى* to eat torments, *رودى* to eat judgment. Comp. in the New Test. *κλίμα ἐσθίει*, 1 Cor. 11:29. [But this refers to actually *eating* the bread.] Some have suggested what is quite inadmissible, that *רודי* in this passage is put for *רודי* so as; for *רודי* is properly constr. st. of the word *רודי* *satis, enough* (which see): much less can it be compared with *רודי* substance; for this word is properly fem. from *רודי*, and answers to the Hebrew *רודי*, *רודי*. Comp. Allg. Lit. Zeit. 1825, No. 258.

רודי m. (of the form *קטל*) *sick* of mind, Isa. 1:5; Jer. 8:18; Lam. 1:22. Root *רודי*.

רודי see *רודי*.

רודי i. q. *רודי* TO POUND, TO BEAT TO POWDER, Nu. 11:8. (Arab. *دك* id.) Hence *רודי* a mortar.

רודי fem. Lev. 11:19; Deu. 14:18, some *unclean bird*; according to the LXX., Vulg., Saad., *the hoopoe*; according to the Targ. *gallus montanus, mountain cock* [“*Tetrao urogallus*”]; which latter explanation may be confirmed by a comparison with *רודי* lord [or “*רודי* = *רודי*”], and *רודי* = Ch. *רודי* a rock; compare Bochart, Hieroz. vol. ii. page 346. No difficulty need be made as to the termination *רודי* for *רודי*, as to which see Lehrs. page 467. Jo. Simonis, in defending the signification of *hoopoe*, less aptly supposes *רודי* to be compounded of *רודי* = *רודי* a cock, and *רודי*, to which he ascribes the idea of dung, comparing *רודי* to void dung.

רודי an unused root, i. q. *רודי* No. 1, *to be silent, to be dumb*. Arab. *دَام* to be quiet, to remain. II. to quiet, to allay. Hence the three nouns which follow.

רודי fem.—(1) *silence, place of silence*, poet. used of Hades, Ps. 94:17; 115:17.

(2) [*Dumah*], pr. n. of an Ishmaelite tribe and a region in Arabia, Gen. 25:14; Isa. 21:11; no doubt

דָּוֹר m.—(1) *a circle* (Arabic ^{ḍawr} دَوْر), Isaiah 29:3, כְּדָוֹר “as in a circle,” round about.

(2) *a ball*, Isa. 22:18.

(3) *a burning pile, a round heap of wood*, Eze. 24:5 (compare מְדֻרָּה, verse 9).

דָּוֹר & דִּר m.—(1) *an age, generation of men*, as if the *period* and *circuit* of the years of life, from the root דִּר No. 1; compare דָּוֹר time, also from דָּוֹר to go round, and other words signifying time under the word אֵלֶּם. (To this literally corresponds ^{ḍawr} دَوْر time, age; Med. Waw and He being interchanged amongst themselves, see letter ה.) Eccles. 1:4, דָּוֹר הָאֶחָד “one generation goes, and another comes.” Deu. 23:3, 4, 9, דָּוֹר עֲשִׂירִי “the tenth, the third generation.” Job 42:16. Jud. 2:10, דָּוֹר אֶחָד “another generation (age).” Nu. 32:13, עַד־הֵם כָּל־דֹּדֵיהֶם “until all that generation be consumed.” Ps. 61:7. Joel 2:2, עַד־שָׁנִי לִרְוֵי “to every future generation.” Ps. 45:18, כָּל־דֹּדֵיךָ “through all generations (or ages) to come.” So לָדֹר to all generations (to come), Ex. 3:15; Joel 4:20; לָדֹר Ps. 10:6; 33:11; 49:12; 100:5; Isa. 13:20; מִדֹּר Ex. 17:16. Elsewhere used of past time, a past generation, Deu. 32:7; Isa. 58:12; 60:15. Compare the pl. below. With the addition of a genitive or suffix, the *generation* of any one, his cotemporaries, Isa. 53:8 [This passage has a much fuller meaning]. Gen. 6:9, תָּמִיד הָיָה בְּדֹרֹתָיו “(Noah) was upright in his generations.” The Hebrews, like ourselves, appear to have reckoned a generation at from thirty to forty years (see Job 42:16); but, from the longevity of the patriarchs, in their time it was reckoned at a hundred (Gen. 15:16, comp. verse 14, and Ex. 12:40); and in like manner amongst the Romans, the word *seculum* originally signified a *generation*, and was afterwards applied to a century, see Censorinus De Die Natali, cap. xvii. The idea of *age*, or *generation* being neglected, it often means a *race of men* [vice versa, Gr. *γενεά*, primarily *race*, hence *generation*], in a good sense, Ps. 14:5; 24:6; 73:15; 112:2; in a bad sense (like the Germ. *Race*), Deut. 32:5, דֹּר עָקֹשׁ וּפְתָלָהּ “a froward and perverse race.” Deu. 32:20. Jer. 7:29, דֹּר עֲבָרָתוֹ “the race of his anger,” those with whom God is angry.

(2) *habitation* (like the Arab. ^{ḍawr} دَوْر), see the root No. 2. Isa. 38:12. Ps. 49:20, דֹּר אֲבוֹתָיו “the house of their fathers,” i. e. the grave.

In the plural there are two forms (both masc. Job 42:16), דְּוֹרִים and דְּוֹרוֹת. The former occurs in one expression, דְּוֹר דְּוֹר *for ever and ever*, signifying perpetuity, Ps. 72:5; 102:25; Isa. 51:8; the latter is frequently used of *generations, ages to come*, Lev. 23:43, לְמַעַן יֵרַעוּ דְּוֹרֵיכֶם, Lev. 22:3. Nu. 9:10, לָכֵם אוֹ לְדֹרֵיכֶם “to you, or to your posterity;” Num. 15:14; especially in the legislative phrase, לְדֹרֵיכֶם עוֹלָם אֶתְּחַקֵּן a perpetual law (to be observed) by your posterity, Lev. 3:17; 23:14, 31, 41; comp. Gen. 17:7, 9, 12; Ex. 12:14, 17; 16:32, 33.

(3) [*Dor*], pr. n. of a city, see דָּוֹרָה. [“The city of a Canaanitish king, Jud. 1:27, written also דָּוֹר Josh. 17:11; more fully, נֶפֶת דָּוֹר (“height of Dor”), Josh. 12:23; 1 Ki. 4:11; נֶפֶת דָּוֹר 1 Ki. 12:2; Gr. *Δῶρα*, *ῥὰ Δῶρα*, *ῥὰ Δῶρα*. It belonged to Manasseh, but lay in the territory of Issachar, on the coast near mount Carmel. Now *Tantúra*. See Reland's *Palæst.* page 738, seq.; Prokesch, *Reise*, page 27.”]

דֹּרָא [*Dura*], Ch. pr. n. of a plain in Babylonia, Dan 3:1. With this has been compared the city *Dura* (Ammianus Marcell. xxv. 6) situated on the Tigris, or another of the same name (Polyb. v. 48), on the Euphrates, near the mouth of the Chaboras. See *Miscellan. Lips. Nova*, t. v., p. 274.

דָּוֹשׁ, דָּוֹשׁ (Mic. 4:13), and דָּוִישׁ Deu. 25:4 (softened from דָּרַשׁ, which see).

(1) *to beat, to pound*, especially by *treading*, hence *to trample on*, Job 39:15; Hab. 3:12; especially enemies, *to break to pieces*, Mic. 4:13.

(2) *to thresh* corn, which is done by oxen treading it out with their feet, Jer. 50:11; Hos. 10:11; also used of men who drive an ox when threshing; 1 Ch. 21:20, וְאֶרְנָן דָּשׁ הָטִים “and Ornan was threshing.” Applied—

(3) to a cruel punishment inflicted by the Hebrews on their captives, by crushing them with threshing wains of iron on the floor like corn, Am. 1:3.

(Arab. ^{ḍas} دَس to tread the earth with one's feet, men in battle; to tread out corn on a threshing floor.

Syr. ^{ḍāš} ܕܐܫ id.) Compare דָּוֹשׁ.

NIPHAL, pass. of Kal No. 1, Isa. 25:10.

HOPHAL, pass. of Kal No. 2, Isa. 28:27. Hence דָּוִישׁ, מְדֻשָּׁה.

דָּוִשׁ Ch. i. q. Hebr. No. 1. Dan. 7:23.

[דָּוִשׁ unused root, see דָּוִשׁ.]

דח TO THRUST, TO PUSH, TO THROW down, *stößen, umstößen*. (Arabic **دحا** id., see Jauhari in Schultens, on Job p. 1101; also *de coitu*, like **ضرب** and other verbs of thrusting, see **דח**. Syriac and Ch. **ܕܚܐ**, **ܕܚܐ** id. The idea of thrusting, pushing, knocking, impelling, is found in many verbs, whose primary syllable is **דח**, as **דחח**, **דחח**, **דחח**, **דחח**, **דחח**, **דחח**, **דחח**, compare similar families under the words **דחח** and **דחח**.) Ps. 35:5; 118:13, **דחח** **דחח** **דחח** "thou hast thrust at me that I might fall;" 140:5. Ps. 62:4, **דחח** **דחח** "an overturned wall."

NIPHAL, pass. of **דח** to be thrust away, Pro. 14:32, "the wicked is driven away in his wickedness," i. e. perishes, rushes to destruction. Compare **דחח** (prop. from **דחח**), Jer. 23:12. But the part. plur. constr. **דחח**, as **דחח**, is more correctly referred to **דחח** which see.

PUAL, pret. **דחו** "they are thrown down," Ps. 36:13.

Derivatives **דחי**, **דחח** and —

דחח f. pl. **דחח**, Ch. *a concubine* (from the root **דחח**, Arabic **دحا** and **دحا** subegit feminam). Dan. 6:19, **דחח** **דחח** **דחח** "nor did he allow concubines to be brought in to him." Theodot. and the Syriac arbitrarily interpret it *food*; the Hebrew interpreters better, "musical instruments," especially such as were struck.

דחח i. q. **דחח** whence fut. Niph. **דחח** Jer. 23:12. But if written **דחח** it may be referred to **דחח**.

דחי in pause **דחי** m. (from the root **דחח**) *a thrusting down, overthrowing*, Ps. 56:14; 116:8.

דחל Ch. *to fear*, i. q. Hebr. **דחל** prop. to creep along, to go with a quiet gait, like timid persons, *furchtsam herantöscheln*. To this corresponds the Syr. **ܕܚܐ** to fear. Arab. **دحل** to flee, to withdraw, pr. *sch davonstreicheln*, to withdraw oneself secretly. Constr. followed by **דחל** **דחל** (compare **דחל** **דחל**), Dan. 5:19. Part. **דחל** terrible, Dan. 2:31; 7:7.

PAEL **דחל** to make afraid, terrify. Dan. 4:2.

דחח an unused root, Arabic **دخن** to smoke, hence used of a smoky, dusky colour; whence apparently —

דחח m. Arabic **دخن** Ezekiel 4:9, *millet (holcus dochna, Linn.)*, Germ. *Reithirsfen*, a kind of corn, of

which many species are grown in Italy, Syria, and Egypt; partly used for green fodder, for which the leaves serve, and partly for the grain, which is of a *dusky, blackish* colour when ripe, and is used for bread, pottage, etc. Comp. Oedmann, Verm. Samml. aus der Naturkunde, vol. v. p. 92, Germ. vers. Forskål Flora Ægyptio-Arab. p. 174. Niebuhr's Arabia, p. 295. [Some of] the ancient versions translate it *panicum*, see Celsii Hierob. i. 453, seq.

דחח TO THRUST, TO IMPEL, TO URGE, see the root **דחח**. Part. pass. *impelled*, hastened, urged on. Est. 3:15; 8:14.

NIPHAL **דחח** to *impel oneself, to hasten*. 2 Ch. 26:20; Est. 6:12. Hence **דחח**.

דחח TO THRUST, TO PUSH, as is done in a great crowd, Joel 2:8 (Arabic **دحق** to repel, to drive away, **دحق** cast aside, whence the quadrilateral **دحق** to push from behind, compounded of **دحق** and **عقب**. Aram. **ܕܚܐ**, i. q. Heb. With this accords the Gr. *ἐώσω*). Part. **דחח** an oppressor (of a people). Jud. 2:18.

דחי const. state **דחי**, suffix **דחי** — (1) subst. *sufficiency, a large enough quantity*, hence adverb, enough. The form is as if from the verb **דחי** = **דחי** (like

דחי from **דחי**), which, according to Simonis, has the same meaning as **דחי** to be many. It may also be said that **דחי** is put by aphæresis for **דחי**, of the form **דחי**, **דחי**, **דחי**. — Esther 1:18, **דחי** **דחי** "and there will be enough of contempt and anger." Mal. 3:10, "I will pour you out a blessing until (there is) not sufficiency," until all my abundance be exhausted, and as this never can be, it means, for ever; comp. Ps. 72:6. (Jo. Simonis renders it well as to the sense, *ultra quam satis est*, but how he draws this from the words I cannot at all see.) The genitive which follows this word, commonly signifies the thing or person for whom something suffices. Prov. 25:16, **דחי** "which is sufficient for thee." Ex. 36:7, **דחי** "sufficient for them." Obad. 5; Jer. 49:9. Lev. 5:7, **דחי** "enough for (i. e. to buy) a lamb" (not as given by Simonis ed. 1—4: so many persons as were enough to eat a lamb). Lev. 12:8; 25:26, **דחי** "enough to redeem him." Neh. 5:8, **דחי** "so far as was in us," according to our power. The genitive more rarely signifies that of which there is enough. Prov. 27:27, **דחי** "enough goat's milk"

(2) Prepositions are often prefixed to **ד** the const. state, and thus new compound prepositions are formed; in all of which, however, the idea of sufficiency and plenty is more or less preserved.

(a) **ד** according to the plenty of, according as. Jud. 6:5, *innumerable*, **ד** לרב. Deut. 25:2, **ד** רשעתו, "according to the amount of his wickedness."

(b) **ד** idem, according to the multitude, or abundance (comp. **ד** 2, letter d); whence with an inf. following, *as often as, whenever*. 1 Sa. 18:30, **ד** ויהי כד יצאתם "as it came to pass as often as they went out;" comp. 1 Sa. 1:7. 1 Ki. 14:28, **ד** ויהי כד, **ד** בוא המלך "and it came to pass as often as the king came," etc. Isaiah 28:19; Jer. 31:20; 2 Ki. 4:8. Also followed by a finite verb, when **ד** is understood. Jer. 20:8, **ד** אומר "as often as I speak," also followed by a noun where there is an ellipsis, as, **ד** חרש בחרש Isa. 66:23, i. e. "as often as month (comes) in its month," i. e. in its own time; *every month*; and so **ד** שנה yearly, 1 Sa. 7:16; Zec. 14:16.

(c) **ד** — (a) according to abundance of, i. q. **ד** and **ד** (compare **ד** B, 7), hence *as often as*. Job 39:25, **ד** שופר "as often as the trumpet is blown."

— (b) to what is sufficient for any one (comp. **ד** B, 4), i. e. until he have enough for some one, properly used when food is mentioned. Nah. 2:13, **ד** נרותיו "enough for his whelps." In the other hemistich, **ד** ללחמיו. Habak. 2:13, "the people labour **ד** as food for fire, and the nations labour **ד** for nought," vainly. Jer. 51:58 (where there are the same words). German, für das Feuer, für Nichts. Jo. Simonis absurdly renders **ד** *quantum requiritur, ut aliquid frustra sit*, and **ד** *quantum materia ignis requirit*: which to my surprise has not been corrected even in the last edition [Winer's]. — **ד** is never, as *Vater* formerly laid down, a mere poetic form for **ד**.

ד Ch. — (A) relat. pronoun, *qui, quæ, quod, who, which, that*, i. q. Hebrew **ד**. (This relative has sprung from the demonstrative **ד**, Arab. ذى, which latter word is commonly rendered lord, master, e. g. **ד** القرنين possessor of two horns, *bicornis*, but still it is nothing but a pronoun, and is also used in the Tayitic dialect for the relative الذى. So pl. اولو and اولى commonly lords, masters, but pr. i. q. **ד**, **ד** who; comp. **ד** **ד** and Schultens ad Florileg. Sentent. p. 182; ad Haririi Consessus, t. ii. p. 75. Hence in Syriac and Chaldee is formed the shortened

prefix **ד**. See more under **ד** page LXXXVIII, A). As to the use of the relative, it is to be observed —

(1) it is often put for *he who, that which*, Dan. 2:23; more fully, **ד** **ד** Dan. 2:28, 43. In some places it is —

(2) a mere mark of relation. **ד** **ד** where, Ezr. 6:1. **ד** **ד** whose habitation, Dan. 2:11. **ד** **ד** who, Dan. 7:17.

(3) It is the mark of the genitive (compare **ד** **ד**), e. g. **ד** **ד** "the king's captain," prop. who was of the king, Dan. 2:15; in such a case the substantive is put in emphat. state, Dan. loc. cit., or in const. **ד** **ד** Dan. 7:10; or with pleon. suff. **ד** **ד** **ד** the name of God (Germ. Gottes sein Name), Dan. 2:20, **ד** **ד** **ד** accusations of the Jews, Dan. 3:8. A genitive of material is found, Dan. 2:32, **ד** **ד** "his head was of fine gold," Ezr. 6:4.

(4) Through the verbosity of the Chaldee, it is sometimes redundant before the prepositions **ד**, **ד**; **ד** **ד** "the temple (which is) at Jerusalem;" Dan. 5:2; **ד** **ד** "the palace (which is) in Media," Ezr. 6:2; Dan. 6:14; especially Dan. 2:34; compare Est. 1:12, with verse 15.

(B) It becomes a conjunction, like the Heb. **ד** letter B, and denotes —

(1) *that*, Dan. 2:23; *in that, because that, because*, Dan. 4:15.

(2) *that, so that*, Dan. 2:16, 47.

(3) It is prefixed to direct discourse, like **ד**, **ד**, Dan. 2:25, "he said thus to him, **ד** **ד** a man is found," etc.; verse 37; 5:7; 6:6, 14. **ד** **ד** Dan. 2:9 = Heb. **ד** **ד**. Well rendered by Theod. *ἐν ὧν*.

It is compounded with prefixes — (1) **ד** i. q. **ד** **ד** when, Dan. 3:7; 5:20; 6:11, 15.

(2) **ד** **ד** from what (time), Dan. 44:23; Ezr. 5:12.

(3) **ד** **ד**; see **ד**.

ד **ד** ("a place abounding with gold," compare Ch. **ד** No. 1), [*Dizahab*], pr. n. of a place in the desert of Sinai, so called apparently from its abundance of gold, Deu. 1:1. I have no doubt but that it is the same place as that now called *Dehab* on the western shore of the *Ælanitic gulf*, where there are many palms; see Burckhardt's Travels in Syria, p. 847, and 1075, my edit., LXX. *Karayûssa*; compare Euseb. and Jerome in Onom. on this word.

ד **ד** ("pining," see the root **ד**, [*Dibon*], pr. n. —

(1) Of a town on the borders of Moab, on the

northern shore of Arnon, built, i.e. restored by the Gadites (Nu. 32:34), whence called Dibon-Gad (Nu. 33:45), afterwards granted to the Reubenites (Josh. 13:9, 17), afterwards again occupied by the Moabites (Isa. 15:2; Jerem. 48:18, 22). It is now called *Dhibān*, see Burckhardt's Travels, ii. p. 633. Once (Isa. 15:19), by a change of the letters ד and ב it is written דִּיבֹן, so as to form a paronomasia with the word דִּיבֹן.

(2) Of a town in the tribe of Judah, Neh. 11:25, called דִּיבֹן Josh. 15:22.

דִּיבֹן to fish, see דִּיבֹן. Hence—

דִּיבֹן m., a fisherman; Isaiah 19:8; and Jeremiah 16:16 קרי.

דִּיבֹן an unused and uncertain root.—(1) Perhaps i.q. Ch. דִּיבֹן to be dark; whence דִּיבֹן ink.

(II) to be much, to be sufficient; see דִּיבֹן.

דִּיבֹן f., Deu. 14:13; Isa. 34:15, some bird of prey, dwelling amongst ruins. According to Bochart, the black vulture; compare דִּיבֹן. I prefer the falcon, or kite, called from its swift flight, so that דִּיבֹן may be from דִּיבֹן (ד doubled being changed into ' like the Syr. د).

דִּיבֹן Pa. دَیْبُون. LXX. κριός, Vulg. milvū.

דִּיבֹן m. (of the form דִּיבֹן), ink, Jer. 36:18; Aram.

דִּיבֹן, Arab. دَوَاةُ inkstand, Pers. دویت id.

דִּיבֹן see דִּיבֹן No. 1, 2.

דִּיבֹן fut. דִּיבֹן pret. דִּיבֹן.—(1) TO RULE, TO REGULATE. (Prop. apparently, to subdue, to subjugate, causat. of the root דִּיבֹן which see, as if for דִּיבֹן.) Const. with acc. 1 Sam. 2:10; Zec. 3:7, "thou shalt rule my house."

(2) to judge, i.q. דִּיבֹן, but more often in poetic language. As the ideas of ruling and judging are in practice closely joined in the East, so also are they closely connected in the languages; compare דִּיבֹן also

דִּיבֹן and דִּיבֹן. Gen. 49:16, עֲשֹׂה דִּיבֹן "Dan shall judge his people;" more often used of God as the judge of the nations, Ps. 7:9; 9:9; 50:4; 72:2; 96:10; Isa. 3:13. To judge any one is specially used for—(a) to condemn, to punish the guilty, karapnein, Gen. 15:14; Job 36:31, seq.; followed by דִּיבֹן Ps. 110:6.—(b) to defend the right of any one, to cause him to obtain his right; spoken of a just judge, especially of God; Pro. 31:9, דִּיבֹן עָנִי וְאֶבְיֹן "judge the poor and needy;" Gen. 30:6, דִּיבֹן אֱלֹהִים "God has judged my cause;" Ps. 54:3, דִּיבֹן אֱלֹהִים "God has judged my cause;"

"according to thy might judge me," i.e. avenge me. More fully, Jer. 5:28; 22:16, דִּיבֹן עָנִי וְאֶבְיֹן "he has judged the cause of the poor and needy;" Jer. 30:13.

(3) Followed by דִּיבֹן, to contend with any one, like Niphal, Ecc. 6:10.

NIPHAL דִּיבֹן recipr. to contend together [דִּיבֹן in Thes.], 2 Sam. 19:10; compare syn. דִּיבֹן. (Arab. دَیْبُون to judge, III., IV., to strive). Hence besides the words immediately following, דִּיבֹן, דִּיבֹן, דִּיבֹן, דִּיבֹן and the pr.n. דִּיבֹן, דִּיבֹן, דִּיבֹן.

דִּיבֹן and דִּיבֹן Chald.—id. part. Ezr. 7:25.

דִּיבֹן m.—(1) judgment (hence in the western languages I consider to be derived Hom. δίκη), Ps. 76:9; דִּיבֹן דִּיבֹן tribunal, Pro. 20:8.

(2) a cause which is judged; Deu. 17:8, דִּיבֹן דִּיבֹן "between one cause and another," Prov. 29:7; דִּיבֹן דִּיבֹן Psal. 140:13, i.q. דִּיבֹן דִּיבֹן to judge, or protect any one's cause; Est. 1:13; דִּיבֹן דִּיבֹן "all who knew law and right;" Job 36:17, דִּיבֹן and דִּיבֹן are opposed to one another, like crime and punishment.

(3) strife, controversy, see the root No. 3, and Niph. Pro. 22:10.

דִּיבֹן Chald.—(1) judgment, meton. used for supreme tribunal; compare دِیَوَان the highest tribunal; Dan. 7:10, דִּיבֹן יָתֵב "the judgment was set," verse 26.

(2) right, justice; Dan. 4:34, דִּיבֹן דִּיבֹן "his ways are justice;" Dan. 7:22, דִּיבֹן דִּיבֹן "and (until) justice was done to the saints of the most high."

(3) penalty, Ezr. 7:26.

דִּיבֹן m.—(1) a judge; 1 Sa. 24:16.

(2) a defender, an advocate; Ps. 68:6. Chald. Ezr. 7:25.

דִּיבֹן ("judged," i.e. acquitted, vindicated), [Dinah], pr.n. of Jacob's daughter, Gen. 30:21; 34:1, seq.

דִּיבֹן Ch. m. pl. [Dinaites], pr.n. of an Assyrian people transplanted into Samaria, Ezr. 4:9.

דִּיבֹן [Riphath, marg. Diphath], 1 Ch. 1:6, a various reading for דִּיבֹן in the parallel place, Gen. 10:3, where however many MSS. together with the Greek and Latin translators, have Riphath, which see.

דִּיבֹן (from the Ch. and Syr. root דִּיבֹן to look out), m. a watch-tower, place to look out, as erected by

besiegers, i. q. דָּרַה and Syr. ^{ܕܪܗ}, commonly collect. 2 Ki. 25:1; Jer. 52:4; Eze. 4:2; 17:17; 21:27; 26:8. There is often said דָּרַה דָּרַה, once דָּרַה Eze. 26:8. J. D. Michaëlis, whom I formerly followed, understood it to be a wall of circumvallation, cast up by besiegers, Circumvallationslinie (LXX. in the book of Kings, περιτειχος); but compare Rosenm. on Eze. 4:2; also Barhebr. p. 206; he erected a tower ^{ܕܪܗ} for looking out, keeping watch.

דִּישׁ i. q. דָּרַה to thresh, which see. Hence—

דִּישׁ m. threshing time, Lev. 26:5.

דִּישׁ m.—(1) a species of gazelle, so called from its leaping and bounding; from the root דָּרַה pr. to tread, but prob. also i. q. דָּרַה to leap, whence דָּרַה, ^{ܕܪܗ}, wild goat, gazelle (comp. Bochart, Hieroz. ii. page 270 and Rosenm. on the place), Deut. 14:5. LXX. ^{πύργαρος}, Syr. and Targ. ^{ܕܪܗ}, both the Arab. ^{الري}, all of which words denote a kind of gazelle.

(2) [Dishon], pr. n.—(a) of a son of Seir, also the name of a district in Edom, so called from him. Gen. 36:21, 30; 1 Ch. 1:38.—(b) a grandson of Seir, Gen. 36:25; 1 Ch. 1:4.

דִּישׁ pr. n. m. Dishan, Gen. 36:21, etc.]

דָּרַה m. adj. (from דָּרַה)—(1) crushed, hence dejected, afflicted, wretched, Psal. 9:10; 10:18; 74:21. It seems once to be used in an active signification for crushing, i. e. chastising, reproving. Thus I understand with Luther and Geier, Pro. 26:28, ^{לשון שקר} “a lying tongue (i. e. a liar) hates those who correct him.” Verbal adjectives of the form דָּרַה, דָּרַה are commonly, indeed, intransitive, and are derived from intransitive verbs, as דָּרַה, דָּרַה, and many others; yet this does not hinder that words of the same form derived from a transitive verb, such as דָּרַה, may also be taken transitively; דָּרַה contr. דָּרַה, דָּרַה=דָּרַה; and that this is the case sometimes, is shewn by ^{שקן}, ^{שקן}. LXX. render this passage well as to the sense, ^{γλωσσα ψευδὴς μισεῖ ἀλήθειαν}, and this is favoured by the other hemistich, “a flattering mouth worketh ruin.” I formerly interpreted this with Dathe, *lingua mendax odit a se atterendos*, those whom it wishes to destroy; but I unhesitatingly prefer the former.

דָּרַה m. Ch. this, Ezr. 5:16, 17; 6:7, 8, דָּרַה fem. Ezr. 4:15, 16, 19; 5:8. (To this answers the Arab.

ذَاك; and both are from the simple demonstrative

ذَا=ה, with a pleonastic suffix of the second person; ذَاك pr. this to thee; also ذَاكَ, and when we speak with many, ذَاكִּים this to you. Often used in the Targums for the Heb. דָּרַה, דָּרַה, דָּרַה.

דָּרַה i. q. דָּרַה TO BE BROKEN IN PIECES, crushed, not used in Kal. Compare דָּרַה.

PIEL דָּרַה—(1) to break in pieces, to crush. Ps. 72:4, ^{וידרס עוֹרָם} “and he shall break in pieces the oppressor;” Psal. 89:11; 143:3; Job 6:9, ^{וידרסני} “and oh! that God would crush me!” Metaph. Job 19:2, ^{וידרסני במלים} “and (how long) will you break me in pieces with words?”

(2) to trample (with the feet). Lam. 3:34, and hence to oppress (an inferior), Isa. 3:15; Psal. 94:5; especially in the administration of justice, Pro. 22:22.

NIPHAL, part. oppressed, broken in spirit, Isa. 57:15.

PUAL—(1) to be broken, broken to pieces, used of the arm, Job 22:9.

(2) to be bruised, smitten (with stripes), Isa. 53:3.

(3) to be crushed, humbled, broken in spirit through grief, Isa. 19:10; Jer. 44:10.

HITHPAEL דָּרַה pass. of Piel No. 2, Job 5:4; 34:25. The derivatives follow.

דָּרַה adj. [pl. const. דָּרַה], intensive from the root דָּרַה (of the form דָּרַה)—(1) very much crushed, broken very small, hence as a subst. that which is very small, poet. for dust. (Arab. ^{دركا} dust [rejected in Thes.].) Ps. 90:3, ^{תשב אנה עורדך} “thou turnest man to dust.”

(2) broken in spirit, cast down, Isa. 57:15; Ps. 34:19.

דָּרַה m. with suffix דָּרַה and with Dag. forte euphon. (Lehrg. p. 87), דָּרַה bruising, wound. Isa. 53:10, ^{היה חפץ דרסו} “it pleased Jehovah to sicken his wound,” i. e. to wound him severely. The construction is asynthetic. [This word is taken in Thes. as inf. from דָּרַה.]

דָּרַה i. q. דָּרַה TO BE BROKEN TO PIECES, TO BE CRUSHED, once found in Kal, Ps. 10:10 כָּחִיב ^{ידרסה} “and crushed he crouches down.” דָּרַה id. PIEL, to break to pieces, to crush. Psal. 44:20; 51:10, ^{תגלגלה עצמות דרסו} “that the bones (which) thou hast broken may rejoice,” i. e. broken by a consciousness of guilt.

NIPHAL, pass. to be broken, crushed, Psal. 38:9;

used of the heart, Psal. 51:19, **לֵב נִשְׁבַּר וְנִדְּרָה** "a broken and a contrite heart." Hence **דָּכָה**.

דָּכָה f. *a crushing* (from the root **דָּכָה**). Deut. 23:2, **מִצְעֵי דָּכָה** "mutilated (or castrated) by crushing," sc. the testicles. There can be no doubt that a peculiar mode of castration is here alluded to; which as we learn from Greek physicians, was customary in the East; in this mode the testicles of very young boys were softened with hot water, and were extirpated by rubbing. Such a eunuch was called by the Greeks *θλαδίας*, from *θλάω*. Well rendered by the Vulg. *eunuchus attritis testiculis*.

דָּכָה from **דָּכָה** m. *crushing, dashing* (of waves), hence roaring noise; Ps. 93:3, **יִמָּזְנוּ נְהִירוֹת דָּכִים** "the floods lift up their roaring." (Arab. **دَكَا** to beat, to thrust, VI. to dash together; compare **دَاك** VI. to press on one another in the tumult of battle; **دَوَك**, tumult, conflict.)

דָּכָה an unused root, Arab. **دَكَّ** to break very small, to break in pieces, to crush, i. q. **דָּכָה**, **דָּחָה**, whence **דָּחָה**, **דָּחָה**; compare **דָּחָה** and the remarks on **דָּחָה**. In the western languages I compare this with Gr. *δάω, δάκνω*.

דָּכָה Ch. *this*, i. q. **דָּחָה**. Dan. 2:31; 7:20.

דָּכָה Ch. i. q. Hebr. **דָּכָה** to remember, whence **דָּכָה**, **דָּכָה**.

דָּכָה pl. **דָּכָה** Chald. *a ram*, Eze. 6:9, 17; 7:17. Prop. it signifies *a male*, like the Heb. **דָּכָה**, specially used of the male of sheep, like Gr. *ἀρῶν, a male, ἀρην, αρης, a ram*.

דָּכָה (from the root **דָּכָה**) m. emph. **דָּכָה** Ch. *a memorial, ἀπόμνημα, a record, a document*, Ezr. 6:2.

דָּכָה m. Ch. id., Ezr. 4:15, **סֵפֶר דָּכָה** *the book of records, or memorials*, i. e. the public acts of the kingdom compiled by the chancellor (Hebr. **סִפְרֵי**) by public authority. Syriac **ܕܟܗܐ** memorial, e. g. used of the memorials of martyrs.

דָּלָה (I) (from the root **דָּלָה**), pr. *something hanging, swinging*, hence the leaf of a door as being hung up, and swinging both ways. Once used metaph. the door of the lips, for mouth, Ps. 141:3 (compare Mic. 7:5, and *πύλαι στόματος*, Eurip. Hippol. 882). By far more frequent is fem. **דָּלָה** a door, which see.

(II.) plur. **דָּלִים**, fem. **דָּלִים** feeble (from the root

דָּלָה weak, powerless. 2 Sa. 3:1, "David became continually stronger and וְדָלִים הָלְכִים וְדָלִים and the house of Saul grew weaker and weaker;" specially — (a) *lean*, Gen. 41:19; 2 Sa. 13:4, **לָמָּה אַתָּה כָּזֶה** "why art thou so lean?" — (b) *weak, low, ignoble*. Often in plur. **דָּלִים** Ex. 23:3; Levit. 14:21; 19:15; 1 Sa. 2:8; Ruth 3:10; Ps. 41:2; 72:13; Prov. 10:15; 14:31; 19:4; Isa. 14:30; 25:4; 26:6.

דָּלָה TO LEAP, TO SPRING, found once in Kal, Zeph. 1:9.

PIEL id. Isa. 35:6, **אִזְּ וְדָלָה כְּאַיִל פָּסַח** "then shall the lame man leap as the hart;" followed by **עָלָה** Cant. 2:8; followed by an acc. Ps. 18:30, **אֶמְלִי אֶדְלֶנְשִׁי** "by my God I have leaped over a wall." Ch. id.

דָּלָה — (1) i. q. **דָּלָה** TO HANG DOWN, TO BE PENDULOUS, compare Arabic **دَلِي** Conj. V used of branches hanging down, and Æth. **ደለዐ**: to wave, to hang down, see **דָּלִית**.

(2) to make to hang down, i. e. to let down, a bucket into a well, to draw water. (Arab. **دَلَا** and

دَلِي, Syr. **ܕܠܝ**, id. Hence Gr. *ράω*, and the compound *ἀν-ράω*, Lat. *anilare*) Exod. 2:16, 19. Metaph. Pro. 20:5, "counsel in the heart of a man is as deep water, **וְאִישׁ תְּבוּנָה יִדְלֶנָּה** but a man of understanding will draw it out."

PIEL, to draw, to take out (from a well), metaph. to set free, Ps. 30:2, **אֶמְסַחְמֶיךָ דָּלִיתִי** "I will extol thee, for thou hast set me free." As to the form **דָּלִיתִי** Pro. 26:7, see **דָּלָה**.

Hence **דָּלָה** No. I, **דָּלָה**, **דָּלָה**, **דָּלָה**, and the pr. n. **דָּלָה**, **דָּלָה**.

דָּלָה i. q. **דָּלָה** a door, see **דָּלָה** No. I, Isa. 26:20 **וְדָלָה**, whence dual **דָּלָה**, see the word **דָּלָה**.

דָּלָה f. (from **דָּלָה**), pr. *something hanging down, slender*, specially —

(1) *slender thread*, specially the thrum by which the web is fastened to the weaver's beam; Isa. 38:12, **כִּדְלָה יִכְצְעֵנִי** "he has cut me off from the thrum," an image of death, taken from a weaver who cuts off his finished work from the beam. (Ch. **דָּלִיל** the web).

(2) *hair, locks* hanging down, Cant. 7:6; where the Vulg. has *coma capitis*.

(3) *slenderness, poverty* for the concr. the poor, 2 Ki. 24:14; 25:12. Plur. **דָּלִים** Jer. 52:15, and **דָּלִים** verse 16 id.

דָּלָה TO DISTURB water with the feet. Eze. 32:2, 13. (Syr. **ܕܠܐ** id.)

דלי m. (from דלה), a bucket, any vessel for drawing water, Isa. 40:15. Arab. دلو.

דלי m. id. Nu. 24:7, וְהָיוּ מִיָּם מִדְּלִי, "water shall flow from his buckets," i. e. his posterity shall be numerous; metaphora ab aqua de situla destillante, ad semen virile translata, ex nostro sensu obscena, sed Orientalibus familiari; compare דל and סגל and Isai. 48:1. In the other hemistich וְהָיוּ בְּמִיָּם רַבִּים וְדָלִי (döl-yāw) is from the dual דָּלִים (as buckets for drawing were made in pairs), but with Metheg retained in the penultima.

דְּלִיָּה (whom Jehovah has freed"), [Delaiah], pr. n. m.—(1) Neh. 6:10.—(2) 1 Ch. 3:24.—(3) Ezr. 2:60; Neh. 7:62. ["The Phœnicians had the pr. n. Δελαΐασταρος, Jos. c. Apion, i. e. עשתרת דלי freed by Astarte."]

דְּלִיָּה (id.) [Delaiah], pr. n. m.—(1) Jer. 36:12, 25.—(2) 1 Chr. 24:18.

דְּלִילָה fem. ("feeble," "pining with desire" ["weak, delicate."]), [Delilah], pr. n. of a Philistine woman, beloved by Samson, Jud. 16:4—18.

דְּלִית only in the plur. דְּלִיתֹת fem. (with Kametz impure) boughs, branches, so called as hanging down and waving, Jer. 11:16; Eze. 17:6, 23; 31:7, 9, 12. (Syr. دَلِي id.)

דָּלָל pret. pl. דָּלְלוּ Isa. 19:6; דָּלוּ Job 28:4, and דָּלוּ Pro. 26:7 (see No. 1), 1 pers. דָּלוּ Ps. 116:6.

(1) TO HANG DOWN, TO BE PENDULOUS, TO SWING, TO WAVE, [schläff herabhängen, hinabwallen und schwancken, as a bucket hanging in a well, as slender branches, such as those of palms, willows, which are pendulous and wave to and fro. (Kindred roots are דָּלָה, also דָּלָל, דָּלָל, and דָּלָל, which see. Compare in the Indo-Germanic languages, Sanscr. til, to be moved; Gr. σαλεύω, σαλάσσω, σάλος, to wave, waving. To the same family are to be referred דָּלָל, خطل, in all of which the primary idea is that of pendulosity, laxity, languor.) Job 28:4, used of miners letting themselves down into the shafts, דָּלוּ דָּלִי "they hang down from men and swing." Here I would also refer Prov. 26:7, דָּלִי שָׁנָם מִפִּיָּם, "the legs hang down (as a useless weight) from the lame, and (equally useless) is a sententious saying in the mouth of fools." I do not doubt that the opinion of some of the rabbins is the

true one, who explain דָּלִי by דָּלָל, which it will be well to explain and vindicate in a few words. A doubled semi-vowel sometimes seems to be so softened and prolonged that the second is sounded like *i* or *y*; as is the case in Italian, Spanish, and French, in which latter language this manner of pronunciation is expressed by the peculiar verb mouiller. Comp. with each other Lat. filia, fille, figliuola; familia, famiglia, famille; Hispan. hallar, lluvia, niño. A similar instance is Arab. دَيُوب [So Castell; دَيُوب Freytag]

i. q. دُوب a calumniator; Heb. דְּוִישׁ Ezr. 10:16, for דְּרוֹשׁ; also it seems as if Nun were sometimes put instead of doubling the semi-vowel, as Arab. حَرْوِب for حَرْوِب a pod, מַצְוִיָּה Isa. 23:11, for מַצְוִיָּה, and perhaps מַצְוִיָּה Lam. 2:12, for מַצְוִיָּה. [In Amer. edit. these philological comparisons are mostly omitted, and the word is only explained thus:—"In this passage, if we read דָּלִי (with Pathach) it may be for דָּלִי; so several rabbins, and comp. Ezr. 10:16, דְּרוֹשׁ for דְּרוֹשׁ, φυλλόν folium, ἄλλος alius, and vice versa filio, fille. But it is better with R. Jonah, R. Judah, and several MSS. to read דָּלִי=דָּלִי." To return to the passage in the Proverbs, the sense is given well by Symm. ἐξέλιπον κνήμαι ἀπὸ χλωῦ; see also L. De Dieu, who ascribes a like sense to the form דָּלִי, deriving it from דָּלָה. This was what I formerly thought. I then regarded דָּלִי to be for imp. Piel, from דָּלָה, and I thus interpreted the passage with Chr. B. Michaelis, "take away (as if, draw off) the legs from the lame, and a sententious saying," etc., both being useless; but the former explanation is preferable.

(2) to be languid, feeble, weak—(a) used of slow and shallow water. Isa. 19:6, דָּלְלוּ וְחָרְבוּ יְאֵרֵי מִצְרַיִם "the rivers of Egypt languish and are dried up" (comp. "flumen languidum," Hor. Od. ii. 14, 17; "aqua languida," Liv. i. 4).—(b) used of men, as being in a feeble condition, Psa. 79:8; 116:6; 142:7.—(c) of the eyes, as languishing with desire, Isa. 38:14, דָּלִי עֵינִי לְפָרוֹם.

NIPHAL pass. of No. 2, to be enfeebled, used of a people, Jud. 6:6; Isa. 17:4.

Derivative nouns דָּל No. II., דָּלָה, and pr. n. דְּלִילָה.

דָּלָה an unused root. Arab. to thrust out the tongue. Ch. דָּלָה a cucumber (perhaps as being oblong like a tongue). Whence—

דָּלָה ("cucumber field"), [Dilean], pr. n. of a town in the tribe of Judah, Josh. 15:38.

דלף fut. יִדְלֹף.—(1) TO DROP, TO DRIP, used of a house, Ecc. 10:18, יִדְלֹף הַבַּיִת "the house drops," lets in rain through the chinks in the roof.

(2) to shed tears, to weep, used of the eye. Job 16:20, וְעֵינַי יִדְלֹף לִפְנֵי יְהוָה "my eye sheds tears to God." Ps. 119:28, וְעֵינַי יִדְלֹף לִפְנֵי יְהוָה "my soul weeps." Compare נִפְשׁ No. 3. (Aram. id.; Arab. دلف to go slowly, to creep; VII. to be poured out, to flow; comp. دكب). Hence—

דלף m. a dropping, Prov. 19:13; 27:15.

דלפון [Dalphon], pr. n. of a son of Haman, Est. 9:7.

דלק fut. יִדְלֹק.—(1) TO BURN, TO FLAME. (Aram.

id. To this corresponds Gr. δέφκομαι, prop. to flame, to shine, which is applied to the power of seeing; comp. שֹׁשׁ). Ps. 7:14, הִצִּיּוּ לְדֹלֵקִים יַעֲקֹב "he makes his arrows flaming," i. e. he shoots burning arrows. Followed by פָּ to set on fire, to kindle, Obad. 18.

(2) The signification of burning is variously applied—(a) to the glow of love and friendship. Pro. 26:23, שִׁפְתֵּי דֹלֵקִים "burning lips," i. e. speeches which show or feign the warmest love.—(b) to anxiety, which is often compared to heat (Isa. 13:8; Ps. 39:4). Ps. 10:2. Comp. Schult. Ep. ad Menken. i. p. 49.—(c) to the heat of persecution, pursuing, whence דָּלַק אַחֲרַי "to pursue hotly" (in the language of higher Germany, nachfeuern). Gen. 31:36, כִּי דָּלַקְתָּ אַחֲרַי "that thou pursuest me so hotly," 1 Samuel 17:53. Followed by an acc. id. Lam. 4:19, עָלֵינוּ דָּלְקוּ "they pursued us upon the mountains." (Arab. دلى and دلى have various figurative uses nearly approaching to those in Hebrew; as دلى to rush violently as a crowd, comp. letter c; دلى to be sharp and ready, as the tongue, comp. letter a.

Hiphil, to kindle, Eze. 24:10, to heat, to inflame (used of wine). Isa. 5:11, יִדְלֹקוּם "wine inflames them."

דלק Ch. to burn. Dan. 7:9.

דלקת f. burning fever, Deut. 28:22.

דלת feminine, (compare masculine δαλ λεγόμεν. דל No. I, root דל), the leaf of a door, so called from its hanging and swinging (see the root); hence the door itself as hanging on its hinges, Prov. 26:14, which is shut or opened, Genesis 19:10; 2 Kings 4:4; 9:3; knocked at, Jud. 19:22. It differs from פתח, which denotes the doorway which the door closes. When

two-leaved doors are spoken of, the dual is commonly used (which see), but the singular is also used to express both leaves, see 1 Ki. 6:34, שְׁנֵי צִלְעִים הָדָלָה "the two leaves of the one door were folding." Without much strictness of use, Eze. 41:24 דלת is put both for the leaves singly, and also for the whole door, וּשְׁתֵּי דְלָתוֹת שְׁתֵּי מִסְבּוֹת דְלָת "there (were) two leaves to each of the doors, both were folding, two leaves to the former door, two leaves to the latter." Used of the covering of the ark, 2 Ki. 12:10.—Metaph. Cant. 8:9, "if she (our sister) be a door," if she be easy of access.

Dual דְּלָתַי const. דְּלָתַי (pr. from the form דְּלָה) two-leaved doors, folding doors; especially large ones, such as the gates of a city. Deut. 3:5; 1 Sa. 23:7; Isa. 45:1; Jer. 49:31. Metaph. the doors of heaven which let down the rain (elsewhere elsewhere), Ps. 78:23. Job 3:10, דְּלָתִי בְטִי "the doors of the womb (that bare) me." Job 41:6, דְּלָתִי פִּי "the doors of his face" (the jaws of a crocodile). Job 38:8, "he has shut up the sea with doors;" comp. verse 10.

Pl. דְּלָתוֹת const. דְּלָתוֹת f. (but Neh. 13:19 masc.). (1) leaves of a door, gates, 1 Ki. 6:31; Ezekiel 41:24 (see the sing.), hence—

(2) the doorway or gate itself, Judg. 3:23—25; 19:27. Ezekiel 26:2, נִשְׁבְּרָה דְלָתוֹת הָעָמִים "the gate of the people (Jerusalem) is broken."

(3) the columns of a book, so called from the resemblance to a door, just as in Latin columna from the resemblance to a column, Jer. 36:23. Others understand chapters of a book, like the Rabbinic שער.

I. דָּם m., const. דָּם, with suffix דָּמִי (Gen. 9:5).

(1) blood (prob. for דָּמָם from the root דָּמָם, to be red, whence Talmud. אָדָם, אִידָמָה, Pun. Edom according to Augustine on Psalm 136. Arabic دَم, rarely دَم, whence a new verb دَمَى to emit blood,

II. to wound). אָכַל עַל דָּם "to eat (flesh) with the blood." 1 Sam. 14:32, 33; Eze. 33:25 (contrary to the Mosaic law, Lev. 17:11; Deut. 12:23). דָּם נָקִי "innocent blood," 2 Ki. 21:16; Ps. 106:38; also used of an innocent person himself, Psalm 94:21, וְדָם יִשְׁעוֹ "and they condemn the innocent blood;" also דָּם נָקִי blood of an innocent person. Deut. 19:10, 13; 27:25; Jer. 19:4; 22:17. Figuratively—

(2) blood is used specially for bloodshed, slaughter, Lev. 19:16, and for guilt contracted by killing, 8 (לִשְׁחָט), Genesis 37:26; Levit. 17:4. Deut. 17:8,

גוידם לוֹדִם. Nu. 35:27, "he is not guilty of blood."

(3) *blood of the grape* is used of wine, which in Palestine is red; compare *αῖμα ῥῆς σταφυλῆς*, Sir. 39:26. Gen. 49:11; Deu. 32:14.

Plur. דְּמִים — (1) blood, specially as shed, Isa. 9:4. אִישׁ דְּמִים a bloody man, Ps. 5:7; 26:9; 55:24.

(2) *slaying, the guilt of slaughter*. בַּיִת דְּמִים a house, a city guilty of slaughter, 2 Sa. 21:1; Eze. 22:2; 24:6. דְּמִיו בּוֹ Lev. 20:9; Eze. 18:13. דְּמִיהֶם בּוֹ Lev. 20:11, seq., he is, they are, guilty of slaughter.

II. דָּם *likeness* (from דָּמָה). So perhaps in the doubtful passage, Eze. 19:10, "thy mother is like a vine," בְּדָמָהּ, which Kimchi explains "in thy likeness," like thee. Compare also Targ. See more in Rosenm. on the passage. [Calmeth בְּדָמָה as a vine of thy vineyard." This is only a conjecture.]

I. דָּמָה (Aram. דָּמָא, [fut. דְּמָה], TO BE LIKE, TO BECOME LIKE, followed by לְ, Ps. 102:7; 144:4; Cant. 2:9; 7:8; Ezekiel 31:8. With a pleonast. dat. Cant. 2:17, לְעֵבִי, "bethou like, my love, to a hart." Cant. 8:14.

NIPHAL, *to become like*, followed by בְּ, Ps. 49:13, 21, acc. Eze. 32:2. [In Thes. all the occurrences in Niphal, except the last cited, are referred to No. II.]

PIEL דָּמָה — (1) *to compare, to liken*, followed by אֶל Isa. 40:18, 25; לְ 46:4; Cant. 1:9; Lam. 2:13, קָה אֶדְמָהּ לָךְ "what shall I compare to thee?" Hence *to use parables*, i. q. מְשַׁל, Hos. 12:11, בְּיַד הַנְּבִיאִים אֶדְמָה "through the prophets I have used parables" (it is better to take it thus as required by the context, than "I have destroyed," i. e. announced destruction).

(2) *to liken in one's mind, to imagine, to think*. Ps. 50:21, דְּמִיתָ הָיִיתָ אֲהֵיָהּ כְמוֹהָ "thou thoughtest I was altogether such a one as thyself," Esth. 4:13; Isa. 10:7.

(3) *to think, to purpose, to meditate* doing something, Num. 33:56; Jud. 20:5, אֲתֵי דְמִיו לְהַרְגִי "they thought to have slain me." Isa. 14:24; 2 Sa. 21:5, הָאִישׁ אֲשֶׁר בָּלְנוּ וְאֲשֶׁר דָּמָה לָנוּ "the man who destroyed us and who meditated (evil) against us."

(4) *to remember*, Ps. 48:10, חֲסִדְךָ דְּמִינוּ אֱלֹהִים "we have remembered, O God, thy loving kindness."

HITHPAEL, 1 fut. אֶדְמָה Isa. 14:14, *to make oneself like*.

Derivatives דָּם No. II, דְּמִיוֹת, דְּמִיּוֹת.

This signification of resemblance appears to be proper to this root; but it has another borrowed from the cognate stock דָּקַם, דָּקָם namely —

II. דָּקָה — (1) TO BE SILENT, TO BE QUIET, TO REST, TO CEASE; Jer. 14:17, "my eyes are poured out in tears, day and night, and they do not cease;" Lam. 3:49.

(2) *causat. to make an end* of any thing, hence *to destroy* (compare הָרַס, הִכָּהִיד, הִשָּׁבִית, No. 4), especially *to lay waste, to desolate*, Hos. 4:5, דְּמִיתִי אִמִּי "I destroy thy mother," that is, lay waste thy country; Jer. 6:2, דְּמִיתִי בְתִיצִיּוֹן "I lay waste the daughter of Zion," i. e. thee.

NIPHAL, *to be cut off, to perish*, used of men; Hos. 10:15, בְּשָׁחַר נִדְמָה מֶלֶךְ יִשְׂרָאֵל "to-morrow shall the king of Israel be cut off;" Isa. 6:5, אֲדִילִי "alas for me! for I perish;" used of nations, Zeph. 1:11; Hos. 4:6; of cities, countries, Isa. 15:1; Jer. 47:5; Hos. 10:7. [See also Ps. 49:13, 21.] (In all these examples the preterite occurs, in the future the forms used are יִדְמֶנּוּ, יִדְמֶנּוּ from syn. דָּקַם). Hence דְּמִי, דְּמִי.

דָּקָה Ch. *to be like*, Dan. 3:25; 7:5.

דָּקָה f. (from the root דָּקַם), *laying waste*, and concr. *that which is laid waste*, Eze. 27:32, בְּדָמָה "who was like unto Tyrus, like the destroyed?" but it is not unaptly conjectured by Houbigant that the true reading is דְּמָה. [In Thes. the common reading is explained by reference to בְּ B, 4, *so utterly destroyed*.] More satisfactorily than Houbigant, a learned writer [Hitzig] in Ephem. Jan. 1830, IV. p. 373, has conjectured that for בְּדָמָה we should read דְּמָה. But the common reading may also be tolerated if the prep. בְּ be taken in the manner explained under No. 4.

דְּמִיוֹת f. (from the root דָּקָה No. I). — (1) *similitude, likeness, image*, i. q. Syr. دَمِيّ. Gen. 1:26, "let us make man . . . בְּדְמִיוֹתֵנוּ according to our image;" compare 5:1, 3, "he begat a son בְּדְמִיתוֹ according to his likeness, after his image;" 2 Chr. 4:3, דְּמִיוֹת בָּקָרִים "images of oxen," cast, molten oxen; Isa. 40:18, מַה דְּמִיוֹת תַּעֲרִכֵנוּ לוֹ "what image will ye compare to him?"

(2) *model, pattern*, 2 Ki. 16:10.

(3) *appearance*, Eze. 1:16, אַחָד לְאַרְבַּעָתָם "those four had one appearance." Followed by a genitive, *the appearance* of any thing, that is, *an appearance resembling something*, when any thing seen in a dream or vision is described as not clearly seen; Eze. 1:5, וּמַתּוֹקָה דְּמִיוֹת אֲרָבַע חַיִּים "and in the midst of it was the appearance of four living

creatures," i. e. a certain appearance like four living creatures; verse 26, דְּמוֹת כְּסֵא, "the appearance of a throne;" verse 28; 8:2; 10:1, 21; Dan. 10:16.

Compare מְרָאָה. Hence—

(4) adv. *like, as*, Isa. 13:4, דְּמִיּוֹת id. Ps. 58:5.

דָּמָה m. *quiet, rest, stillness* (from the root דָּמָה No. II). Isa. 38:10, בְּדָמִי יָמִי "in the quiet of my life," i. e. now when I might reign in quietness. LXX. ἐν τῇ ὑψει (either from reading or else conjecturing) ὥς ἡμερῶν μου. See more in my Comment. on the passage. I formerly, in common with others, followed Ev. Scheid (Comment ad Cant. Hiskia ad h. l.), who understands it to mean *stillness*, i. e. *the standing still* of the sun, or noon (comp. נָכוֹן הַיּוֹם under the verb כָּנַן); in this explanation he has discussed the passage with more learning than correctness.

דָּמָה masc. *quietness, rest* (from the root דָּמָה No. II). Psal. 83:2, אֱלֹהִים אַל־דָּמִיָּךְ "O God, be not quiet," i. e. do not look on our troubles quietly and without doing any thing, do not put off thy aid (comp. הָשָׁה, הָשָׁה). Isa. 62:6, 7.

דְּמִיּוֹת (from דָּמָה No. I.) i. q. דְּמוּת m. *likeness, image*, Ps. 17:12.

דָּמָה pret. דָּמָה imp. and inf. דָּמָה fut. דָּמָה pl. דָּמָה (in the Chaldee form).—(1) TO BE SILENT, TO BE STILL; Lev. 10:3; Lam. 3:28; Eze. 24:17, הֶאֱנַק רֵם, Vulg. *ingenisse tacens*. Job 29:21, וַיִּדְמוּ לִמֹּי עֲצָתִי, "and they kept silent at my counsel." Followed by ל to keep silence for some one, i. e. to hear some one without speaking. Hence דָּמָה לַיהוָה to be silent for Jehovah; i. e. patiently and with confidence to expect his aid, Ps. 37:7; 62:6. [See NIPHAL.]

(2) to be *astonished, confounded* (see etym. note), i. q. שָׁמַם, with admiration and amazement, Ex. 15:16; and also with grief, Isa. 23:2, אֲבִי דָמוּ יִשְׂרָאֵל "be astonished ye inhabitants of the coast (sc. of Tyre)," Lam. 2:10. Silence is also transferred from speaking to acting (compare הָשָׁה, הָשָׁה), hence it is—

(3) to be *quiet, to cease, to leave off*, Ps. 4:5. 1 Sa. 14:9; Job 31:34; Lam. 2:18, אַל־תָּרֵם בְּתַעֲיִנֶּךָ, "let not the apple of thine eye cease," stop weeping; Job 30:27, מַעֲיִ רִתְּחוּ וְלֹא הָיוּ, "my bowels boiled, and rested not;" also to *stand still*, Josh. 10:12, שָׁמַם הַשֶּׁשֶׁשׁ, "Sun, stand thou still upon Gibeon!" verse 13, הָשָׁמַם הַשֶּׁשֶׁשׁ, "and the sun stood still."

Note. This root is onomatopoeic, and one which is widely spread in other families of languages, and equally with the kindred roots הָשָׁה, הָשָׁה, and Gr. *μῦω*, it is an imitation of the sound of the shut mouth (*hm, dm*). Its proper meaning therefore, is

to be *dumb*, which is applied both to *silence and quietness*, and also to the *stupefaction* of one who is lost in wonder and astonishment; and also in the causative and transitive conjugations it is applied to *destruction and desolation*, inasmuch as things or places which are destroyed and made desolate, are still and quiet.

Most nearly kindred to this root are דָּמָה (in which is to be observed the obscure sound which is peculiar to the mouth when closed; see the Latin and German words below) and דָּמָה, which see. The same primary power is found in שָׁמַם, הָשָׁה, הָשָׁה etc., not to mention those in which the idea of the closed mouth is applied to taste (שָׁמַם), or to abstinence from food (דָּמָה), or to unmeaning sounds (הָשָׁה, הָשָׁה, הָשָׁה), or, lastly, to the general sense of *closing* (see אָמַם etc.). From the branches of this family in Greek is *μῦω*, which is frequently used of the mouth, lips, or eyes, as being closed, and also of sounds uttered with the mouth shut (see Passow's Gr. Lex. v. *μῦ, μῦω*, and the citations there given); hence θαῦμα, θαύματος = Heb. שָׁמַם, Chaldee הָשָׁה; Latin *mutus* (from *μῦδος, μῦω*), and still more in the Germanic languages, *dumm* = *stupid*, English and Anglo-Saxon *dumb* (which is in meaning nearer to the primary idea), which, with the addition of a sibilant, becomes = *stumm*; comp. Lat. *stupor, stupidus*, and Germ. *stunnen*, Engl. *to stun*, Fr. *étourner*.

POEL דָּמָה to bring to silence, to compose, Psal. 131:2.

HIPHAL הָשָׁה prop. to bring to silence, hence to cut off, to destroy, Jer. 8:14 ["See Kal No. 1"]. See דָּמָה No. II, 2.

NIPHAL נָדָם plur. נָדָמוּ (Jer. 25:37), fut. יִדְמוּ, also דָּמָה (Jer. 48:2) pass. of Hiphil, to be cut off, to perish (used of men). 1 Sa. 2:9, וַיִּדְמוּ בְּחֹשֶׁךְ יְהוָה, "the wicked shall perish in darkness." Jer. 49:26; 50:30; 51:6; to be *laid waste*, as a country, Jer. 25:37; 48:2. Here must also be referred Jer. 8:14 [see Kal 1, to which this is referred in Ges. corr.], "let us go into the fortified cities, וְנִדְמָה־שָׁם and let us perish there," let us wait for destruction. נִדְמָה for דָּמָה. (See Gramm. § 57, note 11.) Hence דָּמָה דָּמָה.

דָּמָה f. *silence, stillness*, e. g. of the winds, a calm, Ps. 107:29. קוֹל דָּמָה a voice of silence, i. e. gentle, still, 1 Ki. 19:12, and so poet. by ἐν διαδυνάμει, Job 4:16, דָּמָה וְקוֹל אֲשָׁמֶה "I heard silence and a voice," i. e. a gentle whispering voice; unless it be preferred to take it, "there was silence, and I heard a voice." LXX. and Vulg. understand it "*lenis aura*."

דמן an unused root; Arab. *دمن* to *dung*, to *manure*, whence, besides the words immediately following, **דמן**, **דמן**, **דמן**.

דמן m. *dung*. (Arab. *دمن* and *دمان*) 2 Ki. 9:37; Jer. 8:2; 16:4; 25:33.

דמנה ("dung-hill"), [*Dimnah*], pr. n. of a town in the tribe of Zebulun, Josh. 21:35.

דמע TO WEEP, TO SHED TEARS, Jerem. 13:17; Aram. and Arab. id. Hence—

דמע m. a *tear*, metaph. used of that of olives and grapes, i. e. of wine and must (comp. Greek *δάκρυον τῶν δένδρων*, Theophr.; *arborum lacrimæ*, Plin. xi. 6). Ex. 22:28, **דמעה** **דמעה** LXX. *ἀπαρχὰς ἁλωνος καὶ ληνού*.

דמעה f. a *tear*, commonly coll. *tears*. (Arab. *دمعة* tears, *دمعة* a single tear. In like manner in Greek *δάκρυ* is commonly used by the poets collect.) Psal. 6:7; 39:13; 56:9. The plur. however occurs **דמעות** Ps. 80:6; Lam. 2:11. As to the expression of Jeremiah, **דמעה** **דמעה** "my eye runs down with tears," see under the word **דמד**.

דמר an unused root, whence **דמר**, which see.

דמשק unused quadril. Arab. *دمشق* to be hasty, active, *دمشق* quick, active, alert. Hence perhaps pr. n.—

דמשק Arab. *دمشق* and *دمشق* ("alertness," perhaps industry with regard to traffic), sometimes **דמשק**, **דמשק** which see.

(1) *Damascus*, metropolis of Damascene Syria, situated on the river Chrysorrhoeas, in a large and fertile plain at the foot of Antilibanus, Gen. 14:15; 15:2. It was taken by David, 2 Sa. 8:6, but recovered its liberty in the reign of Solomon, 1 Ki. 11:24, and was governed by its own kings until Tiglath-Pileser, king of Assyria, subjected it to his rule, 2 Ki. 16:9; Isa. 7:4, 8; 8:4; 10:9. At present Damascus is one of the richest cities of hither Asia.

(2) Gen. 15:2, i. q. **דמשק** **דמשק**, or **דמשק** **דמשק**, like **דמשק** Hos. 12:8, for **דמשק**. This form, and not **דמשק**, was doubtless chosen by the writer in allusion to the preceding **דמשק**; compare Lehrg. § 164, 3.

דמשק (according to pretty many MSS. **דמשק**, **דמשק**, see De Rossi, Schol. Crit.), *Damascene cloth*,

made of silk curiously wrought, which still in the western languages bears the name of that city; Engl. and Danish, *Damask*; Ital. *Damasco*; Fr. *Damas*; Germ. *Damaß*. Am. 3:12. The same word, but with the letters variously changed and transposed, is found

in Arabic, namely, *دمقس* according to the Kamûs, page 760, silk, especially that made from the cocoons out of which the butterflies have already come (*فlossrettfarbe*), floss silk; according to others, white silk; also, *دمقاص*, *دمقاص*, *دمقاص*. Silk worms are still much kept about the foot of Lebanon.

דן ("judge"), [*Dan*], pr. name—(1) of a son of Jacob, and of the tribe bearing his name; the boundaries of whose land are described, Josh. 19:40—48. [Whence the Gentile noun **דני** Jud. 13:2].

(2) of a town on the northern limit of Palestine (otherwise called **דן**), Joshua 19:47; Jud. 18:29, which took its name from a colony of the Danites. In the words **דן** 2 Sa. 24:6, there appears to be a transcriptural error, and we should probably read **דן**. Vulg. *silvestria*.

[For **דן** see under **ד**.]

דן Ch. emphat. st. **דן** pron. demonstr. i. q. Hebr. **דן**, **דן** comm. *this*, Dan. 2:18, 28, 30, 36, 43, 47, etc. **דן** **דן** *like this, so*. Ezr. 5:7, **דן** "so it was written." Jer. 10:11. Dan. 2:10, **דן** "such a word." **דן** **דן** therefore, Dan. 3:16; Ezr. 4:14, 15. **דן** **דן** afterwards. Dan. 2:29. (In the Targums this word is commonly written fully **דן**, **דן** for Heb. **דן**; **דן** thus).

דנג an unused root, which has, I imagine, the signification of *tenacity*, see the root **דנ**. [In Thes. Gesenius supposes *melting* to be the primary idea.] [Derivative, **דנינג**.]

דנה ("a low place," from the root **דנ**), [*Dannah*], pr. n. of a town in the tribe of Judah, Josh. 15:49.

דנהבה (perhaps for **דנהבה** **דנהבה** master of (i. e. a place of) plundering, i. e. a lurking place of robbers, comp. **דנהבה** to plunder), [*Dinhabah*]. pr. n. of a town of the Edomites, Gen. 36:32; 1 Ch. 1:43.

דניאל ("God's judge," i. e. who delivers judgment in the name of God), [*Daniel*], pr. n. especially that of a Hebrew prophet and wise man, who lived at the Babylonian court. Dan. 1:6. Also **דניאל** Eze. 14:14, 20; 28:3.

דנן an unused root. Arab. دان = دان Med.

Waw, to be low [in Thes. "Arab. دس to whisper"]; whence דנה.

דע m. inf. used as a noun, root דע, what one knows, knowledge, opinion. Job 32:10, דעה ודעה "and I also will show my opinion." Job 32:6, 17; 36:3. Plur. דעיים דעיים he who is perfect of wisdom. Job 37:16.

דעה pl. דעות f. knowledge, knowing, followed by an acc. ["like an inf."], Isa. 11:9, דעה את יהוה "the knowledge of Jehovah." Isai. 28:9; Psalm 73:11; Job 36:4.

דעה Prov. 24:14, see Analyt. Ind.

דעה an unused root, i. q. Arab. دعا to call, traces of which are found in the pr. n. דעא and—

דעאל ("invocation of God"), [Deuel], pr. n. m. Num. 1:14; 7:42, for which Num. 2:14, is found דעאל.

דעל i. q. Syr. دحب to be extinguished, pr. of a lantern, or lamp, Prov. 13:9, דעל ודעל "the lamp of the wicked shall be put out," i. e. their good fortune shall perish; compare the Arabic proverb, الدهر اطفأ سراجي ill fortune has put out my lamp. Pro. 20:20; 24:20; Job 18:5, 6; 21:17. Applied to the destruction of enemies, Isa. 43:17, and to the drying up of water, see NIPHAL.

NIPHAL, to become extinct, i. e. to dry up (when spoken of water), (comp. *extinguere aquam*, Liv. v. 15; *succum*, Curt. vi. 4; *mammæ*, Plin. xxiii. 2). Job 6:17.

PUAL, to be extinct, applied to enemies, Ps. 118:12.

דעל an unused root, see דעל.

דעת inf. f. used of a noun, from the verb דע (like דע and דעה)—

(1) *knowledge, knowing*, sometimes followed by an acc. Jer. 22:16, דעת אתי *knowing me, the knowledge of me*; דעת אללהים, Hos. 4:1; 6:6, and κατ' ἐξοχῆς, דעת Hosea 4:6, *knowledge (of God)*. דעל דעל through ignorance, unawares (opp. to "of set purpose, advisedly"), Deut. 4:42; 19:4; Josh. 20:3. דעל דעל Isa. 5:13, is not "unexpectedly, suddenly" (the interpretation which I defended in my commentary on this passage); but by comparison with Hos. 4:6 (where once there is דעת אללהים, "for want of the knowledge of God," i. e. of religion. Rightly therefore rendered by LXX. διὰ τὸ μὴ εἰδέναι αὐτοὺς τὸν Κύριον. Deu. 4:42; 19:4; Josh. 20:3.

(2) *intelligence, understanding, wisdom*, i. q.

דעל דעל Prov. 1:4; 2:6; 24:5, etc. דעל דעל foolishly, Job 35:16; 36:12; 38:2; 42:3. דעל דעל to be possessed of wisdom, Pro. 17:27.

דפה an unused root. Arabic دفا, دنى to thrust, to push, so as to make to fall, to wound, also to slay (compare the kindred roots دف, دفر, دفس). Hence—

דפי in pause דפי m. Ps. 50:20, prob. ruin, destruction. LXX. and Vulg. σκάνδαλον, *offendiculum*, which may very well be drawn from the etymology. The Hebrew interpreters explain it badly by a conjecture drawn from the other member, דפה דפה evil report, slander.

דפק—(1) TO KNOCK AT a door, Cant. 5:2; compare HITHPAEL.

(2) to drive a flock hard, to overdrive, Gen. 33:13. (Arab. دق to go quickly, pr. to be thrust forward.)

HITHPAEL, part. מִתְדַּפְּקִים *knocking in rivalry at a door* (this seems to me to be the signification of the conj. Hithpael in this place), Jud. 19:22. Hence—

דפקה [Dophkah], pr. n. of a station of the Israelites in the desert; Nu. 33:12. Seetzen (in v. Zach. monatl. Correspond. xxvii. p. 71) compares a place called *el Tobbachá*.

דק adj. f. דקה (from the root דקק)—(1) *beaten small, fine, minute*, pr. used of dust. Isa. 29:5, דק דק "fine dust." Lev. 16:12, hence subst. *something small or fine, dust, particle*, Exod. 16:14; Isa. 40:15.

(2) *slender, thin*, used of slender, thin hair, Lev. 13:30; of lean kine and thin ears of corn, Gen. 41:3, seq.; of a man too much emaciated, or having a withered limb, Lev. 21:20; *light, gentle*, of a gale, 1 Ki. 19:12.

דק m. pr. infin. verb דקק *thinness, fineness, something fine*, hence thin fine cloth, Isa. 40:22.

דקל an unused root. Arab. دقل, Aram. דקלא, דקל palm tree.

דקלה [m. Diklah, pr. n. of a son of Joktan, Gen. 10:27.] Gen. 10:27 [Diklah], pr. n. f. of a region of Joktanite Arabia, probably abounding in palm trees; of such places there are many in Arabia. [See Forster's Geog. of Arabia i. 147, where the Duklaite tribe in Yemen is compared with this pr. n.] There was one celebrated place of palm trees situated at the entrance to Arabia Felix, called in Gr. φοινίκων (Ptol. vi. 7), but this would be too far from the other terri-

tories of the Joktanites. [But Ges. overlooks that Jerah, the son of Joktan, is commonly called in Arab.

أبو يمن *the father of Yemen*; see Forster i. 115.]

I therefore prefer following Bochart, who (Phaleg. ii. 22) understands it to be the district of the Minæi, which was rich in palm trees (Plin. vi. 28).

דקן pret. דק, fut. ידק i. q. דק (which see), and

Arab. **دق** an onomatopoeitic root—(1) TO CRUSH, TO BEAT SMALL, TO BREAK IN PIECES, specially by threshing. Isa. 41:15, "behold I will make thee a new sharp threshing wain..... יתדק thou shalt thresh the mountains and break them to pieces." There is a paronomasia on the two-fold signification, Isa. 28:28, **לחם ידק כי לא לקצח אדש**, "wheat is beaten out, but he does not continue threshing it,.....nor does he beat it small." The former **ידק** is i. q. **ידש** verse 27 (unless indeed it ought to be so read) to beat out with a wain or horses, opp. to **יחבט** verse 27, **ידקנו** denotes the bruising of the grains, which must be avoided.

(2) *to be beaten small, crushed.* Exod. 32:20, **ויטחן ער אשדקק** "and he ground (it) till it became small like dust;" Deu. 9:21.

HIPHAL, **דק** i. q. Kal No. 1, *to beat small*, e. g. altars, idols, 2 Ki. 23:6, 15; 2 Ch. 15:16; 34:4, 7. Inf. **דקק** adv. *very small* (like dust). Exod. 30:36. Metaph. Mic. 4:13, "thou shalt beat to pieces many people." Inf. **דק** 2 Ch. 34:7. Fut. with suff. **ידקם** for **ידקם** 2 Sa. 22:43.

HOPHAL, pass. Isa. 28:28, see Kal No. 1. Hence **דק**.

דקן Ch. id. *to be crushed, to be beaten small*, in Peal only **דק** Dan. 2:35, a form derived from **דקן**. APHEL **הדק** *to beat small*, in 3 pret. fem. **הדקת** Dan. 2:34, 45, fut. **תדק**, part. **מדק** f. **מדקה** Dan. 7:7, 19.

דקר fut. O. TO THRUST THROUGH, TO PIERCE, as with a sword or spear. Aram. **דקר** id. Nu. 25:8; Jud. 9:54; 1 Sa. 31:4.

NIPHAL, pass. Isa. 13:15.

PUAL id. Jer. 37:10; 51:4; Lam. 4:9, "happier are those slain by the sword than by famine, **שחיה יובי מדקרים מתנוכות שרי** for these waste away, pierced through, (i. e. slain) for want of the produce of the field." **מדקרים** is put in this place by a bold figure as to those who perish from famine, as in the former member **חללי חרב** is opposed to **חללי רעב** (comp. Isa. 22:2). Vulg. *contubuerunt consumi a sterilitate terræ.* Hence, **מדקרי**, **בדקרי** and—

דקר ("piercing through"), [*Deker*], pr. n. of a man, 1 Ki. 4:9.

דר m. Esth. 1:6, commonly taken as i. q. Arabic **در** *a pearl*, especially a large one, from the root **דר** to shine. Nor would pavements inlaid with pearls be foreign from Asiatic luxury (see Bochart, Hieroz. ii. 780, seq.); I prefer, however, to understand *a stone like a pearl*, perhaps mother-of-pearl (*Perlemutter*), or the kind of alabaster, called in German *Perlemutterstein*.

דור Ch. i. q. **דור** *generation, age*, Dan. 3:33; 4:31. **דור** see **דור**.

דרא an unused root. Arabic **درأ** i. q. **درأ** *to repel from oneself*, especially evil, whence—

דראון m. *abhorring, abomination*, Dan. 12:2, "these to shame **לדראון** *עולם* to eternal contempt" (Theod. *αἰσχύνῃ*. Syr. *مَصْحَب*). And—

דראון m. Isa. 66:25, *that which is abhorred*.

דרב an unused root, i. q. Arabic **درب** *to be sharp*, whence—

דרבון only in pl. **דרבנות** (read *dōrvōnōth*, compare Lehrs. p. 43) *goads*, Ecc. 12:11.

דרבן m. (read *dōrvān*, as to the Metheg see Lehrs. p. 43) *an ox goad*, *βοῦκέντρον*. 1 Sa. 13:21. The opinion that these two forms should be pronounced not *dōr-bon*, *dorban* (of the form **דִּרְבָּן**), but *dā-r'bon*, *dā-r'ban*, was brought forward by Ewald, in Heb. Gram. p. 143; but he has since tacitly given it up in his smaller Grammar, § 159, 214. Indeed, Dag. lene is not more necessary in **דרבן** than in **אֶבְרֵן** Est. 8:6 (erroneously **אֶבְרֵן**, which is found in the last edition of Simonis Lexicon), and in **מִלְכּוּת** and **יְלִידוֹת**.

דרג an unused root. Arab. **درج** *to go on*, especially *bysteps*, and so *to ascend*, cogn. **דרד**. Hence **מדרגה**.

דרדע ("pearl of wisdom," comp. of **דר**, *דר*, and **דע=דע**, *wisdom*), [*Darda*], pr. n. of a wise man contemporary with Solomon, or else living a little previously, 1 Ki. 5:11; in the parallel place, 1 Ch. 2:6 (contractedly or corruptedly), **דרע**.

דרדר m. *a luxuriantly growing, but useless plant*, Gen. 3:18; Hos. 10:8. (Syr. **דרדר** for the Gr. *τριβόλος*, see L. De Dieu, on Gen. 3:18. Arabic **دردر** id.) From the root **דר** No. 2.

דיו m. pr. the light or sunny region (from the root **דד** No. 2 for **דיו**), hence *the south quarter* (opp. to **צפון** the region covered with darkness; comp. in Homer, *πρὸς Ἡῶ τ' Ἑλιόν τε καὶ πρὸς ζόφον*). Eze. 40:24, seq.; 42:12, seq.; Ecc. 1:6. Poetically used of *the south wind*, Job 37:17.

דד m. [but f. Ps. 84:4. Root **דד**.]—(1) swift flight, gyration; hence concr. used of a bird wheeling in its flight; according to the Jewish interpreters *the swallow* (in the other member there is **צפור** sparrow), according to the ancient versions *the turtle dove*, i. q. **דד**, which appears less suitable, Ps. 84:4; Pro. 26:2. Compare the root **דד** No. 1.

(2) *a free or abundant flow* (see the root No. 2). Ex. 30:23, **קדדדד** *myrrh which flows spontaneously*. Hence—

(3) *liberty, freedom* (comp. **דדד**, **דדד**). **קדדדד** to proclaim liberty to any one. Isa. 61:1; Jerem. 34:8, 15, 17; followed by **דד** Lev. 25:10. **שנת הדדד** the year of liberation (of slaves), i. q. the year of jubilee, Eze. 46:17.

דדדד *Darius*, pr. n. of some of the kings of Media and Persia.

(1) of Darius the Mede, Dan. 6:1; 9:1. This was Cyaxares (II.), the son and successor of Astyages, and uncle of Cyrus, who reigned over Media, between his father and nephew, from 569—536 B. C.; Cyrus, however, so administered the kingdom for him that he only is mentioned by Herodotus. Frequent mention is made of Cyaxares by Xenoph. *Cyrop.* i. 4, § 7, v. § 2, viii. 7, § 1; and Josephus says correctly of Darius the Mede (Ant. x. 11, § 4), *ἦν Ἀστυάγουος υἱός, ἑτερον δὲ παρὰ τοῖς Ἑλλησιν ἐκαλεῖτο ὄνομα*. The various opinions of interpreters and historians are collected, and the true opinion brought to view by Bertholdt in *Comment. on Dan.* p. 842, seq.

(2) of Darius Hystaspes, king of Persia, Ezr. 4:5; 5:5; Hag. 1:1; Zec. 1:1.

(3) of Darius Nothus, king of Persia, Neh. 12:22. As to the origin of the form, I should regard **דדדד** to be the Persic **داریوش** royal, from **داریا**, **داریا** king, and the syllable **دوش**, which in the modern Persic denotes similitude. However this may be, the genuine form, *Darheusch* or *Dargeusch* is found in the cruciform inscriptions at Persepolis (see Niebuhr's *Itiner.* p. 2, tab. 24 G and B), as has been shown with every appearance of truth, through the sagacity of Grotefend (see Heerenii *Opera Hist.* tom. xi. p. 347). The same thing appears to have been known to Strabo (xvi. p. 785), if there, with Salmasius, instead of

Δαριάτης we read *Δαριάτης*, or, as I should prefer, *Δαριάθης*.

[*Note.* The genuine form of this name appears in the arrow-headed inscriptions of Persepolis, nom. DARVaWUS, acc. DARYaWUM; see Lassen, *über die keilförmigen Inschriften*, p. 158; Beer in *Allg. Lit. Zeit.* 1838, No. 5. It is compounded according to Lassen (p. 39), from the root *darh* (darg), Zend. *dere*, Sansc. *dri*, to preserve, with the affirmative *awu*, and *s* as the sign of the nominative; all which accords sufficiently with Herodotus, who translates the name by *ἐρξείης*, perhaps coercer, conservator." Ges. add.]

דדד Ezr. 10:6, see **דד**.

דד fut. **ידד**—(1) TO TREAD with the feet, TO TRAMPLE, treten. (Syr. & Ch. id. Closely cognate **דדד**,

درد a way, Gr. *τρέχω*: also of this family are **דד** pr. to rub, beat, pound; **דד** in the western languages, *tero*, *δρέμω*, *trappen*, *treten*, in all of which the initial letters *tr* imitate the sound of the feet when put forcibly on the ground, especially when breaking anything by trampling on it, *ἄρτερον*, *ἀρτερον*. Specially—(a) **ידד** Job 24:11, or **ידד** Lam. 1:15; Isa. 63:2, to tread a press, to express the wine or oil; also **ידד** Isa. 16:10; **ידד** Mic. 6:15, and simply **ידד** Judges 9:27; Jer. 25:30. Metaph. to tread down enemies as if they were grapes, Isa. 63:3; referred to also in Jud. 5:21, **אז תדדד** "then, my soul, thou didst tread down strength," i. e. strong enemies.—(b) **ידד** to tread a bow (to bend a bow), i. e. to bend it by putting the foot upon it, which is done when the bow is very large and strong (Arrian. *Ind.* 16. Diod. Sic. iii. 8). Psalm 7:13; 11:2; 37:14; 1 Ch. 5:18; 8:40; 2 Ch. 14:7; Isa. 5:28, etc. The origin of the expression being overlooked, there is also said **ידד** Ps. 58:8; 64:4.

(2) Specially, to tread a way or place, by going or walking to it, hence to enter a place, Mic. 5:4; in a place, followed by **דד**, Deut. 11:24, 25; Joshua 1:3; 14:9; Isa. 59:8; followed by acc. Job 22:15; followed by **דד** 1 Sa. 5:5; followed by **דד** to walk out from, Nu. 24:17. **ידד** is also to walk or go upon anything, Job 9:8; Ps. 91:13.

HIPHIL—(1) causat. of Kal No. 2, to cause to go, walk. Isa. 11:15, **והידד** "and he will cause them to walk (through the bed of the Euphrates) in shoes," i. e. with them dry, hardly wetted. Followed by **דד**, to cause to go in any particular way, Ps. 107:7, **והידד** "and he made them go in a straight way," he led them in a straight way. Psalm

119:35; Isaiah 42:16; 48:17; Prov. 4:11. Psalm 25:5, הָרַדְתָּנִי בְּאֱמֶתְךָ "cause me to walk in thy truth." Ps. 25:9.

(2) i. q. Kal No. 1, to tread a threshing floor, i. e. the grain on it, Jer. 51:33; also to tread (bend) a bow, but metaph. Jer. 9:2, וַיִּדְּכוּ אֶת-לְשׁוֹנָם כַּשִּׁשְׁמָה שֶׁקֶר, "they bend their tongue (as) their bow for lies;" also i. q. Kal No. 2, to tread a way, to walk it, poetically with an acc. Job 28:8.

(3) i. q. Arab. اَدْرَكَ and Syr. Aph. to overtake any one, followed by an acc. Jud. 20:43. Hence מִדְּרַךְ and the following words—

עֲשֵׂה דְרָךְ i. q. דְּרַךְ a way, only used in the Dual, עֲשֵׂה דְרָכִים perverse in a double way, used of a double-tongued man, Prov. 28:6, 18.

דְּרַךְ comm. (m. 1 Sa. 21:6; f. Ezr. 8:21), with suffix דְּרַכִּי pl. דְּרָכִים const. דְּרָכַי.

(1) prop. the action of going, walking, a going, hence a journey which any one takes, Gang, den jemand macht, als Handlung. דְּרַךְ ποιεῖσθαι ὁδόν, Jud. 17:8; הָלַךְ דְּרָךְ Proverbs 7:19, to go a journey. 1 Ki. 18:27, לֹי דְרָךְ he is on a journey, or at least, he is from home, er hat einen Gang, ist ausgegangen. דְּרַךְ one day's journey (on which see Rosenm. Alterthumsk. i p. 161), 1 Ki. 19:4, שְׁלֹשֶׁת יָמִים דְּרָךְ three days' journey, Gen. 30:36, comp. Gen. 31:23; Ex. 5:3.

(2) a way, path, in which one goes, Gang = Weg, very frequently.—(a) followed by a genitive of place it means the way which leads to that place (comp. on the Attic use, Valck. ad Hippolyt. 1197), thus דְּרָךְ הָאֵץ the way to the tree, Gen. 3:24; דְּרָכֵי שָׂאֵל Prov. 7:27, comp. Gen. 16:7; 35:19; 38:14; Ex. 13:17, rarely with any word put between, as Hos. 6:9, דְּרָךְ יִרְצָחוּ שְׂכֵנֶיהָ "they murder in the way to Shechem." In the acc. it commonly has the force of a prep., in the way to, towards, Germ. gen (from gegen = nach der Gegend von). דְּרָךְ הַדְּרוֹם towards the south, דְּרָךְ צָפוֹן towards the north, Eze. 8:5; 21:2; 40:20, seq.; 41:11, 12. Deu. 1:19, "we passed through the desert towards the mountain of the Amorites."—(b) followed by a genit. of person, the way of any one is the way in which any one is accustomed to go. דְּרָךְ הַמֶּלֶךְ the royal way, i. e. the public, military way, Nu. 20:17; 21:22; הָיָה דְרָכָם βασιλεία, Herod. v. 53. הָלַךְ לְדְרָכֹו to go on one's way, to go home [or on one's journey] by the usual road, Gen. 19:2; 32:2; Nu. 24:25; Josh. 2:16. דְּרָךְ כָּל הָאָדָם the way of all men, i. e. to Hades, 1 Ki. 2:2; Josh. 23:14.—Sometimes it means the whole district

in which the way is. Isa. 8:23, דְּרָךְ הַיָּם "the maritime district," on the shore of the sea of Galilee.

(3) way, i. q. mode, course, in which one goes, or which one follows (like the Gr. ὁδός, Arab. طريق, Eth. ሰጋጋ: ሰጋጋጋ: ሰጋጋጋ: Germ. einen Gang nehmen). Gen. 19:31, דְּרָכֵי כָל-הָאָדָם "after the manner of all the earth." Specially—(a) a way of living or acting (Banbel). Prov. 12:15, דְּרָךְ אִישׁ בְּעֵינָיו "a fool's way is right in his own eyes." Pro. 1:31, פְּרִי דְרָכָם the advantages or disadvantages springing from a course of life. 1 Sa. 18:14, "and David acted prudently לְכַל-דְּרָכָיו." Often with the figure of a way retained (comp. הלך No. 2, הָלַךְ דְּרָךְ to follow, to imitate any one's course of life, 1 Ki. 16:26; 22:43; 2 Ki. 22:2; 2 Chr. 17:3; 21:12; 22:3; Isa. 8:11. דְּרָכֵי יְהוָה used of men, a course of acting approved by God, Ps. 5:9; 27:11; 25:4; used of God, his course of acting, Ps. 18:31; Deu. 32:4; specially with regard to the creation (bas Wirten Gottes). Pro. 8:22, יְהוָה קֻנֵּי רֵאשִׁית דְּרָכֹו, "Jehovah created me from the beginning of the creation," zu Anfang seines Wirten. [This passage cannot refer to creation, for it is said "before his works of old;" see also קִנְיָה Christ, "the wisdom of God," is spoken of; "Jehovah possessed me in the beginning of his ways."] Pl. works of God, Job 26:14; 40:19.—(b) the mode of worshipping God, religion

(comp. سبيل الله, Pers. راه, ὁδός, Acts 19:9, 23). Amos 8:14, דְּרָךְ בְּאֶרְשֶׁבַע "the way of Beersheba," i. e. the worship of idols there. Ps. 139:24, דְּרָךְ עֲבָד "worship of idols," and דְּרָךְ עֲלָם [the old way] "the fathers' worship," i. e. the true and genuine worship; compare שְׁבִילִי עֲלָם Jer. 18:15. Sometimes—(c) it is passively lot, that which one experiences, wie es jemandem geht. דְּרָכֵי מִצְרַיִם according to what the Egyptians have experienced, Isa. 10:24. Ps. 37:5, וְלֹא עָלַי "commit thy way unto the Lord;" and with the figure of a way retained, Job 3:23; Am. 2:7.

דָּרַכְמוֹ m. Ezr. 2:69; Neh. 7:70—72, a daric, a Persian gold coin, i. q. דָּרַכְמוֹ, which see; from which word, however, this perhaps differs in origin, and is the same as the Persic دارکمان the king's bow ["Bow of Darius," Thes.], these coins bearing the image of an archer.

דָּרַמְשֶׁק i. q. دمشق Damascus, 1 Chr. 18:5, 6, Dagesh forte being in Syriac manner resolved into Resh.

דָּרַע [with suff. **דָּרְעָהּ**] Ch. i. q. Heb. **דָּרַע** AN ARM, Dan. 2:32. Hence **דָּרַע**, **דָּרְעִי**.

דָּרַע [Dara], pr. n. see **דָּרַע**.

דָּרַק an unused root, Ch. i. q. **דָּרַק** to scatter, Arab. **دَرَق** to hasten. Hence—

דָּרַקָן [Darkon], pr. n. m. Ezr. 2:56.

דָּרַר a root unused as a verb; prop. onomat. to twist, **drāren** (kindred to the root **דָּרַר**, and the others which have been there cited; also, **ρόρος**, **ρορνέω**, Germ. **bröl**, **brillen**, **trillen**, **trillern**); Arab. spoken of a spindle (**دَرَارَة** a spindle, **مَدَر** a woman turning her spindle quickly); Heb.—

(1) to fly in a circle, to wheel in flight, as a bird (perhaps also onomat.), like the Germ. **purten**; whence **دَرِيْد** the swallow, so called from its gyrations; also, to go quickly in a circle, as a horse (compare **دَرِيْد**); Arab. **دَرِيْد** a swift horse. Swiftmess of motion is applied—

(2) to the signification of shining, sparkling, radiating, whence **دَرِيْد** a radiant star, **دَرِيْد** a pearl (although this may also have its name from its being round); and **דָּרַר** for **דָּרַר** bright region. Also, from the signification of radiating, it is—

(3) to flow out like rays, to spout, as milk, blood, rain (Arab. **دَر** in Gol. No. 1—3, **دَرَة** plenty of milk); hence to flow forth freely, spontaneously (see **דָּרַר** No. 2, 3); also, to grow luxuriantly, exuberantly, spoken of a plant, see **דָּרַר**. I arranged these meanings rather differently in Comment. on Isa. 66:11, beginning there from the signification of shining; but this appears to be a secondary idea.

דָּרַשׁ fut. O pr. TO RUB, TO BEAT, TO TREAD, TO TRAMPLE with the feet, like the Syriac **ܕܪܫ** to tread or beat a path; Arab. **دَرَس** to rub, to thresh; used figuratively, *terere libros*, to learn, to study. (Kindred to this are the roots mentioned under **דָּרַר**, all having the signification of treading. The letter R being softened into a vowel, there is formed from this root the biliteral **דָּרַשׁ**, comp. **דָּרַק**, **דָּרַר**; and both of these are also found in the Germanic stock of languages, with the sense of threshing: **drāfen**, Dutch **drāfen**, Lower Germ. **dāfen**.) In Hebrew—

(1) to tread a place with the feet (*betreten*); hence,

to go to a place, to frequent it; with an acc. 2 Ch. 1:5; Am. 5:5; followed by **דָּרַשׁ** Deut. 12:5. Part. pass. **דָּרַשׁ** a city frequented, celebrated, Isa. 62:12. Hence with acc. of pers. to go to any one with prayers, to implore his aid; so **דָּרַשׁ אֶת־יְיָ** Ps. 34:5; 69:33; 105:4; in other places, especially in the later Hebrew, followed by **דָּרַשׁ** 2 Ch. 15:13; 17:4; 31:21; Job 5:8. Compare NIPHAL No. 1. Farther, the signification of “going to” is applied to that of seeking, inquiring, demanding; also, of caring for. Hence—

(2) to seek, with an acc. of the thing, Lev. 10:16; followed by **דָּרַשׁ** to search after, Job 39:8 (*nachsuchen*).

(3) to seek from any one, to inquire, Jud. 6:29; Deu. 13:15; 17:4, 9; with acc. of pers. and thing, about which any one asks, 2 Ch. 32:31, **דָּרַשׁ הַמִּלְאָה** “to inquire about the miracle;” 1 Ch. 28:9, **דָּרַשׁ יְיָ** “Jehovah inquires into all hearts;” also **דָּרַשׁ יְיָ** 2 Sa. 11:3; **דָּרַשׁ יְיָ** 2 Ch. 31:9; Ecc. 1:13. Specially to seek an oracular answer from any one, to consult any one, as God, with an acc. Gen. 25:22; Ex. 18:15; 2 Ki. 22:13; also idols, enchanters; followed by **דָּרַשׁ** (pr. to inquire at any one), 1 Sam. 28:7; 2 Ki. 1:2; 1 Ch. 10:14; **דָּרַשׁ יְיָ** (to go to some one to inquire), Isa. 8:19; 19:3; Deu. 18:11; **דָּרַשׁ יְיָ** Eze. 14:7; **דָּרַשׁ יְיָ** (out of the book of Jehovah), Isa. 34:16. The prophet through whom the answer is sought from God, is put with **דָּרַשׁ יְיָ** 1 Ki. 14:5; **דָּרַשׁ יְיָ** 2 Ki. 3:11; 8:8; **דָּרַשׁ יְיָ** Eze. 14:7, e. g. 1 Ki. loc. cit. “the wife of Jeroboam cometh to seek an answer from thee concerning her son.”

(4) to ask for, to demand, with an acc. of the thing, and **דָּרַשׁ יְיָ** of pers. Deu. 22:2; 23:22; Mic. 6:8. Absol. to ask for (bread), to beg; Ps. 109:10, **דָּרַשׁ יְיָ מִתְּרוֹבוֹתֵיהֶם** “they beg (far) from the ruins (of their home).” Also to ask back, followed by **דָּרַשׁ יְיָ** Ezek. 34:10, and even to vindicate, punish, to avenge; absol. Ps. 10:4, **דָּרַשׁ יְיָ** “(God) will not punish;” verse 13; Deut. 18:19; specially **דָּרַשׁ יְיָ** to require blood from any one, i. e. to avenge murder (comp. **דָּרַשׁ יְיָ**), Gen. 9:5; 42:22 [Niph.]; Eze. 33:6; Ps. 9:13.

(5) to apply oneself to any thing, to study, to follow, to practise any thing (comp. **דָּרַשׁ** to study, **Æth. ḏāḥ**: to compose a book studiously); as justice, Isa. 1:17; 16:5; good, Am. 5:14; the law of God, Ps. 119:45; 1 Ch. 28:8. **דָּרַשׁ שְׁלוֹם**, to seek any one's welfare, Deu. 23:7; Ezr. 9:12; **דָּרַשׁ לְשָׁלוֹם** Jer. 38:4; **דָּרַשׁ רֵעֵה** Ps. 38:13; Pro. 11:27; 31:13, **דָּרַשׁ עֵצָה** “she applies herself to wool.” Hence

to care for," to take the care of any thing (compare No. 1 and פקדן). Deu. 11:12, אֶתֶּן אֲשֶׁר דָּרַשׁ יְיָ אֶתְּךָ "a land which the Lord careth for." Job 3:4; Ps. 142:5; Eze. 34:6. Hence יְיָ דָּרַשׁ אֶת־ to care for (regard) God (i. q. יְיָ יָדַע אֶת־), i. e. to reverence, to worship, Ps. 14:2; Hos. 10:12; Isa. 58:2. (For the other senses of this expression see No. 1, 3.)

NIPHAL דָּרַשׁ inf. absolute אֶדְרַשׁ (for הִדְרַשׁ), Eze. 14:3, 1 fut. אֶדְרַשׁ—(1) pass. of No. 1, to allow one's self to be approached, to give access to any one, followed by ?; hence to hear and answer any one (used of God). Eze. 14:3, הִיאֲדַרְשׁ אֶדְרַשׁ לָהֶם "shall I give access to them;" Eze. 20:3, 31; Isa. 65:1, נִדְרַשְׁתִּי לֹא שָׁאֲלֵי "I have listened to those who asked not." With the addition of an acc. of the thing granted to those who seek it, Eze. 36:37 (comp. עָנָה with acc. gemáhtren).

(2) pass. of No. 2, to be sought for, 1 Ch. 26:31.

(3) to be required (as blood), pass. of No. 4, Gen. 42:22.

PIEL, inf. דָּרִישׁ Ezr. 10:16, if this be the true reading, for דָּרַשׁ, comp. under the root דָּרַשׁ. Hence מִדְרַשׁ.

רִשָּׁא TO SPROUT, TO BE GREEN (of vegetation), Joel 2:22. (In Arabic this signification is found in the cognate root رَسَّ, whence رَسَس sprouts of the earth), Joel 2:22.

HIPHAL, to bring forth herbage, used of the earth, Gen. 1:11; comp. הוֹצִיא verse 14. Hence—

רִשָּׁא m. first sprouts of the earth, tender grass, tender herb, Gr. χλόη (so five times LXX.), Isa. 66:14; as clothing the meadows, Deut. 32:2; 2 Sa. 23:4; as the food which beasts like, Job 6:5; יֶרֶק רִשָּׁא greenness of herbage, Psal. 37:2. It is different from הָצִיר grass ripe for mowing, Pro. 27:25; and from עֲשֶׂב the more mature herbage, when already in seed, Gen. 1:11, 12. (Chald. רִתְּאָה, Syr. transp. ܪܝܬܐ, Zab. ܪܝܬܐ.)

רִשָּׁן TO BE FAT, TO BECOME FAT, Deut. 31:20. (Arab. رَسِم id., م and ر being interchanged.)

PIEL—(1) to make any thing fat, marrowy. Prov. 15:30, שְׂמוֹעָה מִכֹּבֶה תִּרְשָׁן עֲצָם "good tidings make the bones fat," as if, fills them with marrow, imparts strength. Hence to anoint, Ps. 23:5.

(2) to pronounce fat. Psal. 20:4, עוֹלֶתְךָ יִרְשָׁנָה "pronounce thy burnt-offering fat," i. e. accept it. (As to הֵּ parag. comp. 1 Sa. 28:15.) According to Kimchi (denom. from רִשָּׁן compare No. 3), turn to

ashes, i. e. by sending fire down from heaven, comp. 1 Ki. 18:24, 36.

(3) (denom. from רִשָּׁן) to clear from ashes, Ex. 27:3; Nu. 4:13.

PUAL, pass. of Piel No. 1, but figuratively, to be satiated abundantly. Prov. 13:4, נֶפֶשׁ הָרַצִּים תִּרְשָׁן "the soul of the diligent shall be abundantly filled;" Pro. 28:25.

HOTHPAEL הִרְשָׁן for הִתְרִשָּׁן to be anointed with fatness, to be smeared, used of a sword, Isa. 34:6.

The derived nouns follow immediately.

רִשָּׁן adj. [pl. רִשְׁנִים const. רִשְׁנִי]—(1) fat, rich, ["comp. רִשְׁנִי"], (used of a soil), Isa. 30:23.

(2) juicy, full of sap (used of trees), Ps. 92:15.

(3) rich, wealthy (used of persons), Ps. 22:30. Comp. רִשְׁנִי.

רִשְׁנִי m. with suff. רִשְׁנִי—(1) fatness, Jud. 9:9, meton. used of fat and sumptuous food, Job 36:16; Isa. 55:2; Jer. 31:14; fertility, abundance, Psal. 65:12.

(2) ashes, as fat ashes from the victims burned on the altar (Lev. 1:16; 4:12; 6:3, 4; 1 Ki. 13:3), and from corpses burned on a funeral pile (Jer. 31:40), ḡttafā. It differs as to use, from אֶפֶר which see. Ashes were also used by the ancients for fattening, manuring the fields. See Plin. xvii. 9.

רִתָּה f. constr. רִתָּה, pl. רִתִּים. constr. רִתִּי a word belonging to the later Hebrew and Chaldee (see below [Specially Deu. 33:2]); prob. of Persic origin, i. q. Heb. פֶּה a statute, pr. something set; Sae, Saung, Sefet; Pers. داد right, justice, from دادن to give, to set, to command; Pehlev. Dadha, Dadestan; Zend. Daetie; Arm. դատ judgment (Syr. ܪܬܐ, ܪܬܐ placitum). [In Thes. it is suggested that this word may be from רִתָּה in the sense to shew, to point out.] In the Old Test. it denotes—

(1) a law, Esth. 1:13, 15, 19; 2:12, רִתָּה הַיּוֹם "according to the law of to-day," as to day; 9:13.

(2) a royal mandate, an edict, Est. 3:14; 8:13; 9:14. To this I also refer the words, Deu. 33:2, מִיְמִינוֹ אֵשׁ דָּת לָמוֹ "at his (Jehovah's) right hand fire, to be a rule for them (Israel) in journeying," referring to the pillar of fire. Others render it a fire of law, a law given with fire. Vulg. lex ignea, and similarly Syr., Chald., Arab.

רִתָּה Chald. f.

(1) law, Dan. 6:9, 13, 16. דָּתָא דִּי אֱלֹהִי "the law of God;" Ezr. 7:12, 21.

(2) religion, system of religion, Dan. 6:6, דָּת

אֱלֹהֵהּ "in the law of his God," in his religion; compare 7:25. (The Rabbins also apply this word to Christianity and Mohammedanism.)

(3) *an edict, a decree*, Dan. 2:13, 15.

(4) *counsel, plan, purpose*, Dan. 2:9, דָּתָהּ הִיא, דָּתָהּ כֵּן "this only is your counsel." [This passage is referred in Thes. to the signification of *edict, decree*, "one thing is decreed for you."

דָּתָהּ emph. st. דָּתָהּ Ch. i. q. Hebr. דָּשָׁא *tender herb*, Dan. 4:12, 20.

דָּתָהּ m. Ch. (pr. Pers.) Dan. 3:2, 3, *one skilled in the law, a judge*; compounded of דָּת law, and

the termination דָּר, (comp. דָּרָר). In the Pehlev. there is found *Datouber*, a judge, Pers. داتواران juris-consults.

דָּתָן ("two wells," dual of the Chaldee word דָּת a well), [Dothan], Gen. 37:17, and in a contracted form (Lehrg. p. 536) דָּתָן, 2 Ki. 6:13; pr.n. of a town to the north of Samaria, Gr. Δωθαῖν, Judith 4:6; 7:18; Δωρατα, 3:9. [In Thes. from דָּתָן; in corr. from דָּתָהּ].

דָּתָן (perhaps, "of," or "belonging to a fountain," from דָּת = דָּת a well), [Dathan], pr. n. of one of the fellow-conspirators with Korah, Nu. 16:1; 26:9; Deu. 11:6; Ps. 106:17.

ה

He (הָ), the fifth letter of the alphabet; when used as a numeral, *five*. It is better to remain ignorant of the meaning of its name, than to follow far-fetched conjectures. ["Its original form perhaps represents a *lattice, or window*, and the same seems to be expressed by the word הָאֵל lo! see! Comp. the German *fenster*, a garden window opening upon a prospect. See Hebr. Gram. 13th ed. p. 291." Ges. add.]

As to its guttural sound ה holds a middle place between ח which is more gentle, and פּ which is rougher in pronunciation. It is interchanged with ח (see p. 1, A.); more rarely with פּ, as הָחֵץ, הָחֵץ; הָחֵץ, הָחֵץ etc. Frequently also ה, as the middle letter of a root, is softened into a Vav quiescent, although, as the Phœnicio-Shemitic languages are now found, the harder form with ה is the more frequent in the latter dialects. Compare הָחֵץ Aram. חָחֵץ to be ashamed, הָחֵץ age, הָחֵץ to circumcise, הָחֵץ, הָחֵץ to give light, הָחֵץ, הָחֵץ to run.

הָ, הָ, הָ (as to the different use of these forms see the note), a letter prefixed to nouns and pronouns, rarely to verbs; abbreviated from the fuller הָל, Arab. هـ

הָ in the common language sometimes هـ (comp. the kindred هـ, هـ, and see more as to this family of words p. XLV, A.).

(1) prop. a demonstrative pronoun, *this, hic, hæc, hoc*, like הָ, הָ, הָ in Homer, and often in Herodotus.

So in the phrases הָיּוֹם הַזֶּה this day, i. e. to day, הָיּוֹם הַזֶּה this time, Exod. 9:27; הָלַיְלָה this night, Gen. 19:34, compare 35. Hence, too, we must refer הָיּוֹם at a time, pr. at that time, about that time, zu der Zeit.

It is rarely (a) prefixed to the relative, as is, *ea, id*. 2 Ki. 6:22, הָאֵשׁ שָׁבִיתָ בְּחַרְבְּךָ וּבְקֶשֶׁתְךָ "those whom thou hast taken captive with thy sword and with thy bow; or (b) it stands instead of the relative itself, and is even prefixed to the verb, but this is done only in the later Hebrew [but see the citation from Joshua], Josh. 10:24, "the captains of the soldiers who had gone with them;" Ezr. 8:25, "the vessels הָרִמּוֹ הַמִּלְחָמָה וְהַמִּצְעֵי" which the king and his councillors offered;" 10:14, 17; 1 Chr. 26:28; 29:17; Dan. 8:1. (Similarly הָאֵל for the الذى is prefixed to verbs and prepositions; see De Sacy's Gram. i. § 793). Hence it becomes—

(2) *the definite article, the*, like the Gr. ὁ, ἡ, τὸ, in the insertion, or omission of which similar laws are followed in Heb. as in Gr. and in modern languages; these laws are explained in grammars (Lehrg. page 652, seq.). It will be well, however, to treat with care a subject which has been discussed of late, although without much exactness or accuracy, as is sure to be the case when a judgment is formed from but a few examples (see Winer's Lex. p. 239, Gram. Excursion, p. 57. Ewald's Hebr. Gram. p. 568; and on the other hand Gramberg, Religion d. A. T. i. p. 12), and on this, it will be well to add some original observations. The question has been raised (as it has been denied by some, and defended by others) whether the definite article can ever be used for the indefinite. To this it must be replied, that the definite article can never rightly be said to be used for the indefinite; however, there are many ideas which would be thought of and expressed as definite by the Hebrews, which, from their being taken indefinitely in Greek, German, French [or English], would be without the article;

just so in the modern languages, great differences are found as to the use of the article in this respect; in French for instance, by a peculiar idiom, the article is frequently prefixed in places in which it could not be used in German. Thus in French it is correct to say "*nous aurons aujourd'hui la pluie, soyez le bien venu, il a la mémoire bonne, l'esprit inquiet,*" in all of which expressions, the definite article could not in German [or English] be even tolerated. The peculiarities in the Hebrew usage, in this matter, may be arranged in certain classes, almost all of which, however, rest on the principle that the article is prefixed to *known* things. (Apollon. de Synt. i. 6, τὸ ἄρθρον προϋφαστῶσαν γνῶσιν δηλοῖ, and *ibid.* ἄρθρον, οὐ ἐξαιρέτως ἐστὶν ἡ ἀναφορά cf. 2, 3, ἰδιῶμα ἀναφορᾶς προκατειλεγμένου προσώπου δεύτερα γνῶσις. See some excellent remarks in Harris's *Hermes*, B. II. c. i.). Hence in a manner differing from our usage, the article is appended—

(a) to nouns which denote *objects and classes of things which are known to all*, allgemein bekannte Materien und Gattungsbegriffe, as הַצֵּן, הַזֶּהָב, הַבָּרָד, הַיָּמִים, הַשָּׁמַיִם, Gen. 13:2, "Abraham was very rich בְּמִקְנֵה בָרָד וּבְזֶהָב"; Deut. 14:26, "and thou shalt lay out the money לְעֹשֶׁת, בְּבָרָד וּבְצֵן וּבְצֵן וּבְצֵן"; Ex. 31:4, לְעֹשֶׁת בְּבָרָד וּבְצֵן in Gold und Silber zu arbeiten; Lam. 4:2, בָּצָו, סִסְלֵאִים בָּצָו; Isa. 1:22, "wine בָּצָו, בָּצָו"; Ex. 2:3, "and she daubed [the ark of bulrushes] בְּחֹמֶר וּבְחֹמֶר וּבְחֹמֶר"; 2 Ki. 9:30, וַתִּשָּׂא בָּצָו, וַתִּשָּׂא בָּצָו; she legte ihre Augen in die Schminke; compare Isa. 28:7; 40:19; 43:24 ["compare Heb. Gramm. § 107, 12"]. Similarly the article is used with—

(b) to abstract nouns, like Greek τὸ πολιτικόν, τὸ ἱππικόν, for instance before the names of virtues and vices (compare in French, *la modestie convient à la jeunesse; la superstition engendre l'erreur*, where we commonly omit the article). הַזֶּהָב, הַבָּרָד, Jerem. 23:14; compare Jer. 51:19; 16:4, 5; Isaiah 29:21; Prov. 25:5, בָּצָו, בָּצָו; (although in these cases the article is often omitted); it is especially used before the names of evils and calamities, as מָוֶת בְּצָרָה to perish with thirst, Isa. 41:17; 50:2; Jud. 15:18; הַסְּנֵרִים blindness (in German indefinitely Blindheit, but definitely die Pest, die Blattern [so in English]), Gen. 19:11, "he smote them בְּסֵנִי, בְּסֵנִי"; Isa. 45:16, יָחִיד הָאֵל, יָחִיד הָאֵל (in die Schmach, as in German, in das Verderben); compare Isa. 32:19, הָעִיר הַשְּׁפֵלָה הַשְּׁפֵלָה (in die Niedrigkeit sinkt die Stadt); Isa. 46:2, הָעִיר הַשְּׁפֵלָה, הָעִיר הַשְּׁפֵלָה; Isa. 47:5, הָעִיר הַשְּׁפֵלָה, הָעִיר הַשְּׁפֵלָה; compare Isa. 60:2.

(c) But [in such cases] by far the most frequent use of the article is after ׀, the particle of comparison; inasmuch as we can only use as objects with

which to compare those which are well known; compare the German *flint wie der Vogel in der Luft, wie der Fisch im Wasser, wie die gefallene Schne*. [And so in English.] So בָּצָו Isa. 53:6; Ps. 49:15; בָּצָו Isa. 53:7; בָּצָו Isa. 11:7; 65:25; Job 40:15; בָּצָו Isa. 1:18; 51:8; בָּצָו Job 14:2; בָּצָו, בָּצָו, scarlet, Isa. 1:18. To shew to what an extent this is carried, it will be enough to give the following examples taken from the single book of Isaiah, 5:24, בָּצָו, בָּצָו; verse 25, בָּצָו, בָּצָו; verse 28, בָּצָו, בָּצָו (compare Isa. 66:15; Jer. 4:13); Isa. 10:14, בָּצָו, Isa. 13:8; בָּצָו (and always with this word, Ps. 48:7; Isa. 42:14; Jer. 6:24; 30:6; 49:24; Mic. 4:9, 10); Isa. 14:17, בָּצָו (compare Isa. 27:10; Jer. 9:11; Hos. 2:5); Isa. 22:18, בָּצָו like a ball (compare Isa. 29:3); Isa. 24:20, בָּצָו like a drunkard, etc.; see Isa. 30:17, 29; 34:4; 35:6; 38:14; 41:15; 42:13; 43:17; 44:22. One thing has to be observed, that the article is commonly omitted when the noun, which is made the standard of comparison, is made sufficiently definite, either by having an adjective or any other adjunct; comp. בָּצָו Isa. 10:14, but בָּצָו [incorrectly cited], Isa. 16:2; בָּצָו Ps. 1:4, but בָּצָו Isa. 29:5; בָּצָו Isa. 30:28; בָּצָו Ex. 16:31.

Better known is the use of the article—(d) as prefixed to collectives (Lehrg. p. 653 [Heb. Gramm. § 107, 12])—(e) also it is rightly noticed by some that the article is used in such cases when a suffix would define the noun more accurately (see de Sacy, Gramm. Arabe ii. § 482, 1); as when a woman calls her husband *kar' êtôxhē*, the husband; a slave his master, *ber Herr, the master*. So Isa. 9:6, לְמִשְׁכָּה לְמִשְׁכָּה, verse 2, לְמִשְׁכָּה לְמִשְׁכָּה; so too we must probably explain הָעִיר הַשְּׁפֵלָה Isa. 7:14, which, with the Hebrew interpreters and Grotius, I take as עִיר הַשְּׁפֵלָה. [But this contradicts the New Testament; see עִיר הַשְּׁפֵלָה, also Matt. 1:23.]

After these remarks it is needless to state that there is no noun, which has the article, which both cannot and even ought not to be taken definitely. As to the instances which I formerly brought forward in contradiction to this (Lehrg. p. 655), they may be explained as follows: הָאֵרִי 1 Sam. 17:34, the lion, as the known and continual enemy of the flock; compare ὁ λύκος, John 10:12; Arabic الغول, الذئب; הָאֵרִי Ex. 2:15, the well of that district; הָאֵרִי Num. 11:27, the young man who attended him in the camp; and in like manner הָאֵרִי Gen. 14:13, the fugitive, namely, the one who had escaped. So 1 Sam. 17:8, "behold I am הָאֵרִי, namely, he who has come

forth to challenge you to single combat. Also in a passage which I have lately noticed, Isa. 66:3, שוחים וזבחים וזבחה עורף בלב. It may be asked why the words שוחים וזבחים have the article, and שח and זבח have it not. The reason is, that the slayers of oxen and sheep really existed, and could be pointed out, as it were with the finger, by the writer; the murderers and sacrificers of dogs in this passage are only supposed for the sake of comparison, *der Stinber-Dpferer ist wie ein Menschenmörder, the ox-slaughterer is as a murderer*. The rule is also rightly given by grammarians, that the predicate of a sentence does not take the article (compare $\chi\alpha\lambda\epsilon\alpha\ \tau\alpha\ \kappa\alpha\lambda\acute{\alpha}$ and $\tau\alpha\ \chi\alpha\lambda\epsilon\alpha\ \kappa\alpha\lambda\acute{\alpha}$); contrary instances are however to be observed in Deuteronomy and in Jeremiah, as Jer. 19:13, "the houses of Jerusalem were בְּמִטְעָם unclean," Deu. 4:3; 3:21; and in like manner before a participle for a finite verb, Isa. 40:22, 23; 46:6; Ps. 18:33, 48. [But see Heb. Gramm. § 108, 3.]

Note. It will be well to state with a little more accuracy than is commonly done, what the vowels are which ה takes.

(1) Commonly before letters which are not gutturals, it takes Pathach, followed by Dagesh forte, הַשֶּׁשֶּׁשׁ .

(2) Gutturals do not admit Dagesh forte, but the use of ה differs before the different gutturals.—(a) before מ which it is altogether impossible to double, Pathach is always lengthened into Kametz, as הַמֶּלֶךְ , הַמֶּלֶךְ , הַמֶּלֶךְ , and the same is the case before ר, as הַרְבֵּל , הַרְבֵּל , and so also frequently before ו and ה, as הַעֵם , הַעֵם . On the contrary—(b) the harder gutturals ה and ח admit a kind of doubling, although grammarians have not marked it by Dagesh forte (just as in German the words *fidet, vergliden*, are almost pronounced a double *f*); and for this reason the more acute syllable often retains Pathach, as הַחֹרֶם , הַחֹרֶם .—(c) Whenever the guttural has Kametz, Pathach (as is often the case in other places; see Heb. Gramm. 9th ed. § 17, note 2 [§ 27, note 2, b]) is changed into Segol, especially before ח, as הַחֹרֶם , הַחֹרֶם ; before ה and ו in monosyllables the vowel is Kametz (according to the rule laid down, letter a), as הַעֵם , הַעֵם ; Segol is used only with dissyllables or trisyllables, where the accent is farther towards the end of the word, הַחֹרֶם (although הַחֹרֶם), הַחֹרֶם , הַחֹרֶם .

[“*Note 2.* Corresponding to the Hebrew article in the kindred languages are:—(a) Phœnician מ, more rarely ה, once מ; see Monumm. Phœnic. p.

guage הל , kindred with the Heb. הַל . Many grammarians suppose, therefore, that ה comes from $\text{הַל} = \text{אל}$; and this not without reason, comparing הַשֶּׁשֶּׁשׁ the sun, Arab. الشمس pron. *esh-Shems*. On the other hand it cannot be denied, that the pure syllable *ha* has the same demonstrative power; as in the Ch. הַל , הַל , הַל , Arab. هذا ; and this syllable Hupfeld supposes to be the source of the Hebrew article; so that, if so, Dagesh in הַשֶּׁשֶּׁשׁ would arise in the same way as in הַל for הַל , הַל for הַל . See Zeitsch. f. d. Kunde des Morgenl. ii. p. 449.” Ges. add.]

ה, ה, ה (as to the origin and different use of these forms see the note). An interrogative adv. like the

Arab. هل prefixed; a prefix joined to the first word of a sentence, abbreviated from the fuller הַל (Deuteron. 32:6, according to the reading of the Nehardeenses);

Arab. هل .

(1) indicating a simple interrogation made direct like the Lat. — *ne*. Job 1:8, $\text{הַשֶּׁשֶּׁשׁ לְבָדְךָ אֶל־עַבְדִּי}$, אֵיךְ “hast thou considered my servant Job?” Ex. 10:7; 33:16, etc.—(A) A question is often so asked that one expects a negative answer, and thus the interrogation has a negative power, when we should in Latin properly use *num*? Gen. 4:9, $\text{הַשֶּׁשֶּׁשׁ אֶחָדִי אֲנִי}$, “am I my brother’s keeper?” for, I am not my brother’s keeper. Job 14:14, $\text{אִם יָמוּת וְבָרַךְ הַיְּהוָה}$, “when a man dies, shall he live?” i. e. he will not live again. Job 8:11; 21:22 (comp. 23:6; 36:19, where the speaker himself supplies a negative answer). There is a remarkable example in 2 Sa. 7:5, $\text{הַאֲתָה תִּבְנֶה לִּי}$, which in 1 Ch. 17:4, is changed into a negative sentence: $\text{לֹא אֲתָה תִּבְנֶה}$.—(b) Sometimes an affirmative answer is understood, so that the interrogation has an affirmative force. Gen. 30:2, $\text{הַיְּהוָה אֵלֵהֶם אֲנִי}$, “am I [not] under God?” Gen. 27:36; 50:19. Job 20:4, $\text{הַיְּהוָה יָדָעְךָ}$ “dost thou [not] know this?” 1 Sa. 2:27; Jer. 31:20; Eze. 20:4. In the same sense is used הַל . Comp. Gr. ἢ γὰρ , and ἢ γὰρ οὐ , for *nonne*? and the Lat. — *ne* for *nonne*? see Heusinger on Cic. Off. iii. 17.—(c) In disjunctive questions, the latter question is preceded by אִם and אִם (see above, page LVI. B): אִם ... הַל *utrum? an? whether? or?* more rarely אִם ... הַל Job 16:3; Ecc. 2:19. Also אִם ... הַל and אִם ... הַל are of frequent use in the poetical books where two questions expressive of the same or a like sense follow one another, according to the laws of parallelism in different words: *num...an?*

437.—(b) Arab. أل , rarely and in the vulgar lan-

num? ... *et* ... (not *utrum* ... *an?* [whether ... or?]), although a kind of disjunctive relation is contained even in these cases; but however it is rather in words than in sense that the distinction of the questions is observable. Job 4:17, הַאֲנִי שֶׁמֶלֶךְ יִצְרָק אִם מִלְּפָנָיו יִשְׁתַּחֲוֶה; comp. Job 6:5, 6; 8:3; 10:4, 5; 11:2, 7; 22:3. Thus it is that a simple copula often in such cases precedes the second hemistich. Job 6:26; 10:3; 13:7; 15:7, 8, 11; 18:4; comp. especially Job 13:7 and 8; and even the copula itself is omitted, Job 22:4.

(2) in an indirect interrogation, *num*, German *ob*, *whether* (comp. אִם No. B, 2), after verbs of proving, Ex. 16:4; Jud. 2:22; seeing, Ex. 4:18; Gen. 8:8; trying, Deut. 8:2; 13:4 (compare *dubito an*). In a disjunctive proposition followed by אִם Gen. 18:21; or Nu. 13:18, "and see the land and the people, הֲחֵקֵן הָאֲדָמָה וְהָעָם הַזֶּה whether they be strong or weak, whether they be many or few."

It is prefixed to other particles, as הֲאִם, see אִם; הֲכִי, see כִּי; הֲלֵא, see לֵא.

Note. This interrogative particle, like ה demonstrative, is derived from הָל, אֵל demonstrative; just as many interrogative words in other languages are properly affirmatives or negatives, which are afterwards used in an interrogative sense; comp. the Heb.

affirmatives אִם, הֵן, Syr. הֵן, Arabic اِنَّ, Gr. η (see Passow h. v.); the negatives אִם (from אֵין, see that word), Lat. *ne*, Germ. *nicht wahr?*

As to the form—(a) before letters which are neither gutturals nor have a simple Sh'va, ה interrogative takes Chateph-Pathach, הֵה, הֵה (the vividness of interrogation causing the word to be even more curtailed than the demonstrative); rarely—(b) it has the same form as the art. הֵה, הֵה Lev. 10:19, but this is principally before letters which have Sh'va, הֵה Gen. 17:17; 18:21; 37:32. So also it corresponds in form with the art.—(c) before gutturals, הֵה, and—(d) before gutturals which have Kametz, הֵה. See very many examples in Nold. Concordd. part. p. 856, seq.

הֵה Ch. interj. Lo! BEHOLD! Dan. 3:25. Syr. הֵה, Arab. هَ id.

הֵה Heb. and Ch. id. Gen. 47:23; Eze. 16:43. In Ch. pleon. Dan. 2:43, הֵה הֵה *behold as*, etc. So often the Syr. הֵה.

הֵה interj. imitating a cry of joy, *Aha!* Germ. *hühe!* Isaiah 44:16; Psalm 35:21, 25; also used in

glorying over an enemy's misfortune, Psalm 40:16; Eze. 25:3.

הֵה imp. of the verb יֵהב which see.

הֵהבִּים m. pl. Hos. 8:13, *gifts*, in this place offerings, for הֵהבִּים from the root יֵהב to give.

הֵהב fut. יֵהבֵּל pr.—(1) TO BREATHE, TO EXHALE (compare as to the signification of breathing in the syllable הב under the root אָהב), hence הֵבֵל breath, often used of something vain, vanity.

(2) *to act, or speak vainly.* 2 Ki. 17:15, וַיֵּלְכוּ אַחֲרֵי הַהֵבֵל וַיִּהְיוּ עֲבָדָיו "and they followed vanity (i. e. idolatry), and acted vainly;" Jer. 2:5; Job 27:12, לָמָּה הֵבֵל תִּהְיוּ "why then do ye speak so vainly?" Also to have a vain hope; Psal. 62:11, לֹא בְּנִגְלֵי תִהְיוּ "set not a vain hope on robbery."

הֵהבֵּל, *to seduce to vanity*, i. e. to the worship of idols, Jer. 23:16.

[The derivatives follow.]

הֵבֵל with suff. הֵבֵלִי, pl. הֵבֵלִים constr. הֵבֵלִי.

(1) *breath, breathing*, used of a gentle breeze, Isa. 57:13. (Well rendered by the Vulg. *aura*. Less correctly by the LXX. *καταρύς*.) More often used of the *breath of the mouth* (Kimchi, מִפֶּה אִיר שִׁיצָא מִפֶּה. Aqu. ἀρμύς, Symm. ἀρμός, which word, Sap. vii. 25, Syr. is rendered הֵבֵל). Commonly used of any thing transitory, evanescent, frail. Job 7:16, כִּי הֵבֵל "for my days are a breath;" Prov. 13:11, הֵבֵל "riches vanish more quickly than a breath;" Ecc. 11:10, "childhood and youth are vanity;" Pro. 21:6; 31:30; Ps. 39:6; Ecc. 1:2, 14; 2:11, 17, 23; 4:4, 8; 5:9; 6:9, etc. Hence arises the signification *something vain and empty*, Lam. 4:17; Jer. 10:3, 8, and adv. *vainly, emptily, in vain*; Job 9:29; 21:34; 35:16; Isa. 30:7; Ps. 39:7. Specially used of idols as being vain and impotent, also used of their worship, 2 Ki. 17:15; Jer. 2:5. Plur. Ps. 31:7, הֵבֵלִי שִׁוְיָה "vain idols." Jon. 2:9.

(2) *exhalation, vapour, mist, darkness*, which cannot be seen through. Ecc. 6:4, of an abortion; "for it comes in a mist, and goes away in vanity," seen by no one; Ecc. 11:8, הֵבֵל שִׁוְיָה "all that is coming is a mist," i. e. involved in darkness; Ecc. 8:14.

(3) pr. n. *Abel* (LXX. Ἀβελ), the second son of Adam; prob. so called from the shortness of his life [but he had this name from his birth]; Gen. 4:2, seq.

הֵבֵל i. q. הֵבֵל No. 1, breath, hence *vanity*, a Chaldaizing form. הֵבֵל הֵבֵלִים Ecc. 1:2; 12:8.

הבן an unused root, i. q. **אבן**, hence—

הבני pr. stony (as if **אבני**, from **אבן**, a stone), hence pl. **הבנים** Eze. 27:15 קרי, in **הבנים** *ebony wood, ebony*, pr. as if stony wood, *Steinholz*, so called from its hardness; (an etymology so manifest, that there is no need to seek any other, especially from a foreign language). The Phœnicio-Shemitic name is retained in Gr. and Lat. *ēbēnos*, *ebenum* (see Bochart, Hieroz. ii. page 141); from the Greek it has been received, retaining its Greek termination in Arab. and Pers., where it is written **ابنوس**, **ابنوش**. The plural is used in Hebrew, because wood of such a kind was exported, cut up into pieces (called in Gr. *φάλαγγες*); comp. **עצים**, **אֲלֻמִּים**.

הבר TO CUT, TO CUT UP, TO DIVIDE OUT, i. q. Arab. **هبر**. It occurs once Isa. 47:13 קרי **הברי** שמים, "those who divide the heavens," for purposes of augury, taking a horoscope, i. e. augers, astrologers; LXX. *ἀστρολόγοι τοῦ οὐρανοῦ*. Vulg. *augures cæli*. **הבר** (אשר) **הברו** ש, כתיב. See my Comment. on Isa. ii. 351, seq. Others take **הבר** as i. q. **חבר** to know; while others would read **הברי**, comparing **הבריו** ver. 10.

[**הגא** Esth. 2:3, and **הגי** verses 8, 15 (*Hege, Hegai*), pr. n. of a eunuch in the court of Xerxes." Thes. "Benfey compares *āgā*, eunuch; Monatsnamen, page 192."]

הנג a root unused in Hebrew. Arab. **هج** IV. to kindle, **هيج** heat. Hence **הגי**.

I. **הנה** fut. **ינה**—(1) TO MURMUR, TO MUTTER, TO GROWL, (almost the same in meaning as **הקס**); used of the growl of a lion over his prey (Gr. *ὑποβρυχάσμαι*: to roar is **שָׁאנ**, *βρυχάσμαι*, Isa. 31:4; of low thunder (see **הנה** Job 37:2); of the muttering of enchanters (see **היפחל**); of the sound of a harp when struck (see **הגין** Ps. 9:17; 92:4); of the cooing of doves, Isa. 38:14; 59:11; of the groaning and sighing of men (*οἰμώζειν*), Isa. 16:7; Jer. 48:31.

(2) poetically, to speak.—(a) absolutely (to utter sound), Ps. 115:7.—(b) with an acc. of the thing, Job 27:4; Ps. 37:30; Isa. 59:3; Pro. 8:7; hence to sing, to celebrate (like to say, **אמר**). Psal. 35:28, **לשׁוֹנִי תהנה צדקך** "my tongue shall celebrate thy righteousness;" Ps. 71:24.

(3) to meditate (prop. to speak with oneself, murmuring and in a low voice, as is often done by those who are musing, compare No. 1 **אמר** **בְּלִבּוֹ**, **אמר**), followed by **ב**, to meditate on any thing (*über etwas*

nachdenken). Josh. 1:8, **וְהָיָה בּוֹ יוֹמָם וּלְיָלָה** "and thou shalt meditate thereon (on the law) day and night;" Ps. 1:2; 63:7; 77:13, **וְהִנֵּיתִי בְּכָל פְּעֻלָּךְ** "and I will meditate on all thy works;" Ps. 143:5. (Syn. **שׁוּחַ**). Pro. 15:28, **לֵב צַדִּיק יִהְיֶה לְעֹנֹת** "the heart of the righteous will meditate what to answer." Also to remember any thing, followed by an acc., Isa. 33:18, **לִבְךָ יִהְיֶה לְיִסָּה** "thy heart shall remember the terror." And in a bad sense, to plot, to plan, to devise. Psal. 2:1, **יִהְיוּ רִיק** " (why) do the nations devise vain things?" i. e. vain sedition; Pro. 24:2; Isa. 59:13. [Poel] (Syr. **ܠܫܢܐ** to meditate, to read syllable by syllable. PAEL, to meditate, to contemplate. ETHPAEL, to read. Comp. **אֶתְחַלֵּל**: to murmur, to utter an inarticulate sound, to speak, to meditate; Conj. IV. to read. Arabic **نَب** to mutter.)

POEL, inf. **הנו** i. q. Kal No. 2, Isa. 59:13. **היפחל**, part. plur. **הַיִּפְחִלִּים** those who mutter, i. e. soothsayers murmuring their songs; or those groaning, sighing, i. e. necromancers imitating the low and slender voice of the shades of the dead, Isa. 8:19. Hence are derived, **הגה**, **הגות**, **הגין**.

II. **הנה** i. q. **ינה** No. II, to be removed, taken away (comp. **הקל**, and **ילך**), transit. to remove, to take away, Pro. 25:4, **הֲנוּ כִּינִים כִּבְכָף** "take away the dross from the silver." Inf. absol. with an imperative signification. Symm. *κάθαυε*. Vulg. *aufer*; verse 5. (Others read in this place **הנו** i. e. Hiph. of **ינה**). Hither also, apparently, must be referred Isa. 27:8, **הִנֵּה בְרוּחוֹ הַקָּשָׁה** "he takes (them) away by his strong wind in the day of his east wind." Well explained by Kimchi, **הסיר**.

הנה m. (1) growling of thunder, Job 37:2. (2) sighing, mourning, Eze. 2:10. (3) thought, meditation, Ps. 90:9; comp. **הגות**. Root **הנה** No. I.

הגות f. (with Kametz impure) thought, meditation, Ps. 49:4. Root **הנה** No. I.

הגי (from the root **הנג**) heat, fervour of mind, Psal. 39:4, **בְּהִינִי תִבְעַר אֵשׁ** "in my fervour, fire kindled." Hence a fervent cry, Ps. 5:2.

הגין m. constr. **הַגִּין**, with suff. **הַגִּינִי** Ps. 29:15; Lam. 3:62.

(1) the sound of the harp when struck (see the root **הנה** I, 1. Compare **המין** Isa. 14:11). Ps. 92:4, **עֲלֵי הַגִּין בְּכִנּוֹר** "with the sounding of the harp." LXX. *μετ' ᾠδῆς ἐν κιθάρα*. Ps. 9:17, **הַגִּין סִלָּה** is a

musical sign. LXX. $\phi\lambda\gamma\alpha\mu\alpha\tau\omicron\varsigma$, similarly Symm., Aqu., Vulg. [But Symm. $\mu\epsilon\lambda\omicron\varsigma$ $\phi\lambda\gamma\alpha\mu\alpha\tau\omicron\varsigma$. Aqu. $\phi\lambda\gamma\alpha\iota$. Vulg. vacat. See $\phi\lambda\gamma$.]

(2) a meditation, Ps. 19:15; a device, plot, Lam. 3:62 (compare Ps. 2:1).

$\הָיִן$ m. adj. *convenient, suitable*, i. q. Talmud. $\הָיִן$ and $\הָיִן$. Eze. 42:12. From the root—

$\הָיִן$ a root which is not found in this signification [that of the preceding derivative], in any of the cognate languages.

$\הָיִן$ an unused root. Arab. $\هَجَرَ$ to flee, whence $\هَجْرَة$ [Hejrah], the flight of Mahomet. Cognate $\הָיִן$. Whence—

$\הָיִן$ ("flight"), pr. n. *Hagar*, the handmaid of Sarah, an Egyptian by birth; the mother of Ishmael, afterwards put to flight by her mistress, Gen. 16:1; 25:12.

$\הָיִן$ ("fugitive"), [Haggeri, Hagarite], 1 Ch. 11:38; 27:31. Pl. $\הָיִיִם$ Ps. 83:7, and $\הָיִיִם$ 1 Ch. 5:10, 19, 20 [Hagarites, Hagarenes], pr. n. of an Arabian people, with which the tribes who lived beyond Jordan waged war. Doubtless this corresponds to the Arab. $\هَجَرِي$, whence the Gent. n. هاجري a people and district near the Persian gulf, 'Aḡpaioi ap. Strab. xvi. p. 767 Casaub., 'Aḡpiei Dionys. Perieg. 956, in the province now called *Bahrein*.

$\הָיִן$ m. i. q. $\הָיִן$ shout for joy, rejoicing, Eze. 7:7; compare Isa. 16:9, 10. Root $\הָיִן$.

$\הָיִיִם$ m. pl. Ch. the friends or the ministers of the king, *Staatsräthe, viziers*. Dan. 3:24; 4:33; 6:8, and $\הָיִיִם$ 3:27, "the king's highest friends." As to the etymology, I can scarcely doubt but that this is the Chald. הָיִיִם leaders, governors, with the Hebrew article prefixed, which coalesces into one word, just as the Arabic article does with some Hebr. words; ["So Lee."] see אֵל p. xlv. A. Formerly, from the syllable בר (by comparison with בָּרַךְ , בָּרַךְ) I conjectured this word to be of Persic origin, like the other official names in these chapters, but as to what הָיִן might mean, it had to be left undetermined.

$\הָיִן$ an unused root. Arabic هدم pr. to break (kindred to הָתַח), in Hebrew figuratively to break into joyful sounds (compare רָנָה , פָּצַח), whence הָיִן , הָיִן . There is a similar figurative application

to sound in Arabic, compare هد cry of the camel, a heavy thick voice, הָיִן the sound of the waves breaking on the shore, הָיִן crashing.

[Derivatives הָיִן , הָיִן , and pr. n. הָיִן , הָיִן .]

הָיִן [Hadad], pr. n. of a king of Edom, Gen. 36:35; 1 Ch. 1:46, compare 50. Used elsewhere as the name of a Syrian idol. See הָיִן p. cxxvii. A.

הָיִן pr. n. ("whose help is Hadad," i.e. Adodus; see under הָיִן) Hadadezer, king of Syria of Zobah, a cotemporary of David, 2 Sam. 8:3, sqq. In other places there occurs הָיִן 10:16, 19; 1 Ch. 19:16, 19; but however, in all the passages, there are MSS. which contain the former reading, which is far preferable.

הָיִן [Hadadrimmon], pr. n. of a town situated in the plain near Megiddon, Zec. 12:11, called afterwards, according to Jerome, *Maximianopolis*. Both *Hadad* and *Rimmon* are the names of Syrian idols.

הָיִן i. q. יָדָה (comp. יָדָה and יָדָה), TO STRETCH OUT, TO DIRECT (the hand to any thing), found once Isa. 11:8. (Arab. هدى to guide aright, to shew the way. Syr. هدى , way, manner, Gr. ὁδός .)

הָיִן (for הָיִן), Syr. هدى , Arab. هند India. Est. 1:1; 8:9. In Zend and Pehlvi it is *Heando*.

הָיִן [Hadoram], Gen. 10:27; pr. n. of a Joktanite tribe in Arabia Felix. They seem to be the Ἀδραμίται , *Atramitae* of Ptolemy vi. 7, and of Pliny vi. 28 s. 32, dwelling between the Homerites (Himarites), and the Sachalites, on the southern shore of Arabia.

הָיִן [Hiddai], pr. n. m., 2 Sa. 23:30 ["for הָיִן , the rejoicing of Jehovah"]; for which in the parallel place, 1 Ch. 11:32, there is הָיִן .

הָיִן TO TREAD down to the ground, TO TRAMPLE; once found Job 40:12. Kindred roots are הָיִן , הָיִן . Arab. هدم to destroy (a house).

הָיִן an unused root. Arabic هدم to overturn, to destroy (houses), pr. to level with the ground ["perhaps to tread down, intrans. to be trodden

down, whence trop. *to serve, to wait upon*. Arab. [خدم], whence הָדַם a footstool, pr. the ground.

הָדַם Ch. Pael הָדַם, הָדַם to cut in pieces; Syr. ܠܬܬܝܢܐ pass. Comp. Arab. هذم to cut quickly, to cut in haste (einhausen). Hence—

הָדַם Ch. a fragment, a piece; Syriac ܠܬܬܝܢܐ a member ["Comp. Pers. اندام, هندام a member"]. עבר הָדַם Dan. 2:5; Gr. μέλη ποιεῖν, 2 Macc. 1:16, to cut in pieces, a mode of punishment in use amongst many ancient nations. Comp. ܠܬܬܝܢܐ Barhebr. p. 218.

הָדַם always followed by רַגְלִים stool for the feet, always used metaph. Isa. 66:1, "the earth is my footstool." Ps. 110:1, "until I make thy enemies thy footstool." Specially, the footstool of God is a name given to the ark of the covenant above which his presence was believed to be [It was believed to be so, because it really was so], 1 Chr. 28:2; Psa. 99:5; 132:7; Lam. 2:1.

הָדַם an unused root. Talmud. to spring, to leap, to hasten.
[Derivatives, the two following.]

הָדַם pl. הָדַם m. myrtle, so called (as some suppose), because it springs, i.e. grows rapidly, like *salix*; according to Verrius, a *saliendo* ["though *Salix* really is from *ελαῖ*"], see Isid. Orig. xvii. 7. Neh. 8:15; Isa. 41:19; 55:13; Zech. 1:8, 10, 11. See Celsii Hierob. vol. ii. page 17, seqq. (Arabic هدهس id. in the dialect of the Yemenites; amongst the other Arabs, this tree is called آس).

הָדַם ("myrtle"), [*Hadassah*], pr. n. by which the Jewish virgin was called, who afterwards bore the name of Esther, Est. 2:7.

הָדַם fut. הָדַם —(1) TO THRUST, TO PUSH (Ch. ܠܬܬܝܢܐ id.; comp. דָּפַס, דָּפַס, Nu. 35:20, 22; Eze. 34:21. Job 18:18, הָדַם מֵאוֹר אֶל-חֹשֶׁךְ "they shall thrust him from light into darkness"; hence, to thrust down, to prostrate (umstoßen), Jer. 46:15.

(2) to repel, to thrust away (zurückstoßen), 2 Ki. 4:27; Pro. 10:3.

(3) to expel (verstoßen, ausstoßen), Deu. 6:19; 9:4; Josh. 23:5.

הָדַם —(1) pr. like the cognate הָדַם, TO BE LARGE, SWOLLEN, TUMID, and trans. TO MAKE TUMID.

(Arab. أَهْدَر tumid, حدر to become tumid.) Part. pass. הָדַם swollen, tumid. Isa. 45:2, הָדַם "I will level the tumid (lofty) places." LXX. ὕψη, but perhaps they read הָדַם. (*Tumidos montes* occurs in Ovid. Amor. ii. 16:51.)

It is applied—(2) to pride [rather, to splendour], Isa. 63:1, הָדַם בְּלִבְיִשׁוֹ "swollen (i.e. proud) in his apparel," הָדַם brüsten in seinem Gewande. [But see the context; Christ is the person spoken of.]

(3) to ornament, (the more costly Oriental garments being very large); hence to *decorate, to adorn* (pr. used of the adorning of garments, see הָדַם), to honour, constr. with an acc. Ex. 23:3; followed by הָדַם to honour any one's countenance, Lev. 19:32; used for to favour any one, rashly to take his part (in judgment), like הָדַם Ex. 23:3; Lev. 19:15.

NIPHAL, pret. pl. in pause הָדַם were honoured, Lam. 5:12 (compare Kal No. 3).

HITHPAEL, to act proudly, to boast, Pro. 25:6.
The derivatives follow.

הָדַם Ch. Pael הָדַם to honour, Dan. 4:31, 34.

הָדַם m.—(1) [const. הָדַם, with suff. הָדַם, pl. const. הָדַם], ornament, adorning, decoration, Ps. 45:4; 96:6. Eze. 16:14, הָדַם קִשְׁתִּי "holy ornaments." Ps. 110:3. Pro. 20:29, הָדַם זָקִים שִׁיבָה "the adorning of old men is hoariness." Levit. 23:40, הָדַם עֲצֵי הָדַם "ornamental trees." Specially used of the majesty of God. Ps. 104:1, הָדַם לְבָשֶׁת "thou art clothed with honour and majesty." Job 40:10. Ps. 29:4, הָדַם קוֹל יְהוָה "the voice of Jehovah is in majesty."

(2) honour, Ps. 149:9.

הָדַם m. ornament. Dan. 11:20, הָדַם מַעֲבִיר מִלְכּוֹת "sending the exactor through the glory (through the ornament) of the kingdom," i.e. Palestine, the most excellent part of the kingdom, like הָדַם verse 16; comp. Zec. 8:6. As to the matter, see 2 Macc. 3:1, seq. [That is, on the assumption that it is of this that the prophet speaks.] Some understand, tribute, census, like the Greek τιμή; but see my observations in Gesch. d. Heb. Sprache, p. 64.

[הָדַם Ch. i. q. Heb. הָדַם, with suffix הָדַם Dan. 4:27. This word is omitted in Lexicons and Concordances." Thes. Inserted in Englishman's Heb. and Chald. Concord.]

[הָדַם pr. n. see הָדַם No. 2.]

הָדַם f. const. הָדַם i. q. הָדַם ornament, adorning, Prov. 14:28. הָדַם קִשְׁתִּי "holy ornaments,"

i. e. apparel worn at solemn festivals (not priestly dresses, as some have supposed), Ps. 29:2; 96:9; comp. הַדְרֵי קֹדֶשׁ Ps. 110:3.

הַדְרֵעֶזֶר [*Hadarezer*.] Sometimes found incorrectly for הַדְרֵעֶזֶר, which see.

הִי interj. of sorrow, imitating the sound, like אֶהֱיָ Eze. 30:2.

הוּ id. interj. of sorrow, i. q. הוּי. Am. 5:16.

הוּא—(1) pron. 3 pers. sing. m. הֵּ; neut. הִי. The letter א in הוּא and הִי is not paragogic and otiose but radical, as has been rightly remarked by Ewald in Heb. Gramm. page 176; referring to the

Arab. هو, and to the common Arabic, in which hué, hie is the pronunciation laid down by Caussin, Gramm. Arabe, page 51, 55. Also, the Maltese húa, húae; hía, hiae, as remarked by Vassalli in his Maltese Grammar, page 146; and Æth. ወለቱ: f. ይለቱ: in which the syllable ቱ, ቲ has a demonstrative power. Similar to this is e in the Germ. sie, wie, die. In Syr.

the א is rejected: הוּס, הוּס; a form which is also found in the pr. name אֱלִיהוּ, and perhaps Jer. 29:23 אֲנֹכִי הוּ יִרְעָה, which ought, it appears, to be read אֲנֹכִי הוּ יִרְעָה. The Persians also have this pronoun without the ה (as in Æth.), او, او, [“Phœnic. הוּא, Samar. הוּא, fem. הוּ and הִיא”]; in the Germanic dialects the forms ho, hu, hue, hua, he, hei, are of frequent occurrence; see a great number of examples in Fulda's German Wurzelwörter, page 223, 224; comp. Schmitthenner, Ursprachlehre, p. 228 [“As to its origin, see Hupfeld on the Phœnicio-Shemitic demonstr. particles in Zeitschr. f. d. Kunde des Morgenl. ii. page 127, seq.; 147, seq.”]. In the Pentateuch, הוּא also takes in the feminine, and stands instead of הִיא, which (according to the Masora on Gen. 38:25) is found but eleven times in the whole of the Pentateuch. Those who appended the points to the text, not attending to this idiom of the Pentateuch, whenever הוּא is feminine, have treated it as though it were an error, and have pointed it הִיא, to signify that it ought to be read הִיא; out of the Pentateuch הוּא fem. is found 1 Ki. 17:15; Job 31:11; Isa. 30:33, pointed in the same manner.

In Latin it would often be—(a) i. q. *ipse, aurōc*, himself; Gen. 14:15, הוּא וְעַבְדָּיו “himself and his servants;” Gen. 20:5, הֲלֹא הוּא אֲמַר לִי “did not he tell me himself;” Isa. 7:14, לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֵן אוֹת, “therefore the Lord himself will give you a sign;” and this is sometimes referred to God in an emphatic sense, although not to be regarded as one of the divine names (see Simonis Onomast. V. T. p. 549);

Deu. 32:39, “see ye אֲנִי הוּא וְאֵין עִמָּדִי אֱלֹהִים that I, even I, am He (*aurōc*), and beside me there is no God,” that is, He who only is to be adored, who alone created and preserves the world; Isa. 43:10, 13, 25; 48:12; Jer. 14:22, etc. So also in proper names אֱלִיהוּ (“whose God is He”), אֲבִיהוּ (“whose father is He”). The following examples may be referred to the same use, Ps. 44:5; 2 Sa. 7:28, הִנֵּלֶהֱם, “thou art He, God.”—(b) *this, that, he, hic, oūros*, Gen. 4:4, הוּא וְהָקָל הִבְיָא נֶם “and Abel even he offered;” Gen. 2:11, הוּא הַסִּבֵּב אֶת כָּל-אֶרֶץ הַחַיִּלָּה “this it is, which compasseth the whole land of Havilah.” It is often used with a substantive, in which case it takes the article when the substantive has it; הָאִישׁ הַזֶּה this man, Job 1:1; לְמָקוֹם הַזֶּה to this place, Gen. 21:31; בַּיּוֹם הַהוּא in that day, an expression of frequent use in the prophets, in speaking of a future time, [if the passages be examined in which this expression occurs, they will be found to be very definite; in all the examples here given, the time spoken of is previously pointed out]; Germ. an jenem Tage, Isa. 2:11, 17, 20; 3:7, 18; 4:1, 2; 5:30; 7:18, 20, 21, 23; 10:20, 27, etc. Sometimes it is used contemptuously, like *oūros, iste*; 2 Ch. 28:22, הוּא הַמֶּלֶךְ “this is that king Ahaz;” compare יְהוָה. Elsewhere *δεικτικῶς* for the pronoun of the first person, as in Latin *hic homo*, Job 13:28; compare Tibull. Eleg. ii. 6, 7, and the interpreters.

(2) It often includes the verb substantive *he is, this is, will be, was*. Genesis 2:11 (see 1, b); 20:7, הוּא “for he is a prophet;” Gen. 24:65, הוּא אֲדֹנָי “that is my master;” Gen. 15:2, “the possessor of my house הוּא רִ' אֱלִיעֶזֶר he will be Eliezer of Damascus.” Hence often used for *id est*, as a formula of explaining; Gen. 14:8, בֵּלַע הוּא צֹרַר “Bela which (now) is Zoar;” verse 7, הוּא הַמִּשְׁפָּט הַזֶּה “the fountain of judgment which (now) is Kadesh;” Deu. 4:48; Est. 2:16; 3:7. More rarely it is put for the verb substantive itself, Gen. 17:12, הוּא אֲשֶׁר לֹא מִצְעָד הוּא “who is not of thy seed;” Lehrs. § 196, 1.

הוּא Ch. i. q. Heb. Dan. 2:21, 22, 28, 32, 38, 47; 4:19, etc. [“Often as implying the verb to be, he is, she is, etc., Dan. 2:9, 20, 28, 32, 47; 6:5; put also for the verb to be, Dan. 4:27.”]

הוּא Ch. i. q. הוּא which see.

הוֹד (by aphæresis, apparently for הוֹדֵר, from the root הָדַה to lift oneself up, to become lofty, Med. Damma to be eminent, beautiful [“swelling”].

(1) *majesty*.—(a) used of the majesty of God; often joined with הוֹדֵר Ps. 21:6; 96:6; 104:1; 111:3;

Job 40:10.—(b) of princes and kings, 1 Ch. 29:25; Dan. 11:21; compare Nu. 27:20.—(c) of a voice, Isa. 30:30; Job 39:20.

(2) *splendour, freshness, beauty*; Dan. 10:8, הוֹדִי נִהַפֵּךְ עָלַי "my freshness (i. e. the lively colour of my face) was changed in me," יֹד־נִהַפֵּכְתִּי מִיָּדִי (vor Schrecken); Hos. 14:6, נִזְיֹת הוֹדֹר "his freshness like an olive tree." Used of ornaments, Zech. 10:3, 6, 13.

(3) [*Hod*], pr. n. 1 Ch. 7:37.

הוֹדוּיָהּ (perhaps הוֹדוּיָהּ "praise ye Jehovah" ["or for יהוה הוֹדוּיָהּ Jehovah his glory"], [*Hodaviah*], pr. n. m.—(1) 1 Ch. 5:24.—(2) 1 Ch. 9:7.—(3) Ezr. 2:40.

הוֹדוּיָהּ [*Hodaviah*], (id.), 1 Ch. 3:24.

הוֹדִיָּהּ ("majesty of God"), [*Hodevah*], pr. n. = הוֹדוּיָהּ No. 2, Neh. 7:43.

הוֹדִיָּהּ (id.), [*Hodijah*], pr. n. of certain Levites, Neh. 8:7; 9:5; 10:11; 14:19.

הוֹדָה prop. TO BREATHE (הוּ to blow, as the wind, הוֹאֵה air, breeze), like the cognate roots הוּאָה, הוּאָה which see. This primary signification is applied —(1) to the breath of living creatures; hence, to live (see הוּאָה, הוּאָה), and in the use of the language, to be, i. q. the common word הוּאָה. In Aramaean this form of the verb is the most in use for the verb substantive (הוּאָה, הוּאָה), in Hebrew it is peculiar to the poets and the more recent writers [but see the occurrences], and it is found but rarely. That it is older than the common form הוּאָה and itself primitive, may be seen, both from the Vav conversive (see 1) derived from it, and also from this form being originally onomatopoeic; הוּאָה therefore has its origin from הוּאָה, like הוּאָה from הוּאָה, which latter indeed appears to be a primary word. Part. הוּאָה Neh. 6:6; Ecc. 2:22. Imp. הוּאָה Gen. 27:29; Isa. 16:4. Fut. apoc. הוּאָה Ecc. 11:3, for הוּאָה from הוּאָה.

(2) to breathe after anything, to desire, to long, i. q. הוּאָה (Arabic هوى to desire, to love, to will), whence הוּאָה No. 1, desire. This signification, when more intensive, becomes —

(3) to rush headlong upon anything, to fall headlong, to perish, i. q. הוּאָה Job 37:6, הוּאָה "for he saith to the snow, fall down upon the earth," Vulg. ut descendat in terram (LXX. according to signif. 1, γίγναι ἐπιθεῖν).

[The derivatives (except הוּאָה) follow.]

הוּאָה & הוּאָה Ch. to be, i. q. Heb. הוּאָה. Fut. הוּאָה and הוּאָה. To this future there is sometimes prefixed the particle הוּאָה, which then means that, in order that, and the preformative of the future is commonly omitted, as הוּאָה that they may be, that they might be, Dan. 2:43; 6:2, 3; הוּאָה Dan. 5:17; compare Winer Ch. Gramm. § 44, 4. It is often joined with the participle of another verb, and thus forms a commonly used circumlocution for the aorist; הוּאָה הוּאָה "thou wast seeing," Dan. 4:7, 10; 7:2, 4, etc.

הוּאָה f. verbal of Piel, from הוּאָה —(1) desire, cupidity, from the root No. 2, Prov. 10:3, הוּאָה רָשָׁעִים "she casts away the desire of the wicked." Parall. נִפְשָׁה צָדִיק. Comp. הוּאָה. (Arab. هوى desire, will), Prov. 19:13; Job 6:2; 30:13 (in these two latter places the קרי is הוּאָה). [See also No. 2, to which these three passages are also referred; in Thes. they are omitted under No. 1.]

(2) ruin, fall (Arab. هوى), from the root No. 3. Hence calamity, destruction. Ps. 57:2, הוּאָה עֲרֵבָה "until destruction be past;" Psal. 91:3, הוּאָה הוּאָה "the destroying pestilence;" Ps. 94:20; Prov. 19:13; Job 6:2; 30:13. Hence also, destruction which any one brings upon another, injury, mischief, wickedness. Psal. 5:10, הוּאָה הוּאָה "their inward part is very wickedness;" Ps. 38:13, הוּאָה הוּאָה "they speak of mischiefs;" Ps. 52:4, 9; 55:12; Prov. 11:6; 17:4, הוּאָה הוּאָה "listening to a mischievous tongue;" Job 6:30.

הוּאָה i. q. הוּאָה No. 2, misfortune, calamity. Isa. 47:11; Eze. 7:26.

הוּאָה (prob. for הוּאָה, "whom Jehovah impels"), [*Hoham*], pr. n. of a king of Hebron, Josh. 10:3.

הוּאָה interj. onomatopoeit., like הוּאָה —

(1) of threatening, הוּאָה! הוּאָה! hei, oi, vae! followed by an acc. ["nom. for a voc., see LXX.," Isa. 1:4, הוּאָה הוּאָה "woe to the sinful nation;" Isa. 5:8, 11, 18, 20, 21; 10:5; 28:1; 29:1, 15; 30:1; 31:1; Jer. 48:1; הוּאָה Jer. 50:27; Eze. 13:3; הוּאָה Eze. 13:18.

(2) of lamenting, הוּאָה! 1 Ki. 13:20, הוּאָה! "alas! my brother!" Isa. 17:12.

(3) of admonishing, הוּאָה! heus! he! Zec. 2:10; Isa. 18:1; 55:1.

הוּאָה Ch. to go, a form softened from הוּאָה, comp. הוּאָה, הוּאָה, הוּאָה, הוּאָה, and in the more modern languages, Engl. talk, walk, dark, warm (in which the r is omitted in pronunciation [probably

it was intended to refer to the *r* in the two former words;—the two latter are wholly misplaced in this comparison]). The French *doux*, from *dulcis*; *faux* from *falsus*. Fut. (the only instance of fut. A. in verbs יהך *Ezr.* 5:5; 6:5; 7:13. Infin. מְהַךְ *Ezr.* 7:13.

הוללה f. plur. הוללות *folly*. *Ecc.* 1:17; 2:12. Verbal from הָלַל in Poel.

הוללות f. id. *Ecc.* 10:13.

הולם m. (Milél) *Isa.* 41:7, see הָלַם.

הוים TO PUT INTO MOTION, TO DISTURB; kindred to the roots הָמַם, הָמָה. *Deu.* 7:23, הָמָה נִדְוָה, “he brings upon them great disturbance.” Whence הוים pr. the sea in commotion.

NIPHAL, fut. יָהִם to be disturbed, to be in commotion, as a city, land, *Ru.* 1:19; 1 *Sa.* 4:5; 1 *Ki.* 1:45.

HIPHIL, to make a commotion, *fermen* machen, toben (comp. מְהַלֵּם מְהַלֵּם *halten*), used of a multitude making a noise, *Mic.* 2:12; of an uneasy mind (*Äben im Sinnern*), *Ps.* 55:3.

Derivatives, מְהוּמָה, מְהוּמָה.

הוּמָם (“destruction,” root הָמַם, [*Homam*], pr. n. m. 1 *Ch.* 1:39, for which, *Gen.* 36:22, there is found הָמָם.

הוֹן i. q. Arab. هَان to be light, easy, compare cogn. هَان, هَان. Hence—

(1) TO BE OF LITTLE MOMENT. Arab. Conj. II. IV. X. to esteem of little worth, to contemn. So HIPHIL, *Deut.* 1:41, וַתְּהִינִי לַעֲלֹלָה, “ye thought it but little to go up,” i. e. ye acted lightly and rashly in that ye went up. Others take it “contemning (the command of God) ye went up.” Comp. *Nu.* 14:44.

(2) to be in easy circumstances, to live comfortably, to be rich. Compare הוֹן No. 2, 3. Hence are derived הוֹן, and—

הוֹן m.—(1) riches, substance. *Prov.* 1:13; 6:31; 8:18; *Ps.* 44:13, הוֹן בְּלֹא דָמָה *gratis*, for no price. Plur. הוֹנִים *Eze.* 27:33.

(2) adv. enough. *Prov.* 30:15, 16. So LXX. (ἀρκεί), Chald., Syr., Arab. (Arab. هَوْن facility, comfort; compare هَوْن Med. Waw to live comfortably, quietly; هَوْن quiet, wealth; هَوْن wealth, substance).

הוֹר & הוֹר—(1) an ancient word, in but little use, i. q. הוֹר a mountain, Gr. ὄρος. *Gen.* 49:26, הוֹרֵי עֵד (I read הוֹרֵי עֵד), “everlasting mountains;” in the

other hemistich וְנִבְנוּ עוֹלָם “the eternal hills.” The Masorites have indeed pointed these words, הוֹרֵי עֵד, and they seem to have indicated the interpretation which the Vulg. and Chald. have embraced; taking הוֹרֵי as the part. of the verb הָרָה, *my parents*; עֵד is thus referred to what follows. [This gives a very good sense, so that we have no need to conjecture another meaning.] But this sense is contrary to the similar passages, *Deu.* 33:15; *Hab.* 3:6 [an unsafe ground to rest a conjecture upon], and also to the parallelism of the members. [This would be carrying the idea of parallelism of Hebrew poetry very far.]

(2) [*Hor*], pr. n. of two mountains, of which—(a) one is on the borders of Edom, one day's journey and a half southward of the Dead Sea; at the foot of which Petra stood. It is now called from Aaron, who died there, جبل نبي هارون, *Jebel Neby Hârûn* (“the mountain of Aaron the prophet”), or سيدنا هارون (“our lord Aaron”). See my Comment. on *Isa.* 16:1. *Nu.* 20:22; 33:32.—(b) the other belongs to Lebanon, towards the north, *Nu.* 34:7, 8.

הוֹשָׁמַע (for הוֹשָׁמַע, “whom Jehovah hears”), [*Hoshama*], pr. n. m. 1 *Ch.* 3:18.

הוֹשָׁע (“welfare” [salvation]), [*Oshea, Hoshea*], *Hosea*, pr. n.

(1) this was the original name of Joshua, the minister and successor of Moses [as leader of Israel], *Nu.* 13:8, 16.

(2) a king of Israel, 2 *Ki.* 15:30; 17:1, seq; 18:1, seq.

(3) a prophet. LXX. Ὡσηέ. *Hos.* 1:1, 2.

הוֹשִׁיעָה (“whom Jehovah aids” [“whom Jehovah has set free”]), [*Hoshaiah*], pr. n. of several men—(1) *Neh.* 12:32, 32.—(2) *Jer.* 42:1; 43:2.

הוֹר see הָרָה.

הוֹה TO DREAM, TO TALK in one's dreams, *Isa.* 56:10. Kindred is הוֹהָה, and the original idea is that of nocturnal vision. LXX. ἐνυπνιαζόμενοι. Aqu. φανταζόμενοι. Symm. ὀραματισταί. (Arab. هذى and هذا to talk ramblingly, to be delirious, especially through illness, and so commonly amongst the Tal-mudists.)

הוֹ (for הוֹה from the verb הוֹהָה, as הוֹל for הוֹל), lamentation, *Eze.* 2:10.

הוֹי—(1) pron. 3 pers. sing. fem. *she*, neut. *it*. Syr. هوي, Arab. هي. Compare הוֹי. Sometimes in

the Masoretic text there occurs היה, in cases in which היה is taken in a neuter sense, and referred to the masculine, and the Jewish critics expected הוה, Job 31:11; Ecc. 5:8; Ps. 73:16. Besides this, all the observations made above on the masculine הוה apply equally to the feminine היה. It is often—(a) i. q. herself, ipsa, αὐτή, Joshua 6:17;—(b) this, αὕτη, especially when it has the article, as בָּעֵת הַהִיא at that time, Mic. 3:4; the same, 1 Ki. 19:8.—(2) not unfrequently it takes the place of the verb substantive, as Lev. 11:39.

היה Ch. i. q. Heb. Daniel 2:9, 20, 44; 4:21, 27; 7:7; Ezr. 6:15.

הִידֵּד mas. (root הִדַּד) joyful acclamation, rejoicing—(a) of vintage gatherers and wine-press treading. Jer. 25:30; 48:33.—(b) of soldiers going to battle, Jer. 51:14; Isa. 16:9, 10, where the two senses are put in opposition.

הִידוֹת pl. f. Neh. 12:8, praises, songs, compare Neh. 11:17. This word is derived from הִוְדָה [Hiph. of הִדָּה], to praise, of the same signification as תוֹדוֹת. There does not, however, occur any other word corresponding to this in form. ["Compare also Neh. 11:17, where in a like context is תוֹדוֹת."]

הִיָּה fut. יִהְיֶה apoc. יִהִי with Vav convers. יוֹהִי, inf. absol. הִיָּה const. הָיִיתָ, once הָיִיתָ Eze. 21:15, with pref. בְּהִיּוֹת, לְהִיּוֹת i. q. הָיָה, Ch. הָיָה, Syr. הָיָה, hāyā.

(1) TO BE, TO EXIST (as to its origin, see the note), the verb substantive. Used absol. Genesis 2:5, שָׁמַיִם וְהָאָרֶץ לֹא הָיוּ "the shrubs of the field were not as yet in the earth." It more often joins the subject to its predicate, whether this latter be a substantive or an adjective, or if it indicate the place of any person or thing. Gen. 1:2, הָיָה וְנָהָה, וְהָיָה וְנָהָה. Gen. 3:1, וְהָיָה וְנָהָה. Gen. 2:18, וְהָיָה וְנָהָה. Gen. 3:20, וְהָיָה וְנָהָה. Gen. 4:8, וְהָיָה וְנָהָה. Gen. 2:25; 4:14. (As to its ellipsis, see Lehrs. p. 849.)

Followed by לְ—(a) to be to any one (used of a thing), i. e. for him as the possessor, to be possessed. Ex. 20:3, "there shall be to thee no strange gods," i. e. thou shalt have no strange gods. Deut. 21:15; 2 Sa. 12:2; Isa. 45:14. Hos. 1:9, לֹא אֶהְיֶה לְךָ, "I will not be to you," i. e. I will not be your God. So very often לְ and negat. לֹא. (b) to be for anything, i. e. to serve for, or as anything, zu etwas dienen, gereichen. Gen. 1:14, 15, וְהָיָה לְמִנְחָה "and they shall be for luminaries." Verse 29. Ex. 4:16, הָיָה

יִהְיֶה לְךָ לִפֶּה וְאַתָּה תִּהְיֶה לוֹ לְאֵלֶיךָ "he shall be to thee for a mouth, and thou shalt be to him for God," i. e. thou shalt suggest and, as it were, inspire words to him as God does to the prophets. Exodus 2:16; Gen. 28:21; Nu. 10:31. Also with a gerund, Isa. 44:15, הָיָה לְאֵדָם לְבָשָׁר "it (the wood) is for a man to burn." Also to shew oneself as such a one. 1 Sa. 4:9, הָיָה לְאֵנָשִׁים "shew yourselves men;" and with dat. of pers. 1 Sa. 18:17, הָיָה לִי לְבֶן חַיִל "be thou to me for a valiant man."—Followed by לְ before an inf.—(c) to be about to, to be going to (comp. Engl. I am to play [this comparison is wholly unapt], er ist daran, im Begriff zu thun). Gen. 15:12, וְהָיָה הַשָּׁמֶשׁ לְבָא "when the sun was about to set." Josh. 2:5, וְהָיָה הַשַּׁעַר לְסָגוֹר "and when the gate was about to shut" (in a passive sense, as in Germ. es ist zum Essen da, that it be eaten). Isa. 6:13; Deu. 31:17.—(d) to be intent upon any thing, Germ. er war darauf, more fully darauf erpicht. 2 Chron. 26:5, וְהָיָה לְרַשׁ אֱלֹהִים "and he was intent to serve God. As to הָיָה when it is omitted in such expressions, see Lehrs. § 211.

עִם הָיָה to be with any one—(a) to be on his side, to take his part, εἶναι μερὰ τινος (Matt. 12:30), 1 Ki. 1:8 (see עִם).—(b) הָיָה עִם אִשָּׁה to be with a woman, to lie with her, Gen. 39:10; 2 Sa. 13:20, Syr. הָיָה עִם אִשָּׁה. (c) הָיָה בְּעֵינֵי אִשָּׁה to be in any one's eyes, i. e. to seem to him, see עֵינָי.

With the participle of another verb it forms a circumlocution for the imperfect. Gen. 4:17, וְהָיָה בְנָה, especially in writers of a later age, Job 1:14; Neh. 1:4; 2:13, 15; comp. Syriac הָיָה מְכַלֵּם he was killing.

(2) to become, to be made or done. Absol. i. q. to exist, to come to pass. Gen. 1:3, וְהָיָה אֹרֶךְ "let there be light — and there was (came into existence) light;" verse 6. Isa. 66:2, וְהָיָה כָּל-אֲמָלָה "and all these things have been," i. e. have arisen, have existed. Elsewhere a thing is said to come to pass (in opp. to to fail). Isa. 7:7, וְהָיָה וְלֹא תִקְוָה "and it shall be, and there shall be no hope;" followed by לְ of the agent, Isa. 19:15, וְהָיָה לְמִצְרַיִם "no work shall be done by the Egyptians." To be made any thing is used followed by an acc. Gen. 19:26, וְהָיָה נְצִיב מַלְּחָה "and she became (was made) a pillar of salt." Gen. 4:20, 21; more often followed by לְ, Gen. 2:7, וְהָיָה הָאָדָם לְנֶפֶשׁ חַיָּה "and man became a living soul." Gen. 2:24; 17:4; 18:18; 32:11; Ex. 4:4; Isai. 1:31. But הָיָה is also—(a) to be or come to any one Ex. 32:1.—(b) to be or to fall to any one, as a prey, portion, jem. zu etwas werden. Isa. 7:23; 17:2; 61:7; specially used of a woman, וְהָיָה לְאִשָּׁה, like the Syr. هَوَتْ she

fell to the lot of a husband, "became a husband's." Hos. 3:3; Jer. 3:1; Ru. 1:12.

הָיָה pr. to become like any one, to be made like any one, Gen. 3:5, 22; hence *to experience the same as*. Isa. 1:9, הָיָינוּ "we should have been like Sodom" (should have experienced the same). Gen. 18:25, הָיָה בְּצַדִּיק בְּרָשָׁע "that it should be the same to the righteous as to the wicked." Nu. 17:5; Isa. 17:3; 24:2; 28:4; 29:7; 30:13; Hos. 4:9; Job 27:7; Cant. 1:7. Similar are the passages, Isa. 10:9; 20:6, in which הָיָה is omitted.

In the historical books there frequently occurs the phrase הָיָה וְהָיָה "and it came to pass, that," like in N. Test. καὶ ἐγένετο οὕτως. Similarly, in the prophets הָיָה "and it shall come to pass;" even when this same verb is afterwards repeated, Isa. 3:24, הָיָה וְהָיָה בְּשֵׁם מָלְךְ "and (thus) it shall come to pass, instead of sweet smell there shall be a stench;" 2:2; 7:23.

Note. As the notion of the verb substantive is too abstruse for it to be regarded as primitive, etymologists have properly made research as to the origin of the Hebrew הָיָה and הָיָה. I formerly followed the conjectures which some had made, that the primary signification is that of *falling* (comparing it with הוּא to be headlong, to fall down), and that *falling out, coming to pass*, was a sense derived from the former; in confirmation of this, it may be compared with Pers. افتادن to fall, to fall out, to happen. I now hardly think that this signification of falling can itself be primary; and the notion of existence seems rather to come from that of *living*, and to be hence applied also to all inanimate things; so that the verbs הָיָה, הָיָה, and הָיָה are of the same origin. Of these הָיָה and הָיָה prop. had the signification of breathing, blowing (comp. אָהָה, אָהָה, אָהָה), which has partly been applied to the meaning of breathing after, desiring, rushing headlong, and partly to that of living and existing. Comp. under הָיָה.

NIPHAL הָיָה as if pass. of Hiph., hence i. q. Kal No. 2, but more rarely used—(1) *to become, to be made*. Followed by לְ to be made, to become any thing, Deu. 27:9; Pro. 13:19, תַּאֲוָה נְהִיָּה "a desire which has been done" (ein Wunsch, der geschehen ist), i. e. fulfilled; compare verse 12, where there is הָיָה corresponding to this. In like manner Zec. 8:10 used of wages; 1 Ki. 1:27, הָיָה הַדָּבָר הַזֶּה "is this thing done by my lord the king?" i. e. appointed and ordered by him; 12:24; also i. q. *to happen, to come to pass*, Deu. 4:32; Jud. 19:30; 20:3, 12; Eze. 21:12; 39:8; Neh. 6:8.

(2) Sometimes there is the added idea of something

being past, (like the expression *fuimus* Troes,) i. e. *to be over, ended, gone by*, fertig, vorüber, dahin seyn. Dan. 2:1, שָׁנָתוֹ נְהִיָּתָה עָלָיו "his sleep left him." German, war vorbey für ihn, war dahin für ihn. עָלָיו is for אֵלָיו, לוֹ, by a Syriacism (not for מֵעָלָיו). 8:27, וְנִהְיִיתִי וְנִחַלְתִּי "I was ended (I failed), and was sick." Germ. ich war dahin, war fertig, i. e. my powers failed. Vulg. langui et aegrotavi.

הָיָה fem. in כְּחַיִּב Job 6:2; 30:13 for הָיָה *destruction*.

הָיָה a Chaldee form for הָיָה how? 1 Ch. 13:12; Dan. 10:17. (A word of frequent occurrence in Chald. Sam. אָהָה id.).

הִיבֵל quadrilitt. not used. [In Thes. הִבֵּל, an unused root, prob. i. q. פָּהֵל (with the letters transposed)]

and פָּהֵל Arab. هَيْكَل to be great, lofty. Hence הִיבֵל. [In Corr. this root is altogether rejected.]

הִיבֵל comm. once certainly fem. Isa. 44:28. ("It comes from root יָבַל i. q. פָּהֵל, to take, to hold; specially *to be capacious, spacious*." Ges. corr.) Arab. هَيْكَل, Syr. هَيْكَل, Eth. ስፔራ: id. ["There is likewise a verb הִיבֵל"]. Pl. הִיבֵל, once Hos. 8:14.

(1) *a large and magnificent building, a palace*, Pro. 30:28; Isa. 29:7; Dan. 1:4.

(2) הִיבֵל הָיָה "the palace of Jehovah," an appellation of the temple at Jerusalem, 2 Ki. 24:13; 2 Ch. 3:17; Jer. 50:28; Hag. 2:15; Zec. 6:14, 15 (called elsewhere הָיָה, בֵּית הָיָה), also the holy tabernacle which was used before the temple was built; compare בֵּית הָיָה No. 1. 1 Sa. 1:9; 3:3; Ps. 5:8 (not however, 2 Sa. 22:7; Ps. 29:9, where heaven is to be understood); poet. also *heaven*, Ps. 11:4; 18:7 (and 2 Sa. 22:7); 29:9; Mic. 1:2 (sometimes also with the epithet, "holy").

(3) Specially it is *a part* of the temple at Jerusalem, namely, ὁ ναὸς κατ' ἐξοχήν, answering to the nave of modern cathedrals between the entrance and the holy of holies (דְּבָרִי), 1 Ki. 6:5, 17; 7:50. By a mere error it has occurred that in the last edition of Simonis Lexicon [Winer's], הִיבֵל is said to be applied to the holy of holies itself.

הִיבֵל emphat. הִיבֵלָה Chald. like the Hebrew.

(1) *the palace* of a king, Dan. 4:1, 26; Eze. 4:14.

(2) *a temple*, Dan. 5:2, 3, 5.

הִיבֵל Isa. 14:12 according to LXX., Vulg., Targ. Rabbin., Luth., stella lucida, bright star, i. e. *Lucifer*.

Nor is this a bad rendering, for there is added כֹּכַב שָׁחַר
and in the Chaldee also Lucifer [the morning star],
is called כּוֹכַב בְּנֹהָ, in Arab. هرة; i. e. splendid star.

According to this opinion הִיִּל would be derived from the root הלל to shine; as a participial noun of the conj. פִּיִּל, (comp. Arab. بيطر, Syr. صبح and the like), or else of a quadriliteral verb הִיִּל, comp. הִיִּל, הִיִּר, הִיִּר. However, הִיִּל itself is not unfrequently Imper. Hiph. of the verb לל, in the signification *wail, lament* (Eze. 21: 17; Zec. 11: 2), and this does not appear less suitable, and is adopted by Syr., Aqu. and Jerome. ["This is less suitable." Ges. corr.]

הים see **הוּם**.

[הַיָּמָם pr. n. see הַיּוֹמָם].

חֵמָן (= חֲמִיץ Ch. and Syr. faithful, [*Heman*]
—(1) pr.n. of a certain wise man, who flourished
before the days of Solomon (1 Ki. 5:11), of the tribe
of Judah, 1 Ch. 2:6. There is a different—(2) Heman,
a Levite of the family of the Kohathites, a leader of
David's choir, 1 Chr. 6:18; 15:17; 16:41, 42; Ps.
88:1; compare Thes. p. 117.

מִן m. a *hin*, a measure of liquids containing ["the seventh part of a Bath, i.e. twelve Roman *sectarii*"] 12 יב, 2 Attic χόες (according to Joseph. Ant. iii. 9 § 4). Nu. 15:4, sqq., 28:5, 7, 14; Eze. 4:11. LXX. Εἷρ, ἱρ, ἱν. Its etymology is doubtful. It may be derived from מִן as being a *light*, small measure. [This reason is rejected in Thes.] ["This corresponds to the Egyptian *hn*, *hno*, which signifies prop. *vessel*, and then a small measure, *sectarius*, Gr. *ἱνιον*. See Leemans, *Lettre a Salvolini*, p. 154. Bökh. *Metrol. Untersuch.* pp. 244, 260. But it is not certain that these Hebr. and Egypt. measures were of the same size." Ges. add.]

בִּי see הִי

הִכָּר in Kal not used. [See added note below.]

Arab. ⁻⁻⁻ك and ⁻⁻⁻ك to be stupified, to be stunned,

Kamūs i. 691, *admiration*, or, *most vehement admiration*, i.e. stupor. Kimchi, after R. Jonah תמיהה גדלה *great admiration*. Alb. Schultens (on Job 19: 3) thought the original idea to be that of *being stiff, rigid*, but considered it worthy of more examination; I have no doubt but that it is that of *beating, pounding*, comparing it with the primitive syllable *ת, דח*, in which there is the sense of beating, cutting,

with a stroke; compare the kindred verbs חָקַק, חָסַר, חָכַם, חָבַל and חָתַם which see.

[“Once fut. Kal, or (Heb. Gramm. § 52, note 4)”]—

HIPHIL, *to stun, to stupify*; Job 19:3, לֹא תִבְּוֹשׁ לִי תִּהְיֶה “ye are not ashamed, ye stun me,” LXX. οὐκ αἰσχυρόμενοι με ἐπικεισθή μοι, Jerome, *et non erubescitur opprimentes me*; שְׁחָאמְלוס וְבִרְתָּאֵבֶת יִפְרׁ מִיָּד, as rightly given by Cromayer, Schultens in *Animadverss.*—תִּהְיֶה seems to stand for תִּהְיֶה (compare יִהְיֶה Jer. 9:2). It may even be taken for the fut. Kal, but on account of the dative לִי, which particularly often follows verbs in Hiphil (Lehrg. p. 817), the common opinion appears to me to be preferable.

["Better perhaps to assign to הָרַי the force of Arab. *ḥ* to injure, to litigate pertinaciously; whence in Job i. c. *shameless ye injure me*. Several MSS. read תַּחְרִי." Ges. corr.]

הִכָּרָה f. (Verbal of Hiph. from the root **נָכַר**, of the form **הִצִּילָה**, see Gr. § 74, 29, § 75, I. [83, 28; 84, 1]), *a knowing, taking knowledge of* [*"a beholding"*]; Isa. 3:9, **הַכֹּתֶר פְּנֵיהֶם** "the knowledge of their countenance," i.e. what may be known by their faces, what they manifestly shew [*"the beholding of their persons,* i.e. respect of persons, partiality in a judge; compare the phrase **הִכָּרָה פְּנִים** in **נָכַר** Hiphil"].

לָהּ—(1) the article, Arab. **ال**, Heb. **ה**, **ל** being inserted [by a compensative Dagesh] in the next letter; see *Lehrg.* p. 197, and above, p. cccxiii.

(2) A particle of interrogation, Arab. هل, whence is taken הַ interrogative, which see. The full form is once found, Deu. 32:6, according to the reading of the Nehardeenses, who thus divide הֵל יִהְיֶה, which others join together הֵלִיָּהוּ. If the former be correct, נָמַל is joined with an accusative, as is often the case.

הָלָא TO REMOVE, OR TO BE REMOVED, unused in Kal. (Nearly connected is the Syr. ܠܗܠܐ to put far, to remove, and Arab. هَلَّ II. to stay away, to go away, to recede.)

[In Thes. this is not given as a verb; the Niphal is made denom. from הִלָּאָה.]

NIPHAL, partic. הִנְחַלְתָּ removed, far off, collectively, the far removed, the remote, Micah 4:7. Hence—

רָחֹק (segol. form, like מִרְחֹק, מִרְחָק), subst. *distance, remoteness*, always with ה parag. רָחֹקֶיךָ (Milêl, and on that account without Metheg), adverb *far off, farther*.

(1) Used of space, Gen. 19:9, **וַיִּשְׁתַּחֲצֵהָ** "go farther back," begone; LXX. ἀποστα ἐκεῖ: Vulg. recede illuc (see my Commentary on Isa. 49:20). According to others, "come nearer," which is incorrect, and unsuitable to the sense. 1 Sa. 10:3, **מִשָּׁם וְהָלַחְתָּ** "and thou shalt go" thence farther; 1 Sam. 20:22, **מִמָּוֶד וְהָלַחְתָּ** "from thee farther," i.e. beyond thee; verse 37. (In opposition to **וְהָנָה** on this side of thee.) Num. 32:19; Isa. 18:2, **עַם נֹרָא מְדָהוּא וְהָלַחְתָּ** "a people terrible and farther off than it;" verse 7. **מִהָלַחְתָּ** "farther off than," as Am. 5:27, **מִהָלַחְתָּ לְדָמָשְׁקִי** "beyond, farther off than Damascus."

(2) Used of time, 1 Sam. 18:9, **מֵהַיּוֹם הַהוּא וְהָלַחְתָּ** "from that day and on ward;" Lev. 22:27. (Syr. **ܘܬܝܬܝܢܝܐ** id., **ܘܬܝܬܝܢܝܐ** beyond, Ch. **לְהֵלֵךְ** and **לְהֵלֵךְ**, which belong to a root Med. Gem., see under **הָלַח**.) [In Thes. Gesenius thus derives the word, "probably for **הָלַח** from **הָלַח** (which see, No. 1)."]

הַלּוּלִים m. pl. verbal of Piel from **הָלַל** ["praises (of God)"], *festal days*, celebrated on account of the finished harvest, *public thanksgivings*, Jud. 9:27; Lev. 19:24.

הָלַם see **הָלַם**.

הָלַח comm. *this*. It is masc., Jud. 6:20; 1 Sam. 14:1; 17:26; 2 Ki. 23:17; Zec. 2:8; Dan. 8:16. fem. 2 Ki. 4:25. The more full form follows as the next article; this apocopated form also occurs in Arabic **هَلَا**, **الذ** Gol. col. 2122.

הָלַח (Milél), m. *this*, Gen. 24:65; 37:19. Compounded of **הָלַח** and the fuller form of the article **הָלַח**, the **ל** being doubled as in the cognate **הָלַח**, **הָלַח**. ["According to Hupfeld from **הָלַח** = **הָלַח** which is also favoured by the Talm. plur. **הָלַח** for **הָלַח**."] It answers to the Arabic **الذي** which assumes the power of a relative; hence is the shortened form **הָלַח**, and by aphæresis **الذي**.

הָלַח id., once occurring Eze. 36:35, joined with **הָלַח** and thus of the feminine gender.

הָלַח or **הָלַח** m., *a going, a step*; Job 29:6, **הָלַח** "my steps." Root **הָלַח**.

הָלַח f. only in pl.—(1) *going, progress*, Na. 2:6; specially *solemn processions* of God, Psal. 68:25.

(2) *ways*, Hab. 3:6, **הָלַח** "ancient ways are to him," i.e. God goes in the ways in which he

anciently went. Trop. *way of acting*, Pro. 31:27, **הָלַח** "she attends to) the ways of her house," i.e. her domestic concerns.

(3) *companies* of travellers, Job 6:19. Root **הָלַח**.

הָלַח & **יָלַח** (see Gramm. § 67, [77]) fut. **יָלַח**, (from **יָלַח**), once with Yod **יָלַח** Mic. 1:8; poet. **יָלַח** (from **יָלַח**), once **יָלַח** Psal. 73:9; imp. **יָלַח** with the **ה** omitted **יָלַח** (see **יָלַח** in its own place), fem. **יָלַח**, rarely **יָלַח** Jer. 51:50; inf. abs. **יָלַח**, constr. **יָלַח** with suff. **יָלַח**, part. **יָלַח**.

(1) *to go, to walk, to go along* (kindred roots are **יָלַח**, **יָלַח**, which see). Used also of inanimate things; as of a ship, Gen. 7:18; reports, 2 Ch. 26:8; boundaries, Josh. 16:8; letters, Neh. 6:18. 2 Sa. 15:20, **אֲנִי הוֹלֵךְ עַל אֲשֶׁר-אֲנִי הוֹלֵךְ** "I, indeed, go whithersoever I can go;" compare 1 Sa. 23:13.

The place towards which one is going, commonly takes the preposition **אֶל** Gen. 26:26; 1 Sa. 23:18; 2 Ch. 8:17; sometimes **עַל** 2 Sa. 15:20; 1 Ki. 19:4; Isa. 45:16; 46:2 (pr. to go, to enter into), or it is put in the accusative; as Jud. 19:18; 2 Ki. 9:21, **אֲנִי הוֹלֵךְ** "ships going to Tarshish;" or with **ה** parag. 2 Ki. 5:25;

The following constructions of this verb should be noticed—(a) with an acc., it is *to go through* or *over a place*, as Deu. 1:19, **וְנָלַח אֶת כָּל-הַמִּדְבָּר** "and we went through all the desert;" 2:7; Job 29:3. So also **יָלַח** Num. 20:17; 1 Ki. 13:12 (in other places **יָלַח** Pro. 7:19).—(b) followed by **אֶת** it is *to go with* some person or thing, Exod. 10:9, also *to take with one, to bring*, Hos. 5:6. (Compare **אֶת**, C. 1.) For another sense see above.—(c) with **עִמָּךְ** or **אִתָּךְ** (**אִתָּךְ**) *to go with, to have intercourse with* (German *umgehen mit*), Job 34:8; Prov. 13:20. Compare Job 31:5.—(d) with **אַחֲרַי** *to go after* any one, *to follow* him, Gen. 24:5, 8; 37:17. **אַחֲרַי** *to go after*, i.e. to worship, God or Baal, Deut. 4:3; 1 Ki. 14:8; Jer. 2:8; also *to pursue*, 48:2, **אַחֲרַי** "the sword shall pursue thee.—(e) with a pleonast. dative **הָלַח** *to depart*, see No. 3.

(2) trop. *to walk*, i.e. *to live, to follow any manner of life* (Germ. *wandeln*, comp. **יָלַח** No. 3.) Ps. 15:2, **הָלַח תָּקִים** "who walketh (lives or conducts himself) uprightly." Ps. 1:1, **הָלַח בְּעֵצַת רָשָׁעִים** "walks (lives) according to the counsel of the wicked." 1 Ki. 9:4, **יָלַח בְּדִרְבֵּי מִי** *to follow* any one's footsteps, to imitate him in life and manners, hence **יָלַח בְּדִרְבֵּי מִי** "to follow the precepts of God;" Deut. 19:9; 28:9; Ps. 81:13. Rarely with an acc. (like **יָלַח** Isa. 33:15, **הָלַח צְדִיקוֹת** "he who walketh uprightly;" Mic. 2:11, **הָלַח רֵיחַ וְשָׁמֶר** "living in wind (i.e. vanity)

and lying;" Pro. 6:12, הולך עקשית פה "walking (living) in perverseness of mouth," i.e. who, while he lives, continues to practice perverseness of speech.

(3) Specially *to go away, to vanish*, Ps. 78:39; Job 7:9; 19:10; 14:20; especially followed by *ad. t. pleon.* לֹלֵךְ, French *s'en aller*, Ital. *andarsene*. Cant. 2:11; 4:6; often in imp. לֵךְ לֵךְ Gen. 12:1; 22:2 Hence *to de cease, to die*, Gen. 15:2; Psal. 39:14. (So in Arabic مضى, ذهب, عبر, مضى; and

more fully مضى سبيلا *to go one's way*. Syr. حَلَمَ *to migrate, to wander*; in Æth. ገዛ: and ለተዘ:). But to this head does not belong Gen. 25:32, אָנֹכִי הֹלֵךְ, for it must not be rendered I am going to die, but I am daily liable to die, I am daily in danger of death.

(4) *to go, as water, i.e. to flow, to be poured out*, Isa. 8:7. Such expressions are of frequent use in Hebrew, as *the hills flow with milk or with water*, i.e. there is amongst the hills plenty of milk, of water (see Gramm. § 107, 3. note [§ 135, 1, note 2], Lehrs. § 218, 4); Joel 4:18. Similarly Eze. 7:17; 21:12, בְּלִפְנֵי כָּתְוִים מִלְּכָנָה קִיּוֹם. Vulg. *omnia genua fluent aquis* (i.e. out of fear). Compare Virg. Georg. ii. 166: *auro plurima fluxit*.

(5) *to go on, to go forward* in any thing, i.e. *to go on adding*. It is variously construed—(a) with inf. pleon. הֹלֵךְ and the participle of another verb, Gen. 26:13, וַיֵּלֶךְ הָלֵךְ וַיִּגְדַּל pr. *he went on going on, and grew*, i.e. he went on growing day by day, he grew more and more. Jud. 4:24, וַיֵּלֶךְ יִרְמְיָהּ וַיִּגְדַּל וַיִּשְׁמַח וַיִּשְׂמַח וַיִּשְׂמַח וַיִּשְׂמַח "and the hand of the Israelites became harder and harder upon Jabin." 1 Sa. 14:19; 2 Sa. 5:10; 18:25.—(b) Instead of the first הֹלֵךְ the verb itself is not unfrequently put, which expresses the action thus increased. Gen. 8:3, וַיֵּשְׁבוּ הַמַּיִם מֵעַל הָאָרֶץ, "and the waters returned (flowed away) from off the face of the earth more and more;" 12:9; compare Gen. 8:5.—(c) with the partic. הֹלֵךְ and the partic. of another verb; 1 Sa. 17:41, וַיֵּלֶךְ הַפְּלִשְׁתִּי הָלֵךְ, "and the Philistines came nearer and nearer." 1 Sa. 2:26, וַיֵּלֶךְ שָׁמוּאֵל הָלֵךְ וַיִּגְדַּל וַיִּשְׁמַח, "and the child Samuel grew on more and more;" 2 Sam. 3:1; Est. 9:4; Jon. 1:11; Pro. 4:18; 2 Ch. 17:12. Comp. the French, *la maladie va toujours en augmentant et en empirant*, the disease increases more and more. See Gramm. § 100, 3, and the note there. [§ 128, 3.]

NIPHAL הִלָּךְ pr. *to be made to go, hence to go away, to vanish*, Ps. 109:23.

PIEL הִלֵּךְ i. q. Kal, but always poetic (except 1 Ki. 21:27) (of frequent use in Chaldee and Syriac), specially—(1) i. q. Kal No. 1, *to go, to walk*, Job 24:10; 30:28; Ps. 38:7; 104:3.

(2) i. q. Kal No. 2; Psal. 86:11; 89:16; 131:1; Eccl. 11:9.

(3) i. q. Kal No. 3, Ps. 104:26.

(4) perhaps *to fall upon any one, grassatus est* (which, like the Hebrew, is a frequentative from *gradior*), whence מְהַלֵּךְ *grassator, robber, attacker*, Prov. 6:11 (parall. אִישׁ מְנוֹ). Compare אָרַב *to walk, to invade, to rob*. Others understand *avagrant*. Compare HITHPAEL.

HIPHAL הִילִיךְ (from הֹלֵךְ), rarely הִילִיךְ Ex. 2:9, and part. מְהִילֵכִים Zec. 3:7 (formed from הֹלֵךְ in the Chald. manner)—(1) causat. of Kal No. 1; pr. *to cause some one to go, hence to lead*, Deu. 8:2; 2 Ki. 24:15; Isa. 42:16, etc. Part. מְהִילֵכִים *leaders, companions*, Zec. 3:7; also *to take any thing away*, Zec. 5:10; Ecc. 10:20. So Ex. 2:9, הִילִיכֵי אֶת־הַיֶּלֶד הַזֶּה "take this child." 2 Sa. 13:13, אֵיךְ אֶלֶף אֶת־חַרְפִּי, "whither shall I carry my shame?" whither shall I go with my shame?

(2) causat. of Kal No. 3, *to cause to perish, to destroy*, Ps. 125:5.

(3) causat. of Kal No. 4, *to cause to flow* (as water), Eze. 32:14, *that* (the sea) *may flow away*, Ex. 14:21.

HITHPAEL הִתְהַלֵּךְ—(1) pr. *to go for oneself*, comp. Gr. *πορεύομαι*, Germ. *fort ergehen*, hence *to walk up and down*, Gen. 3:8; 2 Sam. 11:2, *to go about, to walk about*, Ex. 21:19; Job 1:7; Zec. 1:10, 11; 6:7, *to walk, to go*, Ps. 35:14; with acc. (like Kal) Job 22:14, הִתְהַלֵּךְ עַל־שָׁמַיִם "he walks upon the vault of heaven."

(2) trop. (like Kal and Piel No. 2) *to live*. בָּחַם, הִתְהַלֵּךְ *to live (to walk) in truth, in uprightness*. Ps. 26:3; 101:2; Pro. 20:7; 23:31, "to walk before God;" Gen. 17:1; 24:40; 48:15, and "to walk with God;" 5:22, 24; 6:9, i. q. *to lead a life pleasing to God*.

(3) i. q. Kal No. 4, *to flow*, used of wine, Pro. 23:31.

(4) Part. מְהַלֵּךְ Pro. 24:34, *an attacker, a robber, or a vagrant*, comp. Piel No. 4.

Derivatives, besides those which immediately follow, לָכָה, הִלִּיכָה, מְהַלֵּךְ, see also הִלִּיךְ.

הִלָּךְ Ch. PAEL, *to go*, Dan. 4:26.

APHEL, id. Part. מְהִלֵּכִין Dan. 3:25; 4:34.

הִלָּךְ m.—(1) *journey, way*, also i. q. הֹלֵךְ *a traveller, a wanderer*, 2 Sam. 12:4. (Compare Gramm. 111:2, letter a [§ 104:2, a].)

(2) *a flowing, a stream*. 1 Sa. 14:26, הִלָּךְ דְּבַשׁ "a stream of honey." Comp. הִלָּךְ No. 4.

הִלָּךְ m. Ch. *a way-toll*. Ezr. 4:13, 20; 7:24.

הלל—(1) TO BE CLEAR, TO BE BRILLIANT, *hell* seyn, pr. used of a clear, sharp tone or sound. ["In Ethiopia the women on occasions of public rejoicing are accustomed to repeat the sounds *ellelell-ellelell*; whence *to make ellell*, is i. q. *to rejoice*; see Isenberg Amhar. Lex. p. 112." Ges. add.] Comp. *hallen*, and the kindred roots *gellen*, *llץ*, *schallen*. See PIEL. It is applied—

(2) to brightness of light, Arab. *هل* (like the Germ. *helle Farben*). See HIPHIL, and the noun *הִלָּל*. Hence—

(3) *to make a show*, used both of external appearance, and of grandiloquent words, *glänzen wollen*, *prahlen*, Ps. 75:5. Part. *הוֹלִלִים* *the proud, the insolent*, Ps. 5:6; 73:3; 75:5. Hence—

(4) *to be foolish*. See POEL. In the sacred writers, the more any one boasts, the more is he regarded as being foolish; just as, on the other hand, a modest person is looked upon as wise and pious. Comp. *לָל*.

PIEL, pr. *to sing* (see Kal No. 1), especially any one's praises; hence, *to praise, to celebrate*, especially God, with an acc. *הִלְלוּ־יָהּ* "praise ye Jehovah." Psal. 117:1; 145:2; in the later writers with *ל* (properly to sing to God), 1 Ch. 16:36; 25:3; 2 Ch. 20:21; 30:21; Ezr. 3:11; with *בְּ* Psal. 44:9. Also simply *to praise*, Prov. 27:2; 28:4; followed by *אֶל* *to praise* some one to another, to commend, Gen. 12:15.

(2) intrans. *to glory*. Psal. 56:5, *בְּאַלְהִים אֶהְיֶה* "in God I will glory." Comp. Ps. 10:3.

PUAL, *to be praised, celebrated*, Eze. 26:17. Part. *מְהֻלָּל* worthy to be praised (God), Psal. 18:4; 96:4; 145:3. Ps. 78:63, *וְבָתְּוִלָּתוֹ לֹא הֻלְלוּ* according to the present vocalization, "and their virgins were not celebrated" (had no nuptial song); comp. Ch. *הִלְלוּ* epithalamium. But this does not accord sufficiently with verse 64, and I prefer reading *הוֹלִלִי*, for *הוֹלִלִי* lamented.

POEL *הוֹלִל* fut. *הוֹלִלִל* causat. of Kal No. 4, *to make foolish*, Ecc. 7:7; also *to shew to be foolish, to make ashamed*. Job 12:17; Isa. 44:25, *לְחִסְמֵי יְהוֹלִל* "he shews the diviners to be fools."

POAL part. *מְהוֹלָל* *mad*, pr. smitten with fury. Ps. 102:9, *מְהוֹלָלִי* "those who are mad against me" (like *קָטִי*). Ecc. 2:2.

HIPHIL—(1) causat. of Kal No. 1, *to make bright or shining*, Isa. 13:10; Job 41:10. I would with Ewald (Hebr. Gramm. p. 471), place here [in Thes. put under Kal 2], Job 29:3, *בְּהִלָּלוֹ נָרוּ* for *בְּהִלָּלוֹ נָרוּ* (by the omission of *ה* preformative), "when God made his light to shine." Those who do not thus

admit the syncope of the letter *ה*, take *הִלִּי* to be inf. Kal of the form *שָׁחַ*, with a pleonastic suffix; so that it should be rendered, "when it shined," sc. his light; compare Job 33:20; Eze. 10:3.

(2) *to shine, to give light*, i. q. *הָאִיר* No. 2, *richt verbreiten, leuchten*, Job 31:26.

HITHPAEL—(1) pass. of Piel 1, *to be praised*, Prov. 31:30.

(2) *to glory, to boast oneself*. 1 Ki. 20:11; Pro. 20:14, *אָוֶל לוֹ אָז יִתְהַלֵּל* "he goeth away, and then he boasteth (of his bargain)." With *בְּ* of that in which one glories, Prov. 25:14; 27:1; especially used of God, Ps. 34:3; 64:11; 105:3. Once with *עַם* Ps. 106:5.

HITHPOEL—(1) *to be mad, to be foolish*. Jer. 25:16; 51:7; Nah. 2:5, *יִתְהוֹלְלוּ הָרֶכֶב* "the chariots are mad," they are driven impetuously; Jer. 50:38, *יִתְהוֹלְלוּ בְּאִסִּים* used in a pregnant sense, "they madly confide in idols."

(2) *to feign madness*, 1 Sa. 21:14.

Derivatives, *הוֹלֵל*, *הוֹלֵלָה*, *הוֹלֵלָה*, *מְהֻלָּל*, *מְהֻלָּלָה*, pr. n. *הוֹלֵלָאֵל* and—

הִלָּל ["singing," "praising"], *Hillel*, pr. n. of a man, Jud. 12:13, 15.

הלם fut. O (Psal. 74:6)—(1) TO BEAT, TO STRIKE, TO SMITE. Jud. 5:26, *הִלְמָה סִיסְרָא* "she smote Sisera," Ps. 74:6; 141:5; Isa. 41:7, *הוֹלֵם פָּעַם* who smote the anvil, pr. *הוֹלֵם פָּעַם*. As to the change of the accent, see Lehrs. p. 175, 308. Used of the hoof of a horse striking the ground, Jud. 5:22. Metaph. *הוֹלֵם־יַיִן* Isa. 28:1, *smitten by wine*, drunkards; compare Gr. *οἰνωλήξ*, Lat. *percussus tempora Baccho*. Tibull. As to similar expressions in Arabic, see my Comment. on Isa. loc. cit.

(2) *to smite in pieces, to break*, Isa. 16:8.

(3) *to be dissolved, to break up* (intrans.) as an army, *to be scattered*; Germ. *zerstört*. 1 Sa. 14:16, *וַיִּלָּךְ וְהָלָם* "and (the hosts) were scattered more and more."

Derivatives, besides those which immediately follow, *הִלָּם*, *מְהֻלָּם*.

הִלָּם adv. of place.—(1) *hither*, Ex. 3:5; Jud. 18:3; 1 Sa. 10:22; *עַד־הִלָּם* *hitherto*. 2 Sa. 7:18.

To this answers the Arab. *هلم* (not *هلم*, as given in the former editions and by Winer) come hither, which is inflected like an imperative; whence the fem. *هَلِمِي*. Perhaps the Hebrew word also, was originally an imperative signifying *come hither*; from *הִלָּם* to strike

the ground with one's foot (comp. **עצם**). As to the sense, comp. also Gr. *δεῦρο*, *deupo*, pl. *deũre*.

(2) *here*, Gen. 16:13. [In Thes. this word is said to mean pr. a stroke of the foot on the ground, as an indication whence one has come.]

הלם ("stroke"), [*Helem*], pr. n. of a man, 1 Ch. 7:35.

הלמות f. *hammer*, Jud. 5:26, so called from striking. See the root.

הם or **הם** [*Ham*], pr. n. of a region otherwise unknown, where the nation of the Zuzim lived; probably in the land of Ammon, or in the bordering country; Gen. 14:5.

הם or **הם** only in pl. with suffix **הֶמָּהֶם** for **הֶמָּהֶם** *their riches*. Eze. 7:11, **לֹא מָהֶם וְלֹא מַהֶמוֹנָם** *nothing of them (shall remain), neither of their multitude, nor of their wealth*. The paronomasia of the words **מָהֶם**, **מַהֶמָּהֶם**, **מַהֶמוֹנָם** appears to have given occasion for the use of this new or at least uncommon form.

הם & **הֶמָּה** pers. pron. pl. m. *THEY, THOSE*; sometimes it is incorrectly put for the feminine, *æ*. Zec. 5:10; Ru. 1:22.—With the article it becomes the demonstrative, *these*; see **הָאֵלֶּה**.—Not unfrequently it takes in a manner the place of the verb substantive, 1 Ki. 8:40; 9:20; Gen. 25:16; even with feminines, Cant. 6:8; and for the second person, Zeph. 2:12, "you also, O Cushites, **חַלְלֵי חַרְבִּי** shall be stricken through with my sword." Compare **הָאֵלֶּה**.

הֶמָּה fut. **יִהְיֶה** onomatop. root, TO HUM; Germ. *brummen*, *summen*, or rather the old *summen*; Engl. *to hum*, used of the sound made by bees; whence the Germ. *summel*, Arabic **همس**, **همهم**. It is used—

(1) of the noise made by certain animals, as of the growl of the bear, Isa. 59:11; of a snarling dog, Ps. 59:7, 15; of the cooing of a turtle dove, Eze. 7:16. It is applied to the sighings of men, Ps. 55:18; 77:4; which are compared to the sounds uttered by bears and doves (Eze. 7:16; Isa. 59:11).

(2) used of the sound of the harp (compare Germ. *summel* of a particular kind of harp), Isa. 16:11 (compare 14:11), and of other instruments of music, Jer. 48:36; the noise made by a shower, 1 Ki. 18:41 [A derivative is found in this passage]; the waves, Ps. 46:4; Isa. 51:15; Jer. 5:22; 31:35; 51:55; of disturbed and tumultuous people, Ps. 46:7; 59:7; 83:3; Isa. 17:12. Hence **הַמְּנוֹת** poet. noisy places,

i. e. the streets, Pro. 1:21. Pro. 20:1, **הַיַּיִן הֵמָּה שֶׁכָּר** "wine is a mocker, and strong drink (is) raging." Comp. Zec. 9:15.

(3) used of *internal emotion*, from disquiet of mind arising from cares, solicitude, pity, Psal. 42:6, 12; Jer. 4:19; 31:20; comp. Cant. 5:4. This internal emotion is sometimes compared poetically with the sounding of musical instruments (No. 2), just as Forster narrates that in some of the islands of the Pacific they call pity, the barking of the bowels. Isa. 16:11, **כִּי כִנּוֹר יִהְיֶה לִּי לְמוֹאָב** "my bowels shall sound like a harp for Moab." Jer. 48:36, **לְבִי לְמוֹאָב** "my heart shall sound for Moab like pipes." Hence—

(4) used of a person wandering about from inquietude of mind; as the adulterous woman, Pro. 7:11; 9:13. Similar in signification is **הִנָּה**.

Derivatives **הֶמָּה** or **הֶמָּה**, **הֶמָּה**, **הֶמָּה**.

הֶמָּה see **הֶמָּה**.

הֶמָּה & **הֶמָּה** Ch. pers. pron. pl. *they, those*, Dan. 2:34; Eze. 4:10, 23, i. q. Heb. **הֵם**.

הֶמָּה (from the root **הֶמָּה**), m. (f. in one passage, Job 31:34).

(1) *the sound, noise* of a shower, 1 Ki. 18:41; of singers, Eze. 26:13; Am. 5:23; especially of a multitude, 1 Sa. 4:14; 14:19; Job 39:7. Hence—

(2) *a multitude* of men itself. **הֶמָּה** קוֹל הֶמָּה the noise of a multitude, Isa. 13:4; 33:3; Dan. 10:6. **הֶמָּה** נְשִׁים Gen. 17:4, 5. **הֶמָּה** עַמִּים Isa. 17:12, many peoples. **הֶמָּה** נְשִׁים a multitude of women, 2 Ch. 11:23. Especially used of hosts of soldiers, Jud. 4:7; Dan. 11:11, 12, 13. Also, plenty of water, Jer. 10:13; 51:16.

(3) *plenty, wealth, riches*, Ps. 37:16; Ecc. 5:9; Isa. 60:5.

(4) *emotion* of mind. Isa. 63:15, **הֶמָּה** מִצִּיד pr. "commotion of thy bowels," i. e. thy mercy; comp. the root No. 3.

הֶמָּה see **הֶמָּה**.

הֶמָּה ("multitude"), [*Hamonah*], prophetic name of a city, to be situated in the valley where the slaughter of Magog is to take place, Eze. 39:16.

הֶמָּה f. *sound* of a harp, Isa. 14:11. Root **הֶמָּה**.

הֶמָּה a root not used. Arab. **همل** to rain incessantly; kindred to the Heb. **הֶמָּה**. The original idea appears to be that of making a noise; compare **הֶמָּה** used of the noise of showers, 1 Ki. 18:41. Hence—

הֶמָּה & **הֶמָּה** f. *noise, sound*, i. q. **הֶמָּה** Eze. 1:24, **בְּלִקְתָּם קוֹל הֶמָּה כְּקוֹל מַחֲנֶה** "as they went, a

noise [was heard] like the sound of a host." (Comp. קול המון Isa. 13:4; 33:3; 1 Ki. 20:13, 28; especially Dan. 10:6.) Jer. 11:16.

המם fut. יהם i. q. הים pr. TO PUT IN MOTION, in Bewegung setzen; hence—

(1) *to impel, to drive*. Isa. 28:28, **המם** נלל ענלתו, "he drives the wheels of his threshing wain."

(Comp. Arab. حم to urge on a beast.)

(2) *to disturb, to put in commotion, to put to flight*, e.g. when used of God, his enemies, Ex. 14:24; 23:27; Josh. 10:10. Psalm 144:6, **המם** נלל חציו, "send forth thine arrows, and put them (the enemies) to flight." Ps. 18:15. 2 Ch. 15:6, **המם** אל־הים, "God disturbed them with every misery." Hence—

(3) *to destroy utterly, to make extinct*, Deut. 2:15; Est. 9:24 (where it is joined with **המם**). Jer. 51:34 (with **המם**).

[Derivative, pr. n. הוקם.]

המם ἀπαξ λεγόμεν. i. q. **המם**, **המם**, **המם** TO MAKE A NOISE, TO RAGE. Inf. Eze. 5:7, **המם** הַמָּוֹת "because that ye raged yet more (against God) than the nations (which are around)." Compare **המם** Ps. 2:1; 46:7. It may also be that **המם** is a secondary root, formed from **המם**. The Hebrew interpreters regard **המם** as being for **המם**, and that this is the verbal noun **המם** itself. [So Ges. in Thes. and Corr.]

המם [Haman], pr. n. of a noble of Persia, celebrated on account of his plots against the Jews, Est. 3:1, seq. (With regard to the etymology of this word, I formerly followed Jo. Simonis, who compares it with Pers. همان, which he translates *alone, solitary*. But همان is nothing but an adv. *so, only, but*. Perhaps a better comparison will be Pers. همام homâm, magnificent, illustrious; or Sanscr. hēman, the planet Mercury.)

המם or according to **המם** Chald. Daniel 5:7, 16, 29, a necklace, neckchain, monile. To this corresponds Syr. **המם**, **המם**, and Greek **μανιάκης**, **μανιάκον**, **μάννος**; also **μανάκιον**, **μαννάκιον**: all of which are diminutives from **μάνος**, **μάννος**, **μόννος**, the words being chiefly Doric; whence also the Lat. *monile* (see Polyb. ii. 31; Pollux v. 16, the Greek interpreters of the O. T. in Biel and Schleusner). ה in Ch. and Syr. is a prosthetic letter, and ה or ה is a diminutive termination familiar to the

Persians and Greeks. If the etymology of the syllable מן **μάνος** be further traced, the idea of many is not improbable that it properly signifies the moon, and that **μανιάκη** is properly i. q. **μηνίσκος**, a little moon worn round the neck (compare **שֶׁהָרָן**). Indeed in modern Persic the moon is called ماه, but the primitive Nun is shown to be omitted by the Greek **μην**, **μήνη**, Dor. **μάννα**, Goth. *mana*, Lat. *mensis*, Germ. *Manh*, *Monh*. Geddes on Ex. 25:22, compares the Lat. *manica* from *manus*, and supposes **המם** properly to mean an armlet. ["Comp. also Sanscr. *mani*, a gem, a pearl."]

המם an unused root, i. q. **המם**, **המם**, which are used of a *gentle noise* of various kinds (comp. **המם**, **המם**, **המם**), as of persons walking, of small branches and twigs mixed together and breaking one another (**ἄκνις** *des Reisholzes*); compare transp. **המם** to break any thing dry, as brushwood, **המם** brushwood. Hence—

המם m. pl. Isa. 64:1, *brushwood*. Saadiah has well retained **המם**. See Schult. in Origg. i. p. 68, 69.

המם a root not used in Hebrew. Arab. **המם** *to flow in a rapid stream* (of water) **המם** rain, shower. The original idea is no doubt that of making a noise (comp. **המם**), as in **המם**, a root which is formed from this, the letter ר being softened. Of the same origin are Gr. **ὄμβρος**, Lat. *imber*. A kindred root is **המם**.

Derivative **המם**.

I. **המם** pers. pron. 3 pers. pl. fem. THEY, THOSE. Only with pref. **המם** Gen. 19:29; 30:26; **המם** Ezek. 18:14; **המם** Eze. 16:47; **המם** (therefore) Ruth 1:13. The separate pronoun always has ה **המם**, which see.

II. **המם** followed by Mappik **המם**—(1) demonstrative adv. or interj. LO! BEHOLD! (Cognate words are **המם** which see, let. A., Arab. **هنا** behold, **هنا** here, Gr. **ἐν**, **ἐν** = **המם**, **ἐν**, Lat. *en*, also Chal. **המם**, **המם** the demonstrative pronoun, this. Pronouns and demonstrative adverbs are often expressed by the same or a similar word; comp. **המם** **המם** behold, and **המם** this; **המם** where, and **המם** who?) Gen. 3:22; 4:14; 11:6; 15:3; 19:34; 27:11; 29:7; 30:34; 39:8; 47:23; Job 8:19, etc. Of yet more frequent

occurrence is **נאמן** which see. ["It becomes a part of affirmation, *lo!* i. q. *yea, surely*, as in the Talmud. Gen. 30:34, where Saadiah well **נאמן**. Hence **נאמן** i. q. **נאמן**." Ges. add.]

(2) It becomes an interrogative particle, *num*; or at least in oblique interrogation, *an* (ob). Jer. 2:10, **הֲיִתְּהָ כְּזָא** "see whether there be such a thing." Compare Ch. **הֲ** No. 2. The transition of demonstrative particles into interrogatives is easy; compare Heb. **הֵן**, **הֵם** letter B.; also Syr. **ܝܬܝܢ** behold, which is used interrogatively in some phrases, as **ܝܬܝܢ** *nonne?* Lat. *ecquid?* for *en quid* or *ecce quid*.

(3) a conditional part. i. q. **DN** let. C., if, like the Ch. **𐤒**, Syr. **ܝܢ**, especially found in the later books in which there is a leaning to the Chaldee, 2 Ch. 7:13 (where there follows **DN**). Job 40:23; Isa. 54:15; Jer. 3:1. The manner in which this signification of the word has arisen may be seen in these passages of the Pentateuch, Lev. 25:20, "what shall we eat in the seventh year **לֹא נִזְכָּר** **וְלֹא נִזְכָּר** (for) behold we shall not sow," i. q. if we do not sow. Ex. 8:22.

Ch.—(1) *behold, surely*, Dan. 3:17.

(2) *whether* (ob) Ezr. 5:17.

(3) if, Daniel 2:5, 6; 3:15, 18. When doubled, *whether, or*, Ezr. 7:26. See Heb.

הֵנָּה (1) pron. 3 pers. pl. fem. *they, those*. Gen. 41:19; *themselves, ipsæ, aural*, 33:6; *these*, with the art. 1 Sa. 17:28. It often includes the verb substantive, Gen. 6:2, **כִּי נָבוֹת הֵנָּה**, or stands for it, Gen. 41:26, **לְשָׁבַע פְּרוֹת הַטְּבוֹת לְשָׁבַע שָׁנִים הֵנָּה**. Verse 27. With prefixes **כִּהֵנָּה** Levit. 5:22; Nu. 13:19; **מִהֵנָּה** Levit. 4:2; Isaiah 34:16; **לְהֵנָּה** Ezek. 1:5, 23; **כִּהֵנָּה** Gen. 41:19; Job 23:14 (like these things = of that kind). **וְכִהֵנָּה וְכִהֵנָּה** Germ. *so und soviel*, 2 Sa. 12:8.

(2) Adv. of place—(a) *hither* (comp. of הָן No. II. behold, here, and הָ parag. local), Gen. 45:8; Josh. 3:9, etc. הֵנָּה הִנֵּה *hither* and *thither*, Josh. 8:20. 1 Sa. 20:21, הֵנָּה, מִפֶּן *"from thee hither,"* i.e. "on this side of thee," opp. to הִנֵּה, see הִנֵּה עַד. הֵנָּה *thus far, hitherto*, Num. 14:19; 1 Sam. 7:12; *hither*, 2 Sam. 20:16; 2 Ki. 8:7; used of time, *to this time, hitherto*, Gen. 15:16; 1 Sam. 1:16, etc. Contractedly עַדְנָה, עַדְנָה which see.—(b) *here* (Arab. هُنا), where ה is merely demonstrative, Gen. 21:29; when repeated *here, there*, Daniel 12:5. הֵנָּה הִנֵּה *here and there*, 1 Ki. 20:40.

הִנֵּה rarely הִנָּה Gen. 19:2, i. q. הֵן with ה parag. having a demonstrative power (as אֵי, אֵיָה), a demon-

strative particle, *lo!* behold! (As to its etymology or rather analogy, see § No. II.) Used for pointing out persons, things, and places, as well as actions. Gen. 12:19; הִנֵּה אִשְׁתְּךָ "behold thy wife." Gen. 16:6; 18:9; הִנֵּה בְּאֵזְרִי "behold (it is) in the tent." Gen. 20:15, 16; 1:29; הִנֵּה נָתַתִּי לָכֶם וָנֹר "behold! I have given you every herb," etc. Especially in descriptions and in lively narration. Genesis 40:9; בְּחֶלְמִי וְהִנֵּה נֶפֶס לְפָנַי "in my sleep, behold a vine was before me." Verse 16; 41:2, 3; Isaiah 29:8. Compare Dan. 2:31; 7:5, 6. Sometimes also used as a particle of incitement, Psalm 134:1, הִנֵּה בָּרוּכוּ אַתָּה "come, praise ye the Lord."

When the thing to be pointed out is expressed by a personal pronoun, this is appended as a suffix (as Plaut. *eccum*, for *ecce eum*), in these forms, הִנְנִי *behold me* (the pronoun being regarded as in the acc., comp. Gr. § 25, ed. 9 [§ 98, 5]), in pause הִנְנִי Gen. 22:1, 11; 27:1; and הִנְנִי Gen. 22:7; 27:18; הִנֵּךְ *behold thee*; Gen. 20:3; once הִנֵּךְָ 2 Ki. 7:2. f. הִנֵּךְ Gen. 16:11; הִנּוּ *behold him, ecce eum, eccum*, Num. 23:17; הִנְנוּ *behold us*, Josh. 9:25; in pause הִנְנוּ Job 38:35; הִנְנוּ Gen. 44:16; 50:18; הִנָּכֶם Deut. 1:10; הִנָּם Gen. 47:1. הִנְנִי *behold me!* הִנְנוּ *behold us!* are used as the answer of persons called, who reply, shewing their ready obedience; Gen. 22:1, 7, 11; 27:1, 8; Nu. 14:40; 1 Sa. 3:8; Job 38:35; Isa. 52:6; 58:9; 65:1. Further הִנֵּה with a suffix, in more lively discourse is very often prefixed to a participle, when it stands for the finite verb, especially for the future. Gen. 6:17, הִנֵּה “behold I am about to bring a flood” (pr. behold me going to bring); Gen. 20:3, הִנֵּךְ “behold thee about to die,” thou art about to die. Isa. 3:1; 7:14; 17:1; Jer. 8:17; 30:10; but also for the pret., Gen. 37:7; 1 Ch. 11:25; and the present, Gen. 16:14; Ex. 34:11. A finite verb more rarely follows, with a change of the person; as Isa. 28:16, הִנְנִי יֹסֵד “behold me, who founded,” for יֹסֵדִיתִּי or יֹסֵד.

רִנְחָה f. (a verbal noun of Hiphil, from the root רנח), *grant of rest, rest*, Est. 2:18. Remission of tribute is what is understood by the LXX. and Ch.

הִנּוֹם *Hinnom*, see under 'י, letter *a*.

הֶנָּה [*Hena*], pr. n. of a city of Mesopotamia, the same apparently as was afterwards called *Ana* (عَنا), situated at a ford of the Euphrates, 2 Ki. 18:34; 19:13; Isa. 37:13.

הָקָה not used in Kal (kindred to **הָקָה**, σίζω, σιγῶ). [Not given as a verb in Thes. except as formed from **הָקָה** which stands as an interjection.]

PIEL, imper. apoc. הִשָּׁם BE SILENT! SILENCE! an onomatopoeic expression for commanding silence; like the Germ. ft! pft! from which have been formed the roots הִשָּׁם, הִשָּׁם; Hab. 2:20; Zeph. 1:7; Zec. 2:17; Jud. 3:19; Amos 6:10. Adv. *silently*, Amos 8:3. LXX. σιωπήν. Plur. הִשָּׁם Neh. 8:11.

HIPHIL, *to command to be silent, to still* (a people), Nu. 13:30.

הִפְּגָה fem. *remission, cessation*, Lam. 3:49. Root פגה.

הִפֵּךְ fut. יִפְּכֶה (Aram. סַחֵב, Arab. اَنَكَبَ) —

(1) *to TURN*, as a cake, Hos. 7:8; a dish, 2 Ki. 21:13; הִפֵּךְ יָדְךָ *turn thy hand, or thy side*, i. e. turn back, return; 1 Ki. 22:34; 2 Ch. 18:33. Comp. 2 Ki. 9:23. הִפֵּךְ עֹרֶךָ לִפְנֵי to turn the neck to any one, Josh. 7:8. Also intrans. (like στρέφειν, and in Hom. sometimes also στρέφειν), *to turn oneself*, 2 Ki. 5:26; hence *to turn back, to flee*, Jud. 20:39; 41; Ps. 78:9.

(2) *to overturn, to overthrow* (as cities), Gen. 19:21, 25; Deut. 29:22; followed by פָּ Amos 4:11.

(Arab. المُرْتَفَات the overthrown, kar' إِخْلَاحَ, a name for Sodom and Gomorrha.)

(3) *to turn, to convert, to change*, Ps. 105:25; followed by לָ into something, Psal. 66:6; 105:29; 114:8; Jerem. 31:13. Intrans. (like No. 1) *to be changed*, followed by an acc., into something. Lev. 13:3; שָׁעַר בְּנִגַע הַפֶּה לָבָן "the hair in the plague is turned white;" verse 4, 10, 13, 20.

(4) *to pervert*, e. g. any one's words, Jer. 23:36. Intrans. *to be perverse*. Isa. 29:16; הִפְּכֶם "O your perverseness!" [As a noun in Thes.]

NIPHAL הִפְּכָה inf. absol. נִפְּכָה.

(1) *to turn oneself about*, as an army, Josh. 8:20. Pro. 17:20; נִפְּכָה בְּלִשְׁנוֹ "he who has a tongue that turns about." Followed by פָּ to turn oneself against any one, Job 19:19; לָ to any one, Isa. 60:5. 1 Sam. 4:19; נִפְּכָה עָלֶיהָ צָרִיחָה "her pains turned themselves unto her," i. e. took hold of her. Also followed by לָ, Lam. 5:2.

(2) *to be overthrown*, Jon. 3:4.

(3) *to be turned*, i. e. *to be changed*, followed by לָ Ex. 7:15; Lev. 13:16, 17; followed by an acc. Lev. 13:25. Specially, *to be changed for the worse*, i. e. to degenerate, Jer. 2:21 (comp. Ps. 32:4; Dan. 10:8).

HOPHAL, הִפְּכָה followed by לָ, *to turn oneself, to be turned* against any one, *to assail* him, Job 30:15.

HITHPAEL — (1) *to turn, to turn oneself*. Gen. 3:24; תָּרַב כְּתִיפָה "a sword (continually) turning

itself," i. e. flashing, brandished. Used of a cloud turning itself, i. e. as it were walking across the sky, Job 37:12.

(2) *to turn*, i. e. to change oneself, to be turned, Job 38:14.

(3) *to roll oneself on, to tumble*, Jud. 7:13.

Derivatives besides those which immediately follow, מִתְפַּכֵּת, מִתְפַּכֵּת, מִתְפַּכֵּת.

הִפֵּךְ and הִפְּכָה m. *the reverse*, i. e. the contrary, Eze. 16:34.

["הִפְּכָה perverseness, folly, with suff. Isa. 29:16; הִפְּכֶם "O your perverseness." Others (so Ges. in Manuale) regard this as an inf. used in the sense of a noun, which however the dagesh lene in כ prevents."] *הִפְּכָה* f. *overturning, overthrow*, Gen. 19:29. See the root No. 2.

הִפְּכָה adj. *crooked, twisted*, Pro. 21:8. Opp. יָשָׁר.

הִפְּכָה f. verbal of Hiph. from the root נָצַל, *escape, liberation*, Est. 4:14.

הִצָּן an unused root, prob. i. q. חָצַן and חָצַן (ה and ח being interchanged), *to be strong and fortified*, whence חָצַן defence, weapons; Æth. ስጋጋ iron, pl. instruments of iron. Hence —

הִצָּן Eze. 23:24 (where however many copies have חִצִּים), *weapons, arms*, as well explained by the Targum and Kimchi.

הָרָה m. with art. הָרָה, with ה local הָרָה Gen. 12:8; 19:17, 19, etc. Once הָרָה Gen. 14:10. Plur. הָרִים constr. הָרִי, with art. הָרִים m.

A MOUNTAIN, a primitive noun as if from a verb, Med. Gem. [so derived in Thes.], whence also הָרָה, הָרָה, also הָרָה which see. (Corresponding to this are Greek ὄρος, Slav. gora.) A word of very frequent occurrence; it often means *a mountain tract of country*, Gen. 14:10; hence הָרָה הַיְּהוּדִי the mountainous district of the tribe of Judah, Josh. 15:48, seq.; also kar' إِخْلَاحَ, הָרָה Josh. 10:40; 11:16; ἡ ὄρεινή, Luke 1:39, 65; הָרָה הַיְּהוּדִי the mountainous district of Ephraim (see אֶפְרַיִם). הָרָה הַיְּהוּדִי the mount of God, a name of — (a) Sinai, as the abode of Jehovah [at the giving of the law], Ex. 3:1; 4:27; 18:5. — (b) Zion, Ps. 24:3; Isa. 2:3; often called also *the holy mountain of God* (commonly הָרָה קְדִישָׁה, הָרָה קְדִישָׁה, so used that the suffix refers to God), Isa. 11:9; 56:7; 57:13; Psal. 2:6; 15:1; 43:3; Obad. 16; Ezek. 20:40. More fully

Zion [Moriah rather] is called **הַר בְּיָת** Isa. 2:2. (c) once the mountain of Bashan, i. e. Hermon, Psal. 68:16, as being a very lofty mountain.—(d) the holy land, as being mountainous[?] Isa. 57:13; more often in plur. mountains of God, Isa. 14:25; 65:9. Farther, as to the religion of the ancients, especially of the Hebrews [?], who regarded mountains as holy, and as the abodes of deities, see my remarks in Comment. on Isa. vol. ii. p. 316, seq.; and in pref. to Gramberg's book, *Die Religionsideen des A. T.* page xv. seq. [This would have much more to do with superstition and idolatry, than with revealed religion.] **הַר הַמְּשָׁחִית** the mountain, i. e. the fortress of the destroyer, used of Babylon, Jer. 51:25.

In proper names—(a) **הַר הָרָם** ("mount of the sun"), a city of [the territory afterwards belonging to] the Samaritans, Jud. 1:35.—(b) **הַר יַעֲרִים**, see **יַעַר**.

הַר see **הַר**.

הָרָא ("mountainous"), [*Hara*], pr. n. of a country in the kingdom of Assyria, prob. *Media magna*, now **عراق عجمي**, also called **الجبّال** *mountainous*, 1 Ch. 5:26. See Bochart, *Phaleg*. iii. c. 14.

הָרָא ("mount of God"), used of the altar of burnt offerings, Ezek. 43:15, *ibid.*; and verse 16, called **הָרָא** which see.

הָרַג fut. **יָהַר** TO KILL—(a) persons, used not only of private homicide (for which **רָצַח** is more frequently used), Gen. 4:8, seq.; Ex. 2:14, but also of the slaughter of enemies in war, Isa. 10:4; 14:20; Josh. 10:11; 13:22; also of any slaying, 1 Ki. 19:10, seq.; 2 Ki. 11:18; Est. 9:6; whether by the sword, Ex. 22:23; 2 Sa. 12:9; Am. 4:10; or by throwing a stone, Jud. 9:54. Hence it is applied also to a pestilence, Jer. 18:21; to a viper, Job 20:16; and even poet. to grief, Job 5:2.—(b) to kill animals, Isa. 27:1; hence *to slay for food*, Isa. 22:13. Metaph. (c) it is applied even to plants. Ps. 78:47, **יָהַר בְּבָרַד נִפְנָם** "he killed their vines with hail." Comp. **כָּתַת** Job 14:8, and the observations on that word, Virg. Georg. iv. 330; *felices interfice menses*. Constr. commonly with acc., rarely followed by **?** 2 Sa. 3:30; Job 5:2; and followed by **?**, to make a slaughter *amongst*, 2 Ch. 28:9; Ps. 78:31. Comp. **?** A. 2.

NIPHAL, pass. *to be killed*, Eze. 26:6, 15.

PUAL, id. Isa. 27:7; Ps. 44:23.

Derivatives the following words.

הָרַג m. *a killing, a slaughter*, Isa. 27:7; 30:25; Eze. 26:15; Est. 9:5; Pro. 24:11, and—

הָרָה f. id. **צֶאֱן הָרָה** sheep for the slaughter, Zec. 11:4, 7 (comp. the verb Isa. 22:13). **אֵי הָרָה** the valley of slaughter, Jer. 19:6.

הָרָה—(1) TO CONCEIVE (as a woman), TO BECOME PREGNANT ["The etymology seems to lie in the idea of *swelling*; kindred to **הָרַר**, **הָרַר**." Ges. add.], Gen. 4:1, 17; 16:4; 21:2; 25:21; 29:32; followed by **?** of the man by whom she conceives, Gen. 38:18. Part. **הָרָה** *she who conceives*; hence used poet. for a mother, Cant. 3:4; Hos. 2:7. The Hebrew interpreters also consider the plur. **הָרָה** to be as if by zeugma (comp. Arabic **أَبَان** *both fathers*, for parents), to be put for parents, Gen. 49:26; but see under the word **הוֹר**.

(2) metaph. *to conceive in the mind*; hence *to plan, to devise* any thing. Ps. 7:15, **הָרָה עֵשֶׂל וְזָלַר**, **נִפְקַר** "he conceived mischief, and brought forth falsehood," Job 15:35; Isa. 33:11; 59:4.

PUAL **הָרָה** pass. *to be conceived*. Job 3:3, "and (let) the night (perish, which) said **הָרָה נֶקַר** there is a man child conceived." Well explained by Schultens, "*Inducitur nox illa (in qua Jobus conceptus sit) quasi conscia mysterii et exultans ob spem prolis virilis.*"

It is altogether without ground that some have also ascribed to this verb, the signification of bringing forth, appealing to 1 Ch. 4:17, **וַתֵּהֶר אֶת־יָצֶקִים**, for all that the passage shews is that the mention of the birth is omitted.

POEL, inf. absol. **הָרַי** Isa. 59:13, i. q. Kal No. 2.

The derived nouns are **הָרִין**, **הָרִי**, **הָרִין** [and the following]—

הָרָה adj. only found in fem. **הָרָה** *pregnant, with child*, Gen. 16:11; 38:24, 25; Ex. 21:22, etc. ["followed by **?**, by whom"]. **הָרָה לָלֶת** *with child, near to be delivered*, 1 Sa. 4:19. **הָרָה עֹלָם** always with child, Jer. 20:17. Pl. **הָרִות** Am. 1:13. With suff. **הָרִיתָהּ**, **הָרִיתָהּ** (forms which regularly take dagesh, as if from Piel), 2 Ki. 8:12; 15:16.

הָרָה Chald. *a thought*, from **הָרַר** to think; see **הָרַר**. Pl. Dan. 4:2, where it is used of night visions; like the syn. **רִצְיוֹן** Dan. 2:29, 30; 4:16. Syr. **ܪܝܘܢܐ** a phantasm or imagination.

הָרִין m. (from **הָרָה**) *conception*, Gen. 3:16. With *tzere* impure.

הָרִי i. q. **הָרָה** fem. **הָרִיָּה**, whence **הָרִיָּה** Hos. 14:1.

הָרִין m. *conception* (from **הָרָה**) Ru. 4:13; Hos. 9:11.

הַרְסָה f. (from the root **הָרַס**), that which is *destroyed*, ruined or destroyed houses, Am. 9:11.

הַרְסוּת f. *destruction*, Isa. 49:19.

הָרַם an unused root, i. q. **רָם**, **אָרַם** to be high, lofty. Arab. **هَرَمَ** to make great, to lift up; whence **هرم** a pyramid, a lofty edifice. Hence **הַרְמוֹן** and—

הָרַם ("height," of the form **עוֹלָם**, or "mountainous," from **הָר** with the addition of **ם**), [*Horam*], pr. n. of a Canaanitish king, Josh. 10:33.

הָרַם ("made high"), [*Harum*], pr. n. m., 1 Ch. 4:8.

הַרְמוֹן i. q. **אַרְמוֹן** a fortress, palace, used of a hostile fortress, Am. 4:3. Root **הָרַם**. Some understand this to be a women's apartment, and some Armenia, but the explanation already given is alone correct.

הָרַן ("mountaineer," from **הָר**), [*Haran*], pr. n. —(a) of a brother of Abraham, Gen. 11:26, 27; —(b) 1 Ch. 23:9. **הָרַן** see p. cxvii, B.

הָרַס fut. **יָהָרַס** Job 12:14; Isa. 22:19, and **יָהָרַס** Ex. 15:7; 2 Ki. 3:25.

(1) to pull down, to destroy, einreißen, niederreißen. The primary signification lies in the syllable **רַס**, which like **רָץ** and Gr. **ῥήσσω**, **ῥήσσω**, Germ. **reißen**, has the meaning of tearing, pulling down, and is itself onomatopoeic. Compare **רָצַח**, **רָצַח**, also **פָּרַץ**, **פָּרַס**, **פָּרַץ** etc. (Arab. **هرس** **هرس** is, to tear, to tear to pieces). This verb is properly and commonly to pull down houses, cities, walls, 1 Ki. 18:30; 19:10; Isa. 14:17; Jer. 1:10; 45:4; Lam. 2:2; Eze. 13:14; 16:39; Micah 5:10; etc. Elsewhere it is to break out teeth, Psal. 58:7; to pull down any one from his station (**herunterreißen**), Isaiah 22:19, to destroy a people, Exod. 15:7; and hence a kingdom, Prov. 29:4, "a king by justice establisheth the land, **וְאִישׁ חַרְמוֹת**, **וְיָהָרַסָהּ** but he who loveth gifts (i. e. the king when he is unjust), destroys it," pulls it down. The meaning of the passage was clearly overlooked by those who ascribe to the verb **הָרַס** h. l. the meaning of corrupting manners. A kingdom is compared to a building, which is established by a just king, but is subverted and destroyed by one who is unjust.

(2) intrans. to break through, to break in, Exod. 19:21, **פֶּן יִהָרְסוּ אֵלַי**, "lest they break through to the Lord;" verse 24.

NIPHAL, to be broken down, destroyed, Ps. 11:3;

Joel 1:17; Eze. 30:4, etc.; used also of mountains, 38:20.

PIEL i. q. Kal No. 1, Ex. 23:24; Isa. 49:17.

Derivatives **הַרְסָה**, **הַרְסוּת**, and—

הָרַס **ἡραξ λεγόμεν**. [*Destruction*], a word of doubtful authority, Isa. 19:18, where in most copies, MSS. and printed, as also Aqu., Theod., Syr., is found **עִיר הַהָרִים יֵאָמָר לְאֶחָת** according to the common use of the languages "one (of these five cities) shall be called the city of destruction," i. e. according to the idiom of Isaiah "one of these cities shall be destroyed;" compare **אָמַר** Niphal. The Jews of Palestine who approved of this reading, applied it to Leontopolis and the temple there, which they hated, and the destruction of which they supposed to be here foretold. The name of the city was supposed by *Iken*, to be figuratively expressed in these words (*Dissertatt.*, Philol. Crit., No. XVI), comp. **هرس** dilacerator, i. e. a lion. The more probable reading, however, is **הָרַס** which see. I have made further observations on this in Comment. on the place.

["**הָרַר** an unused root; prob. to swell, kindred to **הָרָה** to become pregnant, prop. to swell, to become tumid. Chald. **הָרַר** id. Hence **הָרַר**, **הָרַר**, **הָרַר**." Ges. add.]

הָרַר once with suff. **הָרָרִי** Jer. 17:3; and **הָרַר**, only with suff. **הָרָרִי** Ps. 30:8; plur. constr. **הָרָרִי** with suff. **הָרָרִי** Deu. 8:9 i. q. **הָרָרִי** mountain, but commonly poet. Jerem. loc. cit. **לָבִן אֶמֶן** "I will give my mountain (i. e. Zion) with the field... for a prey;" in the parallel member **בְּחַטָּאת** "thy high places with sin," i. e. with idols.

הָרַר Chald. unused in Kal, kindred to the Hebr. **הָרָה** to conceive. Palp. **הָרַר** to conceive in the mind, to think. Hence **הָרַר**.

הָרָרִי 2 Sa. 23:33, and **הָרָרִי** ver. 11 [*Hararite*], a mountaineer, either of Ephraim or of Judaea.

הָשַׁם (perhaps i. q. **הָשַׁם** "fat"), [*Hashem*], pr. n. m., 1 Ch. 11:34; in the parallel place **הָשַׁם** 2 Sa. 23:32.

הַשְׁמָעוּת verbal of Hiph. from the root **שָׁמַע** i. q. inf. Eze. 24:26, **לְהַשְׁמָעוּת אָזְנִים**, "that the ears may hear."

הַתָּהָר verb. of Hiph. from **הָתַךְ**, a melting, Eze. 22:22.

הַתָּךְ pr. n. [*Hatach*], of a eunuch in the court of Xerxes, Est. 4:5. Bohlen compares **הַתָּךְ** truth.

הַתָּל in Kal not used; a secondary root formed from the Hiph. of the verb **תָּלַל** [to which in Thes. it

is referred]; very many of the forms manifesting their origin from the root **חלל**; in others ה appearing as though it were radical. The former is the case in the pret. **חָלַל** Gen. 31:7; inf. **חָלַל** Ex. 8:25, fut. **יִחָלַל** Job 13:9; pass. **יִחָלַל** Isa. 44:20 (all of which are really forms of Hiphil and Hophal, from **חלל**); the latter is the case in **יִחָלַל** 1 Ki. 18:27; **יִחָלַל** Jer. 9:4, and the derivatives **חָלָל**, **חָלָלָה** (in which ה is preserved as though it were radical). The meaning of these forms is—

(1) *to deceive*; followed by **חָלַל** Gen. 31:7; Jud. 16:10, 13, 15; Job 13:9; Jer. 9:4.

(2) *to deride, to mock*, 1 Kings 18:27; see the derivatives.

In the cognate languages **חלל** is found both as a primary root, and also as a secondary, in which the preformative guttural assumes the appearance of a radical letter. Thus **חל** is *to cause to fall*, whence Hiph. **חָלַל** *to deceive*, like **רָמָה**, **σφάλω**, *to deceive*; which figurative sense is found in the cogn. **חל** *to defraud*: then from **חָלַל** by the change of the letter ה into a harder guttural, is formed **חל** *to deceive*,

to defraud, **חל** fraud, guile. Compare Ewald, in Hebr. Gramm. p. 487, who only errs in altogether denying ח to be at all radical. [Apparently in Thes. Gesenius adopts the opinion of Ewald, even in this point]. Other secondary roots of this kind in which one servile letter or another becomes a radical are **נָחַח**, **נָחַח** which see; also in the cognate languages **קָשָׁה** a bow, from the root **קָש**, hence **קָשָׁה**; **מָמִיד** from **מָדַד**, hence Rabb. **הַמְמִיד**; **בָּחַח** before, from **בָּחַח**, hence **בָּחַח**. Hence—

חָלָלִים m. plur. *mockings, derisions*, poet. for mockers, Job 17:2.

חָתַח a root not used in Kal, prob. i. q. **חָתַח**, **חָתַח** to break; hence *to break in upon, to rush upon* any one. *Ἀπαξ λεγόμεν.*—

POEL. Psal. 62:4, **עַד אֵנָה תְּהוֹחֲתוּ עָלַי** “how long will ye rush upon a man?” LXX. *ἐπιρριθεσθε*. Vulg. *irruitis*. I do not agree in judgment with those who make the root **חָתַח**, nor do I think the signification of making a noise (comp. Arab. **حات**) suitable to the passage.

ו

Var, the sixth letter of the alphabet; when it stands as a numeral = 6. The name ו, sometimes also written וי, denotes *a nail*, or *hook* (see below); to this even the modern form of the letter bears a resemblance. The ancient form, as found in the Phœnician remains, is similar, only the hook is larger at the top; see e.g. the Maltese bilingual inscription, line 2.

For the twofold power and use of this letter the grammars must be consulted. As a consonant it is extremely rare as the first radical letter, ו being almost every where substituted for it; **וֹלַד** for **וֹלַד**; in the middle of a root it is sometimes moveable (and is then interchangeable with ב, which see), and is sometimes quiescent (comp. Lehrs. p. 406); in the end it is quiescent, except in a few instances, as **שָׁלוּ**, **שָׁלוּ**.

ו followed by Sh'va moveable, or the letters **בָּמָה**, **בָּמָה**; before monosyllables and barytones, especially when they have a distinctive accent, ו (see further Lehrs. § 155) copulative conj. *and, et, kai* (Arab. **و**, pronounced in the common language *u*, Syr. **و**, Æth. **ወ**); this particle is very widely extended in its use, since the Hebrews, in many cases in which sentences

require to be connected, did not make any precise distinction of the manner of the connection; and thus in the simplicity of an ancient language they made use of this one copula, in cases in which, in more cultivated languages, adversative, causal, or final particles would be used. To its use is to be ascribed, very often, a certain looseness of expression in Hebrew. [The sense of a passage, however, makes the manner of the connection of sentences very definite.] It is then properly and most frequently—

(1) *copulative*, and serves for connecting both words **וְהַשְׁמִים** Gen. 1:1, **וְהָאֵשׁ** 1:2 and sentences, especially in *continuing a discourse*. Gen. 1:2, **וְהָאֵשׁ הָיְתָה תְּהוֹ**. As to the use of the copulative, it has to be observed—(a) when three, four, or more nouns or verbs are connected, the copulative may be joined to each, Gen. 6:21; Deu. 14:26; Isa. 51:19; or to the second and third, Gen. 13:2; and then also to the fourth and fifth, 2 Ki. 23:5, **וְלִיָּהוּ וְלִיָּהוּ וְלִיָּהוּ וְלִיָּהוּ**; or, in a way very contrary to our custom, between the first and second, Ps. 45:9, **וְלִיָּהוּ וְלִיָּהוּ**; Job 42:9; Isa. 1:13. As to the total omission of the copula, or asyndetic sentences, see Lehrs. 842.

(b) Sometimes the copulative is used to connect nouns, the second of which depends upon the first, as though in the genitive (per $\varepsilon\nu\ \delta\acute{\iota}\alpha\ \delta\upsilon\sigma\tau\iota\nu$, as it is called by grammarians). Gen. 1:14, "they shall be **לְאֹתוֹת וּלְמֹעֲדִים** for signs and for seasons," i.e. signs of seasons. [Such an interpretation would greatly limit the sense of this passage.] Gen. 3:16, "I will increase thy sorrow and thy conception," for the sorrow of thy conception. Job 10:17, **תִּלְפֹת וְצָרָא** "changes, and an army," for, hosts continually succeeding one another; 2 Ch. 16:14. See however Winer's remarks on the abuse of this grammatical figure, in *Diss. de Hypallage et Hendiady.* Erl. 1826, 4to. The use is similar in the passages where—

(c) The copulative is inserted *by way of explanation* between words in apposition, as in Lat. *isque, et quidem*. 1 Sa. 28:3, **בְּרָמָה וּבְעִירוֹ** "in Ramah, even in his own city." 1 Sa. 17:40. Ps. 68:10, **וְנִלְאָה וְנִרְצָה** "thou didst refresh thy wearied inheritance." Am. 3:11; 4:10; Jer. 15:13; Lam. 3:26; Isa. 2:13, 14; 57:11; Ecc. 8:2. To this same head belongs the following example from the Chaldee, **עִיר וְאַנְשֵׁי** Dan. 4:10, "a watcher (i.e. an angel) even an holy one." Sometimes it has a cumulative sense, like the Lat. *immo*, Heb. **וְ**. Job 5:19, "from six troubles he will deliver thee, and (i.e. yea) in seven, evil shall not hurt thee." So in a similar sense Pro. 6:16; 30:18, seq., 21, seq., 29, seq.; Am. 1:3, 6, 9, 11. Comp. *Lehrg.* page 702. (Compare Arab. **و** in *Hamasa*, ed. Schult. page 320, and *Taurizi*.)

["Sometimes two nouns are joined together by Vav, the former of which denotes genus, the latter species, or at least the latter is also contained in the former, so that one might say, *and specially, and particularly, and namely*. So often **וְיִירוּשָׁלַם** "Judah and (specially) Jerusalem," Isa. 1:1; 2:1; 36:7, etc. So also Ps. 18:1, "out of the power of all his enemies, and (specially) out of the power of Saul." Isa. 9:7, "Ephraim and (among them) the inhabitants of Samaria."—More rarely the special word stands first, as "Jerusalem and (the rest of) Judah," 2 Ki. 23:2. Zech. 14:21. "Zion and Jerusalem," Isa. 24:23. Jer. 21:7.—So in Lat. "*Pæni et Hannibal*," Just. xxix. 3; and "*Hannibal et Pæni*," Liv. xxi. 40." Thes.]

(d) As it is thus prefixed to substantives, so also is it to verbs and sentences *by way of explanation*, where the relative might have been used. Gen. 49:25, **מֵאֵל אֲבִיד וְיַעֲקֹב וְאֵת שְׂרֵי וְיִבְרָכָה** "from the God of thy father, and he helped thee (i.e. who helped thee), and (from) the Almighty, and he blessed thee,"

for "who blessed thee." Job 29:12, "for I aided the poor... **וְלֹא עָזַר לוֹ** and the orphan, (who) had no helper." Isa. 13:14; Ps. 55:20. The close relation between the copulative and the relative has been well treated by Harris, Hermes [book i. last chap. but one], page 66, Germ. Trans.

(e) It commences an apodosis (like the Arab. **ف**, see De Sacy, *Gramm. Arab.* ii, § 551—556; especially when preceded by **فَا**), like the Germ. **so**; but it is more correctly rendered *ba, dann (then)*, for it is properly a particle of time, and used in continuation of discourse. Gen. 3:5, **וַיֹּם אֶמְלֶכֶם מִמֶּנּוּ וַי** *an dem Tag, wo ihr davon eßet, da werden auch die Augen aufgehen*. Often when preceded by **אִם** Psal. 78:34, **אִם הָרַגְם וַיִּדְרֹשׁוּהוּ** "when he slew them, then they sought him." Jud. 4:18.

Frequently, and not without an especial emphasis, it is put after verbs and sentences standing absolutely, especially those which imply time or condition. Ex. 16:6, **וַיִּרְעָבָם** *am Abend, da sollt ihr erfahren*. Pro. 24:27, **אַחֵר וְכֵן תִּבְנֶה בֵּיתְךָ** "afterward, then thou shalt build thy house," *hernach, da baue dein Haus*. Gen. 2:4, 5, **וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם וְאֶת הַחַיָּוִת וְאֶת הָעֲוֹף** 40:9; 48:7. Ex. 12:15, **כִּלְאֵל הָמָץ וְנִכְרַתָּה** "if any one eat leaven, then he shall be cut off," etc. 1 Sa. 2:13. So also after a nominative of subject, Job 36:26, **וְלֹא חָקָר** *seine Jahre, die sind nicht zu zählen*. Pro. 23:24; Job 23:12; 28:5; 1 Sa. 25:27. *Lehrg.* page 723. (These latter examples may also be conveniently explained by signif. 5.)

(f) It is put between words (1 Sam. 12:15) and sentences which are to be compared with each other, to mark their resemblance (compare **וְ** No. 1, e), **וְהַשְׁתוּאָה** Vav *adæquationis* is the name then applied to it by grammarians. 1 Sa. 12:15, "and the hand of God will be **וְכַאֲבוֹתְכֶם** against you, and (i.e. as it was) against your fathers." Job 5:7, "man is born to trouble, and the sons of lightning (i.e. the birds of prey) fly aloft," for "as the birds of prey fly aloft." Job 12:11; 14:19; 34:3; Prov. 25:25. (So in Arabic, especially in proverbial sentences, e.g. **السوقيه والكلاب السلوقيه** "the merchants and the dogs of Seleucia," i.e. they are like one another, see Elnawab. ed. H. A. Schultens, No. 3; *Carmen Togri.* Vers. 2.)

(g) When doubled {**... et ... et, both ... and**, Nu. 9:14; Josh. 7:24; Ps. 76:7; Isa. 16:5; Jer. 32:24.

(h) As to Vav *conversive* of the preterite, which is merely *continuative*, see *Lehrg.* § 88, and *Ewald's Heb. Gram.* page 547.

(6) before *final* and *consecutive* sentences, i. e. those marking *end* or *object*, in order that (auf daß) followed by a future which is commonly apocopated or para-

being contracted by the aid of Dagesh forte conjunctive into מִקְטֵל, just as מָה, מָהּ, מָה־; מִלְכָּם, מָה לָּכֶם, מָה לָּכֶם, מָה לָּכֶם, מִלְכָּם is, therefore, properly a compound tense, altogether answering to the Arab. كَانَ يَقْتُلُ "it was (that) he might kill." Æth. ሀለወ: የጠመቀ: "he was baptizing," Amhar. "it was (ካለ) that he might dye," for "he was dying;" see Lehrs. § 87, and as to the use of this form, see Hebrew Gramm. § 99, 6 (ed. IX). One thing is to be observed that Vav conversive *very frequently* includes also the copulative (וְיֹאמַר and he was saying, for וְיֹאמַר, which never occurs), and thus it is always placed at the beginning of a sentence. I would not, however, concede that it has *always* this copulative power, which is the opinion held by some, who therefore suppose that וְ has sprung from וְהָיָה, or else that it does not differ in its origin from Vav copulative (see Ewald's Heb. Gramm.). A converted Future occurs even at the beginning of whole books, and such too as are clearly not at all connected with those preceding them, as Ruth 1:1; Esth. 1:1; nor can an appeal be made to Ex. 1:1; 1 Ki. 1:1; Ezr. 1:1;

where even a copulative Vav is found at the beginning; for in these books the histories of the preceding books are continued. [In some cases, however (such as Ezra), it would be a question, what book ought to precede, whether the Hebrew or Greek order should be followed.]

[In Thes. Ges. *inclines* to the opinion that ו conversive does not differ in origin from ו copulative, only that it is more emphatic as including a note of time; and in Corr. he appears entirely to adopt this view: whether he has done so on just grounds may fairly be questioned, as the fact of the apocopated or paragogic future being used after it shews that it has a *kind* of subjunctive power. See Thes. p. 398.]

ד pr. n. of a place in Arabia. Eze. 27:19. It was rightly observed by Michaëlis that ד is radical and not copulative (Spicileg. Geog. Heb. p. 274). Nor is there any need that we should read ד. But Bochart and Forster suppose that *Dan* is spoken of as trading to foreign lands. ["Very probably the prophet here speaks of the city and mart عدن 'Ader, in connection with which Edrisi enumerates these very wares," wrought iron, cassia, and spices, "T. i. p. 51, ed. Jaubert. The town of Aden is small, but renowned on account of its port, whence vessels sail to Sind, India, and China. From the latter of these countries they bring merchandize, such as iron, Damascus sword blades, cardamum, cinnamon ... Indian plums ... various kinds of cloth woven with grass, and others rich and made like velvet. The text ought, therefore, probably to read ערן or ערן unless perhaps ד is for ערן the ע being dropped, and then ו is the copula." Ges. add.]

ד a doubtful word, found Nu. 21:14. Some take it to be the name of a place, according to Le Clerc i. q. דתן Verse 18, comp. דתן, to give, i. q. דתן. But Kimchi found in MSS. דתן in one word, which would be Aram. Ethpa. of the verb דתן = דתן: *Jehovah dedit se in turbine*. However, the whole passage is abrupt and very obscure.

ד pl. דים m. (with Kametz impure), *a peg, a nail*,

a hook, only occurring Ex. 26; 27; 36; 38; used of the hooks by which the curtains of the holy tabernacle were hung. The etymology is obscure.

ד Arabic وزر TO CARRY (whence وزیر *Wazir*, pr. laden with public affairs, comp. *bajulus*, used by writers of the middle ages for a royal envoy, *chargé d'affaires*, whence the Germ. *Baillif*, Ital. *bailo*), in pass. *to be borne down with punishment*. In Phœnicio-Shemitic idiom [and in actual Scripture truth both of the O. and N. T.] sin is a burden lying upon the wicked (Ps. 38:4; Isai. 53:11), whence also אָפַע, *aipeu*, to take away, for, to pardon. [This is not the only meaning of the phrase; Christ bore our sins for us by dying vicariously.] Hence—

ד m. *laden with guilt*. Prov. 21:8.

ד (Pers. *pure* pr. white, see ד), [*Vajezatha*], Pers. pr. n. of the youngest son of Haman. Esth. 9:9.

ד i. q. ד TO BEAR, BRING FORTH. Arabic *د*. Hence—

ד m. *offspring*. Gen. 11:30, and—

ד m. id. 2 Sa. 6:23. קרי and the western MSS. have *ד*.

["ד an unused root, i. q. *ד* to be torpid, weak, meek." Hence—]

ד [*Vaniah*], pr. n. of a man. Eze. 10:36.

ד (perh. i. q. *ד* "my addition"), [*Vophas*], pr. n. m. Nu. 13:14.

ד [*Vashni*], pr. n. m. 1 Ch. 6:13, apparently a corrupt form; for verse 18, and 1 Sa. 8:2, for the same there is *ד*. ["Probably this should be *ד*. The whole passage is, *הַשְׁנִי אֶל הַשְׁנִי אֶת הַשְׁנִי*; see Mover's Chron. p. 54." Ges. add.]

ד (Pers. *روشنی* "beautiful woman"), *Vash-ti*, pr. n. the wife of Xerxes. Est. 1:9.

ז

The seventh letter of the alphabet called ז, i. e. Syr. *ז* a *weapon*, which this letter resembles in form in all the more ancient alphabets. ["As a numeral it denotes 7."]]

In Arabic there are two letters which answer to this, which somewhat differ in pronunciation. *dh*, and *z*; as *ذبح* to slaughter; *زرع* seed.

When this letter corresponds to the former, it becomes in Aramæan ז, when to the latter, ז is retained; thus *זבח* to slaughter; *זרע* to sow, etc. Comp. the letter ז.

Also ז and ז are interchanged amongst themselves; e. g. *זרע* and *זרע* to help; *זרע* and *זרע* to cut off.

י is interchanged—(a) with ז (ts) in זעץ and זעץ to cry out; זעץ and זעץ to exult, to shout aloud; זעץ gold; comp. זעץ tawny, yellow.—(b) with ט, ש, as זח and סח to go away; זעץ, זעץ to exult; זעץ, Syr. זעץ to despise; זעץ damage, from זעץ, זעץ to hurt. [Also with ז, e.g. זעץ and זעץ. Thes.]

זאב an unused root. Arab. زاب to terrify, ["which I consider to be the same as זעץ, זעץ to be yellow or tawny, like gold." Thes.], whence perh. זאב.

זאב (with Tsere impure) m.—(1) a wolf; because it frightens the flock (unless the verb be a denominative). ["So called from its tawny and yellow colour." Thes.] Arab. زاب, Syr. زاب. Gen. 49:27; Isa. 11:6; 65:25; Jer. 5:6; זאב ערב "evening wolves," those which go forth to prowl at evening. Hab. 1:8; Zeph. 3:3, comp. λύκοι νυκτερινοί, Oppian. Cyneget. iii. 206, νυκτερινοί ibid. i. 440.

(2) [Zeeb], pr. n. of a Midianite prince, Jud. 7:25; 8:3; Ps. 83:12.

זאת this, fem. of the pronoun זה, which see.

זבב an unused root ["onomatopoetic i. q. זבב to murmur, to hum, to buzz; Germ. summen; whence זבב a fly, from its buzzing; like Lat. musca, from musco, musso (mussito); Bochart compares"] Arab. زبب to float, to hover, to move oneself about in the air; as applied to flying insects, compare זבב to creep on the ground, used of reptiles. The former may be expressed in German, in der Luft wimmeln (schwärmen), the latter auf der Erde wimmeln. ["But this Arabic root is secondary." Thes.]

Hence are derived זבב, זבב.

זבד once, Gen. 30:20, TO ENDOW, TO BESTOW A GIFT; rightly rendered by the LXX. δεδώρηται. Vulg. dotavit. Comp. Ch., Saad., Abulw. In Arab. زد; has the same signification, see Jauhari in Schult. Orig. Hebr. tom. i. page 49. Schultens is not to be followed in supposing this word to be only used by the Arabs of a gift of small value, and thus he has devised a new and abstruse explanation. This root is not found as such in Syriac, (see however Palmyr. Inscr. No. 4, line 5,) but the Zabians have the noun زبد gift, see Cod. Nasar. iii. p. 26. The many proper names derived from this word, manifest its more frequent use in Hebrew.

Besides the words which follow immediately, see זבד, זבד, זבד, זבד.

זבד m. a gift, dowry, ibid.

זבד ("gift"), [Zabad], pr. n. m.—(1) 1 Chr. 2:36.—(2) 1 Ch. 7:21.—(3) ibid. 11:41.—(4) 2 Ch. 24:26. In the parallel passage, 2 Ki. 12:22, it is זבד.

זבד (probably for זבד "the gift of Jehovah"), [Zabdi], pr. n. m.—(1) Josh. 7:1, in the parallel passage, 1 Ch. 2:6; זבד.—(2) 1 Ch. 8:19.—(3) 1 Ch. 27:27.—(4) Neh. 11:17.

זבד ("the gift of God"), [Zabdiel], pr. n. m. Neh. 11:14; comp. Ζαβδιήλ, 1 Mac. 11:17.

זבד ("the gift of Jehovah"), [Zebediah] (Gr. Ζεβεδαιος), pr. n. of several men, 1 Ch. 8:15, 17; 12:7; 27:7; Ezr. 8:8; 10:20.

זבד (id.) pr. n. m.—(1) 1 Ch. 26:2.—(2) 2 Ch. 17:8.—(3) 2 Ch. 19:11.

זבב m. a fly, from the root זבב. Isa. 7:18; Ecc. 10:1; זבב קח "flies of death," i. e. deadly, or poisonous ["dead, not poisonous, which is not in accordance with the context." Thes.]; זבב the lord of flies, see זבב No. 5, letter b. ["Arab. زباب, Ch. זבב id."]

זבד ("given," ["a gift bestowed, sc. by God"]), [Zabud], pr. n. m. 1 Ki. 4:5.

זבד (id.) [Zabbud], Ezr. 8:14 כתיב.

זבד ("given"), [Zebudah], pr. n. f. 2 Ki. 23:36 זבד is כתיב, קרי.

זבול and זבול [root זבול], m.—(1) habitation, residence, especially of God. 1 Ki. 8:13; 2 Ch. 6:2; Ps. 49:15; Isa. 63:15; Hab. 3:11, זבול עמד זבול "the sun (and) moon stand still in their habitation," i. e. retain their place in the heavens ["i. e. hide themselves, do not shine"]. Compare what has been said under זבול.

(2) [Zebul], pr. n. m. Jud. 9:28.

זבול ("habitation"), Gen. 30:20, [Zebulun], pr. n.—(1) of the tenth son of Jacob whom he had by Leah.—(2) of the tribe of Zebulun, whose limits are described Josh. 19:10—16. The Gentile noun is זבול from the form זבול, Num. 26:27.

זבח (a root kindred to זבח, Arab. ذبح, Syr. ذبح, Zab. ذبح and ذبح, Æth. ዘርዘር: Perhaps the same root is found in the Greek σφάσσω, σφάζω, i. e. Σφαγ). [fut. זבח].

(1) TO SLAUGHTER ANIMALS, Gen. 31:54; 1 Sa. 28:24; 1 Ki. 19:21; Eze. 39:17.

(2) specially to *slay in sacrifice, to sacrifice, to immolate*, 1 Sa. 1:4; followed by ? (1 Ki. 8:63), and לִפְנֵי (ibid. verse 62; 2 Ch. 7:4; Lev. 9:4), before the name of him to whom the sacrifice is offered. It is not used of priests slaying victims, but of private persons who brought sacrifices at their own charge.

PIEL זָבַח fut זֹבֵחַ to *sacrifice*, i. q. Kal No. 2, 1 Ki. 12:32; 2 Ki. 12:4. It is frequently used iteratively of the custom of sacrificing (like the Arab. ذَبَحَ to sacrifice much or frequently), 1 Ki. 3:2, 3; 11:8; Hos. 4:14, etc.

Derivatives, מִזְבֵּחַ and —

זָבַח m. with suff. זֹבְחִי, pl. זֹבְחִים, const. זֹבְחִי once זֹבְחָתוֹ Hos. 4:19.

(1) pr. a *slaying*; hence the *flesh of slain animals, feasts*, Gen. 31:54; Eze. 39:17; Pro. 17:1, זֹבְחֵי-דִּיב זֹבְחֵי-דִּיב *contentious feasts*.

(2) a *sacrifice* ["whether the act of sacrificing or"], an *offering, a victim*. Opposed both to מִנְחָה a bloodless offering [when so contrasted], 1 Sa. 2:29; Psal. 40:7, and to עֹלָה a burnt offering, holocaust; so that זָבַח denotes sacrifices of which but a part were consumed, such as expiatory or eucharistic offerings, etc., Ex. 10:25; Lev. 17:8; Nu. 15:5, זֹבְחֵי שְׁלָמִים a eucharistic offering, Lev. 3:1; 4:10, etc. It is also used in speaking generally of great and solemn sacrifices, and sacrificial feasts. זֹבְחֵי הַיָּמִים an annual sacrifice, 1 Sam. 1:21; 20:6. זֹבְחֵי מִשְׁפָּחָה a family sacrifice, 20:29; compare 9:12, 13; 16:3.

(3) [*Zebah*], pr. n. of a Midianite king, Jud. 8:5; Ps. 83:12.

זָבִי [*Zabbai*], pr. n. m., Ezr. 10:28; Neh. 3:20 קרי, perhaps it is erroneously written for זָבִי, which is found Ezr. 2:9; Neh. 7:14.

זָבִידָה see זָבִידָה.

זָבִינָה ("bought"), [*Zebinah*], pr. n. m., Ezr. 10:43.

זָבַל — (1) properly in my opinion, i. q. דָּבַל TO BE ROUND, TO MAKE ROUND, whence the Talmudic זָבַל, זָבַל round or globular dung, such as that of goats, or camels, Syr. and Arab. زَبَلَة, زَبَلَة.

(2) to *inhabit* [to dwell with], (comp. דָּוָר No. 2). Gen. 30:20, זָבַלְנִי "he will inhabit (together with) me," i. e. he (my husband) will dwell with me; the idea of conjugal intercourse being conjoined: for verbs of dwelling joined with an accusative, imply dwelling together, see שָׁכַן, גָּוֵר.

Derivatives, זָבִילָן, זָבִילָן.

זָבַל see זָבִילָן.

זָבִילָן see זָבִילָן.

זָבַן Chald. to procure for oneself, TO BUY (so Syr. and Samar.). Dan. 2:8, זָבַנְתָּ אֶתְּמִן זָבַנְתָּ "that ye will gain the time," i. e. ye seek delay (compare זָבַן). Hence pr. n. זָבַנָא.

זָבַן m. Nu. 6:4, the *skin of a grape*, clear and transparent. Its root is the following word.

זָבַן [an unused root] TO BE CLEAR, TRANSPARENT, compare Samar. זָבַן i. q. זָבַן to be pure, the Arabic زَجَّجَ glass, i. q. זָבִיקִית, Ch. זָבַן to be clear, transparent. [Derivative זָבַן.]

זָרַן m. (verb. adj. from זָרַן, זָרַן) proud (properly swelling up, *inflated*), with the connected idea of insolence and impiety (compare הָלַל No. 3, 4). Isa. 13:11; Jer. 43:2; Psal. 19:14; 119:21, 51, 69, 78, 85, 122.

זָרַן constr. זָרִין (as if from the root זָרַן = זָרַן), with suff. זָרִיךְ, 1 Sa. 17:28; Jer. 49:16, *swelling, pride*; as joined with insolence and arrogance, *haughtiness*. Prov. 11:2; 13:10; 21:24, זָרִין לִבִּי "the haughtiness of the heart;" Jer. 49:16; Obad. 3; Deut. 17:12. As a concrete used of Babylon, as the most haughty, Jer. 50:31, 32.

זָרַח with prefix זָרַח, זָרַח, f. זָרַח, more rarely זָרַח Ecc. 2:2; 5:15, 18; 7:23; 9:13; זָרַח Hosea 7:16; Psal. 132:12 (and in this place instead of the relative), once זָרַח Jer. 26:6 כְּתִיב, plur. זָרַח (which see).

(1) *this*, a demonstrative pronoun, *hic, hæc, hoc*.

Arabic هَذَا *hic*, Syr. هَذَا *hæc*, Æth. ዘ: fem. ዘ: ዘ: Hence have sprung the Aramæan זָרַח, זָרַח and Æth. ዘ:, which have become relatives. Corresponding to the Sanscrit *sas, sa, tat*. With regard to demonstratives generally beginning with the demonstrative letter *d*, or with the same sound sibilated, see above p. xc, A. [in the note after זָבַל] and to these may be added the German *da*.

זָרַח is placed either separately, or with a substantive; if the latter, it commonly, like an adjective, follows the substantive, and it has the article prefixed whenever the substantive itself has; as זָרַח הַזֶּה *this word*; זָרַח הַזֶּה "in this day," Gen. 7:11. In other places זָרַח without the article is prefixed to a noun, and this takes place — (a) where the predicate of a proposition is contained in this pronoun, זָרַח הַזֶּה "this (is) the word, Ex. 35:4; Jud. 4:14. — (b) where the pronoun is

emphatically demonstrative. Ps. 104:25, **זֶה הַיָּם הַגָּדוֹל** "this (behold!) this great sea." Ezr. 3:12, **זֶה הַבַּיִת** "this house." Jud. 5:5, **זֶה סִינַי** "this Sinai." Josh. 9:12, **זֶה לֶחֶמֶנוּ** "this our bread." Ps. 48:15, **זֶה אֱלֹהֵינוּ** "this God;" 1 Ki. 14:6; Isa. 23:13. Comp. in Gr. *τοῦτο τὸ θηρίον*. And this more emphatic collocation, which is much used in Syriac and Chald. (**זֶה הַדָּבָר הַזֶּה** Dan. 4:15), is frequent with the Hebrew poets, and later writers; sometimes also, like the Gr. *οὗτος*, and Lat. *iste*, it is used in the sense of despising, and as expressing contempt towards some one. Ex. 32:1, **זֶה מֹשֶׁה** "this Moses;" verse 23, comp. 10:7; 1 Sa. 10:27. Likewise it is vividly demonstrative, when added to interrogative pronouns to increase their power. Isa. 63:1, **מִי זֶה בָּא** "who (is) this coming?" Job 38:2; 42:3, elsewhere **מִי הוּא** (see **הוּא**), and more fully **זֶה הוּא** Jer. 30:21; Ps. 24:10 (and so **מַה זֶה** what then? *wie denn? wie was?* Gen. 27:20; why then? Jud. 18:24; 1 Ki. 21:5; **זֶה לָמָּה** id. Gen. 18:13; 25:22. Arabic **لَـمَاَ** (**لَـمَاَ**) rarely follows, as in Daniel 10:17, **זֶה אֱלֹהֵי** and with a pronoun **זֶה אַתָּה** thou (compare the Latin *ille ego*), **du ba**, Genesis 27:21. This pronoun may be used as referring to that which precedes (Ecc. 6:9), or, as is more common, to that which follows. Gen. 5:1, in the introductory words of the chapter, "this (is) the book of the genealogy of Adam." Ex. 30:13, **זֶה יִתְּנוּ** "this they shall give... a half shekel." Ps. 7:4, **אִם עָשִׂיתִי זֶה** "if I have done this" (namely, what follows); 42:5; Isa. 56:2; 58:6; 66:2. So the plur. **זֵלֶה** (which see, Greek *οὗτος* (v. Passow h. v. No. 2). The repetition **זֶה... זֶה** *this... that, hic... ille, one... another, unus... alter*; Job 1:16; 1 Ki. 22:20; **זֶה אֶל זֶה** one to another, Isa. 6:3.

(2) **זֶה** is more rarely, and only by poetic usage, put instead of the relative, like the Germ. *der* for *welcher*, *da* mit for *womit* [like the use of *that* in English instead of *who* or *which*], (compare on the subject of relatives, as springing mostly from demonstratives under the words **אֵלֶּם**, **הֵן**). Psal. 104:8, **זֶה אֶלְמָקוֹם** "to the place which thou hast founded for them;" Prov. 23:22; Job 15:17; Ps. 78:54. With this signification it seems to be indeclinable, like **אֵלֶּם**, and thus it stands also for the plural, Job 19:19. ["Once for the fem. plur. **זֵלֶה** is found, Ps. 132:12."] As a mark simply of relation (like **אֵלֶּם** A, 2), Ps. 74:2, **הִר צִיּוֹן זֶה שְׁכֵנְתָּ בּוֹ** "Mount Zion in which thou dwellest;" Isa. 25:9.

(3) It becomes an adverb — (a) of place, *here*, for **בְּזֶה** *in this* sc. place, Gen. 28:17; Num. 13:17, etc.; **מִזֶּה** *hence*, Gen. 37:17; Ex. 11:1; **מִזֶּה וּמִזֶּה** *hence and hence*, on either side, Num. 22:24; Josh. 8:33.

With a demonstrative power **זֶה** *siehe da! lo! here*, Cant. 2:8; 1 Ki. 19:5. — (b) of time, *now, already*, properly, at this, sc. time. Mic. 5:4, **וְהָיָה זֶה שְׁלוֹמִים** "and now there shall be peace;" 1 Ki. 17:24, **זֶה יָדַעְתִּי** "now I know." **זֶה עַתָּה** *just now, at present*. Ruth 2:7; 1 Ki. 17:24. With this signification it is often prefixed to numerals; Gen. 27:36, **זֶה פַעַמַּיִם** "these two times;" Gen. 31:38, **זֶה עֶשְׂרִים שָׁנָה** "these twenty years;" verse 41; 43:10; 45:6; Nu. 14:22; Jud. 16:15; Zec. 7:3, **זֶה כְּמֶה שָׁנִים** "already so many years."

(4) with prefixes — (a) **בְּזֶה** *in this* sc. place, *here* (see No. 3), Gen. 38:21; Ex. 24:14; tropically applied to time, *then*, Est. 2:13. — (b) **כֵּן וְכֵן** *so and so*, Jud. 18:4; 2 Sa. 11:25; 1 Ki. 14:5.

זָהַב an unused root, certainly the same in signification as **צָהַב**, *to shine like gold*.

זָהַב constr. **זָהַב** (once **זָהַב** Gen. 2:12), m.

(1) **זָהַב** (Arab. **ذَهَب**, Syr., Chald. **זָהַב** id.), Gen. 24:22, 53; Ex. 3:22; 36:39, etc. When preceded by numerals, the weight **שֶׁקֶל** is understood, e. g. Gen. 24:22, **עֶשְׂרֵה זָהָב** "ten (shekels) of gold."

(2) metaph. of the golden splendour of the heavens, perhaps of the sun itself, Job 37:22; of the purest oil, brilliant like gold (*hell wie Gold*), Zec. 4:12.

זָהַר an unused root. Arab. **زَهَرَ** *to shine, to be fair, also to be proud*; **زَهْوٍ** splendour, beauty, especially that of flowers, the flower itself; compare **زَهْر** from **زَهَرَ** to be bright. Syr. **زَوْر** to be proud; Ethpaël, to be made splendid or beautiful. Derivatives, **זָוִי**, **זָוִי** and **זָוִי**.

זָהַם unused in Kal. Arab. **زَهَمَ** TO STINK, TO BECOME RANCID (when speaking of fat). Chald. TO STINK, TO BE FILTHY. This root is used in the Zabian, of water when it has a stinking smell. **זָהַם**, **זָהַם**; are kindred roots.

PIEL, *to regard as stinking or filthy*, thus *to regard with disgust, to loathe, or to be weary of*. Job 33:20, **וְהִתְבַּחַר לָהֶם** "he loathes it, namely bread." The suffix is pleonastic; comp. Lehrs. §195, 2.

זָהַם ("loathing," ["fat." Thes.]), [Zaham], pr. n. m. 2 Ch. 11:19.

זָהַר unused in Kal, i. q. **זָהַר**, **זָהַר** TO SHINE, TO BE BRIGHT; comp. **צָהַר**.

HIPIAL הִיִּהִיר (1) *to make to shine*. Metaph.—*(a) to teach* (tehren), construed with acc. both of person and thing, Ex. 18:20; *to warn* (belehren), construed with acc. of pers. 2 Ch. 19:10.—*(b) to admonish, to dissuade* from any thing, 2 Ki. 6:10; followed by מִן (warnen vor etwas), Lev. 15:31. [But see הִיִּהִיר Hiphil.] Eze. 3:18, הִנְחִירָהּ מִדֶּרֶךְ הָרָשָׁעָה “thou shalt admonish the wicked from his evil way.” But Eze. 3:17; 33:7, הִנְחִירָהּ אֹתָם מִמֶּנִּי “thou shalt admonish them from me,” by my authority; Germ. von mir, von meinemwegen. (Syr. Pa. and Aph., Chald. Aph. id.)

(2) intrans. *to shine forth, to be brilliant*, properly *to give forth light*, Dan. 12:3. Ch. אִהִיר id. NIPHAL, *to be taught, to be admonished*; also *to take warning, to accept admonition*, Ecc. 4:13; Eze. 33:4, 5, 6. Followed by מִן Ecc. 12:12.

וְהִיר Ch. id. part. pass. וְהִיר *admonished, cautious*, Ezr. 4:22. (Syr. Ethpe. to take heed, to be watchful about any thing.)

וְהִיר m. *brightness* (of the sky), Eze. 8:2; Dan. 12:3.

וְהִיר m. i. q. וְהִיר (which indeed is the reading of many copies), for וְהִיר (from the root וְהִיר), *splendour*, especially of flowers, whence comes the name of the second Hebrew month, [Zif], from the new moon of May to that of June, (according to the Rabbins from the new moon of April to that of May), as though it were the month of flowers; 1 Ki. 6:1, 37; Chald. וְהִיר the month of the splendour of flowers. In Chaldee, Syriac and Arabic, the same month is called, وَهْر, also from splendour. Compare German Fein, Sued. Glanz, spring; likewise named from splendour, brightness.

וְהִיר see וְהִיר.

וְהִיר comm. i. q. וְהִיר and וְהִיר.

(1) demonstr. pron. Ps. 12:8; Hab. 1:11, וְהִיר “this his strength (is) for a god to him.” More frequently also—

(2) it is used as a relative, Ex. 15:13; Ps. 9:16; 142:4, and thus as a sign of relation, Isa. 43:21; 42:24, וְהִיר “against whom we have sinned.”

(In the Talmud וְהִיר not unfrequently is used for וְהִיר, and also in its compounded forms. The Tayitic Arabs are accustomed to use وَهْر for وَهْر; see Schult. ad Har. ii. p. 75.)

וְהִיר (1) *TO FLOW*, properly used of water. Psalm 78:20; 105:41; Isa. 48:21. It is also often used

of the female catamenia, Lev. 15:25, or of seminal emission or gonorrhœa of males, Lev. 15:2. *To flow* with any thing is also, by an idiom of the language, used of things or persons, in or from which any thing flows, as a woman in her menstrual flow, Lev. 15:19; a man suffering from gonorrhœa, Lev. 15:4, seq.; 22:4; Nu. 5:2; 2 Sam. 3:29; it is especially thus used of affluence and abundance, with acc. of the thing with which anything abounds. Ex. 3:8, אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ “a land flowing with (i.e. abounding in) milk and honey.” Verse 17; 13:5; 33:3; Lev. 20:24; Nu. 13:27; 14:8; 16:14. [“Not followed by an object, Jer. 49:4, זָבַת עֵמֶק ‘thy valley flows,’ sc. with blood.” Thes.]

(2) *to flow away, to pine away, to die*. Lam. 4:9.

Aram. وَهْر, *to flow, to flow away, to become liquid*. Arab. وَهْر *to pine away with hunger or sickness*. See under the root وَهْر.

וְהִיר m. *a flowing, discharge*, as of semen, gonorrhœa benigna, Levit. 15:2—15; of menstrual blood, Lev. 15:19, seq.

וְהִיר or וְהִיר (1) i. q. the kindred root وَهْر *TO BOIL, TO BOIL OVER* (speaking of water), onomatopoeic like the German *sieden*, the English *to seethe*, Greek ζέω, whence ζέω (Sub, Xbub), compare the similar σίζω. See Niph. and Hiph. No. 1. Hence *to overflow* (speaking of boiling water).

(2) Like the Gr. ζέω and Lat. *ferveo*, it is transferred to the violence or fierceness of a passionate mind (compare وَهْر, Arab. وَهْر and Schultens, Opp. Min. p. 80), and thus to insolence and wickedness. Hence *he acted insolently, proudly, or wickedly* towards any one, followed by עַל Ex. 18:11; Jer. 50:29. In this signification وَهْر is a kindred root.

In Arabic both the roots وَهْر; Med. Waw and وَهْر; Med. Ye, have significations derived from boiling and cooking, but these are only secondary. The former (for وَهْر) is, *to prepare provision for a journey*, وَهْر food for a journey, from the idea of cooking, vom Zufuhen zur Meise; the latter (for وَهْر) *to increase, to exceed*, from the idea of overflowing. [See وَهْر in Thes.]

NIPHAL, part. וְהִיר (from the form וְהִיר comp. Lehrgr. p. 411, for it is by no means necessary to suppose another root וְהִיר [although to assume such a root could hardly be regarded as inaccurate]), *something cooked, pottage*. Gen. 25:29.

HIPHIL—(1) to *cook* (see Kal. No. 1), to prepare by cooking. Gen. loc. cit. זָרַר יַעֲקֹב זָרַר "and Jacob sod pottage." LXX. ἐψησε δὲ Ἰακώβ ἐψημα.

(2) to *act insolently, fiercely, wickedly*, especially in speaking of those who sin knowingly and purposely against the precepts of God. Deut. 1:43; 17:13; Neh. 9:16, 29; followed by a gerund, Deut. 18:20; followed by עַל before the person, Ex. 21:14, 18:20; זָרַר אִישׁ עַל רֵעֵהוּ לְהָרְגוֹ בְּעֶצְמָה "if a man act fiercely against his neighbour, by slaying him with subtlety." Neh. 9:10.

Derivatives זָרַר, זָרַר, זָרַר.

זָרַר Ch. id. APHEL inf. הִזָּרַר i. q. Heb. Hiph. No. 2, to *act insolently or violently*, Dan. 5:20.

זָרַר an unused root. Arab. زَرَى to *hide, to conceal*, VII. to hide oneself, to betake oneself to a corner; in Hebrew also it probably signified *to lay up, to preserve*.

Derivatives זָרַר and זָרַר.

זָרַר an unused root.—(1) pr. i. q. Ch. זָרַר to *move oneself about*. ["Talmud. id."] Hence זָרַר and זָרַר No. 1.

(2) From swiftness of motion it is figuratively applied to shining or radiating (comp. זָרַר and the very similar series of significations of זָרַר), hence to *spout forth like rays or in streams* (speaking of milk), and the noun זָרַר a full breast. [Note, in Thes. the order of these meanings is reversed.]

זָרַר Gen. 14:5 [Zuzims], pr. n. of a nation, the aborigines of the land of the Ammonites, inhabiting the borders of Palestine, perhaps the same as the זָרַר (which see). LXX. ἔθνη ἰσχυρά, so also Syr., Onk. Syr. ["Perhaps so called from the fertility of their country."]

זָרַר [Zoketh], pr. n. m. 1 Ch. 4:20. No root from which this name can be derived is found in Hebrew, or in the cognate dialects.

זָרַר or זָרַר (with Kametz impure), only found in the plural זָרַר f. a corner, from the root זָרַר. (Syr. زَرَى, Arab. زَوَى). It is used in speaking of the

corners of the altar, Zec. 9:15, and by metonymy, of the corner columns of a palace [why not of the corner stones themselves?], Psalm 144:12, בְּנוֹתֵינוּ כְּנוֹיִת, כְּנוֹיִת literally "our daughters like corner columns (beautifully) carved." Caryatides are to be understood, so often found in Egyptian architecture. Aqu. ὡς ἐκτεγόνια. Vulg. quasi anguli. [There is no need to suppose in this passage any such allusion

to be intended; corner stones of strength and beauty are simply spoken of.]

זָרַר (1) i. q. זָרַר TO POUR OUT, once, Isa. 46:6, הִזָּרַר הַזֶּה "pouring out (i. e. lavishing) gold from the bag." (Arab. زَالَ IV. to make light of.)

(2) to *remove, to take away*, compare Arab. زَالَ Med. Waw and Ye, to take away; intransitively, i. q. to go away, to desist, to fail. Hence זָרַר.

[HIPHIL הִזָּרַר for הִזָּרַר (comp. the roots זָרַר, זָרַר, and Gesen. Gram. § 71, note 9), to *make light of, to despise*, comp. Kal. No. 1. Lam. 1:8. Thes.]

זָרַר f. *taking away, putting aside*, only found in const. זָרַר, and with suff. זָרַר, זָרַר as a preposition *besides, save, except*, e. g. זָרַר *besides me*, properly *I being removed*, or more closely still, *the removing of me, through the removing of me*. 2 Ki. 24:14; Isaiah 45:5, 21, etc. Sometimes with Yod parag. זָרַר for זָרַר Deut. 1:36; 4:12. Once as a conjunction, for זָרַר זָרַר *except that, unless that*, 1 Ki. 3:18.

זָרַר unused in Kal. Chald., Syr., and Sam. TO NOURISH, TO FEED, TO GIVE FOOD.

HOPHAL, Jer. 5:8, כְּחִיב סוֹאִים סוֹאִים, *fed horses*, i. e. fat. The כְּחִיב has סוֹאִים, which, according to Schultens, is derived from זָרַר, وزن, in this sense: ponderibus instructi (pondera i. q. testes e. g. Catull. lxii. 5. Stat. Silv. iii. iv. 77), bene vasati. LXX. ἱπποὶ θηλυμανεῖς. Hence זָרַר.

זָרַר Chald. id.

ITHPEAL, fut. יִזָּרֵן pass. Dan. 4:9.

Derivative זָרַר.

זָרַר f. a harlot, prostitute, part. fem. from the root זָרַר which see.

זָרַר (frequently used in Syr., Chald. and Zabian), i. q. Gr. σείω, σείω (compare זָרַר veiw), to *shake, to agitate* (see Pilpel, and זָרַר), in KAL intransitive TO BE SHAKEN, hence—

(1) to *move oneself*, Est. 5:9.

(2) to *tremble, to shake*, Ecc. 12:3.

PILPEL part. מְזָרֵר to *agitate, to trouble*, Hab. 2:7. (Aram. and Arabic id.)

The derivatives follow, except זָרַר sweat [which in Thes. is referred to זָרַר; also זָרַר].

זָרַר Chald. to *tremble, to fear*, followed by זָרַר. Part. זָרַר or according to זָרַר Dan. 5:19; 6:27.

זָרַר f. (from זָרַר with the Vav moveable).

(1) *agitation, trouble*, Jer. 15:4, *נִחֲמִים לְוֹשָׁה* "I will deliver them for trouble to all kingdoms of the earth;" 24:9; 29:18; 34:17; 2 Chr. 29:8. The *קרי* every where [in these passages] has the form *וְשֹׁרֵר*, as being of more easy utterance (which see).

(2) *terror*, Isa. 28:19.

וּזְרָא an unused root. In Chaldee to *borrow*. Hence the pr. n. *וּזְרָא*. ["Probably i. q. *וּזְב* to flow, compare Arabic *وَذَب* to flow, to be liquid, *وَذَب* to become liquid, to melt in drops," etc., Thes. "Hence *וּזְרָא* and *וּזְרָא*"].

I. *וּזְרָא* — (1) TO PRESS, TO SQUEEZE, TO PRESS OUT (Syr. *ܐܝܪܐ*, *ܐܝܪܐ* to take in the hand. Arab. *زبر* to press, especially applied to the lip of a horse. The original idea is that of restraining, pressing in, comp. the kindred roots *צָרַר*, *צָרַר*. Fut. Jud. 6:38, *וְיָצִיץ אֶת-הַצֹּמֶר* "and he squeezed together the fleece." Job 39:15, *וְהִשָּׁבַח בִּי רֶגֶל הַחוּזְרָה*, "and (the ostrich) forgets that the foot may press upon them" (her eggs), that is, may crush them; compare Isa. 59:5. Intrans. pret. *וּזְרָא* (for which intransitive form see Lehrsgeb. p. 401), Isa. 1:6, *לֹא לִזְרָא* "the wounds are not pressed together," not cleaned from blood. [Query. But does not this simply mean *not closed up* in healing?] ["Part. pass. fem. Isa. 59:5, *וְהִזְרָה*, 'and the pressed or broken (egg) is cleft into a viper,' i. e. a viper springs from the broken (egg). *וְהִזְרָה* is a more obtuse form for *וְהִזְרָה*, compare Zec. 5:4"]. Hence *קִיּוֹר* No. I.

II. *וּזְרָא* a kindred root to *וּזְרָא* and *וּזְרָא*.

(1) to *turn aside, to depart* (like Arab. *زار*; Med. Waw Conj. VI. VIII), followed by *מִן* from someone, Job 19:13; Ps. 78:30; especially from God, Ps. 58:4; from the way of truth and uprightness, whence *קִיּוֹר* falsehood, *זֶרַר*, lie, falsehood, *זָרַר* Conj. I. to tell lies (compare *וּזְרָא* and Arab. *زار*).

(2) to *turn from the way, to lodge at any one's house* (Arabic *زار* to visit some one), hence to *be a stranger* (Arabic *زائر*; a visitor, stranger) ["to be strange or foreign"].

Part. a *stranger, strange*, especially — (1) of another nation, an alien by birth, Exod. 30:33 [but surely this passage refers to any one not the high priest], with which the idea of an enemy or barbarian is often associated (like the Lat. *hostis olim erat peregrinus*, Cic. Off. i. 12, and Gr. *ξείνος*, which also signified

an enemy, Herod. ix. 11; on the other hand Sam. *אֲדָמָא* is properly a hater, and in a derived sense a stranger). Isa. 1:7; 25:2; 29:5; Ps. 54:5; Eze. 11:9; 28:10; 30:12; Hosea 7:9; 8:7; Obad. 11. *אֱלֹהֵי זָר* a strange or foreign god, the domestic god of some other nation, introduced amongst the Hebrews; [May not these passages simply mean *strange* as opposed to Jehovah, their own God?], Ps. 44:21; 81:10; ellipt. *זָר* Isa. 43:12. Pl. *זָרִים* Deu. 32:16; Jer. 3:13; [?] 5:19 [?].

(2) of another family. Fem. *זָרָה* a strange woman (i. q. *אִשְׁתִּי זָרָה* Pro. 6:29), especially with regard to unlawful intercourse with her, an adulteress, a harlot [this is clearly the general use of the term], Prov. 2:16; 5:3, 20; 7:5; 22:14; 23:33 (Syr. and Sam. *ܐܝܪܐ* is to commit adultery, prop. to turn to lodge with). So *זָרִים* adulterers, profligates, Jer. 2:25; Eze. 16:22, *בָּנִים זָרִים* strange children, i. e. bastards, Hos. 5:7.

(3) As opposed to that which is upright, true, and lawful, *strange* is the same as *unlawful*, *זָרָה* strange fire, i. e. unlawful or profane fire, as opposed to the holy fire. Lev. 10:1; Num. 3:4; 26:61, *קִשְׁרֵת זָרָה* profane incense; Ex. 30:9.

(4) In opposition to one's own self, i. q. *אֲחֵר* another, Prov. 11:15; 14:10; 20:16; 27:2, 13; 1 Ki. 3:18.

(5) Tropically new, unheard of, Isa. 28:21.

["Also i. q. Arab. *زار* Med. Ye to loathe; intrans. to be loathsome, Job 19:17, *רוּחִי זָרָה אִשְׁתִּי*, 'my spirit (as agitated, querulous) is loathsome to my wife.' Hence *זָרָה* loathsomeness, for *זָרָה*."] NIPHAL i. q. Kal. No. 1, Isa. 1:4.

HOPHAL part. *מִזְרָא* become strange, Ps. 69:9.

Derivative *מִזְרָא* No. II. — *זָרָה* Job 19:17, see under the root *זָרָה* [but see the added remark from Thes. above].

וּזְרָא m. once Isa. 59:5, *וְהִזְרָה תִּבְקַע אֵפֶסָה*, "if (an egg) be crushed, a viper breaks forth." If the vowels stand correctly, *וּזְרָא* is part. pass. of the verb *וּזְרָא* No. I, *וּזְרָא* being added for *וּזְרָא* fem. gen. (like Zec. 5:4, although in both places it seems to be a transcriptional error). It would be more suitably written *וּזְרָא* part. act., according to the form of the pret. *וּזְרָא* Isa. 1:6.

[*וּזְרָא* pr. n. Zaza, 1 Ch. 2:33.]

וּזְרָא unused in Kal, i. q. Arabic *زح* and *زح* to remove, to displace. Aram. *ܐܝܪܐ*, *ܐܝܪܐ*. NIPHAL to be removed, Ex. 28:28; 39:21.

וּזְרָא — (1) TO CREEP, TO CRAWL. Part. *וּזְרָא*

verb has been formed, *זָכַר*; to preserve in oil, II. to lay up oil.

יֵתָן ("olive tree," Arabic *زيتون*, [Zethan], pr. n. m. 1 Ch. 7:10.

יָדָה and *יָדָה* f. *יָדָה* adj. *pure*; used of oil, Ex. 27:20; of frankincense, Ex. 30:34; figuratively of the soul and morals, Job 8:6; 11:4; 33:9; Prov. 16:2; 20:11; 21:8. Root *יָדָה*.

יָדָה i. q. *יָדָה* [fut. *יָדָה*], TO BE PURE (always in a moral sense), Job 15:14; 25:4; Ps. 51:6; Mic. 6:11. (Arab. *يَا*, Syr. *ܝܐ* and *ܝܐ* id. The Greek *ἄγιος*, *ἀγνός*, and probably also the Lat. *sacer*, *sancio*, transp. *castus*, are from the same stock.)

PIEL, to make pure, to cleanse, e.g. the course of life, the soul, Ps. 73:13; Prov. 20:9. Ps. 119:9, *כִּפּוּר יָדָה נַפְשִׁי אֶת־אֶרְצִי* "how shall a young man cleanse his way?" i.e. maintain purity of life?

HITHPAEL *הִתְיָדָה* for *הִתְיָדָה* to cleanse himself, Isa. 1:16. [The accent shews that this is not Niph. of *יָדָה*. See Thes.]

[Derivative, *יָדָה*.]

יָדָה Ch. f. *purity, rectitude* of life, Dan. 6:23. [Root, the preceding.]

יָדָה fem. once, Job 28:17, *glass* or *crystal*.

(Arab. *زجاج*, Syr. *ܙܠܝܓܐ* id.) Root *יָדָה*. Compare *יָדָה*.

יָדָה m. [only with suff. *יָדָה*], i. q. *יָדָה* a male, used both of men and of animals, Ex. 23:17; 34:23; Deu. 16:16; 20:13.

יָדָה ("mindful"), [Zaccur], pr. n. of several men, Nu. 13:4; 1 Chr. 4:26; 25:2; Neh. 3:2; 10:13; 13:13.

יָדָה ("pure," "innocent"), [Zacca], pr. n. m. see *יָדָה*.

יָדָה i. q. *יָדָה* (which see), TO BE PURE, used of things physically [?], Lam. 4:7; used morally, Job 15:15; 25:5. Comp. the kindred root *יָדָה* ["also *יָדָה*"].

HIPHAL, to cleanse, to wash, Job 9:30.

[“NIPHAL, see *יָדָה* HITHPAEL.”]

Derivatives, *יָדָה* and *יָדָה* and pr. n. *יָדָה*.

יָדָה fut. *יָדָה* (Arab. *يَذْكُر*, Syr. and Ch. *ܝܕܟܪ*), *meminisse, recordari, reminisci*, TO REMEMBER, TO RECOLLECT, TO BRING TO MIND (compare as to the distinction between these [Latin] words, Cic. Lig. xii. 35, and Doederlein Lat. Synonyme und Etymologien,

i. 166 ["The origin seems to lie in the idea of *pricking, piercing*, comp. kindred *יָדָה*; whence *יָדָה* membrum virile; ... the idea of memory then may come from that of *penetrating, infixing*, compare Ecc. 12:11. A different etymology was proposed by me in Monumm. Phœn. p. 114, viz. that as in Athen. i. 1, סִכַּר is written for *יָדָה* memory, perhaps *יָדָה* is primarily i. q. *יָדָה* to shut up, and then to keep, to preserve; compare *יָדָה* No. 2. But the other view is favoured by the noun *יָדָה*." Ges. add.]). Followed by an acc. Gen. 8:1; 19:29, etc.; more rarely by ? Ex. 32:13; Deut. 9:27; Psal. 25:7; 136:23; Jer. 3:16; followed by *יָדָה* Job 7:7; 10:9; Deu. 5:15. It signifies especially — (a) to remember, to be mindful, i.e. to retain in memory, Ps. 9:13; 98:3; 105:5, 42; 2 Ch. 24:22. Ex. 13:3, *יָדָה אֶת הַיּוֹם הַזֶּה* "be mindful of this day;" 20:8. *יָדָה אֶת הַבְּרִית* to be mindful of the covenant, Gen. 9:15; Levit. 26:42; Am. 1:9. — (b) to bear something in mind, to account, to consider (bedenken). Deut. 5:15, "account that thou wast a servant in Egypt." Deu. 15:15; 16:12; 24:18. Job 7:7, *יָדָה כִּי יוֹם הוּא* "consider that my life (is) a breath." Ps. 103:14. — (c) to contemplate things called back to memory, i.e. recordari. Ps. 119:55, *יָדָה בְּלִילָה שְׁמִיךָ* "I remember thy name, O Lord, in the night." Ps. 119:52; 143:5; 63:7. — (d) to recollect, reminisci, ἀναμνησκειν, in memoriam revocare, to call back to memory. Opp. oblivisci. Gen. 40:23, *יָדָה שְׁנֵי הַשָּׁנִים אֲתִיּוֹסָף וַיִּשְׁכַּחְהוּ*. Verse 14; 42:9; Num. 11:5; Ecc. 9:15; Job 21:6; Jer. 44:21 (syn. *יָדָה עַל לֵב*). Often with the added idea of care, again to care for some one (i. q. *יָדָה*), Gen. 8:1; 19:29; 30:22. — (e) Followed by a dative of the person and an acc. of the thing, to remember something either for the advantage or the disadvantage of another, jemanemmpas bedenken; for good, Neh. 5:19, *יָדָה לִי אֱלֹהֵי לְמוֹדָה כָּל אֲשֶׁר* "remember for me, O my God, all things which I have done (that thou mayest at some time requite them)." Neh. 6:14; 13:22; for evil, 13:29. — (f) It is also referred to future things, like reputare, and respicere, meminisse, in the common expressions respice finem, memento mori. Lam. 1:9, "and she did not remember (meditate on) the end." Isa. 47:7. Hence, to meditate, to think on, to attempt something, auf etwas bedenken. Job 40:32, *יָדָה בְּמִלְחָמָה* bent an den Kampf, i.e. to approach, to prepare the battle.

["(2) to make mention of a person or thing, Jer. 20:9."]

NIPHAL — (1) to be remembered, or recalled to mind, which is often equivalent to to be mentioned. Job 24:20, *יָדָה לֹא* "no one remembers him any

more," he is not mentioned, he has gone into oblivion; Jer. 11:19, שמו לא יזכר עוד "his name shall no more be mentioned or remembered;" Eze. 3:20; Isa. 23:16; Zec. 13:2; Est. 9:28, הַיָּמִים הָאֵלֶּה נִזְכָּרִים "those days (should be) remembered and kept." Num. 10:9, לִפְנֵי יְהוָה "those days (should be) remembered and kept." Psal. 109:14, and לִפְנֵי יְהוָה "to be remembered before God, to be recalled to his memory." Followed by ל the memory of a thing to be preserved for some one's disadvantage (compare Kal, letter e), jemandem gedacht werden, Eze. 18:22; 33:16.

(2) denom. from זָכַר, to be born a male, Ex. 34:19 (Arab. זָכַר IV. to bear a male).

Hiphil הִזְכִּיר [inf. with suff. הִזְכָּרִים]—

(1) to bring to remembrance before some one. Gen. 40:14, הִזְכֵּרְתָּנִי אֶל־פַּרְעֹה "bring me to remembrance before Pharaoh;" 1 Ki. 17:18; Eze. 21:28; 29:16; Jer. 4:16, הִזְכִּירוּ לְנוּם "make mention to the nations." In the titles of Psalms 38 and 70, לְהִזְכִּיר "to bring to remembrance (oneself to God)," which accords with their subject matter.

(2) to make mention of. (Arab. Conj. IV. to make mention of, to praise) 1 Sam. 4:18; Ps. 87:4. Especially to make mention of with praise, to praise, to celebrate, Ps. 45:18; 71:16; 77:12, e.g. יְהוָה שָׁם Isa. 26:13, and שָׁם יְהוָה Josh. 23:7; Ps. 20:8; Am. 6:10 (compare זָכַר, Isa. 48:1; 63:7. Once used causatively, to cause to be remembered, or celebrated, Ex. 20:24.

(3) i. q. Kal, to remember, to call to one's own mind, Gen. 41:9; Isa. 19:17; 49:1.

(4) to offer a memorial offering (called זִכְרָה), Isa. 66:3.

(5) to cause to be remembered. Part. מִזְכֵּיר subst. 1 Ki. 4:2; 2 Ki. 18:18, 37; 2 Ch. 34:8; Isa. 36:3, 22, "he who caused to be remembered," i. e. the recorder, historian, or superintendent of the annals of the kingdom, one of the ministers of the Hebrew kings, whose office it was to record events as they occurred, especially those which might relate to the king. A similar officer is mentioned in the royal court of Persia, both anciently (Herod. vi. 100; vii. 90; viii. 100) and in modern times (Chardin, Voyage, tom. iii. 327), amongst whom he is called *Waka Nuwish* [وقع نوش], and also in that of the Roman emperors Arcadius and Honorius [and afterwards], bearing the name of *magistri memoriae*.

Derivatives, the words immediately following; and also זָכַר, זָכָר, זָכָרָה.

זָכַר m. a male, as being he through whom the memorial of parents is continued [but see Thes. and

Ges. cor. where this reason is omitted], 2 Sa. 18:18. It is used of men, Gen. 1:27; 5:2; 17:10, seq.; 34:15, seq.; and of animals also, Gen. 7:3, 9, 16; Ex. 12:5. Plur. זָכָרִים Ezr. 8:4, seq. Compare זָכַר Niphal No. 2, and זָכָר. (Arab. زَكَر, Syr. ܙܚܐ id., the former is also used to signify membrum virile.) [For the etymology, see added remark on זָכַר.]

זָכַר and זָכָר (Ex. 17:14; Isa. 26:14; Pro. 10:7, where however other copies have Tzere, see J. H. Michaëlis, Nott. Crit.), with suff. זָכָר m.

(1) remembrance (Xnbenken), Arab. زَكَر. Exod. 17:14, "I will blot out the memory of Amalek;" Deu. 25:19; 32:26; Ps. 9:7; 34:17; 109:15, etc.

(2) a name by which any one is remembered, i. q. שֵׁם. Ex. 3:15, וְהָיָה שְׁמִי לְעוֹלָם וְהָיָה יְהוָה לְדֹר דֹּר "this is my name for ever, and thus ye shall name me [lit. this is my memorial] through all generations;" Ps. 30:5, הוֹדוּ לְיְהוָה קִרְשׁוֹ "Praise ye his holy name" ["his holy memorial"], Hos. 12:6.

(3) praise, celebration; Ps. 6:6; 102:13 (זָכַר).

[(4) Zacher, pr. n. of a man, 1 Ch. 8:31.]

זָכָרִים m. constr. זָכָרִים pl. זָכָרִים and זָכָרִים.

(1) memory, remembrance, Josh. 4:7; Exod. 12:14; Ecc. 1:11; 2:16. זָכָרִים זָכָרִים memorial stones, the name applied to the two gems in the shoulder bands with which the dress of the high priest was adorned, Ex. 28:12; 39:7. זָכָרִים זָכָרִים a memorial offering, Nu. 5:15; זָכָרִים זָכָרִים to establish a memorial, namely by the procreation of children, Isa. 57:8. [?]

(2) a memorial or memento, ἀνέμνημα (French *mémoire*). Exod. 17:14, וְזָכָרִים זָכָרִים "write this a memorial (that which shall cause to be remembered) in a book." Mal. 3:16, and pl. זָכָרִים זָכָרִים Est. 6:1, a book of memorials, annals, journals; comp. זָכָרִים זָכָרִים; a memorial sign, Ex. 13:9.

(3) the celebration of any particular day (comp. the verb, Est. 9:28; Ex. 20:8); Lev. 23:24.

(4) i. q. זָכָרִים זָכָרִים a memorial sentence, ἀνέμνημα, Job 13:12.

זָכָר ("celebrated," "famous," compare זָכָר fame), [Zichri], pr. n. of several men, Exod. 6:21; 1 Ch. 8:19, 23; 9:15; 2 Ch. 23:1; Neh. 11:9, etc.

זָכָרִים & זָכָרִים ("whom Jehovah remembers"), pr. n. [Zechariah, Zachariah], (Greek Ζαχαρίας)—

(1) of a king of Israel, the son of Jeroboam II., killed by Shallum after a reign of six months, B.C. 773, 2 Ki. 15:8—11.

(2) of a prophet who lived after the Babylonish captivity, whose prophecies form a part of the canon of Scripture. He was the son of Barachiah, the grandson of Iddo the prophet (comp. 1st No. 1), Zec. 1:1, 7; Ezr. 5:1; 6:14.

(3) of a son of Barachiah [Jeberechiah], contemporary with Isaiah, and also as it seems a prophet, Isa. 8:2; comp. 16[?].

(4) of a prophet the son of Jehoiada, slain in the court of the temple, in the reign of Joash, 2 Ch. 24:20, seq.

(5) of a prophet living at Jerusalem in the reign of Uzziah, 2 Ch. 26:5, etc.

["**זל** an unused root, perhaps i. q. **זל**, **זל** to draw out; hence pr. n. **זל**." Thes.]

זל an unused root, prob. i. q. Arab. **زَلَج** (kindred with **זל**), to draw out. Hence **זל** fork.

זל terror, trembling, Psal. 12:9. Root **זל**. ["**ἀπαλ** **λεγομ**. prop. a shaking, trembling, earthquake, see the root in Niphal. Hence a storm, a tempest. Ps. 12:9, "the wicked walk on every side, **זל**, **זל** like the rising of a tempest upon the sons of men." Ges. add.]

זל only in pl. **זלים** m. shoots, twigs, sprigs, from their trembling and quivering motion, Isa. 18:5. Root **זל**, see especially Niphal. Comp. also **זל**, **זל**, **זל**.

זל answering to the German **schüttern**, **schütteln**, **schütten**, to shake (kindred with **זל** and the words there compared).

(1) to shake, to make tremble, see Niphal.

(2) to pour out, to shake out (hence, to lavish), (**aus****schütten**, **aus****schütteln**). Part. **זלל** a squanderer, a prodigal, Prov. 23:21; 28:7; Deut. 21:20; Prov. 23:20, **זלל** "those who squander (or, are prodigals as to) their own body," voluptuous profligates. Comp. **זל**. And as we only cast out and throw away those things which we count worthless, hence—

(3) intrans. to be abject, worthless, vile. Jer. 15:19; Lam. 1:11. (Arab. **زَلَّ** id., **زَلَّ** vileness, abjectness of mind. Syr. **ܙܠܐ** to be vile.) See Hiph.

NIPHAL, **זל** (comp. as to this form Lehrs. § 103, note 7), to be shaken, to tremble. Isa. 64:2, **זל** "the mountains tremble before thy face." The passage, Jud. 5:5, **זל** is to be similarly understood, for **זל** is there used for **זל** Lehrs. 103,

note 15. Well rendered by the LXX. **ἐσαλεύθησαν** (the root **זל** agreeing in etymology with **σάλος**, **σαλεύω**), and the Ch. and Syr. express the same (Arab. **زَلَّ** to shake the earth, **زَلَّ** an earthquake). See **זל**.

HIPHIL (pointed according to the Chaldee form), **זל** causative of Kal No. 3, to despise. Lam. 1:8. ["See the root **זל**."]

[Derivatives **זל**, **זל**.]

זל an unused quadrilateral, i. q. **זל** to be hot, the letter **ז** being inserted, compare Lehrs. p. 864. Other etymological attempts, especially those brought out by Eichhorn in his edition of Simonis' Lexicon, resting on false significations attributed to Arabic words, I have examined and refuted in Ephemerid. Litt. Hal. 1820, No. 123. Hence—

זל & **זל** Pl. **זל**—(Ps. 11:6; Lam. 5:10), a violent heat, especially of the wind, Ps. 11:6 (the wind called **السوم** *es simm*, i. e. poisonous, is to be understood); of famine, Lam. loc. cit. (Ezekiel 5:2, compare verses 12, 16, 17, **λυσὶς αἰθρῶς**, Hes. Op. 361; *igneae fames*, Quintilian. Declam. xii.; Arabic **نار الجوع** a fire of famine, Hariri), also of indignation, Ps. 119:53.

זל an unused root. Ch. Pael to drop, i. q. **זל**. Hence—

זל ("a dropping"), [*Zilpah*], pr. n. of the handmaid of Leah, Gen. 29:24; 30:9.

זל f. (from **זל**)—(1) counsel, in a bad sense, Proverbs 21:27; 24:8; more rarely in a good sense, Job 17:11 (in which passage allusion is made to the derivation of the word: see what is said under the root).

(2) wickedness, a wicked deed. Psal. 26:10; 119:150. Especially used in speaking of sins of uncleanness, such as fornication, rape, or incest. Lev. 18:17, **זל** "this would be wickedness." Job 31:11; Eze. 16:27; 22:9, 11.

(3) [*Zimma*], pr. n. m. 1 Ch. 6:5, 27; 2 Ch. 29:12.

זל f. i. q. **זל** No. 1. Pl. **זלות** for **זלות** (comp. Gr. § 79, note 2 [§ 88, note 1]), my counsels or purposes, Ps. 17:3. According to the accents it is certainly to be thus taken, for the word **זל** is *Milra*. With the accent changed **זל** is, *I have purposed*, and the sentence runs more smoothly if rendered,

"(that which) I purposed (my mouth) shall not transgress." [Qu. Is not this inf. of זמן?]

זמרה f. [root זמר], pl. זמרים (Nah. 2:3).—(1) a vine-branch, or twig, so called from being pruned (see the root זמר). Nu. 13:23; Isa. 17:10.

(2) generally a branch, or shoot. Eze. 15:2; 8:17, "and lo, they put the branch to their nose;" referring to the Persian custom of worshipping the rising sun, holding in their left hand a bundle of twigs of the plant called *Barsom*, see Strabo, xv. p. 733, Casaub.: τὰς δ' ἐπεφάδας ποιοῦνται πολλὸν χρόνον μυρικίνων λίπτων δέσμην κατέχοντες. Comp. Hyde, De Rel. Vett. Persarum, p. 350. Zendavesta ed. Anquetil du Perron, ii. 532.

זמזום an unused quadriliteral, i. q. Arab. زمزم onomatopoeitic *summen*, to buzz, to murmur, to make a noise, to hum, whence زمزمة a noisy multitude. Hence—

זמזומים masc. pl. ("tribes making a noise"), [Zamzumims], prop. name of a nation of giants, anciently dwelling within the borders of the Ammonites, but extinct even before the time of Moses, Deu. 2:20. Comp. זמנים.

זמיר m. Cant. 2:12, *the time of the pruning of vines* (of the form זמיר, זמיר, Lehg. § 120, No. 5), from זמר. Well rendered by the LXX. καὶρὸς τῆς τομῆς. Symm. κ. τῆς κλαδεύσεως. Vulg. *tempus putationis*. Others translate it, *the time of the singing of birds*, which is contrary to the use of the verb זמר and to the analogy of the form זמיר.

זמיר (Isa. 25:5), pl. זמירות a song. Ps. 119:54; 2 Sa. 23:1; especially a hymn, a song of praise. Isa. 24:16. Job 35:10, "who giveth songs (i. e. joy, rejoicing) in the night" (i. e. in adversity); a triumphal song [of oppressors], Isa. 25:5. Root זמר. especially Pi.

זמירה ("song"), [Zemirah], pr. n. m. 1 Ch. 7:8.

זמן pret. זמנתי and זמנתי, fut. יזמן pl. יזמנו for יזמו (see Gr. § 57, note 11 [§ 66, note 11]; Lehg. p. 372; for the root זמן, which some propose, is altogether fictitious). [In Ges. add. "to meditate, to have in mind, to purpose; Arab. سم id. It seems to come from the idea of murmuring or muttering, i. e. the low voice of persons talking to themselves or meditating; comp. זמזום to murmur, also זמנה, זמנה, זמנה."]

This new definition of this root of course influences the synopsis of meanings, as well as it entirely supersedes the following remark.] Properly to tie, to bind, i. q. the kindred זמץ, and Arab. زم to bind, to tie together, whence زمام a cord. Hence tropically—(1) to lie in wait, to plot, followed by ל, Ps. 37:12; to purpose, or meditate evil, Prov. 30:32; followed by a gerund, Ps. 31:14. Hence—(2) as a verb of medial signification, to meditate something, to propose to oneself, followed by an accusative, Gen. 11:6; Lam. 2:17. Proverbs 31:16, זמנה שדה וזמנה שדה "she proposed to herself (to possess) a field, (she considers a field,) and she obtains it—" followed by a gerund, Zec. 1:6.

With regard to the original signification above proposed [but see the added note], it is sufficient to remark, that verbs signifying binding or weaving are very often applied to counsels, especially in a bad sense, of which examples may be seen under the root זמר. Allusion is made to this origin in Job 17:11, וזמנתי נאמתי "my purposes are broken off," that is, like a cord; since the Orientals compare a counsel formed to something woven or wreathed. Vit. Tim.

t. i. p. 90: شد حزام الكرم he firmly twined the cord of his purpose. In Arabic the figurative idea is found in the verb سم to purpose to himself, to intend.

Derivatives, זמנה, זמנה, זמנה and זמן.

זמן m. a counsel or purpose in a bad sense, Ps. 140:9.

זמן unused in Kal, kindred to the root זמן to APPOINT. [In Sam. Pent. Gen. 11:6, זמנו where the Heb. has יזמו.]

PIEL זמן id. very frequently used in Chaldee.

PUAL, plur. part. זמנים זמן Ezr. 10:14; Neh. 10:35, and זמן זמן 13:31, times appointed or stated. Hence—

זמן plur. זמנים m. time, especially a stated time (Arabic زمان, زمن id.), Ecc. 3:1, לכל זמן "its own time for every thing," i. e. every thing remains only so long, all things are frail and fleeting, Neh. 2:6; Est. 9:27, 31. It is a word of a later age used instead of the more ancient זמן. [This remark (omitted in Thes.) takes for granted what cannot be admitted, that Solomon did not write the book of Ecclesiastes.]

זמן Chald. PAEL, to appoint, to establish, to prepare.

HITHPAEL **זָמְנָן** to agree together, properly to appoint for each other time and place, Dan. 2:9 קרי. Comp. Am. 3:3 Targ. The כחב is to be read **זָמְנָתָן** and is Aphel, in which, however, this verb is used [elsewhere] neither in Syriac nor in Chaldee [?] but only in Samaritan ["and this reading is to be preferred, as being the more unusual"].

זָמְנָן & **זָמְנָן** emphat. st. **זָמְנָן** plur. **זָמְנָן** m. Chald.

(1) time, a set time. Dan. 2:16, **זָמְנָן** "at the same time;" 3:7, 8; 4:33. **עַד זָמְנָן** "until a time and season;" 7:12. Used of holy times (feast days), Dan. 7:25. Compare **זָמְנָן** No. 3.

(2) pl. times, vices (Male). Dan. 6:11, **זָמְנָן** three times (to be compared with the corresponding English expression *three times*. Also **זָמְנָן** and Arab. **زَمَن** time, pl. times, vices).

זָמַר ["properly it would seem "to PLUCK"], to PRUNE, especially the vine, Lev. 25:3, 4. Hence **זָמְרָת** snuffers. (Arab. **زمر** to prune a vine, the letters **מ** and **ב** being interchanged).

NIPHAL pass. Isa. 5:6.

PIEL **זָמַר**—(1) to sing, properly (as has been well observed by Albert Schultens and Bishop Lowth), to cut off the discourse or sentence, or song; to express a song divided according to rhythmical numbers, (compare **قَرِيس** a song, properly a discourse divided, from **قَرَض** to cut, to cut off. Arab. **زمر** I. and

II.; Syr. **زَكَن** and **زَكَن**; Æth. Conj. II. id.). Followed by a dative of the person whom the song celebrates, Jud. 5:3; Ps. 9:12; 30:5; 47:7; and an acc. Ps. 47:7; 66:2; 68:5, 33.

(2) to play on a musical instrument [or to sing so accompanied], **ψάλλειν**. Ps. 33:2; 71:22.

(3) to dance (Arabic **زمر**), which is also done according to rhythmical numbers, and is connected with singing and music (comp. **זָמַר** and **זָמַר**). Hence **זָמַר**. [It may be questioned whether **זָמַר** ever really meant to dance; this signification seems to be merely imagined in order to connect **זָמַר** with its root.]

Derivatives, **זָמַר**, **זָמַר**, **זָמַר**, and also those which immediately follow.

זָמַר [emph. **זָמַר**] m. Chald. music of instruments, Dan. 3:5, 7, 10, 15.

זָמַר m. Chald. a singer, Ezr. 7:24.

זָמַר m. occurs once, Dent. 14:5, an animal, a species of deer or antelope, so named from its leaping (see **זָמַר** Piel No. 3), like **דָּוָש** from **דָּוַש**. (Arab. **زمر** to leap as a goat.)

זָמַר f. singing, or music.—(a) vocal, Ps. 81:3; 98:5.—(b) instrumental, Amos. 5:23. Meton. **זָמַר** song of the land, i. e. its most praised fruits or productions, Gen. 43:11. Compare Greek **δοιδιμος**, celebrated in songs, i. q. celebrated.

זָמַר masc. ("celebrated in song," **δοιδιμος**, "celebrated"), [Zimri], pr. n.—(1) of a king of Israel, who slew Elah and succeeded him, B. C. 930. 1 Ki. 16:9, 10; 2 Ki. 9:31. Gr. **Ζαμβρι**.—(2) of the captain of the Simeonites, 25:14.—(3) 1 Chr. 2:6.—(4) 1 Chr. 8:36; 9:42.—(5) it seems also to be a patronymic from **זָמַר** for **זָמַר**. Jer. 25:25.

זָמַר (id.), [Zimran], pr. n. of a son of Abraham, and Keturah, and of an Arabian nation sprung from him, Gen. 25:2; 1 Ch. 1:32. Perhaps **Zabram**, a regal city according to Ptolemy between Mecca and Medinah is to be compared with this. Compare **זָמַר** No. 5.

זָמַר f. i. q. **זָמַר** song, meton. the object of song, or praise. **זָמַר** **זָמַר** "Jehovah is my strength and my song," Ps. 118:14; Isa. 12:2.

זָמַר m. pl. **זָמַר** species. As to its origin see under the root **זָמַר**. Ps. 144:13, **זָמַר** of every kind. 2 Ch. 16:14. (Chald. and Syr. id.)

זָמַר Chald. id. Dan. 3:5, 7, 10, 15.

זָמַר Pl. **זָמַר**, constr. **זָמַר** THE TAIL of animals (Arab. **زَنَب** and **زَنَبَة**, Syr. **زَنْب** id. The verb **זָמַר** to follow after, is secondary). Ex. 4:4; Jud. 15:4; Job 40:17. Metaphorically, *extremity, the end of any thing*. **זָמַר** **זָמַר** "two ends of fire-brands," Isa. 7:4. Also *something vile, or contemptible*, especially as opposed to **רָאשׁ** Deu. 28:13, "Jehovah will make thee the head and not the tail," verse 44. Isa. 9:13; 19:15. (In the same sense the Arabs oppose **زَنْب** nose and tail, see my commentary on Isaiah 9:13.) Hence the denominative verb—

PIEL **זָמַר** properly to hurt, or cut off the tail, hence figuratively to smite, or rout the rear of a host (Arab. **زَنْب**, Greek **οὐρά, οὐραγία**). Deut. 25:18; Josh. 10:10. Denominative verbs derived from the names of members of the body often have the

sense in the Phœnicio-Shemitic languages of hurting or cutting off those members. See Lehrs. p. 257, and Ewald's Hebr. Gram. p. 200.

זָנָה fut. **זִנְיָה** apoc. **זִנְיָה**—(1) TO COMMIT FORNICATION. (Arab. **زنى** *coñit*, to commit fornication; Syr. **ܙܢܐ** id.; Æth. **ዘዘኖ**; although Nun is retained in **ዘዘኖ**: semen coitus.) Attributed properly and chiefly to a woman; whether married (when it may be rendered, to commit adultery) or unmarried, Gen. 38:24; Lev. 19:29; Hos. 3:3; and it is construed with an accusative following of the fornicator or adulterer, Jer. 3:1; Eze. 16:28; Isa. 23:17 (unless **זָנָה** in this place is *with*); also followed by **בְּ** (to commit fornication *with*), Eze. 16:17; **אֶל** Eze. 16:26, 28; very often followed by **אַחֲרַי**, prop. *to go a whoring after, to follow a paramour*, Eze. 16:34; Levit. 17:7; 20:5, 6; Deu. 31:16, etc. On the other hand, **כִּי** is put before the husband *from whom the adulteress departs in committing whoredom, against whom she transgresses*, Ps. 73:27; **כַּאֲחֶרֶץ** Hos. 1:2; **כַּאֲחֶרֶץ** Hos. 4:12, and **כַּאֲחֶרֶץ** Eze. 23:5 (comp. Num. 5:19, 29); **כַּאֲחֶרֶץ** Hos. 9:1, and **עַל** Jud. 19:2 (where, however, the reading is doubtful); Eze. 16:15 (she committed adultery *with* a husband; i. e. whilst she had a husband, she thus transgressed against him). Part. **זֹנֶה** *a harlot, whore, prostitute*, Gen. 38:15; Deut. 23:19, and more fully **זֹנֶה וְזֹנֶה** Lev. 21:7; Josh. 2:1; Jud. 11:1; nor are those to be listened to, who, in some passages, for instance in that cited from Joshua, understand *a hostess, a keeper of a house of entertainment*, from **זֶן** to feed. This word is rarely used of a male paramour, as Nu. 25:1, followed by **אֶל** (comp. Arab. **زانی** *zānī* a whoremonger).

(2) It is very often used figuratively—(a) of *idolatry*, [*to go a whoring after strange gods*,] (the prophets shadowing forth the relation in which God stood to the people of Israel by the marriage union, see Hos. 1:2; Eze. 16:23; so that the people worshipping strange gods is compared to an adulterous woman). For the prepositions which follow, see above, No. 1. A very common expression is **אֲחֶרֶץ אֱלֹהִים** to go a whoring after strange gods, Lev. 17:7; 20:5, 6; Deut. 31:16; Jud. 2:17; also, **כַּאֲחֶרֶץ אֱלֹהֵי** to go a whoring, departing from one's own God, see above. The expression also is used **כַּאֲחֶרֶץ הַגִּוִּים** to go a whoring after (i. e. imitating) the gentiles, Eze. 23:30.—(b) of superstitions connected with idolatry: **כַּאֲחֶרֶץ הַמָּוֶת** to go a whoring after (following) necromancers, Levit. 20:6.—(c) of

the commerce of gentile nations amongst themselves. Spoken of Tyre, Isa. 23:17, "she committed fornication with all the peoples of the earth;" compare Nah. 3:4 and **אֲחֶרֶץ**.

Pual **זִנְיָה** pass. Eze. 16:34.

Hiphil **הִזְנִיָּה** fut. apoc. **הִזְנִיָּה**—(1) *to seduce to fornication*, Ex. 34:16; *to cause to commit fornication*, Lev. 19:29.

(2) intrans. like **קָל**, properly *to commit fornication*, Hos. 4:10, 18; 5:3.

Derivatives, **זִנְיָה**, **זִנְיָה**, **זִנְיָה**.

זָנוּחַ (perhaps, "a marsh," "a marshy place," comp. **זָנוּחַ** Hiph. ["stinking"]), [*Zanoah*], pr. n. of two towns in the tribe of Judah, Josh. 15:34, 56; Neh. 3:13; 11:30; 1 Ch. 4:18. [Prob. now *Zánû'a*, **زانی** Rob. ii. 343.]

זִנְיָה m. pl. (from **זָנָה** with the addition of a formative **י**, like **זָנוּחַ** from **זָנוּחַ**, see Lehrs. page 508).

(1) *whoredoms, adulteries*, Gen. 38:24. Hos. 1:2, **אִשְׁתֵּי זִנְיָה וְיִלְדֵי זִנְיָה** "a whorish wife and bastard children." Hos. 2:6; 4:12; 5:4. Hos. 2:4, **וְהִסֵּר זִנְיָה כַּפְּזֶיהָ** "and let her remove her adulteries (i. e. *vultus protervus*); compare Hor. Carm. i. 19, 7. 8) from her face" (comp. Eze. 6:9).

(2) Used figuratively—(a) of *idolatry*, 1 Ki. 9:22.—(b) of *commerce* with foreign nations, Nah. 3:4; compare the verb, Isa. 23:17.

זִנְיָה f. plur. **זִנְיָה** (from **זָנָה**), *fornications, whoredoms*, always used figuratively—(a) of the worship of idols, Jer. 3:2, 9; Eze. 23:27; 43:7, 9; Hos. 4:11.—(b) of any want of fidelity to God, e. g. that of a complaining and seditious people, Nu. 14:33.

זָנוּחַ—(1) TO STINK, TO BE RANCID, TO BE CORRUPT, see HIPHIL. (So the Arab. **زنى**, **سنى**. Kindred roots are **זָנוּחַ**, **זָנוּחַ**, **זָנוּחַ** *turbid or muddy water*; and in Greek, *ράγνος* and *ραγνή*, rancidity, *ράγνος*, rancid; also, *συχός*, causing loathing, *συχάλω*.)

(2) Metaph. *to be abominable*. Hos. 8:5, **זָנוּחַ עֵגְלָה שִׁמְרֹן** "O Samaria, thy calf is an abominable thing." Also transitively, *to loathe, to spit out, to reject* (comp. **זָנוּחַ**). Hos. 8:3, **יִשְׂרָאֵל מִבֹּב** "Israel has rejected that which is good;" often used of Jehovah rejecting a people, Ps. 43:2, **לָמָּה יִנְחָתִי** "why hast thou cast me off?" Ps. 44:10, 24; 60:3, 12; 74:1; 77:8; 89:39. Followed by **כִּי** *to thrust away from any thing*. Lam. 3:17, **וְיִנְחָתִי מִשְׁלֹם נַפְשִׁי** "thou

hast thrust me away from peace," thou hast deprived me of peace, or welfare.

ינן — (1) like Kal No. 1, pr. to emit a stench. Isa. 19:6, הַנְּחִיחוּ נְהָרוֹת "the rivers shall stink," i. e. they fail and become shallow. LXX. ἐκλείψουσιν οἱ ποταμοί. Vulg. deficient flumina. (The form הַנְּחִיחוּ is scarcely Hebrew, and it seems to have sprung from the coalition of two readings, הַנְּחִיחוּ and הַנְּחִיחוּ, the latter being a Chaldaism.)

(2) i. q. Kal No. 2, to reject, to cast away, 1 Ch. 28:9; followed by ינן 2 Ch. 11:14; causat. [to render stinking, i. e. to pollute, or] to profane, 2 Ch. 29:19.

Derivative, ינן pr. n.

ינן an unused root, prob. i. q. Arab. سن (kindred to the Hebrew שָׁנַן), to form, to put into shape; whence سنه form, appearance, سن rule, mode. Hence Heb. ין kind, species (the origin of which has hitherto been unknown to etymologists); although this word afterwards, its origin being neglected, was inflected according to the analogy of verbs לה.

ינן unused in Kal. Syr. نَفَّ to shoot an arrow, especially to a great distance. Talmud. to leap, to leap forth; and so with the letters transposed, Arab. نَرَق. The original idea is that of binding together, comp. Arab. رَتَق to bind beneath, Syr. رَبَمَل a cord, with which a load is bound together. Used especially of animals which, when they prepare to take a leap, draw their feet together in order to spring with greater force (comp. رَفَض, قَفَز, قَفَز); and zusammenziehen zum Sprunge, sich fortstößellen; also used of shooting an arrow. ["Compare ינן."]

ינן to leap forth very violently, spoken of a lion, Deut. 33:22. ["LXX. ἐκπνέσσει, in other MSS. ἐκπνέσει. Kimchi ינן."]

Hence ינן for ינן arrows, also ינן for ינן [אִנְיָוִים].

ינן f. sweat, the effect of violent motion (from the root ינן, whence the Tzere is impure). [In Thes. derived from ינן], Gen. 3:19; elsewhere there is also ינן. (Talmud. ינן sweat, ינן to sweat, Syr. سَحَسَ sweat, whence a new verb سَحَسَ to sweat.)

ינן f. formed by transposition of letters from ינן (like עֲלֵה for עֲלֵה) trouble ["prop. shaking, agitation, i. e. oppression, maltreatment"], Deu. 28:25; Eze. 23:46 כתיב, and Jer. 15:4; 24:9; 29:18; 34:17 קרי.

ינן ("disturbed"), [Zaavan], pr. n. m. Gen. 36:27; 1 Ch. 1:42.

ינן m. ["properly adj.," (from the root ינן), a little, Job 36:2, like μικρόν: a word which imitates the Chaldee.

ינן Ch. little, Dan. 7:8, i. q. Heb. צָעִיר, see the root ינן.

ינן i. q. ינן TO BE EXTINGUISHED, occurs once in—

ינן, Job 17:1, where three MSS. ["of Kennicott, and nine of De Rossi"] have the usual form נרעבו.

ינן fut. ינן Nu. 23:8, and ינן Proverbs 24:24 (Arab. زعم Conj. V. to foam at the mouth, speaking of a camel, to speak angrily. Of the same origin is the German Schäum, schäumen, the English to scum, to skim, the French écume, comp. also ינן), hence—

(1) TO BE VERY ANGRY WITH ANY ONE, often with the added idea of punishment; to pour out anger upon any one, followed by an accusative, Mal. 1:4. Zec. 1:12, עֲרִי יְהוּדָה אֲשֶׁר וְעִמָּתָה, "the cities of Judah which have borne thy anger" (lit. "which thou hast been angry with"). Isaiah 66:14; followed by ינן Dan. 11:30. Part. ינן Prov. 22:14.

(2) to curse, with an accusative, Num. 23:7, 8; Prov. 24:24; Mic. 6:10.

ינן, as though it had been the passive of Hiph. to be made angry, to be enraged, to be provoked to anger. Proverbs 25:23, פְּנִים נֹעֲזִים "an enraged countenance," i. e. one that is morose. Vulg. facies tristis (comp. ינן). Hence—

ינן m.—(1) ["properly foam, so used perhaps Isaiah 30:27; hence fierceness,"] anger or indignation, especially the wrath of God as shown in the infliction of punishment; punishment sent from God (ὀργή), ["always in this sense, except Hos. 7:16"], Isa. 10:5, 25; 26:20; 30:27; Dan. 8:19. בְּיוֹם ינן in the day of (divine) indignation. Ezekiel 22:24. Daniel 11:36, עַד קֵלָה ינן "until the punishment sent from God be completed;" comp. Dan. 8:19.

(2) rage, insolence. Hosea 7:16, לְשׁוֹנָם "because of the insolence of their tongue."

ינן fut. A.—(1) TO BE ANGRY, followed by ינן Prov. 19:3, ינן 2 Chron. 26:19. (The original idea is either that of foaming, the same as ינן, compare the words of which the syllable sap is the common stock, see ינן: or else that of burning, compare Syr. حَف Ethpe. to be burned, and the quadrilateral ינן.)

["The primary signification is either *to breathe*, to snuff up, (Sam. אָסַח id. comp. Ch. אָסַח a strong wind,) or else, *to burn*."]]

(2) *to besad, to fret, to be morose* (as to the connection of ideas see under the root אָסַח). Part. אָסַח sad, Gen. 40:6, i. q. אָסַח verse 7; Dan. 1:10 (of the countenance, as having become thin and sad-looking through long fasting. Well rendered by Theod. σκυθρωπος, comp. Matt. 6:16). Hence—

אָסַח m. adj. *angry, enraged*. 1 Ki. 20:43; 21:4, and—

אָסַח with suff. אָסַח m. *anger, rage*, 2 Ch. 16:10; 28:9; figuratively used of the raging of the sea, Jonah 1:15.

אָסַח fut. אָסַח imp. אָסַח inf. אָסַח i. q. אָסַח (which latter word is peculiar to the more ancient books of the Old Test. while on the other hand אָסַח is more common in Chaldee [and Syriac]. In Arabic both occur, the same as in Hebrew, زعق and زعق, also ذعق), TO CRY OUT, TO EXCLAIM, especially for sorrow, as complaining and imploring aid. אָסַח is prefixed to the person implored, Ps. 22:6; 142:2; Hos. 7:14; אָסַח 1 Ch. 5:20; in the acc. Jud. 12:2; Neh. 9:28. אָסַח is prefixed to the cause of complaint, Jer. 30:15; אָסַח Isa. 15:5; Jer. 48:31; אָסַח 1 Sa. 8:18; it also stands in the accusative, as in Hab. 1:2, where both constructions are combined, אָסַח אָסַח " (how long) shall I cry unto thee concerning violence?" comp. Job 19:7.

NIPHAL, the passive of HIPH. No. 3, *to be called together*, Jud. 18:22, 23; hence *to assemble selves*, 1 Sa. 14:20; Jud. 6:34, 35.

HIPHAL.—(1) i. q. Kal, *to cry out*, but properly *to occasion a cry*, Job 35:9; *to proclaim*; used absol. Jon. 3:7.

(2) *to call, to call upon*, followed by an accusative, Zec. 6:8.

(3) With reference to many it signifies, *to call together, to assemble*, 2 Sa. 20:4, 5; Jud. 4:10, 13. [The derivatives follow.]

אָסַח Ch. *to cry out*, Dan. 6:21.

אָסַח m. *an outcry*, Isa. 30:19. [By many taken as the inf. of the verb: so also Gesen. in Thes.] The word more commonly used is—

אָסַח f. *an outcry*, especially that which is the expression of sorrow, or the cry for aid. Isa. 15:5; 65:19; Neh. 5:6; 9:9; Jer. 18:22; 20:16; 50:46. It is sometimes followed by a genitive objectively,

as Genesis 18:20, וְעַתָּה קָרָם "the cry concerning Sodom."

אָסַח an unused root. Aram. אָסַח, אָסַח *to be little*, i. q. Heb. אָסַח. Comp. under אָסַח Heb. and Ch., אָסַח.

אָסַח an unused root (whence אָסַח pitch), which I suppose to have had the signification of flowing or pouring, and hence to have been applied to fluid or fusible materials, as is the case with many words springing from the stock *sap, sp* as אָסַח, אָסַח, אָסַח, Arabic

ذف, *to flow, to become liquid*, and ذف *to become liquid, to melt into drops*; in western languages, *σπένω, spuo, spuma, sapa, sapo*; *speyen, speicheln, Saft*, etc. [In the Thes. אָסַח is referred to זוף as its root, hence this supposed root is altogether omitted.]

אָסַח an unused root. Arab. ذفر *to diffuse a sweet smell, as a garden*. Hence—

אָסַח ("sweet smell"), [Ziphron], pr. n. of a town in the north of Palestine; once Nu. 34:9.

אָסַח f. *pitch*, Ex. 2:3; Isa. 34:9. Arab. زفت, Aram. אָסַח, אָסַח; but also אָסַח, from the root אָסַח, which see. [In the Thesaurus this word is referred to זוף (like קָשַׁת from קָשַׁת), as having the idea of liquefaction or dropping.] In Arabic ن servile passes into a radical letter; see אָסַח.

I. אָסַח or אָסַח, only in the plur. אָסַח (for אָסַח, from אָסַח to shoot an arrow), *arrows*, especially as ignited, Pro. 26:18. Also found in the form אָסַח, which see.

II. אָסַח or אָסַח, only in the pl. אָסַח, *fetters, chains*, from the root אָסַח No. 1. Psal. 149:8; Isa. 45:14; Nah. 3:10; Job 36:8. (Ch. אָסַח id., also in the Talmud אָסַח). See אָסַח. [In Thes. this word is derived from the root אָסַח in the sense of *binding*.]

אָסַח comm. (Isa. 15:2; 2 Sa. 10:5), THE BEARDED CHIN of a man, Lev. 13:29, 30; 19:27. (Arab. ذقن chin; اُصْلُ beard or chin.) Hence—

אָסַח fut. אָסַח *to be old, to become old, to grow old* (properly to have the chin hanging down, from אָסַח, like ذقن an old man with a chin hanging down, decrepid; in which perhaps may be found the origin of the Latin *senex, senectus*, which others have absurdly taken as used for *seminex*). This word, how-

ever, is used not merely of decrepit, but also of vigorous old age, Gen. 18:12, 13; 19:31; 24:1; 27:1; 1 Sa. 2:22, etc. [But is not decrepitude implied in all these passages?] For the difference between וקן and its synonyms זקן, זקן, זקן see those words.

HIPHIL, intrans. *to be old, to become old* (as if to contract old age, comp. הָיָה [“in Heb. Gr. § 52. 2, note”]), Pro. 22:6; also of plants, Job 14:8; just as Pliny applies *senesco* to trees.

וקן constr. וקן Gen. 24:2, pl. וקנים m. *an old man* [“either put as an adj. with a subst., as זקנים ‘the old man your father,’ Gen. 43:27, or alone as a subst., as Gen. 19:4, etc.” Thes.], Gen. 18:11; 19:4; 25:8; followed by מן older *than* some one. Job 32:4, זקנים מןו לזמים “for they were older than he;” זקנים, זקנים, זקנים the elders of Israel, of the city, of Egypt, i. e. the chief men, rulers, magistrates, without reference to the idea of age; Ex. 3:16; 4:29; Deu. 19:12; 21:3, 4, 6; 22:15, 17, 18. (The use is similar of the Arab. شيخ sheikh, an old man, hence the captain of a tribe; and in the languages sprung from the Latin, Ital. *Signor*, French *Seigneur*, Spanish *Señor*, Engl. *Sir*, all of which are from the Latin *Senior*; as Germ. *Graf*, is properly i. q. *gram*, *trawo*, grey-headed. In no language, however, does this reverence for old age appear more habitual and familiar, than in the Chinese; in which the ministers of a king, even though young, are called *great king father*, i. e. a man of very high eminence; and men of the same rank address each other “O my elder brother!”) Metaph. used of an old nation, become weak, Isa. 47:6. Plur. f. וקנות Zec. 8:4.

וקן m. *old age*, Gen. 48:10.

וקנה f. *old age*, Gen. 24:36; Psal. 71:9, 18. Metaph. of a nation, Isa. 46:4; comp. Isa. 47:6.

וקנים m. pl. id., Gen. 21:2, 7; 44:20. זקן זקנים a son born in old age, Gen. 37:3. (As to denominatives of this form, see Lehrg. § 122, No. 13.)

וקף TO RAISE, figuratively TO COMFORT the afflicted, Ps. 145:14; 146:8. (Syr. وکف id.)

וקף Ch. *to raise up, to hang*, e. g. a criminal on a stake set up. (Syr. وکف to crucify.) Ezr. 6:11. [Note. “וקף applies in this passage to the man, not to the wood.”]

וקף — (1) *to tie fast, to bind* (Chald. וקף id.), whence וקפים and וקפים bonds. [This meaning in Thes. is wholly excluded.]

(2) TO SQUEEZE THROUGH a strainer, *to strain*, hence *to refine*—(a) wine (see PUAL, comp. Arab. وکف wine newly pressed out).—(b) metals, Job 28:1.

With this signification agree σάκος, σάκος, sackcloth, a strainer; σακκίω, σακκίω, σακκίω; Lat. *saccus*, *saccare*; Hebr. וקף; and the same stock is found in seihen, seigen, seignern, sidern, properly used of metals.

(3) *to pour, to pour out*, in a general sense, like the French *couler*, and the Latin *colare*, Job 36:27.

PIEL וקף *to refine, to purify* gold, Mal. 3:3.

PUAL, *to be refined*, used of wine, Isa. 25:6; of metal, 1 Ch. 28:18; 29:4; Ps. 12:7.

Hence וקים No. II. [In Thes. derived from וקן.]

וקף a stranger, an enemy; see the root ור No. II.

וקף m. border, edge, wreathed work, crown around a table, or the ark of the covenant, Ex. 25:11, 24, 25; 37:2, 11, 26. Syr. وکف neckchain, collar. Root וקר No. I.

וקף f. for ורה once Nu. 11:20, *loathing*. Vulg. *nausea*, from the root ור, وکف which see.

וקב unused in Kal, i. q. Syr. وکف TO MAKE NARROW. [In Thes. many meanings which have been proposed for this root, are discussed; that regarded by Gesenius as most probable, is *to perish*, *to be dissipated*. In Corr. Gesenius compares Ch. Ithpeal *to pour out, to flow off, or away*; whence وکف gutter; and by transpos. وکف; Arab. وکف channel.] It once occurs in—

PUAL, used of rivers, וקבת at the time when they become narrow [“what time they flow off, they fail, i. e. when the waters flow off, the streams dry up”], Job 6:17. Rightly compared with Arabic وکف a narrow channel.

וקבל (probably for [“ורקבל ‘scattered to Babylon,’ or for”] וקבל “born at Babylon”), pr. n. Zerubbabel (LXX. Ζερουβάβελ), a descendant of David, who brought back the first colony of the Jews to their own land, after the Babylonish captivity, Ezr. 2:2; 3:2; Hag. 1:1.

וקר an unused root. Chald. *to prune trees*; *to clear them of leaves and branches*. וקר the luxuriant growth of trees. Whence—

וקר [Zered, Zared], pr. n. of a valley (Num. 21:12), and of the river flowing in it; eastward of Jordan, on the confines of Moab (Deut. 2:13, 14),

Targ. Jonath. *brook of willows*, compare *הַעֲרִיבִים* Isa. 15:7.

וְרָח fut. *וְרָח*, apoc. *וְרָח*—(1) TO SCATTER, TO DISPERSE (Arab. *ذرى* to disperse e.g. dust by the wind, II to winnow. Syr. and Chald. *ܐܪܚܐ*, *ܐܪܚܐ*. Kindred verbs, all of which have the sense of scattering, *וְרָח*, *וְרָח*, *וְרָח* No. II, also *וְרָח*, Arab. *ذرا* to sow. In the Indo-Germanic languages corresponding words are Sanscr. *sri*, to scatter, *séro*, and with the addition of *p* or *t* to the sibilant, Sanscr. *stri*, to spread out, *σπρίω*, *streu*, *sterno*; *σπρίω*, *spargo*, Goth. *spreihan*, Germ. *sprühen*, *Streu* [English to strew]. Ex. 32:20; Nu. 17:2; Isa. 30:22. Especially—

(2) *to winnow*, Isa. 30:24; Jer. 4:11; Ruth. 3:2, *הִנֵּה הוּא לֹרֵחַ אֶת-נֹחַן הַשְּׂעִירִים* "behold he winnows his barn floor of barley." Figuratively applied to the dispersion of enemies. Jer. 15:7; Isa. 41:16; Eze. 5:2.

(3) *to spread out generally*, whence *וְרָח* a span. NIPHAL *to be scattered*, Eze. 6:8; 36:19.

PIEL *וְרָח*—(1) *to spread abroad*, Pro. 15:7, hence *to scatter*, *to disperse*, e.g. nations, Levit. 26:33; Eze. 5:10; 6:5; 12:15; 30:26; Pro. 20:8, "a king ...scatters away all evil with his look."

(2) *to winnow*, Pro. 20:26; and hence *to winnow out*, *to shake out*, and thus *to examine thoroughly*. Ps. 139:3, *אֶחָדִי יִרְבְּעֵי לִי*, "thou hast searched me in my walking and in my lying down." Jerome *eventilasti*. LXX. *ἐξέχυσας*. (The figurative signification is found in the Arabic *ذرى* to know.)

PUAL, *to be scattered*, Job 18:15; *to be spread out*, Pro. 1:17. As to the form *וְרָח* Isa. 30:24, which some place here, it is the participle of Kal used impersonally, and *וְרָח* Ps. 58:4, is from the root *וּרָח*.

Derivatives, *מְרָח*, *מְרָח*, *מְרָח*.

וְרָח f. (rarely masc. Isa. 17:5; 51:5; Dan. 11:15, 22, especially in the signification No. 2. Comp. Lehrs. p. 470), m. pl. *וְרָחִים* and *וְרָחִים*.

(1) *an arm*, Isa. 17:5; 40:11; especially *the fore arm*, as in Lat. *brachium* *καρ ἐξέχου* (differing from *lacertus*), Job 26:2; in animals *the fore leg*, shoulder, *βραχίον*, Nu. 6:19; Deut. 18:3. (Arabic *ذراع*, Aram. *ܕܪܥܐ*, *ܕܪܥܐ*, an arm, also a cubit, from the root *וְרָח* No. 1) *וְרָח* a stretched out arm, a gesture of threatening applied to a people ready for battle ["ascribed to God"], Exod. 6:6; Deu. 4:34; Eze. 20:33, 34; similarly *וְרָח* Job 38:15.

(2) Figuratively—(a) *strength, might, power*,

2 Ch. 32:8, *וְרָח* "human power." Ps. 44:4; Job 40:9, *וְרָח* "the strength of his hands;" Gen. 49:24. Hence *military force, an army*, Dan. 11:15, 22, 31.—(b) *violence*, Job 35:9. *וְרָח* "a violent man;" Job 22:8. Here the phrase belongs to *break the arm* of any one, for to destroy his power, or violence, 1 Sam. 2:31; Job 22:9; 38:15; Ps. 10:15; 37:17 (comp. Arab. *فَت عَصَد*).—(c) *strength imparted to another in aiding him*, hence *help, aid*. Ps. 83:9; Isa. 33:2 (like the Arab. *عَصَد* Pers. *باز* an arm, also aid; Syr. *ܐܪܚܐ* son of arm, i.e. helper; see farther on the place referred to in Isaiah), hence *a helper, a companion*, Isa. 9:19 (comp. Jer. 9:19, where for this word is found *וְרָח*). LXX. Cod. Alex. *ἀδελφός*. *וְרָח* is the same word with Aleph prosthetic.

וְרָח m. (verbal of Piel, from the root *וְרָח* of the form *וְרָח*) that which is sown, Levit. 11:37; plur. *וְרָחִים* things sown, garden herbs, Isa. 61:11.

וְרָח m. quadril. formed from the root *וְרָח* a violent shower, Ps. 72:6. Syr. *ܐܪܚܐ* a shower. Talmud. *וְרָחִים* sprinklings of water, drops.

וְרָח tied together, girded, from *וְרָח* (which see), the first radical being inserted in the last syllable, as in the word *וְרָחִים*, once Pro. 30:31, *וְרָחִים* "girt in the loins," by which a war horse is meant, as ornamented about the loins with girths and buckles (such ornaments are very frequent in the sculptures at Persepolis), compare Bochart, Hieroz. t.i.p. 102. Schultens. ad h.l. Joh. Simonis understands it of a Zebra, or the wild ass of Abyssinia, as if so called from its skin being striped as if girded. Some of the Hebrew interpreters understand it to mean a greyhound ["others understand a wrestler, see Talm. Hieros. Taanith, fol. 57; Maurer ad h.l."].

וְרָח fut. *וְרָח*—(1) TO RISE, used of the sun, Gen. 32:32; Ex. 22:2; 2 Sa. 23:4; Ps. 104:22, etc.; also applied to light, Isa. 58:10; to the glory of God, 60:1, 2; Deut. 33:2. (It properly means to scatter rays, comp. the kindred words *וְרָח*, *וְרָח*. This root is variously changed in the cognate languages; hence in Arabic and Æthiopic *شرق* *ሠረዘ*; in Aramaean *ܐܪܚܐ*.)

(2) It is figuratively applied—(a) to leprosy breaking out in the skin,—(b) in the derivatives also to a fetus breaking forth from the womb (see *וְרָח* and

Gen. 38:30, and—(c) to a plant springing up, i. q. **אַרְחָה**, see **אַרְחָה**.

Derivatives, **אַרְחָה**, **אַרְחָה**, pr. n. **יִרְחָה**, and the words immediately following.

אַרְחָה suff. **יִרְחָה** m.—(1) a rising of light, Isa. 60:3.

(2) [*Zerah, Zarah*], pr. n.—(a) of a son of Judah, by Tamar his daughter-in-law, Gen. 38:30; Nu. 26:20.—(b) of a son of Reuel, Gen. 36:13, 17.—(c) m. Num. 26:13, in other places called **אַרְחָה**.—(d) 1 Ch. 6:6, 26.—(e) ["A king or leader of the Ethiopians, who invaded Judah in the reign of Asa"], 2 Ch. 14:8. Gr. *Zapá*.

יִרְחָה [*Zarhites*], patron. from **יִרְחָה** No. 2, a., Nu. 26:13, 20. See **אַרְחָה**.

יִרְחָה ("whom Jehovah caused to rise," see **יִרְחָה** No. 2, b), [*Zerahiah*], pr. n. m.—(1) 1 Chr. 5:32; 6:36; Ezr. 7:4, for which **יִרְחָה** occurs, 1 Ch. 7:3.—(2) Ezr. 8:4.

[**יִרְחָה** i. q. **יָרַם** (see Thes.) a violent shower, inundation, bursting of a cloud. Isa. 1:7, **בְּמַהֲפֹכֶת יָרַם** "as the desolation of an inundation," or overwhelming rain. See in partic. **יָרַם**.—Root **יָרַם**."]

יָרַם TO FLOW, TO POUR ITSELF OUT, i. q. **יָרַח**, which see; followed by an acc. to inundate, to overwhelm, to bear away, Ps. 90:5.

POEL, to pour out, with acc. Ps. 77:18. Hence—

יָרַם a shower, storm of rain, storm, Isa. 4:6; 25:4; 28:2, **יָרַם בָּרָד** "a shower with hail-storm." **יָרַם** a violent storm, which throws down walls, Isa. 25:4.

יִרְמָה fem. *seminis fluxus*, used in speaking of stallions, Eze. 23:20.

זָרַע fut. **יִזְרַע**—(1) TO SCATTER, TO DISPERSE, Zec. 10:9. See the kindred roots commencing with the syllable **זר** under the root **זָרַח**. From the kindred signification of *expanding*, is derived **זָרַע** an arm, like **זָרַח** a span, from **זָרַח**. A secondary root, and derived from **זָרַע**, **זָרַע** is found in Arab. **زَرَعَ** to attack violently, to seize, IV. to take in the arms.

(2) Especially, to scatter seed, to sow (Arabic **زَرَعَ**, Syr. **زَرَعَ**, Æth. **ዘረዘ**: id.). Constr.—(a) absol. Job 31:8; Isa. 37:30.—(b) with an acc. of the seed sown (e. g. **זָרַע חֲטִיִּם** to sow wheat), Jer. 12:13; Hag. 1:6; Lev. 26:16; Ecc. 11:6.—(c) with acc. of the field sown, Gen. 47:23; Ex. 23:10; Lev. 25:3. Jer.

2:2, **זָרַע לֹא יִזְרַע** "a land not sown."—(d) with acc. both of the seed and the field. Lev. 19:19, **שָׂדֶךְ לֹא תִזְרַע בְּלִאִים** "thou shalt not sow thy field with divers kinds." Deut. 22:9; Isa. 30:23; Jud. 9:45. To scatter seed is also said of a plant which bears seed, Gen. 1:29; comp. 12. Metaphorically, to sow justice, Pro. 11:18; and on the contrary, wickedness, Pro. 22:8; mischief, Job 4:8; the wind, Hos. 8:7, that is, by good or evil actions to provide rewards or punishments answering to the figure of the harvest; comp. Gal. 6:7, 8. [The New Testament use of language, apart from its context, must not be pressed too far to illustrate Old Test. expressions; how "God could be just, and yet the justifier," had not then been manifested.] A little differently, Hos. 10:12, **זָרַע לְכֶם** "sow for yourselves according to righteousness, reap according to the mercy (of God)." Ps. 97:11, **אֹרֶךְ יָרַע לְצַדִּיק** "light (i. e. happiness) shed abroad (is prepared) for the righteous." To sow a nation, i. q. to multiply, to increase, Hos. 2:25; Jer. 31:27.

(3) to sow, i. q. to plant, with two acc. Isa. 17:10. NIPHAL—(1) to be scattered, Eze. 36:9.

(2) to be sown, Lev. 11:37. Figuratively, Nah. 1:14, "there shall be sown no more of thy name," i. e. thy name shall be no more perpetuated.

(3) to be sown, spoken of a woman, i. e. to be made fruitful, to conceive, Nu. 5:28.

PUAL pass. of KAL No. 2, Isa. 40:24.

HIPHAL—(1) to bear seed, as a plant. Gen. 1:11, **יִזְרַע עֵשֶׂב מִזְרִיעַ** comp. verse 29, where there is in the same context, **יִזְרַע**.

(2) to conceive seed, speaking of a woman; to be made fruitful, Lev. 12:2; comp. NIPHAL, No. 3.

Derivatives, besides those which immediately follow, **יִזְרַע**, **יִזְרַע**, **יִזְרַע**, **יִזְרַע**.

יִזְרַע const. id.; once **יִזְרַע** Nu. 11:7, with suff. **יִזְרַעִי**, pl. with suff. **יִזְרַעִיכֶם** (1 Sa. 8:15).

(1) prop. sowing; hence seedtime, the time of sowing, i. e. winter, Gen. 8:22; Lev. 26:5; also, a planting, Isa. 17:11 (compare the root No. 3).

(2) seed, that which is scattered, whether of plants, trees, or grain, Gen. 1:11, 12, 29; 47:23; Lev. 26:16; Deu. 22:9; Ecc. 11:6; hence that which springs from seed sown, harvest, field of grain, 1 Sa. 8:15; the produce of fields, Job 39:12; Isa. 23:3.

(3) semen virile, Lev. 15:16, seq.; 18:21; 19:20 (comp. the verb, NIPHAL, No. 3; HIPHAL, No. 2); hence—(a) offspring, progeny, descendants, Gen. 3:15; 13:16; 15:5, 13; 17:7, 10; 21:13, etc.; also of one

son (when an only one, the passage therefore, Gen. 3: 15, is not to be thus explained, as is done by polemical theologians), Gen. 4:25. 1 Sa. 1:11, זרע אֲנָשִׁים "male offspring." [The remark upon Gen. 3:15 is intended apparently to contradict its application to the Lord Jesus Christ and his redemption, as if he could not be the seed of the woman; in reply it will here suffice to remark, that in the very passage cited, immediately after Gen. 4:25, it is clear that זרע is used of *one son*, namely, Seth, when he was not an only one, because Cain was yet alive; and further, this seed of the woman was to bruise the head of the tempter, "thy head," which can in no sense apply to any but Christ individually, who became incarnate, "that by means of death he might destroy him that had the power of death, that is the devil."] זרע זרעו the offspring of thy offspring, i. e. thy descendants, Isa. 59:21.—(b) *stock, race, family*; זרע יִשְׂרָאֵל Psa. 22:24. זרע הַמֶּלֶךְ the royal race, 2 Ki. 11:1; 1 Ki. 11:14.—(c) *a race of men*, as זרע כְּרִשׁ Isa. 6:13; זרע בְּרִיגִי Isa. 65:23; and in an evil sense, זרע כְּרִעִים Isa. 1:4; זרע שָׂשֵׁר Isa. 57:4; comp. Hebr. פְּרִיָּה, Gr. γέννημα, Matt. 3:17; Germ. Brut, French *race*.

[“(4) *a planting*, what is planted, Isa. 17:11. Also, a sprout, a shoot, Eze. 17:5. See the root in Kal No. 3.”]

זרע Ch. id. Dan. 2:43.

זרעונים & זרעים m. pl. *vegetables, herbs*, vegetable food, such as is eaten in a half fast; opposed to flesh and more delicate food, Dan. 1:12, 16 (Ch. and Talmud. Syr. زَحْسُون id.).

זרף an unused root. Arab. زرف to flow, used of water or tears. Comp. זרם. Hence the quadriliteral זריוף.

זרץ TO SCATTER (a kindred root to זרה, זרע)—(a) dry things, such as dust, Job 2:12; 2 Ch. 34:4; cinders, Exod. 9:8, 10; live coals, Eze. 10:2.—(b) more often liquid things (*to sprinkle, strengen*), such as water, Nu. 19:13; blood, Ex. 24:6; 29:16, 20; Lev. 1:5, 11; 3:2, and often besides. Followed by אל to

sprinkle upon, Exod. loc. cit. Intrans. Hos. 7:9, זרץ שִׁיבָה זָרָה בוּ “grey hairs also are scattered upon him.” Compare the Lat. *spargere*, in the same sense,

Prop. iii. 4, 24, and Arab. زَرَأَ to scatter, Med. E. to be grey on the front of the head (prop. to be sprinkled over with grey hairs, to begin to be grey).

PUAL, pass. Nu. 19:13, 30.

[Hence זָרַק.]

I. זָרַר an unused root, i. q. Arab. زَرَز to bind together, as with buckles, to buckle; a kindred root to זור No. I, also, צָרַר, צָר. Hence the nouns זָר, זָרִיר. In Chaldee there occurs זָרִי to bind, originating in the quadril. זָרִיר.

II. זָרַר prop. TO SCATTER; like the Arab. زَرَز kindred roots זָרַר, זָרַע, זָרַק. Hence—

POEL זָרַר to sneeze, in doing which the particles of mucus are scattered from the nostrils, 2 Ki. 4:35. Comp. Ch. זָרַר sneezing; see Schult. ad Job. 41:10.

זָרַשׁ (“gold,” from the Persian زر gold, with the termination שׁ), [Zeresh], pr. n. of the wife of Haman, Est. 6:13.

זָרַת f. a span, Exod. 28:16; 39:9; 1 Sam. 17:4. (Aram. זָרַת, זָרַת id.), from the root זָרַח to spread out; whence זָר (for זָרַח); f. זָרַת, like זָרַת from זָרַח, זָרַח from זָרַח. [“Also according to the Rabbins זָרַת is the little finger, for זָרַת, and hence they derive the meaning of a span, as being terminated by the little finger.” Ges. add.]

זָרַת an unused root, perh. i. q. Aram. זָרַת = זָרַת to germinate, whence—

זָרַת [Zattu], pr. n. m. Ezr. 2:8; 10:27; Neh. 7:13; 10:15.

זָרַת (perhaps i. q. זָרַת “olive”), [Zetham], pr. n. m. 1 Ch. 23:8; 26:22.

זָרַת (perhaps i. q. זָרַת “star”), [Zethar], pr. n. of a eunuch of Xerxes, Est. 1:10.

ח

Cheth ח, the eighth letter of the alphabet, as a numeral denoting *eight*. The shape of this letter in the Phœnician monuments, and the Hebrew coins, is ח (whence the Greek H), and its name pro-

bably signifies a *hedge, or fence*, from the root חָטַח, to surround, to gird, ח and ט being interchanged. The name corresponds to that of the Æthiopic letter ח Haut.

As to the pronunciation of this letter, which is the harshest of the gutturals, it seems anciently to have had sometimes a softer sound, like that of double *h*; sometimes a harsher and stronger sound, like that of the letters *kh*; these two sounds were afterwards, in Arabic and Æthiopic, expressed by two different letters *ح*, *ه* (*Haut*) = *hh* and *خ*, *ح* (*Harm*) = *kh* (although in Æthiopic the distinction became obsolete, so that both are pronounced with a soft sound like *h*); it is thus that the same Hebrew root is often in Arabic written in two different ways; as *רָצַח* to kill, Arab. *رَضَح* and *رَضَح*, to break to pieces. More often, however, the varying significations of the same Hebrew root are distinguished in Arabic by this double manner of pronunciation; as *חָלַק*—(1) to be smooth (Arab. *حَلَق* trans. to make smooth or bald, to shave;—(2) to smooth, to form (Arab. *خَلَق* to form, to create); *חָלַל*—(1) to pierce (Arab. *خَلَل*).

Conj. I. V.);—(2) to open, to loose (Arab. *حَلَّ*), comp. the roots *חָרַט*, *חָרַט*, *חָרַט*.

It is interchanged most frequently with *ה* (which see); besides the gutturals it also, on account of the similarity of its sound, is interchanged with the palatals, especially *נ*; comp. the roots *חָיַל* and *חָיַל* and *חָבַל* and *חָבַל*.

Like *ס* and *ה* it is sometimes prefixed to trilateral roots, and thus quadrilaterals are formed; see *חָנַקַל*, *חָשַׁקְנִים*, and Lehrs. p. 863.

חָב with suff. *חָבִי* m. *bosom*, *lap*, from the idea of cherishing; see the root *חָבַב*, Job 31:33. (Ch. *חָבַב*, *חָבַב*, *חָבַב* id., Sam. *חָבַב*.)

חָבַב unused in Kal, i. q. *חָבַב* TO HIDE, compare the kindred roots *חָפַב*, *חָפַב*. Arab. *خَبَا*, Æth. *አለከ*: to hide; also *خَبَا* for *خَبَا* to put out fire, properly to hide; Conj. X. to hide oneself.

NIPHAL, *to hide oneself, to lie hid*. Gen. 3:10; Jud. 9:5; Job 29:8, "when the youths saw me they hid themselves," i. e. they gave place to me out of respect and modesty; verse 10, "the voice of the princes hid itself," that is, they were silent, held their peace. Followed by *וְ* Josh. 10:16; 2 Sam. 17:9, and *וְ* 1 Sa. 10:22. With an inf. following, it must be rendered by an adverb (like *λανθάνειν* with part.) Gen. 31:27, *לָמָּה נִחַבְתָּ לָבוֹךְ* "why hast thou fled away secretly?"

PUAL, id. pr. *to be forced to hide oneself*, Job 24:4.

HIPHAL, *to hide*, Josh. 6:17, 25; 1 Ki. 18:13; 2 Ki. 6:29.

HOPHAL, pass. Isa. 42:22.

HITHPAEL, i. q. Niphal, 1 Sa. 13:6; 14:11, etc.

Derivatives, *מַחְבֵּב*, *מַחְבֵּב*.

חָבַב TO LOVE, found once Deut. 33:3. Arab.

حَب I. III. X., Syr. *حَب* Pe. and Pa. id. The original idea is found in breathing upon, warming, cherishing (whence *חָב* the lap, the bosom, in which any thing is warmed or cherished); compare the remarks made on the root *חָבַב*. There is a manifest trace of this origin in the Syr. *حَب* to burn, used of fire; *مَحْضًا* a burning, heat, especially as raised by blowing. Hence, besides *חָב* is derived—

חָבַב ("beloved"), [*Hobab*], pr. n. of the father-in-law of Moses, Nu. 10:29; Jud. 4:11. Comp. *חָבַב*, *חָבַב*.

חָבַב i. q. *חָבַב* TO HIDE ONESELF. In Kal once imp. *חָבִי* Isa. 26:20.

NIPHAL, inf. *חָבֵה* id., 1 Ki. 22:25; 2 Ki. 7:12.

Derivatives, *חָבִי* and the proper names *חָבִי*, *חָבִי* [*חָבִי*], *חָבִי*.

חָבֵה f. Chald. *a wicked action, wickedness*, Dan. 6:23; compare the root *חָבַל* Neh. 1:7.

חָבַב ("joining together"), [*Habor*], pr. n. *Chaboras*, a river of Mesopotamia, rising near *Rás el 'Ain*, falling into the Euphrates at Circesium, 2 Ki. 17:6; 18:11; 1 Ch. 5:26; Arab. *خابور*, comp. *חָבַב*.

חָבֵה & חָבֵה (Isaiah 53:5), f. *a stripe* or *bruise*, the mark of strokes on the skin, Gen. 4:23; Isa. 1:6; 53:5; Ps. 38:6; from the root *חָבַב* No. 3, which see.

חָבַב fut. *יִחַבֵּט* TO BEAT OUT, or OFF, with a stick (Arab. *خبط* to beat off leaves with a stick).

(1) *to beat off* apples or olives from the tree, Deu. 24:20; Isa. 27:12.

(2) *to beat out* or *thresh* corn with a stick or flail, Jud. 6:11; Ruth 2:17. (Arab. *خبط*.)

NIPHAL, pass. of No. 2, Isa. 28:27.

חָבֵה ("whom Jehovah hides," i. e. defends), [*Hobaiak*], pr. n. m. Ezr. 2:61; Neh. 7:63.

חָבִי m. *a covering*, Hab. 3:4, from the root *חָבַב*.

I. חבל [see note at the end of the next art.]—(1) TO TIGHTEN A CORD, TO TWIST, and thus TO BIND. (Corresponding is Arab. حبل, for which see Kamûs, p. 1219. Kindred roots are חבל, חבל, also חבל, חבל). Hence חבל a cord. Part. חבל properly, tying or binding, poetically used for a cord. It is thus apparently that the parabolic name of the rod or crook חבלים Zec. 11:7, 14 (Luth. ber Stab Bete), should be understood, that is a crook of cords or bands, on the breaking of which the brotherly covenant is made void (ver. 14). ["Comp. Arab. حبل league, covenant."]

(2) to bind some one by a pledge, to take a pledge from some one, with an acc. of the person, Job 22:6; Prov. 20:16; 27:13; also with acc. of the thing pledged, "to take (something) in pledge," especially used of one who compels a debtor to give a pledge, Deut. 24:6, 17; Exod. 22:25; Job 24:3. Job 24:9, וְיִחַבְלוּ עָלַי וְעַל עַמִּי וְעַל אֶרֶץ יִשְׂרָאֵל "and the garment of the poor (what is on the poor) they take as a pledge;" comp. חבל. Part. pass. חבול taken to pledge, Amos 2:8; (compare Arab. حبل to make a covenant, حبل a covenant, and with Kha خبل debt, usury, see Kamûs, p. 1434, Syr. سَحَل, Chal. حبل id.).

[(3) See חבל II.]

PIEL, to writhe with pains or sorrows, [hence] to bring forth. Cant. 8:5; Ps. 7:15. Hence חבל a pang, pain.

The derivatives follow, except חבלות.

II. חבל [see note at the end of the art.] fut. חבל, חבל i. q. Arab. حبل.—(1) to spoil, to corrupt (see PIEL).—(2) to act corruptly, or wickedly. Job 34:31, וְלֹא אֶחְבֵּל "I will not act corruptly (any more)," followed by Neh. 1:7. (Arab. حبل Med. E. to be foolish. Syr. and Ch. Pa. to act wickedly.) Interpreters have well observed [but see note] that this root is different in its origin from חבל, חבל No. I. Perhaps חבל to be vain, to act vainly, is a cognate root to this.

NIPHAL, to be destroyed, Prov. 13:13.

PIEL, to spoil, to destroy, Ecc. 5:5; with reference to men, Isa. 32:7; to countries, i. q. to lay waste, Isa. 13:5; 54:16; Mic. 2:10.

PUAL, pass. Job 17:1, רָחַץ חַבְלִי "my breath is destroyed," i. e. my vital strength is exhausted. Isa. 10:27, וְיִחַבֵּל עַל כִּפְתֵּי יִשְׂרָאֵל "and the yoke (of Israel) shall be broken because of fatness;" where Israel is likened to a fat and wanton bull breaking the

yoke: [Qu. as to this rendering and exposition of the last word of the passage], (Deu. 32:14; Hos. 4:16).

Hence חבילה.

[Note. In Thes. חבל is treated as one root; signifying in KAL—(1) to bind, to twist.—(2) to bind by a pledge.—(3) to pervert, and intrans. to act wickedly. NIPHAL, pass. of PIEL No. 2. PIEL—(1) i. q. KAL No. 1, to twist, hence to writhe with pain, to bring forth.—(2) to overturn, to disturb, to cast abroad, hence to lay waste, to destroy. PUAL, pass. of Piel, No. 2.]

חבל Ch. PAEL—(1) to hurt, Dan. 6:23.

(2) to spoil, to destroy, Dan. 4:20; Ezr. 6:12.

ITHFAEL, to perish, to be destroyed, spoken of a kingdom, Dan. 2:44; 6:27; 7:14.

חבל Isai. 66:7, usually in the pl. חבלי, const. חבלי m. pains, pangs, especially of parturient women (see the root in Piel), ὠδίνες (Syr. حبال id.), Isaiah 13:8; Jer. 13:21. Jer. 22:23, וְבָנֵי יִשְׂרָאֵל חָבְלוּ "when pangs come upon thee." Isa. 66:7; Hos. 13:13. Job 39:3, חָבְלוּ הֵם חֶשְׁלָהֶם properly "they cast forth their pangs," i. e. they bring forth their young ones with pain. Since the pain of parturition ceases with the birth, a parturient mother may well be said to cast forth her pangs together with her offspring. (In Greek also ὠδίν is used of offspring brought forth with pain, Eurip. Ion. 45, Æschyl. Agam. 1427). Of other pains once, Job 21:17.

[This word and the following have sometimes been taken as the same; which appears to be correct; see the connection between Acts 2:24 and Psalm 18:4 (Heb. 5), and 116:3; and see note on the root.]

חבל m. (once f. Zeph. 2:6), with suff. חבלי pl. חבלי const. חבלי Ps. 18:5; 116:3, and חבלי Joshua 17:5.—(1) a cord, a rope (Arab. حبل, Syr. حبل, Æthiop. ስብስብ: To this answer Gr. κάμλος, French [and English] cable, nor was there ground for the rejection of the Greek word as fictitious, as was done by some philologists, see Passow. Lex. i. 779). Josh. 2:15. Ecc. 12:6, חבל הכסף "a cord made of silver threads."

(2) especially a measuring line, Amos 7:17; 2 Sa. 8:2; hence—(a) a measured field, given to any one by lot, Josh. 17:14; 19:9, and thus inheritance, portion, possession. Psal. 16:6, חבלי נחל "a portion has been allotted to me in a pleasant region." Deut. 32:9, וְיַעֲקֹב חָבֵל נַחֲלֹהוּ "Jacob (is) his possession." Hence, in a general sense, a tract of land, a region, Deu. 3:4; 13:14.

חָבֵל *a maritime district, sea-coast*, Zeph. 2:5, 6.

(3) *a gin, a noose, a snare*, Ps. 140:6; Job 18:10. חָבֵלֵי מוֹת שָׁאוֹל, "snares of death, of Hades" [if this word and the preceding are to be taken together, (and from the connection with the N. Test. it appears that these occurrences *must* at least belong to the former,) these expressions signify *the pangs* (or *sorrows*) of death, of Hades], Ps. 18:5, 6; 116:3.

(4) *a band of men, a company*, 1 Sa. 10:5, 10 (comp. Germ. *Bande*, *Motte* [Engl. *band*]).

["(5) *destruction* (compare Piel No. 2), Micah 2:10, well rendered by the Syr. and Vulg."]

חָבֵל m. *a pledge*, Eze. 18:12, 16; 33:15; comp. the verb No. 1, 2.

חָבֵלָה f. id. Eze. 18:7.

חָבַל Ch. *hurt, injury*, Dan. 3:25.

חָבַל Ch. m. *damage*, Ezr. 4:22.

חָבֵל occurs once, Pro. 23:34. The form implies it to be intensitive for חָבַל or חָבַלָה a cord. [See note on this word.] *A large rope of a ship*, Schiffstau, is to be understood; perhaps it is especially *a cable*, and thus the expression may be very fitly understood: "thou shalt be as one lying חָבַל חָבֵל on the top, i. e. at the end of a rope" (a cable): in the other hemistich there is, "one who lies down in the heart of the sea." I formerly understood it to mean *a mast*, so called from its ropes (חָבֵל), but examples are wanting of denominative nouns of this form. [In Thes. Gesenius has reconsidered this word, and given *mast* as its probable meaning. Prof. Lee suggests *wave, billow*, apparently without etymological grounds.] Ewald's conjecture (Heb. Gram. p. 240), that *Hades, Orcus*, is intended, as *destroying*, (see Piel No. II), will not be adopted by many.

חָבַל m. (denom. from חָבַל the rope of a ship), *a sailor*, Jon. 1:6; Eze. 27:8, 27—29.

חֲבִילָה f. Cant. 2:1; Isa. 35:1, a flower growing in meadows, which the ancient interpreters sometimes translate lily, sometimes narcissus ["sometimes rose"]; most accurately rendered by the Syriac translator who uses the same word [in its Syriac form] חֲבִילָה, i. e. according to the Syrian Lexicographers (whom I have cited in Comment. on Isa. 35:1), *the autumn crocus, colchicum autumnale*, or *meadow saffron*, an autumnal flower growing in meadows, resembling a crocus, of white and violet

colour, growing from poisonous bulbs. As to the etymology, it is clear that in this quadrilateral the trilateral חָבַל a bulb may be traced; while the ח is either a guttural sound, such as is also prefixed to other roots (see חֲשִׁימִים, Lehrs. p. 863), or, according to Ewald's judgment (on Cant. loc. cit.), this quadrilateral is composed of חָבַל and חָבַל, and signifies acrid bulbs. [So Ges. in corr.]

חֲבִינִיָּה [Habaziniāh], pr. n. m. Jer. 35:3. (As an appellative, perhaps "lamp of Jehovah," from Ch. חֲבִינָה lamp and יהֹוָה Jehovah, ח being prefixed, see חֲבִינָה.)

חָבַק in Kal only occurring three times, inf. חָבַק Ecc. 3:5, part. חָבַק Ecc. 4:5; 2 Ki. 4:16, elsewhere only in Piel.

PIEL חָבַק fut. יִחָבֵק part. מְחַבֵּק — (1) TO EMBRACE, followed by an acc. Gen. 33:4; Pro. 4:8; 5:20; followed by a dat. Gen. 29:13; 48:10. *To embrace the rock, the dunghill*, for to lie, or make one's bed, on them, Job 24:8; Lam. 4:5.

(2) with the addition of יָדַיִם *to fold the hands* (spoken of an idle man), Ecc. 4:5. Hence —

חָבַק m. *a folding of the hands*, as marking the lazy, Pro. 6:10; 24:33.

חֲבִיקוֹן ("embrace," of the form חֲבִיקוֹן, pr. n. of *Habakkuk* the prophet, Hab. 1:1; 3:1. LXX. Ἀμβακούμ, according to the form חֲבִיקוֹן and corrupted into μ.

חָבַר properly TO BIND, TO BIND TOGETHER, (kindred to חָבַל No. I.), see Piel. Hence —

(1) *to join together*, but almost always used intransitively, *to be joined together, to adhere* (Aram. חֲבַר, Æth. ለጠጥ: id.). Exod. 26:3; 28:7; 39:4; Eze. 1:9, 11; used of peoples, *to be confederate*. Gen. 14:3, חֲבַרְוּ אֱלֹהֵימָם הַשָּׂדִים "all these came together as confederates unto the valley of Siddim." Participle pass. Hos. 4:17, חֲבַרְוּ עִצְבִּים "allied to idols."

(2) *to bind, to fascinate*, spoken of some kind of magic which was applied to the binding of magical knots; Gr. *karadēu*, *karadēsmos*; compare Germ. *bannen* = *binden*, and other words which signify binding, which are applied to incantations; as Æth. ለሠጋ: Deu. 18:11; Ps. 58:6 (of the incantation of serpents).

(3) *to be marked with stripes, or lines, to be variegated*; gefteift *seyn*; Arab. حَبْر, whence حَبْرَة a striped garment; pass. حَبِرَ to be striped (as the

skin), i. e. to be marked with the traces of stripes and blows, see *Kamûs*, p. 491. Hence *חַבְרָה* a stripe, bruise, and *חַבְרָוֹת* the spots on the skin of a leopard. Comp. *Schult.* in *Har. Cons.* V. p. 156, 157.

PIEL חָבַר—(1) *to connect, to join together*, Ex. 26:6, etc.

(2) *to bring into fellowship, to make an alliance*. 2 Ch. 30:26, וַיַּחְבְּרוּ עִצּוֹ "and he brought him into alliance with himself," made a league with him.

PUAL חָבַר, once *חָבַר* (Ps. 94:20).

(1) *to be joined together*, Ex. 28:7; 39:4. (Ecc. 9:4, קרי.) Ps. 122:3, of Jerusalem when restored, קָעִיר שֶׁחֲבָרָה לָהּ יַחְדוֹ "as a city which is joined together," i. e. the ruins of which, and the stones long thrown down and scattered, are again built together.

(2) *to be associated with, to have fellowship with*. Psal. 94:20, הֲיִחְבְּרֶה כִּסֵּא הַיּוֹת "shall the throne of iniquity have fellowship with thee?"

HIFHIL, to make, or enter into a confederacy. Job 16:4, אֶחְבְּרֶה עָלֶיךָ בְּמִלִּים "I could make a confederacy with words against you;" id. *wollte mich mit Worten gegen euch verbünden*. It is a metaphor taken from a warlike alliance. ["*To twine, or weave*, Job 16:4, 'I would weave words against you.'"]

HITHPAEL הִתְחַבֵּר and (by a Syriacism) *to join in fellowship, to make a league*, 2 Ch. 20:35, 37; Dan. 11:6. The infin. formed in the Syriac manner, is *הִתְחַבְּרוּ* Dan. 11:23.

Derivatives, see *Kal* No. 3; also see *מַחְבְּרוֹת*, *מַחְבֵּר*, pr. n. *חָבַר*, and the words immediately following.

חָבַר m. *an associate, companion*, i. q. *חָבֵר*. Job 40:30, where fishermen are to be understood, who form a partnership for pursuing their calling; see *חָבֵר*.

חֵבֵר m. *an associate, a companion, fellow*. Cant. 1:7; 8:13; Jud. 20:11, כָּאִישׁ אֶחָד חֵבֵרִים "all associated as one man;" Psal. 119:63; Psal. 45:8, מַחְבְּרֵי "above thy fellows," i. e. other kings (comp. *Barhebr.* p. 328). [This application of Ps. 45, contradicts what we know to be its meaning; namely, that the king is the Lord Jesus (Heb. 1:8), the fellows his "brethren" (Heb. 2:11, 12).]

חֶבֶר [pl. with suff. *חֶבְרָהּ*], m. Ch. id., Dan. 2:13, 17, 18.

חֶבֶר m.—(1) *fellowship, association*, Hos. 6:9. Pro. 21:9, בֵּית חֶבֶר "a house in common;" Pro. 25:24.

(2) *an incantation, a charm*, Deu. 18:11. Pl. *חֶבְרִים* Isa. 47:9, 12.

(3) [*Heber*], pr. n. of several men—(a) Gen. 46:17, for which there is *חָבֵר* Nu. 26:45.—(b) Jud. 4:11, 17.—(c) 1 Ch. 8:17.—(d) 1 Ch. 4:18.

חַבְרָוֹת f. pl. the variegated spots (of a panther), or rather *stripes or streaks* (of a leopard), Jer. 13:23. See the root *חָבַר* No. 3.

חֶבֶר Ch. f. *a companion, fellow*, hence *another*, i. q. *נֶעֱתַר* Dan. 7:20.

חֶבְרָה f. *fellowship*, Job 34:8.

חֶבְרֹן ("conjunction," "joining"), [*Hebron*], pr. n.—(1) of an ancient town in the tribe of Judah, formerly called *קִרְיַת אֶרְבֶּעַ* Gen. 13:18; 23:2, comp. Jud. 1:10. It was the royal city of David for some time, until after the taking of Jerusalem, 2 Sa. 2:1; 5:5. It is now called *خليل الرحمان*, in full *خليل الله* (the city of) the friend of the merciful God, i. e. of Abraham.

(2) of several men.—(a) Exod. 6:18; 1 Ch. 5:28; Patron. Nu. 3:27.—(b) 1 Ch. 2:42, 43.

חֶבְרִי [*Heberites*], patron. from pr. n. *חָבֵר*, Num. 26:45.

חֶבֶרֶת f. *companion, consort, wife*, Mal. 2:14.

חֻבְרַת f. *junction, place of union*, Ex. 26:4, 10.

חָבַשׁ fut. *יַחְבֹּשׁ* once *יַחְבֹּשׁ*, Job 5:18.

(1) *TO BIND, TO BIND ON, TO BIND ABOUT*—(a) a head band, turban, tiara, Exod. 29:9; Lev. 8:13; Jon. 2:6, סִנֵּף חָבֹשׁ לְרֹאשִׁי "the sea weed is bound about my head," as if my turban. Eze. 16:10, וְאֶחְבַּשְׁתִּי בְּשִׁשׁ "and I bound thee around with byssus," i. e. adorned thy head with a turban of byssus.—(b) *to bind up a wound*, Job 5:18; Isa. 30:26; followed by לְ Eze. 34:4, 16; Isa. 61:1. Part. *חָבֵשׁ* a *healer, physician*, who heals the wounds of the state, Isa. 3:7; compare 1:6.

(2) *to saddle a beast of burden, which is done by binding on the saddle or pack*; followed by an acc., Gen. 22:3; Nu. 22:21; Jud. 19:10; 2 Sa. 17:23.

(3) *to bind fast, to shut up*, Job 40:13, חָבֹשׁ בְּמַטְמֵן "shut up their faces in darkness." See *PIEL* No. 2.

(4) *to bind by allegiance, to rule*, Job 34:17, חָבֵשׁ שׁוֹנֵא מִשְׁפָּחַת יַחְבֹּשׁ "shall then he who hateth right be able to govern?" Some here take *חָבֵשׁ* in the sense of

anger, which cannot be admitted on account of the parallel passage, 40:8, 9.

PIEL—(1) *to bind up* (wounds), followed by ל of pers. Ps. 147:3.

(2) *to bind fast, to restrain*, Job 28:11, מִבְּכִי מְקַבֵּשׁ "he stops up the streams that they do not trickle;" spoken of a miner stopping off the water from flowing into his pits.

PUAL, *to be bound up* (as a wound), Isa. 1:6; Eze. 30:21.

חָבַת an unused root, prob. TO COOK, TO BAKE bread. Eth. *ḥabā*: Arabic خَبَزَ bread, خَبِزَ to bake bread. Hence מַחְבֵּת a cooking pan, and—

חֲבֵתִים m. plur. *things cooked, or baked pastry*, 1 Ch. 9:31; compare פְּחֻתָּה.

חָג constr. and followed by ל (Ex. 12:14; Num. 29:12) חָג, with suff. חָגִי m.

(1) *a festival* (from the root חָגַג, Ex. 10:9; 12:14. 118:27, חָגְגוּ לַיהוָה *to keep a festival* Levit. 23:39; Deut. 16:10. In the Talmud *kar' éṣṣagṣag*, it is used of the feast of tabernacles, and so 2 Ch. 5:3; comp. 1 Ki. 8:2. ["So of the passover, Isa. 30:29. Comp. Arabic حَجَّ pilgrimage to Mecca."]

(2) meton. *a festival sacrifice, a victim*, Ps. 118:27, חָגְגוּ לַיהוָה *"bind the sacrifice with cords."* Ex. 23:18, חֶלֶב חָגִי "the fat of my sacrifice;" Mal. 2:3. Compare מִנְחָה 2 Ch. 30:22.

חָגָה i. q. חָגָה (which is the reading of many copies) f., *fear, terror*, Isa. 19:17. Root חָגַג No. 3.

חָב an unused root. Arab. حَبَّ to hide, to veil. Hence—

חָבִי m.—(1) *a locust*, winged and edible (Lev. 11:22), said to be so called because it covers the ground, Nu. 13:33; Isa. 40:22; Ecc. 12:5. ["Another etymology is proposed by Credner, on Joel page 309. The Samar. in Lev. loc. cit. has חַרְבָּה which may signify *a leaper*, compare Arab. حَرَجَلَ; and from חַרְבָּה then might come the trilateral חָבִי; comp. حَرَجَلَ, حَرَجَل."]

(2) [Hagab], pr. n. m., Ezr. 2:46.

חֲגָבָה ("locust"), [Hagaba], pr. n. m., Ezr. 2:45 [א]; Neh. 7:48.

חָגַג (kindred to the root חָגַג) to go round in a circle, hence—

(1) *to dance*, 1 Sa. 30:16.

(2) *to keep a festival*, from the idea of leaping, and dancing in sacred dances, Ex. 5:1; Lev. 23:41; especially of a public assembly, Psal. 42:5. (Syriac ܚܝܓܝܕ id. Arabic حَجَّ to go to Mecca, as a *Hadj* or pilgrim, to keep the public festival.)

(3) *to reel, to be giddy*, used of drunkards, Ps. 107:27; applied to a person terrified, whence חָגָה fear. Hence are derived חָגָה, חָגָה, and the proper names חָגִי, חָגִי, חָגִי.

חָגָה an unused root, i. q. Arabic حَجَّ to take refuge with some one, whence—

חֲגָוִים m. pl. חֲגָוִים *places of refuge in the rocks* [perhaps dwellings carved in the rocks], Cant. 2:14; Obad. 3; Jer. 49:16. (Arabic مَحَجَّاء a refuge, an asylum. Syr. ܚܝܓܝܕ a lofty rock, a cliff. [It is doubtful whether these Syriac words are really used in these senses.])

חָגָה [of the form חָגָה, m., pr. verbal adj. from the root חָגַג—(1) *binding*, hence *a girdle, a belt*, 1 Sa. 18:4.

(2) intrans. *girded, clad*. Ezek. 23:15, חָגְגוּ *"girded with a girdle"*, compare 2 Ki. 3:21.

חֲגָוִה f. *a girdle*, 2 Sam. 18:11 (from the root חָגַג), *an apron*, Gen. 3:7.

חָגִי ("festive," from חָג with the termination י i. q. חָגִי) pr. n. of *Haggai* the prophet. LXX. Ἀγγαιοῦ Hag. 1:1.

חָגִי (id.), [Haggi], pr. n. of a son of Gad, Num. 26:15. Patron. is the same [for חָגִי] ibid.

חֲגָוִה ("festival of Jehovah"), [Haggiyah], pr. n. m., 1 Ch. 6:15.

חָגִית ("festive"), [Haggiyah], pr. n. of a wife of David, the mother of Adonijah, 2 Sam. 3:4; 1 Ki. 1:5.

חָגָל an unused root. Arabic حَجَلَ to advance by short leaps in the manner of a crow, or of a man with his feet tied. This trilateral appears to have sprung from the quadrilateral חָגָל (which see), by omitting ג. Hence—

חֲגָלָה ("a partridge"), like Arab. حَجَل, Syr. ܚܝܓܝܕ, [Hoglah], pr. n. fem., Num. 26:33; 27:1; 36:11.

חָגַר fut. **יָחַר** TO GIRD. ["Cognate roots, Arab. **ḥ** to restrain. Syr. **ܚܪܐ** to lame."] Construed variously—(a) with an acc. of the member girded, 2 Ki. 4:29; 9:1; also with **בְּ** before that *with* which one is girded. So figuratively, Prov. 31:17, "she girdeth her loins with strength."—(b) with an acc. of the garment or girdle, e.g. **הָיָר אֶת-הַתְּרָב** "he girded (himself with) a sword." 1 Sa. 17:39; 25:13; Ps. 45:4, **שָׁךְ הָיָר** to gird himself with sackcloth, Isa. 15:3; Jer. 49:3. Part. act. 2 Kings 3:21, **הָיָר** כָּבֵל הָיָר "of all that were girded with a girdle," i.e. who bare arms. Part. pass. **הָיָר אֶפְסוֹד** 1 Sam. 2:18, girded with an ephod; followed by a gen. Joel 1:8, **הָיָר** "girded with sackcloth;" sometimes used elliptically Joel 1:13, **הָיָר** "gird yourselves (with sackcloth)." 2 Sa. 21:16, **וְהָיָר הַנּוֹר הַחֲדָשָׁה** "he being girded with a new (sword)." Metaph. Ps. 65:13, **וְהָיָר הַבְּרָכָה** "the hills are girded with joy" (compare verse 14). Ps. 76:11—(c) with a double acc. of the person and of the girdle, Ex. 29:9; Lev. 8:13; and with **בְּ** of the girdle *with* which, Lev. 8:7; 16:4.—(d) absol. *to gird oneself*, Eze. 44:18; 1 Ki. 20:11. Here belongs 2 Sa. 22:46, **וְהָיָר מִמִּסְגְּרוֹתָם** "and they shall gird themselves (and go out) from their fortresses;" unless the Syriac usage be preferred for explaining this passage, "they creep forth from their fortresses," compare Mic. 7:17; Hos. 11:11.

Derivatives, **חָגוֹר**, **חָגוֹרָה**, **חָגוֹרָה**.

חָרָה m. **חָרָה** f. Ch. *one*, for the Heb. **חָרָה**, the *א* being cast away by aphæresis. It is used—(a) often for the indefinite article, Dan. 2:31, **חָרָה** "an image," ein Bild; comp. Dan. 6:18; Ezra 4:8.—(b) fem. **חָרָה** is used for the ordinal number, especially in the enumeration of years; **חָרָה לְבָרָשׁ** Germ. das Jahr Eins des Syrus, Ezr. 5:13; 6:3; Dan. 7:1.—(c) **חָרָה** prefixed to numerals, serves as a circumlocution for expressing a multifold or proportional sense. Dan. 3:19, **חָרָה שֶׁבַע עַל דְּ** "seven-fold more than" (in the same manner as the Syr. **ܡܠܝܬܐ**).—(d) **חָרָה** like as one, *at once*, i.e. *together* (Heb. **בְּחָרָה**), Dan. 2:35.

I. **חָרָה** fem. **חָרָה** (from the root **חָרַר**), *sharp* (used of a sword), Eze. 5:1; Ps. 57:5; Pro. 5:4.

II. **חָרָה** i. q. Ch. **חָרָה**, Heb. **חָרָה** *one*, Eze. 33:30.

חָרַר [future **יָחַר**]
—(1) TO BE SHARP, TO BE SHARPENED. (Arab. **ḥ** fut. I. Kindred roots, **חָרַר**, and the words there cited.) Prov. 27:17 (see Hiphil.)

(2) *to be swift*, like many other words signifying sharpness, which are used also in the sense of swiftness, see Gr. **ὄξύς**, **θόος**, Lat. *acer*, Syr. **ܚܪܐ**. Hab. 1:8. Comp. **חָרַץ**.

HIPHIL, *to sharpen*. Pro. 27:17, **בְּרֹגֶל בְּרֹגֶל יָחַר** "as iron is sharpened on iron, so a man sharpens the face of another." **יָחַר** is fut. A. Kal for **יָחַר**, fut. Hiphil, formed in the Chaldee manner for **יָחַר**, like **יָחַל** Num. 30:3; Eze. 39:7. See Lehg. § 38, 1; 103, note 14.

HOPHAL **הָיָר** *to be sharpened*, spoken of a sword, Eze. 21:14, 15, 16.

Derivatives, **חָרָה** No. I, **חָרָה**, pr. n. **חָרָה**.

חָרָה ("sharpness"), [*Hadad*], pr. n. of one of the twelve sons of Ishmael, Gen. 25:15; 1 Ch. 1:30. ["**חָרָה** is probably the true reading in both places." There is a tribe in Yemen probably sprung from this person. See Forster, i. 204, 286.]

חָרַח fut. apoc. **יָחַח** TO BE GLAD. (Syriac **ܚܪܐ**, **ܚܪܐ** id. In the western languages there accord with this, **χαθίω**, **χαθίω**, to rejoice.) Ex. 18:9. Job 3:6, **אַל יָחַח בְּיָמֵי שָׁנָה** "let it not rejoice amongst the days of the year."

PIEL, *to make glad*, Ps. 21:7.

Derivatives, **יָחַח**, **יָחַח** [pr. n. **יָחַח**].

חָרִיר (from the root **חָרַר**), *sharp*, and perhaps as a subst. *sharpness*, *a point*, Job 41:22, **חָרִיר** *sharpnesses of a potsherd*, *sharp potsherds*, used of the scales of a crocodile; comp. *Ælian*. Hist. Anim. x. 24.

חָרִירָה f. *joy*, *gladness*, 1 Ch. 16:27; Neh. 8:10; from the root **חָרַר**. In the Chaldee portion of the Scripture, Ezr. 6:16.

חָרִיד ("sharp"), [*Hadid*], pr. n. of a town of the Benjamites, situated on a mountain, Ezr. 2:33; Neh. 7:37; 11:34; **Ἀδιδά**, 1 Macc. 12:38; compare Joseph. Antt. xiii. 6, § 5.

חָרִין Ch. pl. *breast*; Heb. **חָרִין** Dan. 2:32. (In the Targums the sing. **חָרִי** occurs.)

חָרַל & **חָרַל** fut. **יָחַל**.

(1) TO LEAVE OFF, TO CEASE, TO DESIST. (Arab. **ḥ** id. also, *to forsake*, *to leave*, see Scheid on the Song of Hezekiah, page 53; Schultens on Job, page 72. The primary idea lies in becoming loose, flaccid, which is referred to slackening from labour. It belongs to the family of roots cited at the word **חָלַל**, which have the meaning of being pendulous and flaccid.)

Constr.—(a) with a gerund following, Gen. 11:8, וַיִּחְדְּלוּ לִבְנוֹת הָעִיר “and they left off to build the city.” Gen. 41:49; 1 Sa. 12:23; Prov. 19:27; also poetically with an inf. Isa. 1:16, חֲדְלוּ הָרָע “cease to do evil;” and with a verbal noun, Job 3:17, חֲדְלוּ רִיזוּ “they cease to trouble.”—(b) absol. to cease (from labour). 1 Sa. 2:5, רָעָבִים חֲדְלוּ “the hungry have left off (working);” also, to rest, Job 14:6. Jud. 5:6, “the highways rested,” were void of travellers.—(c) absol. i. q. to cease to be, to come to an end. Ex. 9:34, “the hail and the thunder ceased;” verse 29, 33; Isa. 24:8; also, to fail, to be wanting. Deu. 15:11, “the poor shall not fail.” Job 14:7.

(2) to cease or desist from any thing, followed by *ין* before an inf. 1 Ki. 15:31; hence, to beware of doing anything, Ex. 23:5 [“as to this passage see under *עֲזֹב*]; to give anything up, 1 Sa. 9:5; Pro. 23:4; with an acc. Jud. 9:9, seq.; also with acc. of pers. to leave, to let alone, Ex. 14:12; Job 7:16; 10:20; and followed by *ין* Isa. 2:22, חֲדְלוּ לָכֶם כֵּן “cease ye from man,” let man go, let go your vain confidence in men. 2 Ch. 35:21, חֲדַל יְהוָה מֵאֱלֹהִים “forbear from God,” i. e. do not oppose him any more.

(3) to leave something undone, not to do something, to forbear doing something; etwas lassen, unterlassen. 1 Ki. 22:6, 15, הֲגִלְדָּם אִם נִחְדָּל “shall we go ...or shall we not go?” gehen wir ...oder lassen wir es? Eze. 2:5; Jer. 40:4; Job 16:6; Zec. 11:12. Followed by a gerund, Nu. 9:13; Deu. 23:23; Ps. 36:4.

[Derivatives, the words immediately following.]

חֲדַל m. verbal adj.—(1) ceasing to be something, frail, Ps. 39:5.

(2) forbearing to do something, Eze. 3:27.

(3) intrans. made destitute, forsaken (compare Arab. *مَجْذُول* id.). Isa. 53:3, חֲדַל אֲשִׁישִׁים “forsaken by men;” compare Job 19:14.

חֲדַל m. *Hades*, prop. the place of rest, Isa. 38:11. See the root חֲדַל No. 1, b; comp. *דִּוְחָיָה*. [If this be the import of this word, the whole verse must be construed thus: “I said, I shall not see Jah even Jah in the land of the living; I shall behold man no more; with (i. e. when I am with) the inhabitants of Hades.”]

חֲדַל (“rest”) [“for חֲדַלְיָה ‘rest of God’”], [*Hadlat*], pr. n. m. 2 Ch. 28:12.

חָדַק an unused root, i. q. *خَذَقَ* to prick, to sting; to which *حَذَقَ* to be sour, e. g. as vinegar,

and *حَدَقَ* to be sharp-sighted, are kindred words. Hence—

חָדַק Mic. 7:4, and חָדַק Prov. 15:19, a kind of thorn. Arab. *حَدَقَ melongena spinosa*, see Abulfadli ap. Celsius in Hierob. ii. page 40, seq.

חֲדַקָּל [*Hiddekel*], pr. n. of the river Tigris, Gen. 2:14; Dan. 10:14. Called by the Aramæans *ܚܕܝܠܐ*, Arabic *دجلة*, Zend. *Teg'er*, Pehlev.

Teg'era; whence both the Greek name Tigris, and the Aramæan and Arabic forms have arisen. In the Hebrew, ח is prefixed, as is the case in the word *חֲדַקָּל* and others. [In Thes. the prefix is taken to be *ח* active, vehement, rapid; so that this name would be pleonastic: *Teg'er* having a similar meaning.]

חָדַר i. q. Syr. *ܚܕܪ* TO SURROUND, TO ENCLOSE; and in an evil sense, TO BESIEGE. (This root belongs to the same family as *חָצַר* and *חָרַר*, which see.

The Arabic *خدر* a curtain, and *خدر* to be hid behind a curtain; also, *أخدر* to dwell, are secondary roots.) By means of this signification, I now explain Eze. 21:19, *חֶרֶב הַחֲדָרֹת לָהֶם* “the sword which besieges them (on every side),” besets them all around. Abulwalid considers the same sense of besieging to be derived from sitting down and lying hid (see Arab. and *Æth.*). The ancient versions have “a sword frightening them,” as though it were the same as *חֲדָרֹת*. Hence—

חָדַר const. חָדַר with suff. חָדָרוֹ, plur. חֲדָרִים const. חֲדָרִי m.

(1) a chamber, especially an inner apartment, whether of a tent or of a house, Gen. 43:30; Jud. 16:9, 12; hence a bed chamber, 2 Sa. 4:7; 13:10; women's apartment, Cant. 1:4; 3:4; a bridal chamber, Jud. 15:1; Joel 2:16; a store room, Pro. 24:4.

(Arab. *خدر* a curtain by which an inner apartment is hidden, whence an inner apartment, a private apartment, compare *يُرِيْعَةُ* the curtain of a tent, and Syr. *ܚܕܪܐ* a tent.)

(2) metaph. חֲדָרֵי-חַיִּים Job 9:9, the chambers of the south, the most remote southern regions, comp. *יִרְבְּחֵי צִפּוֹן*—חֲדָרֵי-בֶּרֶךְ the innermost parts of the breast, Pro. 18:8; 26:22. חֲדָרֵי-מָוֶת “the chambers of death,” i. e. of Hades.

חָדָר [*Hadar*, pr. n., Gen. 25:15.]

חֲדָרָה (“dwelling,” from חָדַר and *ה* formative,

as in חֲדָשׁ, [Hadrach], pr. n. of a city and a region of the same name, situated to the east of Damascus; it occurs once Zec. 9:1. There are not any certain traces of this place, for the trustworthiness of R. Jose of Damascus, and of Joseph Abassi, may well be called in question; see Jo. D. Michaëlis Suppl. p. 676. Also see Van Alphen, De Terra Hadrach et Damasco, Traj. 1723, 8; and in Ugolini Thes. t. vii. No. 20.

חֲדָשׁ unused in Kal, TO BE NEW. Arab. حَدَث to be new, recent. IV. to produce something new; but Conj. III. IV. also to polish a sword. Etymologists have well observed that its primary sense is that of cutting or polishing, see Dissert. Lugd., p. 936. It is of the same family as חָרַר, חָרַר, and the signification of *newness* appears to proceed from that of a sharp polished splendid sword; comp. 2 Sa. 21:16; Aram. חֲרַת.

PIEL to renew, 1 Sam. 11:14; Job 10:17; Psal. 51:12, especially to repair or restore buildings or towns, Isa. 61:4; 2 Ch. 15:8; 24:4.

HITHPAEL, to renew oneself, Ps. 103:5. Hence—

חֲדָשׁ f. חֲדָשָׁה adj. new, e.g. used of a cart, a threshing wain, 1 Sam. 6:7; Isa. 41:5; of a house, Deut. 20:5; 22:8; of a wife, Deu. 24:5; a king, Ex. 1:8; a song, Psal. 33:3; 40:4; a name, Isa. 62:2. It often means *fresh of this year*; of grain (opposed to חֲדָשׁ), Levit. 26:10; *unheard of*, Eccles. 1:9, 10; “new gods,” i.e. such as had not been previously worshipped, Deut. 32:17. חֲדָשָׁה “something new,” Isa. 43:19, plur. Isa. 42:9. As to חֲדָשָׁה 2 Sa. 21:16, see חֲדָשׁ.

חֲדָשׁ m. [suff. חֲדָשׁ, plur. חֲדָשִׁים] the new moon, the day of the new moon, the calends of a lunar month which was a festival of the ancient Hebrews, Num. 29:6; 1 Sam. 20:5; 18:24; Ex. 19:1, חֲדָשׁ בְּחֲדָשׁ “on the third calends” (the third new moon), i.e. the first of the third lunar month. Hos. 5:7, חֲדָשׁ יִמְלֹךְ “now shall a new moon devour them,” i.e. they shall be destroyed at the time of the new moon.

(2) a lunar month, beginning at the new moon. Gen. 8:5; Ex. 13:5, etc. יָמִים חֲדָשׁ the period of a month (see יָמִים). Gen. 29:14; Nu. 11:20, 21.

(3) [Hodesh], pr. n. f., 1 Ch. 8:9.

חֲדָשׁ metron. n. of the preceding No. 3 [Gesenius speaks doubtfully of this word in Thes.], 2 Sa. 24:6.

[חֲדָשָׁה Hadasha, pr. n. of a place, Josh. 15:37.]

חֲדָשׁ Chald. to be new, i. q. חֲדָשׁ. Hence—

חֲדָשׁ Chald. adj. new, Ezr. 6:4. Syr. سَابَأ.

חֲדָשׁ see חֲדָשׁ.

חֲדָשׁ TO BE, OR TO BE MADE, LIABLE TO PENALTY,

like Syr. مَك, Arab. حَاب, used of a debt (Eze. 18:7), and of an offence.

PIEL חֲדָשׁ to make some one liable to penalty, Dan. 1:10. Hence—

חֲדָשׁ m. a debt, Eze. 18:7.

חֲדָשׁ (“a hiding place”), [Hobah], pr. n. of a town to the north of Damascus; once Gen. 14:15; compare Χαβά, Judith 4:4; 15:4. Eusebius in his Onomasticon confounds this town with Cocaba, the seat of the Ebionites; see my note to Burckhardt's Travels, ii. p. 1054.

חֲדָשׁ TO DESCRIBE A CIRCLE, TO DRAW A CIRCLE, as with compasses. Job 26:10. (Syr. سَبَأ to go in a circle, سَبَأ a circle. Kindred roots are חֲנָנ and עֲנָנ). Hence מחננה and—

חֲדָשׁ m. a circle, sphere, used of the arch or vault of the sky, Pro. 8:27; Job 22:14; of the world, Isa. 40:22.

חֲדָשׁ —(1) properly i. q. Arab حَان Med. Ye, to turn aside, II. to tie knots, whence may be derived the Hebr. חֲדָשׁ an enigma, a parable, which is joined to this verb, and then it signifies—

(2) to propose an enigma, Jud. 14:12, seq.; to set forth a parable Eze. 17:2. Compare חֲדָשׁ and חֲדָשׁ and Gr. ἐμπλέκειν αἰνύματα, Æsch. Prometh. Vinct. 610. (So it is commonly taken, and it is not amiss. It is worthy of examination, however, whether חֲדָשׁ may not be used for חֲדָשׁ and signify a smart saying; for חֲדָשׁ may be a denominative derived from it.) Hence חֲדָשׁ, חֲדָשׁ.

חֲדָשׁ a root unused in Kal.—(1) properly to BREATHE (see with regard to this power in the syllable חֲדָשׁ, אָח, אָח, אָח, אָח, אָח, comp. PIEL. Hence—

(2) to live, i. q. חֲדָשׁ, compare the noun חֲדָשׁ.

PIEL חֲדָשׁ prop. to breathe out, hence to declare, to shew, a word used in poetry instead of the prosaic חֲדָשׁ (Chald. and Syr. سَبَأ, Arabic transp. وحى, like Job 32:10, 17. Constr. followed by a dative of pers., Ps. 19:3; more often an acc., Job 32:6, with suff. 15:17; 36:2. Derivatives חֲדָשׁ, חֲדָשׁ, חֲדָשׁ.

חֹרָה Chald. not used in Kal.

PAEL חָרַה, i. q. Hebr. חָרַה to *shew, to declare*, Dan. 2:11; followed by לְ of pers., Dan. 2:24, with suff. 5:7.

APHEL inf. חָרַה, fut. יִחְרַה id.; followed by לְ Dan. 2:16, 27, acc. 2:6, 9.

Derivative אֶחָרָה.

חֹרָה i. q. חָרָה (from the root חָרָה = חָרָה, comp. חָרָה and חָרָה), f.

(1) *life*. Hence [Eve], pr. n. of the first woman, as being the mother of all living (אֵם קַלְחִי), Gen. 3:20; 4:1. LXX. Eὔa (comp. חָרָה, Eὔaioς). Vulg. Heva.

(2) i. q. חָרָה No. 2, Arab. حى a family, a tribe, especially of Nomades, hence a *village of Nomades*, a *village* ["prop. place where one lives, dwells, so Germ. leben in pr. n. Gisleben, Afschersleben"], (as on the contrary אֶהָל properly a tent, hence a family, men), Nu. 32:41; Deu. 3:14; Josh. 13:30; Judges 10:4; 1 Ki. 4:13. Another etymology has commonly been sought from Arab. حوى to collect, to gather together, V. to roll oneself in a circle; which is altogether needless.

חֹרָה an unused root, whence חָרָה which see.

חֹרִי ("prophet"), pr. n. m. 2 Ch. 33:19.

חֹרֶת m.—(1) [In Thes. this noun is rightly referred to the root חָרַת A THORN, A THORN-BUSH, Job 31:40; Proverbs 26:9; 2 Ki. 14:9. Plur. חֹרִים Cant. 2:2; and with ו moveable, חֹרִיִּים 1 Sam. 13:6, *thorn-bushes, thickets*.

(2) i. q. חָק a hook, a ring, put through the nostrils of the larger fishes after they were caught, which were then again put into the water, Job 40:26.

(3) an instrument of a similar kind used for binding captives, 2 Ch. 33:11; comp. Am. 4:2. (In the cognate languages occur the words حرنج, سمنج, prunus spinosa, and also there are in Hebrew the cognate words חָק and חָרִי. No verb of a suitable signification can be found, and the noun itself appears to be primitive, sometimes following the analogy of verbs עָל, sometimes עָל and לָח, comp. אָח a brother, see Lehrg. p. 602.)

חֹרַת Chald. to SEW, TO SEW TOGETHER, Syriac حارط, Arab. حارط Med. Ye id.

APHEL, to *repair* a wall, Ezr. 4:12; comp. רָפָא. Hence—

חֹרֶת m.—(1) a thread, a line, Judges 16:12; Ecc. 4:12; Cant. 4:3. A proverbial saying, Genesis 14:23, חֹרֶת וְעַד שָׁרֶךְ נָעַל "neither a thread nor a shoe-latchet," i. e. not even the least or the most worthless thing. Similar is the Latin *neque hilum* (Lucr. iii. 784; Enn. ap. Varr. L. L. iv. 22), for *neque filum*, whence *nilil*. A similar proverb is used in Arabic لا فتيلة, see Hamasa, Schultens, p. 404.

(2) a rope, cord [collect. of No. 1 in Thes.], Josh. 2:18.

חֹרִי (perh. "belonging to a village," from חָרָה = חָרָה No. 2). A Gentile noun, a *Hivite*, generally used collectively, the Hivites (LXX. Eὔaioς), a Canaanitish nation dwelling at the foot of Hermon and Antilibanus (Joshua 11:3; Jud. 3:3), but also in various other places, as for instance at Gibeon (Gen. 34:2; 2 Sa. 24:7; 1 Ki. 9:20; Josh. 11:19).

חַוִּילָה [Havilah], pr. n. —(1) of a district of the Joktanite Arabs (Gen. 10:29), on the eastern borders of the Ishmaelites (Gen. 25:18), and of the Amalekites (1 Sa. 15:7). Probably the Χαυλοραῖοι of Strabo (xvi. p. 728, Casaub.), dwelling near the Persian gulf, on the shore of which Niebuhr (Arabia p. 342) mentions Chawila as a town or district (حويلة) Havilah.

(2) of a district of the Cushites (Gen. 10:7; 1 Ch. 1:9), to be sought for in Æthiopia. I now consider that the Avalitæ are to be understood, who inhabit the shore of the Sinus Avalitis (now Zela) to the south of the strait of Bab el Mandeb (Plin. vi. 28; Ptolem. iv. 7), Saadiah appears to have formed a similar judgment, since three times in Genesis he gives as the translation of حويلة = زيلة = Zeila.

(3) The first Havilah (No. 1) enables us I believe to discover the situation of the land of Havilah (חַוִּילָה), Gen. 2:11, abounding in gold, pearls (commonly taken as bdellium), and precious stones, around which flowed the Pishon (Indus?), since Havilah also (Gen. 10:29) is mentioned in connection with countries producing gold; and as being on the Persian gulf, it must be in the neighbourhood of India. Indeed it appears that India is to be understood, as used according to the custom of the ancients to comprehend also Arabia. See Assemani Bibl. Orient. tom. iii. P. ii. p. 568—70. Some erroneously understood it to mean Chwala on the Caspian sea, which in Russian is called Chwalinskoje More.

חֹרֶל & חֹרִל fut. יִחְרַל and יִחְרַל, apoc. וְיִחְרַל (Psalm 97:4), וְיִחְרַל (1 Sam. 31:3), וְיִחְרַל (Jer. 51:29), imp.

From the pl. is formed the dual **חֻמָּיִם** *double walls*, the double series of walls with which Jerusalem was surrounded on the south; whence **בֵּין הַחֻמָּיִם** between the two walls (of Jerusalem), 2 Ki. 25:4; Isa. 22:11; Jer. 39:4. Comp. as to forms of this kind, Lehrs. § 125, 6, and as to the topography of the city, my Comment on Isa. 22:9. [See also Robinson on the walls of Jerusalem, Palest. 1, 460.]

חום fut. **יָחֹם**, **יָחַם**, 1 pers. **אֶחָם**—(1) TO PITY, TO HAVE COMPASSION on any one; followed by **עַל** Psal. 72:13, *to be grieved* on account of any thing. Jon. 4:10, **אֶתָּה חָסַת עַל-הַקִּיקִיּוֹן** "thou wast grieved on account of the ricinus" which perished (compare Gen. 45:20). Hence—

(2) *to spare*, followed by **עַל** Neh. 13:22; Jer. 13:14; Eze. 24:14; Joel 2:17. (Aram. **ܫܚܝܬ**, seq. **ܫܚܝܬ** id.)

It is to be observed with regard to this root, that pitying and sparing, are more often attributed to the *eye* than to the persons themselves, (as in other roots *slackness* and *strength* are attributed to the hands; comp. **רָחַם**, **רָחַץ**; **רָחַץ** pinning away, also to the eyes, see **בָּלָה**). Hence it may be rightly concluded that the primary signification is in the idea of a *merciful* or *indulgent countenance*, as the Germ. *nachsehen*, *Nachsehen*, *durch die Finger sehen*. Thus Deut. 7:16, **לֹא-תִחָחֵם עֵינֶיךָ** "spare them not," properly, let not thine eye pity them; or, do not regard them with a feeling of mercy; Deut. 13:9; 19:13, 21; 25:12; Isa. 13:18; Eze. 5:11; 7:4, 9. Gen. 45:20, **עֵינֶיךָ אֶל-תִּחָחֵם עַל** "do not grieve for your stuff" which must be left behind. It is once used ellipt. 1 Sa. 24:11, **וְתִחָחֵם עָלַי** "and (my eye) spared thee." In Arabic, mercy is similarly ascribed to the eye (Vit. Tim. tom. i. p. 542, l. 14).

חוף m. *the shore*, as being washed by the sea; from the root **חָפַף** No. II. to rub off, to wipe off, to wash; whence Arab. **حَفَفَ**, **حَافَتُ** the coasts and shore of the sea. Of the same origin are **سَاحِلٌ** and **صَحْلٌ** the sea shore, Gen. 49:13; Deut. 1:7; Josh. 9:1.

חופם (perhaps "inhabitant of the shore," from **חוף**), [Hupham], pr. n. m. of a son of Benjamin, Nu. 26:39; for which **חֻפִּים** is found, Gen. 46:21; whence patron. **חופמי** Nu. loc. cit.

חויז an unused root. Syr. **ܫܝܬܝ** Pael **ܫܝܬܝ** to in-

close, to surround; comp. **سَوَّى**, **حَاطَ** to surround. Hence **חֹיץ** a wall, and—

חֹיץ m. properly a wall; hence especially *the outside* (of a house), and thus **מִבֵּית וְחוּצָיו** within and without (properly, on the house side, and the wall side) are often opposed to each other, Gen. 6:14; Exod. 25:11. Hence it is—

(1) subst. *whatever is without*—(a) out of the house, *the street*, Jer. 37:21; Job 18:17; pl. **חוּצוֹת** Job 5:10; Isa. 5:25; 10:6.—(b) out of the city, *the fields, country, deserts*. Job 5:10 (Aram. **ܒܝܪ**), whence there are opposed to each other **חוּצוֹת וְאֶרֶץ** Prov. 8:26, the (tilled) earth and the desert regions, comp. Mark 1:45.

(2) adv. *out of doors, without, abroad*, Deut. 23:14, e.g. **מִלְּחֻצְיָיו** born abroad, i.e. away from home, Lev. 18:19; also, *forth, forth abroad*, Deut. 23:13. So also with **ה** parag. **חוּצָה** *without, on the outside*, 1 Ki. 6:6; *abroad, forth, to the outside*, Exod. 12:46, with art. **הַחוּצָה** *forth*, Jud. 19:25; Neh. 13:8 (prop. into the street), and **הַחוּצָה** Gen. 15:5. With prepositions—(a) **בְּחוּצָה** *without* (in the open place), Gen. 9:22.—(b) **לְחוּצָה** poet. id. Psal. 41:7, and **לְחוּצָה** 2 Chr. 32:5.—(c) **מִחוּצָה** *without, on the outside*, as opposed to **מִבֵּית** within, Gen. 6:14. **מִחוּצָה** id. Eze. 41:25.—(d) **לְחוּצָה** *without* (in a state of rest, as opposed to motion), e.g. **לְחוּצָה** without (or outside the city), Gen. 19:16; 24:11. **מִחוּצָה** Ezekiel 40:40, 44.—(e) **אֶל-מִחוּצָה** *without* (after verbs of motion), Nu. 5:3, 4, **אֶל-מִחוּצָה לַמַּחֲנֶה** "without the camp;" Deut. 23:11; Lev. 4:12. Metaph. —(f) **בְּחוּצָה** *besides*, Eccl. 2:25. (So Ch. **בְּחוּצָה** Syr., Sam. and Zab. **ܫܚܝܬ**.) Hence **חֹיץ**.

[**חוק** an unused root, i. q. Arab. **حَاقَ** to surround, to embrace. It seems to have sprung from **חָקַץ**, the **ב** being softened. Hence **חוק** and **חֹק**]

חוק (י or ו) i. q. **חֹסֶם** *bosom*, Ps. 74:11 כתיב.

[**חוקק** pr. n. 1 Ch. 6:60, see **חֹקֵק**.]

חור fut. **יִחְוֹר** TO BE WHITE; hence *to become pale* (as the face), Isa. 29:22. Aram. **ܫܚܝܬ** id.; Arab. with Waw quiescent, **حَارَ** to be bleached (of a garment). Hence **חור**, **חור** No. I, and **חֹרִי**, **חֹרִי**.

[**חור** figuratively, *to be splendid, noble*, i. q. **חֹרִי** No. 2. See traces of this signification in **חֹרִי**, **חֹרִי** Thes.]

חור an unused root, the meaning of which was that of *hollowing, boring*, as shewn by the deriva-

tives חור, חור No. II, a hole, a cavern, and the proper names חור, חור; compare some of the derivatives of the root חור, as ⁵חור foramen ani, ⁵חור the mouth of a river, bay of the sea. Kindred roots are חור and חור; whence ⁵חור, ⁵חור, ⁵חור a cavern.

I. חור & חור m. *white and fine linen*, from the root חור. LXX. βύσσως. Est. 1:6; 8:15.

II. חור m.—(1) i. q. חור No. II, *a hole*, as that of a viper, Isa. 11:8; used of an abominable subterranean prison (Germ. *Loch*), Isa. 42:22. Root חור No. II.

(2) [*Hur*], pr. n. of several men—(a) of a Medianite king, Num. 31:8; Josh. 13:21.—(b) of the husband of Miriam, the sister of Moses, [on what authority does this description of Hur rest?], Ex. 17:10; 24:14.—(c) 1 Chr. 2:19, 50; 4:1, 4; compare 1 Chr. 2:20; Ex. 31:2.—(d) Neh. 3:9.—(e) 1 Ki. 4:8.

I. חור i. q. חור No. I, *white linen*. Pl. חור (poet. חור) cloths of linen or byssus, Isa. 19:9. Allied to this are Arab. ⁵حري white silk, Æthiopic ሐረር: cotton, according to Ludolf. Lex. Æthiop. page 36. Root חור.

II. חור m.—(1) *a hole*, 2 Ki. 12:10; used of a window, [Is not this rather, a hole in a door?], Cant. 5:4; of the cavity of the eye, Zec. 14:12.

(2) *a cavern*, Job 30:6; 1 Sa. 14:11; of a den of wild beasts, Nah. 2:13. Root חור.

חור free-born, nobles, see חור.

חור m. Ch. *white*, Dan. 7:9, from the root חור.

חור see חור.

חור (perhaps "linen-worker," from חור No. I, like Arabic حري Hariri), [*Huri*], pr. n. m. 1 Ch. 5:14.

חור (id. Chald.), [*Hurai*], see חור.

חור (perhaps "noble," "free-born," from חור with the termination חור, *Huram*, pr. n.

(1) of a king of Tyre, cotemporary with Solomon, 2 Ch. 2:2; elsewhere חור 2 Sam. 5:11; 1 Ki. 5:15 ["called in Greek Εἰρωμος, Jos. c. Ap. i. 17, 18"].

(2) of a Tyrian artificer, 2 Chr. 4:11; elsewhere חור 1 Ki. 7:40; חור 2 Ch. loc. cit. כתיב; חור 2 Chr. 2:12 and חור 4:16 (where either the one reading or the other must have been corrupted);

[however, Gesenius explains the readings as they stand in Thes. i. page 458].

(3) a Benjamite, 1 Ch. 8:5.

חור [*Hauran*], pr. n. of a region beyond Jordan, situated eastward of Gaulanitis (גולן) and Batanea, and to the west of Trachonitis (now *el Lejah*), extending from Jabbok to the territory of Damascus, Ezek. 47:16, 18; Gr. Ἀυρανίτις, Ἀπαρνίτις; Arabic ⁵حوران.

It undoubtedly takes its name from the number of its *caverns* (חור), in which even now the inhabitants of the region dwell. See a more full account of this district in Bückhardt's *Travels in Syria and Palestine*, page 111, seqq.; 393, seqq.; 446; Germ. ed.

חור ["Once חור Ps. 71:12 (ב')."] — (1) TO MAKE HASTE (Arab. حاش Med. Ye, to flee with alarm. This root is onomatopoeitic, as though imitating the sound of very hasty motion; like the German *husten*, transit. *hasten*; also, *hasten*, *hasten*, *hasten*. Kindred roots are, Arab. ⁵حر to move, to agitate, to excite to speed, *hiffen*, *hiffen*; id. ⁵حرع to agitate; intrans. to be swift; ⁵حشي to fear; Heb. ⁵עז, ⁵עז, ⁵עז, which see). Constr.—(a) absol. 1 Sa. 20:38; also, in the sense of, to come quickly, to approach, Deut. 32:35.—(b) followed by a gerund, to make haste to do something, Ps. 119:60; Hab. 1:8; also with a noun in the dative, Ps. 22:20, ⁵לעזרת חור "make haste for my help." Ps. 38:23; 40:14; 70:2; 71:12; and in the same sense with dative of pers. Ps. 70:6, ⁵אלהים חור "O God, make haste unto me." Ps. 141:1. Part. pass. (with an active signification), *hasty, quick, alert*, Nu. 32:17.

(2) Used figuratively of violent internal emotion. Job 20:2, ⁵בְּעֵבֶר חור "on account of my hasting within me," i. e. of the emotion by which I am moved. Hence—

(3) used of the passions of the mind, pleasures and lusts. Eccl. 2:25, ⁵מי יאכל ומי יחור "who eats, who makes haste?" i. e. enjoys the pleasures of life. (In the Mishnah it is not unfrequently used in speaking of the sensations of joy and sorrow. Syr.

⁵حس and ⁵حس to feel, to perceive; ⁵حس a passion of the mind; ⁵حس lust; Arabic ⁵حس to feel;

whence ⁵حس and the kindred word ⁵حاسة; Æthiop. ሐዋ: sense, feeling.)

HIPHIL—(1) *to hasten, accelerate*, Isa. 5:19; 60:22; Ps. 55:9.

(2) i. q. Kal, *to make haste*, Jud. 20:37.

(3) *to flee* quickly ["just as on the contrary words of fleeing are applied to haste, see נָס"], Isa. 28:16.

Derivatives חִיש and the following proper names.

חִישָׁה ("haste"), [Hushah], 1 Chr. 4:4; pr. n. see שִׁחָה, patron. חִישָׁתִּי 2 Sa. 21:18; 1 Chr. 11:29; 20:4.

חִישִׁי ("hasting"), pr. n. Hushai, David's friend and confederate in the war against Absalom, 2 Sam. 15:16.

חִישִׁים ("those who make haste"), [Hushim], pr. n. m.—(1) of a son of Dan. see שִׁחָם.—(2) 1 Ch. 7:12 [חִישִׁים].—(3) 1 Ch. 8:8, 11.

["חִישָׁם" ("haste"), Husham, pr. n. of an Edomite king, 1 Ch. 1:45; defectively written חִישָׁם, Gen. 36:34, 35.]

חֹות a spurious root introduced by some on account of the form יִחִיתָ Hab. 2:17, which is, however, for יִחַת from יָחַת.

חֹותֶם m.—(1) *a seal, a seal-ring* (from the root חָתַם, Ex. 28:11, 21; Job 38:14; 41:7; Jer. 22:24, etc. The Hebrews were accustomed, like the Persians in the present day, sometimes to carry a signet ring hung by a string upon the breast (Gen. 38:18), to which custom allusion is made, Cant. 8:6. Arab. خاتم and خاتم.

(2) [Hotham], pr. n. masc.—(a) 1 Chr. 7:32.—(b) 11:44.

חֹזֵא pr. n. ("he who sees God," ["whom God watches over, cares for"]). Hazael, king of Syria, 1 Ki. 19:15, 17; 2 Ki. 8:9, 12. בית חֹזֵא the house of Hazael, i. e. Damascus, Am. 1:4. ["Lat. Azelus, Justin, xxxvi. 2."]

חֹזֵה fut. יִחֹה apoc. Micah 4:11; in pause אִחֹה Job 23:9, *to see, to behold*, a word of frequent use in Aramaean (ܚܝܐ, ܚܝܐ), for the Hebrew רָאָה. In Hebrew this root is principally poetical, like Germ. schauen, Ps. 46:9; 58:9, etc. Especially—

(1) *to see God*, sometimes used of the real sight of the divine presence, Ex. 24:11; Job 19:26 (compare 38:1), elsewhere applied to those who enter the temple, Ps. 63:3. So "to behold the face of God" is used metaphorically for *to enjoy His favour, to*

know Him as propitious, an image taken from the custom of kings, who only admit to their presence those whom they favour, Ps. 11:7; 17:15.

(2) This word is especially appropriated to speaking of those things which are presented to the minds of prophets, whether in visions properly so called, or in oracular revelations. Hab. 1:1, חֹזֵה אֲשֶׁר חָזָה "the burden (oracle) which Habakkuk saw," i. e. that which was revealed to him by God; Isaiah 1:1; 2:1; 13:1; Numbers 24:4; Amos 1:1; Eze. 13:6, חֹזֵה שְׂאוֹ "they have seen vain things," Zec. 10:2. Followed by לְ when speaking of the visions or revelations as declared to any one. Lam. 2:14, חֹזֵה לְךָ שְׂאוֹ "thy prophets have seen for thee (i. e. declare to thee) vanities," Isa. 30:10.

(3) Followed by לְ *to look upon, to contemplate, anshauen*, Isa. 47:13; especially with pleasure, *to delight in the sight of something* (comp. לְ letter B, 4), Ps. 27:4; Cant. 7:1; Job 36:25; Mic. 4:11.

(4) *to choose* for oneself, חֹזֵה *aussersehen*, Ex. 18:21; Isa. 57:8; compare לָוָה Gen. 22:8.

(5) *to see* in the sense of *to have experienced*, Job 15:17; 24:1; 27:12. Used by a bold metaphor of the roots of plants which *perceive* or *feel* stones in the earth, i. e. they find or meet with stones. Job 8:17, "(the root) perceives the stony place."

The derivatives follow, except חֹזֵי, מִחֹזֵה, חֹזֵה, and the proper names חֹזֵיאל, חֹזֵה, חֹזֵה, מִחֹזֵה, חֹזֵה.

חֹזֵה & חֹזֵה Chald. *to see*, Dan. 5:5, 23; 3:19, חֹזֵה חֶרֶשׁ שֶׁבַע עַל דִּי חֹזֵה "one sevenfold (more) than (ever) was seen." Inf. מִחֹזֵה Ezr. 4:14. ["Also absol. *to behold*, Dan. 2:34, 41, 43; 3:25."]

חֹזֵה m. *the breast* of animals, properly the front part as being open to sight, Exod. 29:26, 27; Levit. 7:30, 31; plur. חֹזֵה 9:20, 21. (Chald. in plur. חֹזֵה which see).

חֹזֵה m.—(1) *a seer, a prophet*, a word of the silver age of the Hebrew language [also of ancient use; see 1 Sam. 9:9], of the same meaning as נְבִיא 1 Ch. 21:9; 25:5; 29:29.

(2) ["Segolate (like רָאָה Isa. 28:7), and abstr."] i. q. חֹזֵה No. 3 (which see), *a covenant*, Isaiah 28:15; on which passage see my Commentary: ["*a vision, hence a covenant*"].

חֹזֵה (perhaps for חֹזֵה "a vision"), [Hazo], pr. n. of a son of Nahor, Gen. 22:22.

חֹזֵה emph. חֹזֵה, suff. חֹזֵי, plur. חֹזֵי Chald. m.—(1) *a vision, something seen, phantasia*, Dan. 2:28; 4:2, 7; 7:7, 13.

(2) *look, appearance, aspect*, Dan. 7:20. (Syr. ܚܙܢܐ.)

חֲזוֹן m. (from the root חָזַן).—(1) *a divine vision* ["*a vision*, spoken of a divine vision or dream, Isa. 29:7; specially a vision from God respecting future events, prophetic vision, Lam. 2:9; Micah 3:6; Ps. 89:20"], Dan. 1:17; 8:1; 9:24. Hence—

(2) generally a *divine revelation*, 1 Sa. 3:1; 1 Ch. 17:15; Prov. 29:18.

(3) *an oracle*, often collectively (compare ὁράματα, Acts 12:5; 16:9), Isa. 1:1; Obad. 1; Nah. 1:1. [This reference is omitted very rightly in Thes.].

חֲזוֹת f. *vision, revelation*, 1 Ch. 9:29; from the root חָזַן.

חֲזוֹת Chald. *view, prospect, sight*, Dan. 4:8, 17.

חֲזוֹת f. (with Kametz impure), from the root חָזַן —(1) *appearance, aspect*, especially of something grand or handsome, (compare כְּרֹאֵה). Dan. 8:5; וַתֵּרָא חֲזוֹת אֶחָד וַתֵּרָא חֲזוֹת אֶחָד וַתֵּרָא חֲזוֹת אֶחָד וַתֵּרָא חֲזוֹת אֶחָד "and there arose four conspicuous (horns)." For it appears that it must be thus interpreted on account of verse 5.

(2) *a prophetic vision*, Isa. 21:2.

(3) *a revelation, a law, hence a covenant* (both ideas being kindred to the minds of the Hebrews, with whom religion was a covenant with God). Isa. 28:18 (compare חֲזוֹת verse 15); 29:11.

חָזַן an unused root. Arab. خَزَز to pierce through, e.g. with an arrow, خَزَزَ to cut into, to perforate, to wound. A kindred root is חָצַץ. Hence חֲזוֹן.

חֲזִיּוֹן ("the vision of God;" ["seen by God"]), [Hazei], pr. n. m., 1 Ch. 23:9.

חֲזִיּוֹה ("whom Jehovah watches over"), [Hazaiah], pr. n. m., Neh. 11:5.

חֲזִיּוֹן ("vision"), [Hezion], pr. n. m., 1 Kings 15:18.

חֲזִיּוֹן m. constr. חֲזִיּוֹנֹת pl. —(1) *a vision*, Job 4:13; 7:14; 20:8.

(2) *a revelation*, 2 Sam. 7:17. חֲזִיּוֹן Isa. 22:5 (comp. ver. 1), the valley of vision, or collectively of visions, i. e. Jerusalem as the seat and especial home of divine revelations (Isa. 2:3; Luke 13:33), perhaps with an allusion to חֲצִיּוֹן (whence LXX. Σιών), or to חֲזִיּוֹה, which latter word is interpreted "the vision of Jehovah" (Gen. 22:2; 2 Chr. 3:1). The city was situated in [on the side of] a valley.

חֲזִיּוֹן or **חֲזִיּוֹן** m. (from the root חָזַן), properly *an arrow*, hence *lightning*; Zec. 10:1; more fully חֲזִיּוֹן לֵקְלוֹת lightning of thunders, Job 28:26; 38:25.

חֲזִיר m. *hog, swine*, Levit. 11:7. Syr. ܚܙܝܪ, Arab. خنزير with the insertion of Nun, id., whence the verb خَزَرَ to have narrow (piglike) eyes, seems to be derived.

חֲזִיר ("swine"), [Hezer], pr. n. m. 1 Ch. 24:15; Neh. 10:21.

חֲזִיק fut. **יִחְזֹק** —(1) *TO TIE FAST, TO BIND* bonds strongly. (Arab. حَزَقَ and حَزَقَ id., Syr. to gird. Of the same stock are the Hebrew חֲזִיק and Gr. ἰσχυρ, ἰσχύω, ἰσχύς, both in the signification of adhesion, and in that of strength.) Intrans. *to be bound fast*, Isa. 28:22. Hence—

(2) *to hold fast, to stick fast*. 2 Sam. 18:9, וַיִּחְזַק רֹאשׁוֹ בְּאֵלֶּה "and his head held (stuck) fast in the terebinth." So חֲזִיק בְּתוֹרָה to adhere to the law, to be zealous for it, 2 Ch. 31:4; followed by לְ with an inf. *to persist in any thing, to be constant, to be earnest, or assiduous*, Deut. 12:23; Josh. 23:6; 1 Ch. 28:7.

(3) *to make firm, to strengthen, to confirm*. (Verbs of binding, tying, girding, are applied to strength, inasmuch as with muscles well bound and with loins girded, we are stronger; on the other hand, if ungirded, the weaker. See the roots חָבַל, חָזַק, חָזַל, and the Arabic roots cited by Bochart in Hieroz. i. p. 514, seq., and Schultens in Opp. Min. p. 187, seq.) [Trans.] Eze. 30:21, and i. q. *to help*, 2 Ch. 28:20. More often intrans. *to be firm or strong, to become strong*. It is used of men who increase in prosperity, Josh. 17:13; Jud. 1:28; of an increasingly severe famine, Gen. 41:56, 57; 2 Ki. 25:3; Jer. 52:6; of a firm and fixed determination, 2 Sam. 24:4; 1 Ch. 21:4. Followed by מִן *to prevail over, to be stronger than*, 1 Sa. 17:50; followed by עַל id. 2 Ch. 8:3; 27:5, and acc. 1 Ki. 16:22. Used figuratively —(a) of the health of the body, *to become strong, to recover*, Isa. 39:1. —(b) of the mind, *to be strong, to be undaunted*. So in the expression חֲזִיק וְאֵמִץ (Gr. ἰσχυρ) "be strong in mind," Deut. 31:23; compare Dan. 10:19; and in the same sense, *to be strong*, as applied to the hands of any one, Jud. 7:11; 2 Sa. 16:21 (comp. what has been said under the root חָזַק). —(c) *to be confirmed, or established*, e.g. as a kingdom, 2 Kings 14:5; 2 Chron. 25:3. —(d) in a bad sense, *to be hardened, to be obstinate*, spoken of the heart, Ex. 7:13, 22; comp. Mal. 3:13.

(4) *to be urgent upon any one, to be pressing*; followed by לָּ Ex. 12:33; Eze. 3:14; followed by an acc., Jer. 20:7.

PIEL חָזַק — (1) causat. of Kal No. 1, *to bind a girdle on to some one, to gird him*; followed by two accusatives, Isa. 22:21; Nah. 2:2.

(2) *to make strong, to strengthen*, especially to fortify a city, 2 Ch. 11:11, 12; 26:9; to repair ruins, 2 Ki. 12:8, 9, 13, 15; followed by לָּ 1 Chron. 26:27; compare Neh. 3:19. Especially — (a) *to heal* (see Kal No. 3, a), Eze. 34:4, 16. — (b) *to strengthen one's hand*, i. e. to encourage him, Jud. 9:24; Jer. 23:14; Job 4:3; 1 Sa. 23:16. חָזַק לְיָדוֹ to strengthen one's own hands, to take courage, Neh. 2:18. — (c) *to aid or assist any one*, 2 Ch. 29:34. Eze. 6:22; 1:6, "and all their neighbours בְּכֵלֵיכֶם בְּכֵלֵיכֶם strengthened them with vessels of silver," i. e. gave to them, etc. — (d) in a bad sense, with the addition of לָּב *to harden the heart, to make obstinate*, Ex. 4:21. חָזַק לְבֹ, פָּנָיו to harden one's own heart or face, to be obstinate, Josh. 11:20; Jer. 5:3. Psal. 64:6, חָזַק לְמוֹ דָּבָר רָע "they are obstinate in doing wickedly."

HIPIEL חָזַק — (1) *to bind fast to anything, hence to join to*, in the expression חָזַק יָדוֹ to join one's hand to something, i. e. *to take hold of it* (compare Gr. ἵσχει, to hold). Gen. 21:18, חָזַק יָדוֹ אֶת־יָדוֹ בּוֹ "join thy hand to him," i. e. take hold of him. Elsewhere without יָד, followed by אֶ of the person or thing, *to take hold of, to seize, to catch any one, or any thing* (comp. Gr. κατεῖν τινα), Ex. 4:4; Deu. 22:25; 25:11; also followed by לָּ 2 Sam. 15:5; Job 18:9; poet. with acc. Isa. 41:9, 13; Jer. 6:23, 24; 8:21; 50:43; Mic. 4:9, חָזַק יָדוֹ חֵיל "pain has taken hold of thee," and in the same sense [or rather with the figure inverted], Jer. 49:24, חָזַק יָדוֹ "she has taken hold of terror." (So in Latin the expression is used *ignis comprehendit ligna*, and vice versa, *domus comprehendit ignem* [in English the fire catches the house, and the house catches fire], also *capere misericordiam, detrimentum*, we are taken hold of by compassion, etc. Compare Heb. אָחַז Job 18:20; 21:6.) But *to take hold of any one is often* — (a) i. q. *to hold fast, to retain*, Exod. 9:2; Jud. 19:4. — (b) *to receive, to take in, to hold*, as a vessel, 2 Ch. 4:5. — (c) *to get possession of*, Dan. 11:21.

(2) *to adhere, to hold fast to any thing*, e. g. justice, innocence, Job 2:3, 9; 27:6; followed by לָּ of pers., Neh. 10:30.

(3) *to make strong or firm*, hence — (a) *to restore, rebuild or repair* (edifices [or any thing

similar]), Nehem. 5:16; Ezek. 27:9, 27. — (b) *to strengthen* [persons], Eze. 30:25; and intrans. *to be strong, to be powerful* (comp. Lat. *robur facere*, Ital. *far forza*), 2 Ch. 26:8; Dan. 11:32. — (c) *to aid, assist*, followed by אֶ Levit. 25:35; compare מְצִיִּיק אֶ helper, Dan. 11:1; followed by an acc., verse 6.

HITHPAEL — (1) *to be confirmed, or established*, used of a new king, 2 Ch. 1:1; 12:13; 13:21; *to strengthen oneself*, i. e. to collect one's strength, Gen. 48:2; to take courage, 2 Ch. 15:8; 23:1; 25:11.

(2) *to shew oneself strong, or energetic*, 2 Sam. 10:12; followed by לְפָנָי against some one, to withstand some one, 2 Ch. 13:7, 8.

(3) *to aid, assist*, followed by אֶ and עִם 2 Sa. 3:6; 1 Ch. 11:10; Dan. 10:21.

Hence the following words [also חֲזָקָה, חֲזָקָה, יְחֻזְקָהוּ] —

חָזַק m. verbal adj. — (1) *firm*, in a bad sense *hardened*. Eze. 3:9, חָזַק־מִצָּחַ "hardened of forehead or heart," i. e. *obstinate*. Eze. 2:4; 3:7; comp. verse 8.

(2) *strong, mighty*. Isa. 40:10, בָּחֻק יָבוֹא "he will come as a mighty one," see אֶ No. 17.

חָזַק id. *becoming strong*, Ex. 19:19; 2 Sa. 3:1.

חָזַק with suff. חֲזָקָה *strength*, in the sense of help, Ps. 18:2.

חָזַק m. *strength*, Ex. 13:3; 14:16; Am. 6:13

חֲזָקָה properly inf. of the verb חָזַק — (1) *חֲזָקָתוֹ* properly inf. of the verb חָזַק — (1) *in his being strong*, 2 Ch. 12:1; 26:16, "in his being strong," when he had become strong.

(2) Isa. 8:11, בְּחֲזָקַת־יְהוָה "in the hand (of God) being strong," i. e. impelling me, being impelled by the Spirit of God, comp. the verb, Ezek. 3:14; Jer. 20:7.

(3) Dan. 11:2, בְּחֲזָקָתוֹ בְּעָשְׂרוֹ "in his being strong in his riches," i. e. confiding in them.

חֲזָקָה f. — (1) *might, violence*. חֲזָקָה by force, violently, 1 Sam. 2:16; Eze. 34:4; *very, mightily*, Jud. 4:3; 8:1.

(2) *repair of a house*, 2 Ki. 12:13; compare the verb, PIEL No. 2.

חֲזָקָה ("strong"), [Hezeki], pr. n. m. 1 Chron. 8:17.

חֲזָקָהוּ & חֲזָקִיהוּ ("the might of Jehovah," i. e. given by Jehovah; like the Germ. *Gottkraft*), [Hezekiah, Hizkiah, Hizkijah], pr. n. Gr. Ἐζεχίας, Lat. *Ezechias*, borne — (1) by a king of Judah, 728—699 B. C., 2 Ki. 18:1, 10; also called חֲזָקִיהוּ

and יִחְזָקְהוּ for יִחְזָקְהוּ, in the manner of derivatives of the future (like יִחְזָקְהוּ for יִחְזָקְהוּ), Hosea 1:1; Isa. 1:1.—(2) one of the ancestors of the prophet Zephaniah, whom many suppose to be the same as Hezekiah the king, Zeph. 1:1.—(3) 1 Ch. 3:23.—(4) Neh. 7:21; 10:18.

חָזַר see חָזַר [“an unused root, Ch. and Syr. חָזַר, to return, to go round, to roll, Arab. حَزَرَ to have narrow (qu. piglike?) eyes: this may be a denominative.” Hence חָזַר, and the proper names חָזַר and חִזְרִי.]

חָרָה with suff. חָרָה pl. חָרָה (with Dagesh forte implied, see Lehrs. § 38:1), properly a *thorn*, i. q. חָרָה which see. Hence—

(1) a *ring*, put through the perforated nostrils of animals which are to be tamed, and to which a cord was attached. 2 Ki. 19:28; Isa. 37:29; Eze. 29:4 (comp. Job 40:26, and the remarks under the word חָרָה No. 2).

(2) a *hook* or *clasp*, to fasten together the garments of women (compare *épinde*, Germ. *Spindel*, from *spinula*, see Tac. Germ. 17), Ex. 35:22. Others understand this to be a *nose ring*, elsewhere called נֶזֶם, see Bochart, Hieroz. i. p. 764. [Root חָרָה.]

חָרָה i. q. חָרָה, pl. חָרָה, Eze. 29:4, where חָרָה is חָרָה.

חָטָא fut. יִחְטָא.—(1) prop. TO MISS, TO ERR FROM THE MARK, speaking of an archer (the opposite idea to that of reaching the goal, to hit the mark), see Hiph. Jud. 20:16; of the feet, to *make a false step*, to *stumble* (Prov. 19:2), Germ. *fehlen*, *verfehlen*, specially *fehltschießen*, *fehltreten*. (The same origin is found in Arab. حَطَى to miss the mark, opposite to صَاب to hit the mark, see Jeuhari in the specimen edited by Scheid, p. 67—71, and Greek ἀμαράνω, used of a dart, Il. x. 372; iv. 491; of a way, Od. vii. 292.)

The opposite of חָטָא to hit upon, to find, German *treffen*. Prov. 8:36; חָטָא חָטָא נָפְשׁוֹ “he who wanders from me, injures his own soul.” Opposed to חָטָא verse 35, Job 5:24, “thou numberest thy flock, חָטָא and missest none;” none is wanting, all the flocks are there. (In this signification it agrees with the Æthiop. ላገለገለ; not to find, not to have, to lack, see Ludolf, Lex. Æthiop. p. 288.)

(2) to *sin* (to miss or wander from the way, or to *stumble* in the path of rectitude), followed by ? of the person *against* whom one sins, whence חָטָא לַיהוָה Gen. 20:6, 9; 1 Sa. 2:25; 7:6, etc.; also followed by ? of the thing in which one has sinned,

Gen. 42:22; Lev. 4:23; Neh. 9:29; followed by על Lev. 5:22; Num. 6:11; Neh. 13:26. There is a pregnant construction in Lev. 5:16, חָטָא חָטָא מִן הַקֹּדֶשׁ “that which he hath sinned (taken sinfully) from the holy things.”

(3) to *become liable to a penalty or forfeiture of something* by sinning, followed by an acc. Lev. 5:7; comp. verse 11; Prov. 20:2, חָטָא נַפְשׁוֹ “he becomes liable to the penalty of his life,” brings his life into danger, compare Hab. 2:10. Gen. 43:9, “unless I bring him back וְנָחֵי וְנָחֵי I shall be liable (i. e. I shall bear the blame) through all my life.”

PIEL חָטָא—(1) to *bear the blame* (to take the consequence of sin), followed by an acc., Gen. 31:39; hence—

(2) to *offer for sin*. Levit. 6:19, חָטָא אֹתָהּ “he who offers it” (the sin offering). Levit. 9:15, וְיִחְטָא “and offered it as a sin-offering.”

(3) to *expiate, to cleanse* by a sacred ceremony, i. q. נָפְשׁוֹ, as men, Num. 19:19; Ps. 51:9; vessels, a house, etc. Lev. 8:15, followed by על Ex. 29:36.

HIPHIL חָטָא—(1) i. q. Kal No. 1, to *miss the mark* (as an archer), Jud. 20:16 (Arab. Conj. IV.).

(2) causat. of No. 2, to *lead into sin, to seduce* some one to sin, Ex. 23:33. 1 Ki. 15:26, וַיִּחְטָא וַיִּחְטָא אֶת-יִשְׂרָאֵל “and in his sin which he made Israel to sin,” to which he seduced Israel (used here, as often in other places, concerning idolatry). 1 Ki. 16:26; 2 Ki. 3:3; 10:29.

(3) [“to *cause to be accused of sin*, Deu. 24:4; Ecc. 5:5; also”] i. q. הִרְשִׁיעַ to *declare guilty, to condemn*, in a forensic sense, Isa. 29:21.

HITHPAEL—(1) i. q. Kal to *miss or wander* from the way, used of a man terrified and confounded, and thus in a precipitate flight mistaking the way. Job 41:17; comp. Schultens. Opp. Min. p. 94.

(2) reflect. of Piel No. 3, to *purify oneself*, Nu. 19:12, seq. 31:20.

The derived nouns follow immediately after.

חָטָא m. with suff. חָטָא plur. חָטָא const. חָטָא (which is from the form חָטָא).

[1] sin, fault, Lev. 19:17; 22:9. חָטָא לְיָהוּ to be sin against any one, i. e. for him to be reckoned guilty in the matter, Deu. 15:9.

[“(2) *penalty of sin*, hence *calamity*, Lament. 3:39.” Thes.]

חָטָא m. [pl. חָטָא, suff. חָטָא, (with Kametz impure)—(1) a *sinner* [in an emphatic sense], Gen. 13:13.

(2) *one who bears blame, one counted culpable*, 1 Ki. 1:21.

חַטָּאָה f. *sin*, Gen. 20:9. ["(2) *a sacrifice for sin*, Ps. 40:7."]]

חַטָּאָה—(1) f. of the word **חַטָּאָן** *a sinner* f., or *sinful*, Am. 9:8.

(2) i. q. **חַטָּאת**—(a) *sin*, Ex. 34:7.—(b) *penalty of sin* (like **חַטָּאת** No. 3), Isa. 5:18.

חַטָּאָה Ch. f. *a sacrifice for sin*, Ezr. 6:17 (ק').

חַטָּאת constr. **חַטָּאות** plur. **חַטָּאות** f. ["*a miss, misstep, slip with the foot*, Pro. 13:6"].

(1) *sin*, Ex. 28:9; Isa. 6:27, etc. ["Rarely for the habit of sinning, *sinfulness*, Prov. 14:34; Isa. 3:9."] Also applied to that by which any one sins, e.g. idols, Hos. 10:8; Deut. 9:21; comp. 2 Ki. 13:2, *water of sin*, i. e. of expiation or purifying, Num. 8:7.

(2) *a sin offering*, Levit. 6:18, 23; as to its difference from **חַטָּאת** see that word.

(3) *penalty*, Lam. 3:39; Zec. 14:19; hence *calamity, misfortune*, Isa. 40:2; Prov. 10:16 (opp. to חַיִּים). [Is not this last sense wholly needless? and would not its introduction utterly mar the sense of the passages referred to in support of it?]

חָטַב—(1) TO CUT, TO HEW wood, Deu. 29:10; Josh. 9:21, 23; 2 Chr. 2:10; Jer. 46:22. Arabic **حَطَب** hewn timber, **حَطَب** to go for timber. A kindred root is **חָצַב** to cut stones; also **חָצַב** and the words there cited.

(2) Med. E. intrans. prop. *to be cut, to be smitten with a rod*, hence *to be marked with stripes, to be striped*, compare **חָבַר** No. 3. Arabic **حَطَب** *to be striped, to be variegated*, used of a garment. Hence [part. pass.] pl. f. **حُطَبَات** striped tapestry, Pro. 7:16. Syr. **حُطْبَا** a variegated vest, properly striped. The same signification is found in the cognate root **حُطِف**, see Castell, Heptagl. p. 3329.

Pual pass. of No. 1, *to be hewn out, carved*, Ps. 144:12.

[**חֲטִיבוֹת** part. pass. f. pl. of the preceding verb.]]

חֲטָה f. *wheat*, in sing. especially as growing in the fields. Exod. 9:32; Deu. 8:8; Job 31:40; Isa. 28:25; Joel 1:11. The expression **חֲטָה חֲלָב** Psal. 81:17, fat of wheat, is, however, to be explained of grains of wheat, and so **חֲטָה חֲלָב** fat of kidneys of wheat, Deut. 32:14; fat thus used denoting the

medulla or flour of the wheat, **μυελὸν ἀνερῶν**; it is also called **חֲטָה חֲלָב** Ps. 147:14.

Plural **חֲטָה** grains of wheat (the sing. is found applied to one grain, **חֲטָה**, Mishn. Chelaim i. §9), **חֲטָה חֲלָב** Jer. 12:13; **חֲטָה חֲלָב** Gen. 30:14; **חֲטָה חֲלָב** 1 Ch. 21:20; **חֲטָה חֲלָב** 2 Ch. 27:15. By a Chaldaism **חֲטָה** Eze. 4:9.

In the cognate languages it is **حَطَب**, **حَطَبَة** Chald. **חֲטָה**, and some on this account regard **חֲטָה** to *season*, as its root. But, however, the letter Nun may be inserted as originating in Teth doubled, so that the root may be **חַט**. [In Thes. it is put under **חֲטָה**, where it seems to belong.] The Gr. **σῖτος**, wheat, appears to answer to this word, the aspirate being changed into a sibilant. ["Bohlen compares Sanscr. *godhuma*, wheat, so called from its yellow colour. Pers. **گندم**."]]

חַטָּשׁ (prob. "*assembled*," from the root **חָטַשׁ**), [**Hattash**], pr. n. m.—(1) 1 Chr. 3:22; Ezr. 8:2.—(2) Neh. 3:10.—(3) Neh. 10:5; 12:2.

חָטַט an unused root. Aram. **حَتَّ** *to dig, to explore*. Arabic **حَطَّ** to engrave, to write. Hence pr. n. **חַטִּיטָא**.

חֲטָיָה m. Chald. *sin*, suff. **חֲטָיָה** Dan. 4:24, from the root **חָטַט** i. q. Hebr. **חָטַט**.

[**חֲטָיָה** Chald. f. *a sacrifice for sin*, Ezra 6:17 (ב')."]]

חֲטִיטָא ("digging," "exploring"), [**Hatita**], pr. n. m., Ezr. 2:54; Neh. 7:56; see **חָטַט**.

חָטַל ("waving"), [**Hattil**], pr. n. m., Ezr. 2:57; Neh. 7:59. Root **חָטַל**.

חֲטִיפָא ("seized," "caught"), [**Hatipha**], pr. n. m., Ezr. 2:54; Neh. 7:56.

חָטַל an unused root. Arab. **حَطَلَ** to be pendulous, to be loose; kindred to **חָטַר**. Hence pr. n. **חַטִּילָא**.

חָטַם TO STOP the mouth of an animal with a muzzle, TO MUZZLE. (Arabic **حَطَمَ**, whence **حِطَام**

a muzzle. Cognate roots are **חָטַם**, **חָטַם**, also **חָטַם**, comp. my remarks on the signification of the syllables **חָטַם**, **חָטַם**, p. cccii.) Of a kindred power to this root are **domare**, **dāmmen**, **zudāmmen**, **zāḡmmen**. Metaph. Isa. 48:9, **אֶחָטַם לָךְ** "I tame or muzzle (myself ['my anger']) towards thee, I restrain myself."

חָמַף f. **חִמְפָּה** i. q. **חָמַף** TO SEIZE, TO TAKE with violence, Jud. 21:21; Psalm 10:9. (Aram. **ܫܚܦ**, Arab. **خطف** id.) Hence pr.n. **חִמְפָּה**.

חָמַר an unused root. Arab. **خطر** (kindred to the roots **חָטַל**, **خطل**, **عطل**, and others, the primary syllable of which is *dal, tal, sal*, having the force of being pendulous, waving, or swinging, see **חָלַל** page cc) to shake, or brandish, a rod or spear (**schwefeln**), to wag, as a tail (**weteln**); see Alb. Schultens, *Hamasa*, p. 350, 51, Epist. ad Menken., ii. p. 61. Hence—

חָמַר m. a rod, Pro. 14:3; a branch, sucker, Isa. 11:1. (Arab. **خُطِر** a branch, Syr. **ܫܚܦܐ** a staff, or rod. Sam. **ܚܚܐ**, **ܚ** and **ח** being interchanged.)

חָמַשׁ an unused root, perhaps i. q. Arab. **حش** to assemble themselves (used of people). Hence pr.n. **חִמְשָׁה**.

[**חִמְשָׁה** see **חִמְשָׁה**.]

חַי constr. **חַי** fem. **חַיָּה**, pl. **חַיִּים** fem. **חַיּוֹת** (from the root **חַי**).

(A) adj.—(1) *alive, living*, Gen. 43:7; **חַיִּים** **אֲבִיכֶם** **חַי** "is your father yet alive?" verses 27, 28; 45:3, 26; 46:30. **חַי** **כָּל** "every living thing;" Gen. 3:20; 8:21. **חַי** **הָעוֹלָם** "he who lives for ever," i. e. God, Dan. 12:7. This is an accustomed formula in swearing, **חַי** **יְהוָה** "Jehovah (is) living," i. e. as God liveth; Ru. 3:13; 1 Sa. 14:45. **חַי** **אֱלֹהִים** 2 Sa. 2:27; poet. **חַי** **אֲנִי** Job 27:2, and **חַי** **אֲנִי** "as I live," when Jehovah himself swears, Nu. 14:21, 28; Deu. 32:40; Jer. 22:24; Eze. 5:11; 14:16, 18, 20, etc.; also used of the oath of a king, Jer. 46:18, [but this *King* is **יְהוָה** **הַמֶּלֶךְ**]. **חַיִּים** "those who are alive," i. e. men. Ecc. 6:8, **אֶרֶץ חַיִּים** "the land of the living," as opposed to the place or state of the dead (Hades), Eze. 26:20; 32:23.

(2) *lively, vigorous*, 2 Sam. 23:20, according to **כְּחַי** (**אִישׁ חַיִּל קָרִי**). Compare **חַיָּה**. Also, *flourishing, prosperous* ["according to some"], 1 Sa. 25:6.

(3) *reviving*; hence metaph. **חַיָּה** Gen. 18:10, 14; 2 Ki. 4:16, 17; at the reviving of the season, i. e. the year, in the next spring, when the winter is past, **περιπλομένου ἐνιαυτοῦ** (Od. xi. 247).

(4) *raw*, used of flesh, 1 Sa. 2:15; Lev. 13:14, seq.

(5) *fresh*, as of a plant in its greenness, Ps. 58:10; as of running water, opposed to that which is stagnant and putrescent, which is called in Arabic **الميت**

الميت dead water. Gen. 26:19; Lev. 14:5, 50.

(B) subst. *life*, Lev. 25:36. [1 Sa. 25:6, "and say ye thus, **חַיָּה** to life (i. e. to welfare), hail!" to be regarded as a form of salutation, and not as being here the adj. See Thes.] So in the formula of swearing, ["when by created things"]. **חַי** **פָּרְעֹה** by the life of Pharaoh, Gen. 42:15, 16; **חַי** **נַפְשֶׁךָ** by thy life, 1 Sa. 1:26; 17:55. The name of Jehovah is in the same sentence preceded by **חַי** (see letter A, 1); whence **חַי** **יְהוָה** **חַי** 1 Sa. 20:3; 25:26. It is much more usual to use in this sense the—

Pl. **חַיִּים**, once **חַיִּין** Job 24:22, *life*, Gen. 2:7; 3:14; 17:7, 15, etc. **חַיִּים** **רֵיחַ** the breath of life, Gen. 6:17; **חַיִּים** **עֵץ** the tree of life, i. e. of life of long duration, **θεοσεκελου** or immortality, Gen. 2:9; compare 3:22, 24. Hence—(a) *living, sustenance*, **βίος**, Prov. 27:27.—(b) *refreshment*, Prov. 3:22; 4:22.—(c) *prosperity, welfare* (comp. Syr. **ܫܬܐ** Luke 19:9, for the Greek **σωτηρια**), *happiness*, Ps. 34:13; Pro. 4:22, 23; 12:28; 13:14; 14:27. **חַיִּים** **אֶרֶץ** the way of welfare, Pro. 2:19; 5:6.

חַי Ch. emph. st. **חַיָּה**, pl. **חַיִּין**.

(1) adj. *alive, living*, Dan. 2:30; 4:14; 31:6; 21:27.

(2) Pl. **חַיִּין** as a subst. *life*, Ezr. 6:10; Dan. 7:12.

חַיָּה (perhaps for **חַיָּה** "God liveth"), [*Hiel*], pr. n. m. 1 Ki. 16:34.

חַיָּה f. (from the root **חַי**, which see; compare Dan. 5:12), properly, something *twisted, involved*; whence—

(1) *subtlety, fraud*, Dan. 8:23.

(2) *a difficult sentence, an enigma*, compare **מְלִיצָה**. In proposing enigmas, the verb commonly used is **חַיָּה** which see; in solving them, **חַיָּה** Jud. 14:14.

(3) i. q. **מְשַׁל** a *sententious expression*, Prov. 1:6; a *parable*, Eze. 17:2; a *song, poem*, Psalm 49:5; 78:2; compare Hab. 2:6; an *oracle, a vision*, Num. 12:8.

חַיָּה inf. absol. **חַיָּה** Eze. 18:9, and **חַיָּה** 3:21; 18:28; constr. with suff. **חַיָּה** Josh. 5:8; with prefix **חַיָּה** Eze. 33:12; imp. with prefix **חַיָּה** Gen. 20:7; pl. **חַיָּה** 42:18; fut. **חַיָּה** apoc. **חַיָּה**.

(1) TO LIVE, a word of very frequent use. Arabic **حَي**, which form is also found in Hebrew, see **חַי**.

חַי Eth. **ሕይወ**: Syr. **ܫܬܐ** id. The original idea of this word is that of *breathing*; inasmuch as the life of animate beings is discerned by their breathing (compare **נָשַׁם**); and the more ancient form of this root is

חיה, which see. The same original idea is found in the Greek *ζῶω*, *ζῶω*, cognate to which is *ἄω*, *ἄνωμι*, to breathe; which, in Æschylus, is applied to the winds as breathing or blowing. Those who are curious in languages may inquire whether the Sanscrit *dachiv*, to live; Greek *βίωω*; and Latin *vivo*; belong to the same stock.

["Construed—(a) with acc. of time, Gen. 5:3, 'and Adam lived a hundred and thirty years;' Gen. 11:11, etc.—(b) with *ל* of place, Lam. 4:20; also of that from which one lives, 2 Ki. 4:7; and of that by which one lives and prospers, Hab. 2:4."]

Followed by *על*, to live upon any thing, compare *על* No. 1, a, letter *γ*. Often i. q. *to live well, to be prosperous, to flourish*, Deut. 8:1; 30:16; Neh. 9:29 [Qu. as to the use of this latter-cited passage]. *יְהי הַמֶּלֶךְ* "may the king live," may he prosper, 1 Sa. 10:24; 2 Sam. 16:16. *יְהי לְבָבְךָ* "let your heart live," i.e. let it flourish, or be glad, Psalm 22:27; 69:33.

(2) *to continue safe and sound*, Josh. 6:17; Nu. 14:38; especially in the phrase *הָיִיתִי נָפִישׁ* "my soul liveth," I remain alive, Gen. 12:13; 19:20; Isa. 55:3; Jer. 38:17, 20.

(3) *to live again, to revive*, Eze. 37:5, seq.; 1 Ki. 17:22; hence—

(4) *to recover health, to be healed*, Gen. 20:7; Josh. 5:8; followed by *מִן* from a disease, 2 Ki. 1:2; 8:8; and *to be refreshed* (spoken of one wearied, or sad), Gen. 45:27; Jud. 15:19.

PIEL *חִיָּה*—(1) *to cause to live, to make alive, to give life* to some one, Job 33:4. A woman, when she conceives by a man, is said to *vivify his seed*, Genesis 19:32, 34; similarly, Hosea 14:8, *יְחִי דָּגָן* "they shall vivify the corn" in the desert land, by again cultivating the fields and scattering the seed. Metaph. Hab. 3:2, "O Jehovah, vivify thy work," i.e. accomplish it. Also, *to cause to be well, or to flourish*, Ps. 119:37.

(2) *to keep alive*, compare Kal No. 2; Gen. 12:12; Exod. 1:17; Ps. 41:3; 138:7; Job 36:6; *חִיָּה* *נֶפֶשׁ* id. 1 Ki. 20:31; Psa. 22:30; *חִיָּה נָרַע* to preserve seed, Gen. 7:3; *חִיָּה נָקַר* to feed oxen, Isa. 7:21.

(3) *to call back to life, to restore life*, 1 Sam. 2:6; Ps. 30:4; Deu. 32:39; hence, *to refresh*, Ps. 71:20; 85:7; and figuratively, *to repair* (a city), 1 Ch. 11:8. Neh. 3:34, *חִיֵּי אֶת־הָאֲבָנִים* "will they call the stones to life?" So Syr. *ܚܝܐ* to raise up ruins.

HIPHL *חִיֵּה*—(1) i. q. PIEL No. 2, *to keep alive*, Gen. 6:19, 20; with the addition of *נֶפֶשׁ* Gen. 19:19;

to deliver from destruction of life, i. e. to save from death, Gen. 47:25; 50:20; followed by *ל* Gen. 45:7; also, to suffer to live, *to grant life*, Josh. 6:25; 14:10; 2 Sa. 8:2.

(2) i. q. PIEL No. 3, *to restore to life*, 2 Ki. 5:7; 8:1, 5. Hence *חִיָּה* [and the pr. n. *חִיָּה*, *חִיָּה*, *חִיָּה*].

חִיָּה & *חִיָּה* Chald. id. Dan. 2:4, *חִיָּה* "O king, live for ever;" a usual phrase in saluting kings. Dan. 3:9; 5:10; 6:7, 22; compare Neh. 2:3, *חִיָּה* *לְעוֹלָם* 1 Ki. 1:31.

APHEL part. *חִיָּה* preserving alive; comp. Syr.

ܚܝܐ Dan. 5:19.

חִיָּה adj., pl. f. *חִיּוֹת* lively, strong, robust, Ex. 1:19; see *חִי* No. 2.

חִיָּה f. constr. *חִיּוֹת* and poet. *חִיּוֹת* with Vav parag. Gen. 1:24; Ps. 50:10; 79:2; 104:11 (comp. Gramm. § 78, note; [§ 93, 2;] Lehrs. § 127, 3); fem. of the adjective *חִי* living, or, in a neutral sense, *that which lives*; hence—

(1) *an animal, a beast*; *חִיָּה רָעָה* a wild beast (lit. an evil beast), Gen. 37:20, 33. Pl. *חִיּוֹת* Ps. 104:25; Isa. 35:9; Eze. 1:5; but more often in the sing. collect. *כָּל חִיָּה* all living creatures, Gen. 8:17; 9:5; Lev. 11:46. This word is also applied—(a) in the widest sense to beasts of all kinds, and also to aquatic creatures, Levit. loc. cit.; more frequently—(b) to quadrupeds as opposed to birds, Gen. 1:30; 2:19; 8:19; 9:2; Lev. 11:2, 27; 17:13; Isa. 46:1.—(c) to wild animals, as opposed to tame cattle (*בְּהֵמָה*), Gen. 1:25; 2:20; 7:14, 21; 8:1; 9:10; specially to wild beasts, the meaning of which is often more fully expressed *חִיּוֹת הַשָּׂדֶה* Ex. 23:11; Lev. 26:22; Deu. 7:22; Hos. 2:14; 13:8; Jer. 12:9; Eze. 34:8; and *חִיָּה רָעָה* Eze. 14:15; 34:25. Arabic *حيّة* specially denotes a serpent.

(2) *a people*, Ps. 68:11, *a band of men, a troop*, 2 Sa. 23:11, 13, i. q. *חִיָּה* No. 2. In this word the fem. *living* is taken collectively for *those who are alive* (Lehrgeb. p. 477), *חִיִּים*, specially for *men*.

(3) as a subst. *life*, only in poetry, i. q. *חִיִּים* Job 33:18, 22, 28; Ps. 143:3. So in the expression *נֶפֶשׁ חִיָּה* with art. *נֶפֶשׁ הַחִיָּה* animal of life, i. e. a living creature, see *נֶפֶשׁ* No. 4. The term *life* is also applied to *vigour, strength*. Isaiah 57:10, *חִיָּה יָדְךָ מְצָאָה* "thou (yet) findest the life of thy hand," i. e. vigour in thy hand. Hence—

(4) i. q. *נֶפֶשׁ* No. 2, *vital power, life, anima*, to which is ascribed hunger, thirst, weariness (Job 33:20). *חִיָּה מְלֵא* Job 38:39, i. q. *נֶפֶשׁ מְלֵא* to fill the soul, i. e. to satisfy. Poetically *חִיָּה* is also used for *the*

soul, desire, will, like נפש No. 3; to which, besides other things, desire and blood-thirstiness are ascribed (Ps. 27:12; 41:3). So I interpret, Ps. 74:19, חַיִּיתָנוּ לִפְנֵי תוֹרֶךְ "give not to the desire (of blood-thirsty foes [bloody-minded troop, No. 2, Ges. corr.]) thy turtle dove," i. e. thy innocent people.

חַיִּיתָ emphat. חַיִּיתָ, חַיִּיתָ f. Chald. *an animal, a beast*, Dan. 4:12, seq.; 7:3, 12, 17 for חַיָּה, double Yod being changed into י.

חַיִּיתָ f. *life*, 2 Sa. 20:3.

חַיִּי i. q. חַיָּה TO LIVE, but with the middle radical doubled, like the Arab. حَي. To this belongs 3 Pret. חַי, Gen. 5:5, כָּל יְמֵי אָדָם אֲשֶׁר חַי "all the days of Adam which he lived;" 3:22, וְאָכַל חַי לְעוֹלָם " (lest) he should eat and live for ever;" Num. 21:8. Care is necessary not to refer to the verb the occurrences in which חַי is an adjective, as חַי הָעוֹר אֲבִיכֶם "is your father yet alive?" Gen. 43:7. Hence חַיָּה, חַיָּה, חַיָּה.

חַיָּה see חַיָּה.

חַיָּה m. constr. חַיָּה, with suff. חַיָּה pl. חַיָּה (see חַיָּה No. 6), *strength, power, might* (especially warlike), *valour*, Psal. 18:33, 40; 33:16. חַיָּה to *shew oneself strong, to display valour*, Nu. 24:18; Ps. 60:14; 108:14. Hence—

(2) *forces, a host*, Ex. 14:28. חַיָּה leader of the army, 2 Sa. 24:2. חַיָּה soldiers, Deu. 3:18; 1 Sa. 14:52; Ps. 110:3, יוֹם חַיָּה "in the day of thy warfare," i. e. of thy warlike expedition; [that is, the day of the sending of the rod of Messiah's strength out of Zion, when he rules in the midst of his enemies, and strikes through kings in the day of his wrath].

(3) *ability*, hence *wealth, riches*, Gen. 34:29; Job 20:15. חַיָּה to *acquire wealth*; Deut. 8:17, 18; Ruth 4:11; Pro. 31:29.

(4) *virtue, uprightness, integrity, also fitness*. חַיָּה men of capacity, Gen. 47:6; Ex. 18:21, 25. חַיָּה a virtuous woman, Ruth 3:11; Prov. 12:4; 31:10. חַיָּה an honest, or upright man, 1 Ki. 1:52.

(5) *the strength of a tree*, spoken poetically of its fruits, Joel 2:22; compare חַיָּה Job 31:39.

חַיָּה m. Chald. — (1) *strength, might*, Dan. 3:4.

(2) *host, army*, Dan. 3:20; 4:32.

חַיָּה & חַיָּה m. properly i. q. חַיָּה, especially—

(1) *an army, a host*, 2 Ki. 18:17; once חַיָּה Obad. 20; also Ps. 10:10, according to קרי, where חַיָּה-חַיָּה

may be rendered the host of the afflicted; but it is preferable to follow כְּחַיָּה, see חַיָּה.

(2) *defence, fortification*, especially a particular part of the fortifications, namely, a ditch, with the *antemurale* surrounding it, 2 Sam. 20:15; Isa. 26:1; Nah. 3:8; Lam. 2:8; comp. 1 Ki. 21:23; Ps. 48:14; 122:7. LXX. *ἄντοιχος, περίτοιχος*. Vulg. *antemurale*. (In the Talmud חַיָּה is used for a space surrounding the wall of the temple, see Lightfoot, Opp. t. ii. p. 193).

חַיָּה m. & חַיָּה f. Job 6:10.

(1) *pain*, especially of parturient women, Ps. 48:7; Jer. 6:24; 22:23; Mic. 4:9.

(2) *fear, trembling*, Eze. 15:14; see חַיָּה No. 3, 5.

חַיָּה Ps. 48:14, according to the common reading, i. q. חַיָּה No. 2; but LXX., Vulg., Syr., Chaldee, Jerome, and 18 codices read it with the addition of מַפְּקִיָּה, from the word חַיָּה; and it is preferable to take it thus.

חַיָּה [Helam], 2 Sam. 10:16, and חַיָּה verse 17, pr. n. of a town near the Euphrates, the scene of a battle of David with Hadadezer.

חַיָּה [Helan], pr. n. of a sacerdotal town in the tribe of Judah, 1 Chron. 6:43. [Called חַיָּה, Josh. 21:15.]

חַיָּה m. Job 41:4, i. q. חַיָּה *grace, beauty*, whence חַיָּה "the beauty of his structure." The form imitates the Chaldee, in which חַיָּה, חַיָּה are i. q. Heb. חַיָּה, like חַיָּה, חַיָּה for חַיָּה. ["Comp. חַיָּה the name of the letter, for חַיָּה."] The word with which this is compared by Alb. Schultens, Arab. حِين *opportunity*, is only used in speaking of time.

חַיָּה m. a wall, Eze. 13:10. Arab. حَائِط id., see the root חַיָּה.

חַיָּה m. חַיָּה f. (adj. from the word חַיָּה), *outer, exterior*, Eze. 10:5; 40:17, 31; hence *civil* (as opposed to sacred), 1 Ch. 26:29; comp. Neh. 11:16. חַיָּה *without, on the outside*, 1 Ki. 6:29, 30.

חַיָּה an unused root. Arabic حَاق Med. Ye, to *SURROUND*, kindred to חַיָּה, חַיָּה which see. Hence properly חַיָּה. [In Thes. this root is omitted, and חַיָּה is inserted; see that root in this Lexicon.]

חַיָּה rarely חַיָּה Prov. 17:23, with suff. חַיָּה Psalm 35:13, and חַיָּה Job 19:27, m. ["the bosom, i. e. the breast with the arms, so called from *embracing*, see the root חַיָּה"].

(1) *bosom of a garment*, Prov. 16:33; שֶׁכֶּר בִּחֶם "a present (given) into the bosom," i.e. given secretly, Prov. 21:14; comp. Prov. 17:23. (Lat. *sinum lazare*, *expedire*, used of an expectant of gifts, see Senec. Epist. 119. Thyest. 430.)

(2) *the bosom of a person*. שֶׁכֶּב בִּחֶם to lie in the bosom (of a woman) de complexu venereo. The phrase שֶׁכֶּב בִּחֶם is "to lie in a consort's bosom," 1 Ki. 1:2; Mic. 7:5; a mother's, 1 Ki. 3:20 (of an infant, comp. Ruth 4:16). Hence it is applied to intimate conjugal love, אִשָּׁת חֵיקָה the wife who is in thy bosom, Deu. 13:7; 28:54; compare verse 56. שֶׁלֵּם אֶל חֵיקָה Jer. 32:18; 28:54; compare verse 56. חֵיקָה Ps. 79:12, to recompense to any one into the bosom (as God the actions of men), i. q. elsewhere בְּרִאשִׁיב חֵיקָה Jud. 9:57; 1 Sa. 25:39; Joel 4:7. (Winer is altogether wrong in taking this expression to signify full measure (Lex. p. 323) to be received not by the hand but into the bosom of a garment, compare Luke 6:38; the phrase simply means that something is made to return from whence it came; compare the similar Arabic expression رَدُّ فِي نَحْوِهِ to return upon one's neck, Hist. Tim. tom. i. p. 30, Mang.) It is spoken of the breast for the mind or soul, Job 19:27 [?]; Eccl. 7:9. ["Also i. q. יָרֵב Job 19:27."]

(3) Metaph. *the bosom of a chariot*, i.e. its hollow part, 1 Ki. 22:35; *the bosom of the altar*, the lower or hollowed part for the fire, in which it is kept burning, Eze. 43:13.

חִירָה ("nobility," "a noble race"), [Hirah], pr. n. m. Gen. 38:1, 12.

חִירָה & חִירָה see חִירָה.]

חִישׁ i. q. חִישׁ [which see] to MAKE HASTE, imp. חִישָׁה Ps. 71:12, כְּחִישׁ. Hence—

חִישׁ adv. speedily, Ps. 90:10.

חֶךְ with suff. חֶכִּי m. *the palate* with the corresponding lower part of the mouth, *the internal part of the mouth, the jaws*, like מִלְּחֶכֶם. (Arab.

حَنَكٌ the palate and the lower part of the mouth answering to it, beak, Syr. مِطْطُ palate. Root חֶךְ No. 1.) Whence Job 20:13, בְּתוֹךְ חֶכְוֹ "in the midst of his mouth." Job 33:2.—(a) for the organ of taste, Job 12:11; comp. Job 6:30; Ps. 119:103.—(b) for the organ of speech. Proverbs 8:7, פִּי יִשְׁמַע חֶכִּי "for my palate shall speak the truth." Job 31:30, "for I have not suffered my palate to sin;" compare Hos. 8:1 " (Put) the trumpet to thy

palate" (mouth). Comp. חֶכֶה.—Cant. 7:10, comp. Cant. 5:16, *the palate* seems to be delicately put for the moisture of the mouth perceived in kisses; comp. Lette ad Amrulk. Moall. p. 180.

חָקָה TO WAIT. (Alb. Schultens, on Job 3:21, seeks for the primary idea in tying, or binding, comp. Arab. حَكَّ to tie a knot, and the Latin *moramnectere* ap. Senecam Trag. & Val. Flacc.). In Kal once, part. [active] const. חֹקֵי Isa. 30:18, followed by לְ. Of more frequent occurrence is—

PIEL חָקָה id. 2 Ki. 7:9; followed by an acc. and לְ, Job 32:4; especially used as חָקָה לַיהוָה to wait for Jehovah (full of confidence), Ps. 33:20; Isai. 8:17; Isa. 30:18, יְהוָה יִחְקֶנָּה "Jehovah will wait that he may be gracious to you," if he can again be favourable to you. Inf. in a Ch. form חֲקִי Hos. 6:9. ["In the parallel member is יָרֵם he will arise, sc. in order to do this or that, which thus comes near to the Arab. رَام i. q. ὀρέγεται." Ges. add.]

חֶקֶה a hook, fem. from חָקָה, so called because of its fixing itself in the palate of fishes: ["with which the jaws of fishes are drawn together, and thus they are choked"]. Job 40:25; Isa. 19:8.

חֶכִּילָה ("dark, dusky"), [Hachilah], pr. n. of a hill near the desert of Ziph, 1 Sa. 23:19; 26:1, 3. Root חָכַל.

חֶכִּים Chald. adj. wise, Daniel 2:21; specially a magian, a magician. Dan. 2:12, seq.; 4:3; 5:7, 8.

חָכַל an unused root. [See below.] Arab. حَكَلَ to be dark, or obscure, e.g. used of an obscure sound or speech, of a difficult affair, of the eye of the drunkard becoming dim. It will not be amiss to subjoin a version of what is said of this root in the Kamûs (p. 1426) which was not rightly understood by Schultens on Prov. 23:29. الْحَكْلُ is that, the sound of which is not heard, like the ants, ... with the addition of He الْحَكَّةُ that which is foreign in speech (difficult to be understood), حَكَلَ followed by عَلَى to be doubtful or obscure, spoken of an affair... Conj. VIII. to be confused, to speak barbarously, حَاكَلَ drunken with wine. [But see Thesaur. and Freytag, Proleg. p. xi. It appears probable that this last assigned signification has only originated in a misprint in the Calcutta Kamûs: to speak obscurely or conjectu-

rally, is the meaning given in another copy; **חָכֵם** for **חָכֵם**. Prof. Lee translates the passage according to the Calcutta reading, *the person refreshed with wine*.—Perhaps the only definition of the Hebrew root is that which can be deduced from the use of its derivatives.] And this last gloss nearly accords with the Hebrew use of the term; for both of its derivatives, **חָכֵל**, and **חָכֵל** are used of the eyes of drunkards, or at least of those who have drunk, as becoming dim. (See Preface to Lex. Manual Heb., Germ. ed. 3, p. xxxiv., where I have refuted the opinion of Schultens, who explains this root to mean *to be red*). [*To be dark, black*, kindred to **חָכֵל**, and used in the derivatives of the *dark flashing* eyes of a person excited with wine:—(a) in a good sense, Gen. 49:12; see **חָכֵל**.—(b) in a bad sense, and referring to the *fierceness* arising from intoxication, Prov. 23:29; see **חָכֵל**." Ges. add.].

חָכֵל ("whom Jehovah disturbs" ["dark"]), [*Hachaliah*], pr. n. m. Neh. 10:2.

חָכֵל adj. *dim, becoming dark*, spoken of the eye, see the root, [which perhaps will give very little aid]: [*"dark, dark-flashing*, spoken of the eye"], Gen. 49:12, **חָכֵל עֵינָיו מֵיַיִן** "being dim (as to his) eyes through wine," which in this passage is to be taken in a good sense, as indicating plenty in the land of the tribe of Judah. [*"Dark eyes are here contrasted with white teeth. Aquila well, καράκοι, satiated with colour, dark; LXX. χαροκοί, Peshito shining, flashing, a word applied only to the eyes."* Ges. add.]

חָכֵל f. *a darkening, or bedimming*, of the eyes arising from drunkenness [*"dark-flashing of the eyes, fierceness"*]. Prov. 23:29.

חָכֵם fut. **יִחְכֵּם** TO BE WISE, TO BECOME WISE. (Arab. **حَكَمَ** to judge, hence to rule, **حُكْم** judgment, **حָכِم** and **حَاكِم** a judge, Aram. to know, more rarely, to be wise. Indeed the primary power of this word, as I understand it, is that of judging, so that it is kindred to the root **חָכַם**.) Prov. 6:6; 23:19; Ecc. 2:19; 1 Ki. 5:11; Job 32:9, etc.

PIEL, to make wise, to teach wisdom, Job 35:11; Ps. 105:22.

PUAL part. *made wise, learned*, Prov. 30:24; of an enchanter, Ps. 58:6.

HIPHIL i. q. **Piel** Ps. 19:8.

HITHPAEL—(1) *to seem wise to oneself, to be wise in one's own eyes*, Ecc. 7:16.

(2) *to show oneself wise*, followed by **לְ** to deceive, Ex. 1:10. (Compare the Greek σοφός, cunning.)

The derived nouns all follow [except **חָכֵם**, and pr. n. **חָכְמָנִי**].

חָכֵם adj. i. q. Gr. σοφός; prop. capable of judging (see the root), knowing; hence—(1) *skilful* in any art, Isa. 3:3; 40:20; 2 Chron. 2:6, 12; more fully **חָכְמָנִי** e. g. Exod. 28:3; 31:6; 35:10; 36:1, 2, 8 (compare Homer, εἰδνῆται παρῖδες). Jer. 10:9, **מְעָשֵׂה חָכְמִים** "the work of skilful artificers." Jer. 9:16, **חָכְמוֹת** "the work of skilful" (sc. **חָכְמוֹת**) of lamentation.

(2) *wise*, i. e. intelligent (φρόνιμος, verständig), endowed with reason and using it, Deu. 4:6; 32:6; Prov. 10:1; 13:1; Hos. 14:10; often joined to **נָבוֹ** Deu. locc. cit. opp. to **נָבוֹ** ibid.; **חָכְמָנִי** Prov. 17:28; Ecc. 6:8; *sagacious, shrewd*, 2 Sa. 13:3; Jer. 18:18; Isa. 19:11; 29:14; wise from experience of life, and skilful with regard to affairs both human (Prov. 1:6; Eccl. 12:11) and divine (Gen. 41:8; hence used of enchanter and magicians, Ex. 7:11, compare Ch. **חָכְמִים**); *endued with ability to judge* (1 Ki. 2:9); hence *subtle* or *crafty*, Job 5:13; strong and steadfast in mind, Isa. 31:2. The range of virtues and mental endowments which were in Hebrew included by this word may be well gathered out of the history and manners of those whose wisdom became proverbial; such as Solomon (1 Ki. 5:9, seq.), Daniel (Ezek. 28:3), the Egyptians (1 Ki. loc. cit.). Thus the wisdom of Solomon was manifested in acuteness in judging (1 Kings 3:16; 10:1, seq.); in his knowledge of many subjects, especially those of nature (1 Ki. 5:13); in the abundance of hymns and sentences, which he either composed himself or else retained in memory (1 Ki. 5:12; Pro. 1:1); in his right judgment in human matters, etc.; elsewhere, wisdom also includes skill in civil matters (Isa. 19:11), in prophesying, explaining dreams, using enchantments (Ex. 7:11; Dan. 5:11). [But observe that in this enumeration, wisdom which comes from God, and even actual inspiration, are blended with the works of darkness, such as magic.] Higher and greater wisdom is attributed to angels to men, 2 Sa. 14:20; so also to God, Job 9:4; comp. 28:1, seq. The heart is spoken of as being the seat of wisdom; hence often **חָכֵם לֵב** Pro. 16:23, and **חָכֵם לֵב** 11:29; 16:21. Plur. **חָכְמִים** wise men, magicians Gen. 41:8.

חֲכָמָה f.—(1) *skill* of an artificer, *dexterity*, Ex. 28:3; 31:6; 36:1, 2.

(2) *wisdom*, see more as to the idea which this comprises, under the word **חָכָם** No. 2, Job 11:6; 12:2, 12; 15:8; 26:3; 28:18. It comprehends various learning, Dan. 1:17; piety towards God (Job 28:28); it is ascribed to a ruler, Deut. 34:9; to a king [Messiah], Isa. 11:2; in a greater and more eminent sense to God, Job 12:13; 28:12, seq.

חֲכָמָה Ch. id. Dan. 2:20.

חֲכָמָנִי ("wise"), [*Hachmoni, Hachmonite*], pr. n. m. 1 Ch. 11:11; 27:32.

חֲכָמוֹת f. sing. (like עוֹלָלוֹת) *wisdom*, construed with sing. Prov. 9:1, compare 14:1 (perhaps 1:20, where however חֲכָמָה may be taken as a pl. ["more correctly"]); with plur. 24:7; it occurs once besides, Ps. 49:4.

חֲכָמוֹת id. with sing. Pro. 14:1.

חָל see חֵל.

חָל m. *profane, unholy, common*, opp. to holy or consecrated, Lev. 10:10; 1 Sa. 21:5, 6; from the root חָלָל PIEL No. 4.

חָלָא (kindred to חָלָה)—(1) probably to RUB, also to STRIP, reiben, aufreiben, streichen, aufstreichen.

(Arab. حَلَا to rub and to smear the eyes with collyrium, aufstreichen, percussit gladio, streichen; to strip off skin, abstreifen.) Hence חָלָאָה. [This is omitted in Ges. corr.]

(2) to be sick or diseased, perhaps properly to be rubbed away, i. q. חָלָה No. 2, 3. It occurs once in חָלָה 2 Ch. 16:12. Hence חָלָאָה.

חָלָאָה f.—(1) *rust* of a copper pot, perhaps so called from its being rubbed or scoured off, Eze. 24:6, seq. [Qu. does not the passage speak of the contents of the pot without any mention of rust? Engl. Trans. scum.]

(2) [*Helah*], pr. n. 1 Ch. 4:5, 7.

חָלָאִים see חֵלִי.

חָלַב an unused root, to be fat. (The primary idea is that of the smoothness, lubricity of fat substances; corresponding are the Greek λίπα, λιπάω, λιπόω, ἀλείφω; Lat. lippus.) Hence pr. n. אֲחֻלָּב, and the words which immediately follow.

חָלַב m. with art. הַחֵלֶב, const. חֵלֶב (as if from חָלַב), with suffix חֵלְבִי milk, whilst fresh, differing from

חֵמָאָה, so called from fatness, Gen. 18:8; 49:12; Pro. 27:27. For the phrase אֲרָץ זֶבֶת חָלֶב וְדָבַשׁ, see under the root זָבַח. To suck the milk of nations, poet. for to make their wealth one's own, claim for oneself, Isa. 60:16. (Arabic حَلَبَ id.; whence חֵלַב to milk; Æth. ለብ: milk.)

חָלַב & חָלַב (Isa. 34:6) with suff. חֵלְבִי pl. חֵלְבִים const. חֵלְבִי Gen. 4:4, m.

(1) *fat, fatness*, Levit. 3:3, seq.; 4:8, 31, 35; metaph.—(a) the best or most excellent of any kind. חֵלֶב הָאָרֶץ the fat of the land, i. e. the best of its fruits, Gen. 45:18; חֵלֶב הַחֶמֶד Ps. 81:17; חֵלֶב הַחַיִּים Ps. 147:14, fat of wheat, and חֵלֶב בְּלִיֹּת חֶמֶד Deut. 32:14 (comp. Isa. 34:6), fat of the kidneys of wheat, i. e. the best wheat.—(b) a fat heart, i. e. torpid, unfeeling, Ps. 17:10; compare 73:7, and Gr. πᾶγος, Lat. pinguis, for foolish, stupid. Some have compared

חֵלֶב pericardium, but that also seems to be so called from fatness, although under the root חָלַב there are in Arabic all kinds of other things.

(2) [*Heleb*], pr. n. of one of David's captains, 2 Sam. 23:29; for which 1 Chr. 11:30 is חֵלֶב, and 27:19 חֵלְבִי.

חֵלְבָה ("fatness," i. e. a fertile region), [*Helbah*], pr. n. of a town belonging to the tribe of Asher, Jud. 1:31. [Prob. i. q. אֲחֻלָּב.]

חֵלְבֹן ("fat," i. e. fertile), [*Helbon*], pr. n. of a city of Syria, fruitful in good wine, Eze. 27:18; Gr. Χαλβών; as to the excellent wine of this place, formerly brought to the kings of Persia, see Strabo xv. page 1068 (al. 735). This city, which was very celebrated in the middle ages (see Freytag, Hist. Halebi),

is called in Arabic حَلَب, and now bears the name of Aleppo, see Bochart, Hieroz. i. 543; Abulfeda, Syria, page 118; Golius ad Alferganum, page 270, seq.; —J. D. Michaëlis (Supplem. page 748, seq.) conjectures that the city Kennesrin is meant (which some call Old Aleppo), but there is no need of this.

חֵלְבָנָה f. galbanum, a strong smelling gum; the produce of the Ferula Galbanifera, growing in Syria and Arabia, Ex. 30:34. Syr. سحاح gum. Comp. Celsii Hierob., t. i. p. 267.

חָלַד an unused root.—(I) i. q. Syr. حَلَد to dig, whence חֵלַד.—(II) Arabic خلد to continue, to be lasting, to be always enduring. Hence חֵלְדָּה. [In

Thes. Gesenius rejects this latter meaning for this root; and gives it the signification of *moving smoothly and quickly*, connecting both the derivatives with this meaning. In Corr. "*to be smooth, slippery*."

חלד m.—(1) *duration, or time of life* ["*life, as passing away quickly*"], Ps. 39:6; 89:48; whence *life*, Job 11:17; according to others, *time* (like עולם).
(2) *the world* (compare עולם). Ps. 49:2; 17:14; **חלד** "those who love the things of the world;" compare κόσμος, John 15:18, 19.

חלד m. *a mole* ["*weasel*, so called from its swift gliding motion, or from its gliding into holes; comp. Syr. سح to insinuate oneself. So Vulg., Targ. Jon., and so Talmud חולד", Lev. 11:29. (Syr. سح, Arabic خلد, كلد a mole). See Bochart, Hieroz. t. p. 1022. Oedmann, Verm. Sammlungen aus der Naturkunde, ii. p. 50.

חלה ("a mole?" ["weasel"]), [Huldah], pr. n. of a prophetess, 2 Ki. 22:14; 2 Ch. 34:22.

חלד ("worldly," "terrestrial" ["vital"]), [Heldai], pr. n. m.—(1) see חלד.—(2) Zec. 6:10; for which verse 14, there is חלם ("a dream").

חלה properly, to be rubbed (compare חלל), hence—(1) TO BE POLISHED, SMOOTH, whence חלל, חלל ornaments of a woman, so called from polishing; so the Arab. حلى to adorn with a woman's ornaments, Syr. سح to be sweet, pleasant (properly smooth), Pael to adorn, سح sweet.

(2) *to be worn down in strength, to be infirm*, Jud. 16:7, seq.; Isa. 57:10.

(3) *to be sick, diseased*, Gen. 48:1. חלה, like the Greek νοσῆν νόσον, 2 Ki. 13:14. חלה to be diseased in the feet, 1 Ki. 15:23. Of disease from a wound or hurt, 2 Ki. 1:2; 8:29; חולה, a diseased evil, i.e. one which can scarcely be healed. Ecc. 5:12, 15, חולה אהבה sick with love, Cant. 2:5; 5:8.

(4) *to be pained*, Pro. 23:35; hence metaph. *to be careful, or solicitous*, followed by על, 1 Sa. 22:8. (Corresponding is Æthiopic ሰለፆ: to be careful or solicitous for the Gr. μεμνην, Mat. 6:28; see Lud. De Dieu, h. l.).

NIPHAL, **חלה**—(1) *to be worn down in strength, to become wearied*, Jer. 12:13.

(2) *to be or become sick*, Dan. 8:27. Part. f. חולה e.g. חולה מכה a sickly wound, one which can

hardly be healed, Jer. 14:17; 30:12, comp. 10:19; Nah. 3:19.

(3) *to be careful, or solicitous*, followed by על, Am. 6:6.

PIEL, **חלה**—(1) *to stroke, to smooth* any one's face, from the primary idea of the roots חלה and חלה, i.e. that of rubbing, rubbing away, comp. Gr. κηλέω, to soothe, to caress. It is always fully expressed, חלה חלה to stroke some one's face—(a) of soothing, flattering, a king or a noble. Job 11:19; Prov. 19:6; Ps. 45:13, "the richest of the nations shall make suit to thee with gifts."—(b) of asking or intreating, imploring any one's favor, Ex. 32:11; 1 Sa. 13:12; 1 Ki. 13:6; 2 Ki. 13:4; Dan. 9:13; compare Iliad. viii. 371; x. 454, seq.

(2) *to make sick, to afflict* with sickness. Deut. 29:21; Psal. 77:11, חלותי היא "this has made me sick."

PUAL, pass. *to be made weak* (used of a departed spirit in Hades), Isa. 14:10.

HIPHAL, pret. **חלה** (Syriac form for **חלה**), Isa. 53:10.

(1) *to make sick or grievous* (of a wound), Isa. loc. cit., Mic. 6:13, *to make oneself sick*. Hosea 7:5, "in the day of our king חלה חלה the princes made (themselves) sick with the heat of wine."

(2) *to make sad*, Pro. 13:12.

HOPHAL, *to be wounded*, 1 Ki. 22:34.

HITHPAEL—(1) *to become sick* (with grief), 2 Sa. 13:2.

(2) *to feign oneself sick*, ibid. verse 5, 6.

The derivatives formed from the idea of *polishing*, are given under Kal No. 1 [to which add מחלה]; those which have the idea of *sickness* are חלה, מחלה, חלה [and some proper names].

חלה f. *a cake*, 2 Sa. 6:19; especially such as was offered in sacrifices, Lev. 8:26; 24:5; from the root חלה No. 1, to perforate, such cakes having been perforated, as is still the custom of the Arabs and modern Jews.

חלום pl. חלומות m. *a dream*, Gen. 20:3, 6; 31:10, 11, 24. Dreams used for trifles, Ecc. 5:6; comp. 2. Root חלם.

חלון comm. (Josh. 2:18; Eze. 41:16), pl. חלונות Joel 2:9; and חלון—Eze. 40:16, *a window*, so called from being perforated, see the root חלה. חלון חלון through the window, Gen. 26:8; Josh. 2:15; Jud. 5:28.

[**חלון** ("strong"), pr. n. of a man, Num. 1:9; 2:7.]

חלון [*Holon*], pr. n. ([“sandy”] according to Simonis, “delay”).—(1) of a sacerdotal town in the tribe of Judah, perhaps the same as that elsewhere called חילון, 1 Ch. 6:43; Josh. 15:51; 21:15.—(2) of a town of the Moabites, Jer. 48:21; probably i. q. חורן.

חלון m. *that which is left behind* (when one dies). Pro. 31:8, חלון בְּנֵי חַלְוָה “children left behind,” orphans (Arab. خلف II. to leave children when dying, Mark 12:19, 20; Acts 18:21). [“*A going away* (see the root חלף No. 1), especially when others are left behind, hence *the death of parents*. Arab. خلف to leave children at death.”]

חלואה f. *slaughter* [“properly a prostrating of men”], from the root חלש.

חלח [*Halak*] pr. n. of a province of Assyria, whither a portion of the ten tribes were taken by Shalmanezzer; it is probably Calachene (Καλαχηνή, Strab. xvi. 1; Καλακινη, Ptol. vi. 1), the northern province of Assyria, on the confines of Armenia, 2 Ki. 17:6; 18:11. Compare חלחל.

חלחול [*Halhul*], pr. n. Josh. 15:38, now called Hülhül, حاحول, Rob. i. 319.]

חלחלה f. (from the root חלל Pilp.).—(1) *pain* of a parturient woman, Isa. 21:3.

(2) *trembling, terror*, Nah. 2:11; Eze. 30:4, 9.

חלט a root unused in Kal. In the Talmud in Kal and Hiphil, TO DECLARE, TO CONFIRM (see Mishn. Surenh. v. p. 216; vi. p. 42), and this meaning may be applied to the Hebrew words [Hiphil], 1 Ki. 20:33, וַיִּסְתְּרוּ וַיְחַלְטוּ הַמֶּלֶךְ “and they hastened, and made him declare, whether (this was uttered) by him,” i. e. they carefully so acted, that the king should again declare and confirm what he had said. וַיְחַלְטוּ is for וַיְחַלְטוּ [compare] 1 Sa. 14:22; 31:2; Lehrs. p. 322. Arab. حلط is to affirm zealously, to swear, a meaning little suited to the passage in question.

[In Corr. i. q. Arab. حلط, حلط to be quick and hasty in any thing.] LXX. ἀνελέξαντο τὸν λόγον ἐκ τοῦ στόματος αὐτοῦ. Vulg. *rapuerunt verbum ex ore ejus*: (חלט for חלץ).

חלי m. pl. חללים (Lehrs. p. 575) *a necklace, a neck chain*, so called from being polished, see חלה No. 1. Pro. 25:12; Cant. 7:2. (Arab. حلى id.).

[(2) *Hali*, pr. n. Josh. 19:25.]

חלי in pause חלי with suff. חליו pl. חללים m.

(1) *disease* (from the root חלה No. 3), whether internal, Deu. 7:15; 28:61; or external, Isa. 1:5.

(2) *affliction, sadness*, Eccles. 5:16, חליו חליו for חלי.

(3) *an evil, a calamity*, ein Uebel, Ecc. 6:2.

חליה f. of the word חלי *a necklace*, Hos. 2:15, from the root חלה No. 1.

חליל—(1) subst. m. *a pipe, a flute*, so called from its being pierced (see the root חלל No. 1), Isa. 5:12; 30:29; 1 Ki. 1:40.

(2) adj. *profane* (see the root Piel No. 3, b, and Hiphil No. 3), and neut. any thing profane, whence with ה parag. חלילה, חלילה (Milél) properly, *to profane things! ad profana*, i. e. *absit, far be it!* (Talmud. חולין לך), an exclamation of abhorrence. 1 Sa. 20:2, חלילה לא תמות “far be it! thou shalt not die;” comp. 1 Sa. 2:30. It is used—(a) חלילה לי followed by ל with an inf. “far be it from me that I should (so) do,” Genesis 18:25; 44:7, 17; Joshua 24:16; comp. Job 34:10.—(b) followed by אִם with a future, Job 27:5; 1 Sa. 14:45; (without ל) 2 Sa. 20:20. To both of these expressions there is sometimes added מִיְהוָה 1 Sa. 24:7; 26:11; 1 Ki. 21:3, with the sense of, to places profaned or accursed by the Lord (see חל 2, b); or, the primary signification being neglected, a curse be to me from the Lord, if, etc. Josh. 22:29, חלילה לנו מִפְּנֵי יְהוָה לִמְדָּר בְּיְהוָה “woe be to us from him (i. e. Jehovah), if we should sin against Jehovah.” The idea is a little different, 1 Sa. 20:9, “far be it from thee, (for me) that if I know I tell thee not.” [“In this passage instead of the dat. of the person detesting, there is added a dat. of the person for whose benefit these things are sworn.”]

חליפה f. (from the root חלף) *change*. 2 Ki. 5:5, עֶשֶׂר חַלִּיפֹת בְּגָדִים “ten changes of raiment,” that is, ten sets of garments, so that the whole might be changed ten times. 2 Ki. 22:23; Jud. 14:12, 13; Genesis 45:22; also without בְּגָדִים Jud. 14:19. Specially used of soldiers keeping guard by turns, whence metaph. Job 14:14, “all the days of my warfare I will wait עַד-בֹּאוֹ חֲלִיפָתִי until others take my place,” (lit. till my exchanging come:) the miserable condition in *Orcus* being compared to the hardships of a soldier on watch. [I know not whence this strange piece of theology originated; certainly such ideas form no part of God’s revealed truth.] Elsewhere used of a fresh band succeeding in the stead of those who are wearied; Job 10:17, חַלִּיפֹת וְצָבָא עִמִּי by εἰ δὲ θεοὶν: “changes and hosts are against me,”

i. e. hosts fight against me continuously succeeding one another. Used also of similar changes of workmen, 1 Ki. 5:28, adv. "in alternate courses."

חלצה f. *spoils*, as taken from a man slain [in battle], 2 Sa. 2:21; Jud. 14:19; from the root חלץ.

חלך an unused root. Arab. **حلك** to be black, metaph. to be wretched, unfortunate, like **حلم** a miserable life. (The primary idea, I judge, is that of burning, scorching, and this root is softened from the Ch. **חורר**, Arab. **حرق** to scorch, compare **חום** black from the root **חום** and **חם**.) Hence—

חלכה (for **חלכא**) quadril. adj. (with the addition at the end of **ח** and **ה**, see Lehrs. p. 865), m. Ps. 10:8, in pause **חלכה** ver. 14, pl. **חלכאים** ver. 10 כתוב *the wretched, the unfortunate*, as rightly rendered in the ancient versions. Others render **חלכה** "thy host (O God)," and **חל באים** (which also the Masora directs to be written as two words) "the host of the afflicted;" but the interpretation previously given is preferable.

חלל—(1) TO PERFORATE, PIERCE THROUGH (Arab. **حل** Conj. I. and V.), and intrans. TO BE PIERCED THROUGH, OR WOUNDED, Ps. 109:22. Hence **חלל**, **חלל**, **חלה**, **חלון**, **חלה**. Compare Piel and Poel.

(2) to loose, to lay open. (Arab. **حل**, nearly allied are the Gr. **χαλῶν**, **λύω**). Comp. Piel, Hiphil. ["(3) denom. from **חלל** to play on a flute or pipe (see Piel No. 5), Ps. 87:7."]]

PIEL—(1) to wound, Eze. 28:9.

(2) to loose, to dissolve, to break (a covenant), Psalm 55:21; 89:35.

(3) to lay open, to give access to ["to profane, from the idea of opening"], hence—(a) **חלל הבית** Lev. 19:29, to prostitute one's daughter, comp. Lev. 21:7, 14.—(b) to profane, as the sanctuary (things counted holy not being open to public access), Lev. 19:8; 21:9, seq.; Mal. 2:11; the sabbath, Exod. 31:14; the name of God, Eze. 36:22; Mal. 1:12; the priests, Isa. 43:28; a father's bed (by incest), Gen. 49:4.—Used with a pregnant signification, Ps. 89:40, **חללתי קרני** "thou hast profaned his crown (by casting it) to the ground," comp. Ps. 74:7; Eze. 28:16. **חלל הפנים** to apply a vineyard to common uses (as having been [for the first three years] sacred or dedicated, Lev. 19:23), i. e. to apply its produce to

one's own use, Deu. 20:6; 28:30; Jer. 31:5; hence **חללה**.

(4) to cast down, to destroy, like the Gr. **λύειν**. Isa. 23:9.

(5) denom. from **חלל**, to play on a pipe or flute [see Kal No. 3], 1 Ki. 1:40.

PUAL pass. of Pi. No. 1, Eze. 32:26; pass. of No. 3, b, Eze. 36:23.

POAL **חלל** to wound, to pierce through. Isa. 51:9, **חלל חורר** "who pierced through the dragon" (meaning Egypt). Pass. **חלל** wounded, Isa. 53:5. LXX. *ἐπαυματισθη*.

NIPHAL **חלל** (for **חלל**) inf. **חלל** (like **חלם**) fut. **חלל**, pass. of Piel No. 3, b, to be profaned, to be defiled, Eze. 7:24; 20:9; 14:22; Lev. 21:4.

HIPHIL **חלל**—(1) to loose, to set free. Hosea 8:10, **חללנו מעט ממשעם** "and they (the hostile nations) shall presently force them from the burden (i. e. the unpleasant dominion) of the king."

(2) to break one's word, Nu. 30:3.

(3) i. q. Piel No. 3, b, to profane, Eze. 39:7.

(4) to begin, of which the idea is derived from that of opening, like many synonymous words, e. g. **חל** Arab. to open, to begin. Syr. **ܠܗܠܐ** to open, to begin. German **eröffnen**. It stands with an inf. followed by **ל** Gen. 10:8; without **ל** Deut. 2:25, 31; 1 Sam. 3:2; rarely followed by a finite verb, as Deut. 2:24, **חלל רש**. 1 Sam. 3:12, **חלל וכלה** "in beginning and finishing," i. e. from the beginning to the end. Gen. 9:20, **חלל נח איש האדמה**, "and Noah began (to be) a husbandman."

HOPHAL, pass. to be begun, Gen. 4:26.

The derivative nouns are **חל**, **חלה**, **חלל**, **חלון**, **חלה**, **חלה** and —

חלל masc. adj.—(1) pierced through, hence mortally wounded, Job 24:12; Ps. 69:27; Jer. 51:52, and often slain, in battle, Deu. 21:1, 2, 3, 6. **חלל חרב** slain with the sword, Num. 19:16; and figuratively, for the sake of the antithesis, **חללי רעב** those slain by hunger, Lam. 4:9; compare Isa. 22:2.

(2) profane (see the verb Piel No. 3). Eze. 21:30; f. **חללה** (standing in connection with **חללה**) profaned, i. e. a harlot, Lev. 21:7, 14. As to the active signification of one who pierces through, i. e. a soldier, which some have proposed, see Comment. on Isaiah 22:2.

חלם fut. **חלם**—(1) Arabic **حلم** Conj. I. V. TO BE FAT, FLESHY, spoken of an infant, flocks, see the Arabic lexicographers in Scheid, Cant. Hiskia, page 140 (cogn. **חלב**). Hence once Job 39:4, to

become strong or robust (Syr. Pe. and Ethpe. to become sound or strong).

(2) to dream (because, it is said, fatness of body inclines to sleep and dreams; at all events the significations of fatness and dreaming are often found in the other cognate languages expressed by the same letters. Arab. حلم Eth. ስላሳ: Syr. سَحَر, Gen. 37:5, seq.; 42:9; Isa. 29:8. חלם חלום a dreamer of dreams, i. q. נִדְּיָא, inasmuch as dreams were ascribed to divine inspiration [or rather because revelations were often made to God's true prophets in dreams], Deu. 13:2, 4; compare Joel 3:1; Nu. 12:6.

HIPHIL—(1) to cause to recover, Isa. 38:16.—

(2) to cause to dream, Jer. 29:8.

Derivatives, חלום, חלמיות, אֶחְלָמָה [also חלם and patron. נַחְלָמִי].

חלם m.—(1) emph. חלמָה Chald. a dream, Dan. 2:4, seq.; 4:2, seq.

(2) [Helem], pr. n. see חלְדִּי No. 2.

חלמיות fem. ἀπαξ λεγόμεν. Job 6:6, a word with regard to which, interpreters have advanced many conjectures, agreeing however in this, that the context requires the meaning to be some article of food which is unsavoury or insipid. In order to shew the true signification, we must have recourse to its etymology. חלמיות then (of the form חלמיות) from חלם properly is dreaminess, dreams, hence fatuity (comp. Ecc. 5:2, 6), a foolish matter, which may be applied to tasteless food, just as vice versa insipidity is transferred from food to discourse; compare μωρός, ap. Dioscorid. of insipid roots. The Syriac version well shews what this food was, rendering it سَحْر; for this word, closely resembling the Hebrew word in question, denotes the purslain, a kind of herb, the insipid taste of which has become proverbial in Arabic (أَسْحَقُ مِنَ رَحَلَةٍ more foolish than purslain; v. Meidanii Prov. No. 344, p. 219, ed. H. A. Schultens; Golius ad Sententias Arab. No. 81), in Greek (μωρόν λάχανον, βλίτον, whence βλίτων, βλίτης, βλιτομάμας, Arist. Nub. 997, of a foolish man), and Latin (bliteus, Plaut. Trucul. iv. 4, 1) whence it is called foolish herb, القلة الحماقة which very word the Arabic translator of Job used for the Syr. سَحْر. The Talmudic word חלמיות may be compared with this which is used of herbs in general, Chilaim viii. § 8. חלמיות in Job loc. cit. properly the slime of purslain, seems to be contemptuously spoken of herb broth, just as in Germ.

any thing foolish, especially foolish discourse, may be proverbially and jocosely called Rohl-Brühe. The Jewish interpreters and the Targums make חלמיות to be the same as חלמון and חלמון the yolk of an egg (from the root חלם = חלב No. 1), and the slime of the yolk of an egg they interpret to be the white of an egg, as being unsavory food; an explanation not bad in itself, but that already given is preferable, on account of the analogy of so many languages.

חלמיש m. quadrilit. FLINT, hard stone, Job 28:9; Ps. 114:8; more fully חלמיש צור Deu. 8:15;

32:13. (In Arabic حليوس, not حليوس pyrites. The primary idea appears to be that of smoothness, a signification found in many verbs beginning with חל, see חלב, חלה, חלק, compare glaber, gladius, Germ. glatt. A kindred word is Gr. χάλιξ, silix).

חלה fut. חלֵה poet. for עבר ["to slip, to glide, spoken of the swift motion of any thing smooth, the primary idea being that of smoothness and slipperiness, as of fat things; compare חלך also חלם. Gr. ἀλείφω; and so Germ. {schlupfen, Eng. to slip, with the sibilant prefixed}"]. — (1) to pass by, Job 4:15; 9:26; Cant. 2:11; hence to pass on, 1 Sam. 10:3; to perish, to come to nothing, Isa. 2:18; to pass beyond, transgress (a law), 24:5.

(2) to pass through, whence causat. to pierce through, Jud. 5:26; Job 20:24.

(3) to come on against any one hostilely, Job 9:11; 11:10; of the wind, Isa. 21:1; of a river, Isa. 8:8.

(4) to come on or up; hence to revive or flourish as a plant, Ps. 90:5, 6. Figuratively, Hab. 1:11, חלֵה רִיחֵה "then his spirit revives." (Syr. Aph., Arab. خلف Conj. IV. id.)

["(5) to be changed, as if pass. of Pi. and Hiph. No. 1, Ps. 102:27."]

PIEL, to change (used of garments), Gen. 41:14; 2 Sa. 12:20. (Syr. Pael id.)

HIPHIL—(1) to change, to interchange, to alter, Gen. 35:2; Lev. 27:10; Ps. 102:27.

(2) to change, Gen. 31:7, 41. [In Thes. 1 and 2, are put together.]

(3) causat. of Kal No. 4, to cause to revive, or sprout forth (as a tree), Isa. 9:9; and intrans. to revive (prop. to produce new buds, or leaves), Job 14:7; whence, with the addition of פִּחַ, to gain new strength, to renew one's strength, Isa. 40:31; 41:1; and with the ellipsis of that word, Job 29:20.

Derivatives, חלֵה, חלֵה, חלֵה, חלֵה, חלֵה.

חֶלֶק Ch. *to pass*, used of time, Dan. 4:13, 20, 29.

חֶלֶק—(1) subst. exchange; whence prep. *for*, in exchange *for*, Nu. 18:21, 31.

(2) [*Heleph*], pr. name of a town in the tribe of Naphtali, Josh. 19:33.

I. **חָלַץ** fut. **יִחָלֵץ**—(1) TO DRAW OUT, Lam. 4:3; hence *to draw off*, or *loose*, or *pull off* (a shoe), Deu. 25:10.

(2) *to withdraw oneself*, *to depart*, followed by **מִן** Hos. 5:6; compare Germ. *abziehen* for *weggehen*, to depart. (The former signification is found in Arabic, in the root **خَلَعَ**, **خ** and **ط** being interchanged, to draw out, to draw off garments and shoes; the latter is found in **خَلَصَ** to go out from a place, to go away free; see examples in Schröder, *De Vestitu Mul.* Heb. page 212.)

PIEL—(1) *to draw out*, *to take away*, as stones from a wall, Lev. 14:40, 43.

(2) *to set free*, *to deliver*, 2 Sa. 22:20; Ps. 6:5; 50:15; 81:8.

(3) According to the Syriac usage in Pe. and Pa. *to spoil*, *despoil*. Psal. 7:5, “if I have despoiled my enemy.” Comp. **חָלַץ**. [There does not appear to be any necessity for giving this word a Syriac meaning in this passage; it may be taken, “yea, I have set free him who was my enemy causelessly.”]

NIPHAL, *to be set free*, *to be delivered*, Pro. 11:8; Ps. 60:7; 108:7.

Derivatives, **חֶלֶץ**, **חֶלְצוֹת**.

[In Thesaur. **חָלַץ** is not divided into two articles, which appears to be a better arrangement.]

II. **חָלַץ** *to be active*, *to be manful*; perhaps a kindred root to **חָרַץ**. Part. pass. **חָלִיצִי** *active*, *ready prepared* for battle (Syr. **سَحْبِي**); fully, **חָלוּץ צָבָא**, *ready prepared*, *equipped*, or *arrayed* for war, Nu. 32:21, 27, 29, seq.; Deu. 3:18; Josh. 6:7, seq.; Isa. 15:4, **חָלִיצִי מוֹאָב**, “the equipped ones of Moab;” poetically used for the prose term **בְּנֵי יִמּוּתָא** the mighty men or soldiers of Moab, which stands in the place when repeated out of Isaiah, Jer. 48:41. [Perhaps the one phrase is as little prosaic as the other.]

NIPHAL, *to gird oneself*, *to be ready prepared for war*, Nu. 31:3; 32:17.

HIFHL, *to make active*, or *vigorous*, Isa. 58:11.

[Derivatives, the two following words.]

חֶלֶץ only in the dual, **חֶלְצִים** *loins*, so called from the idea of activity [connected with *girded loins*]. Hence *to gird up one's loins*, i. q. *to prepare for*

battle [or other active exertion], Job 38:3; 40:7; *to go out of the loins of* any one, to be begotten by him, Gen. 35:11. (Chald. **חֶלְצִין**, Syr. **سَحْبِي**, or **ل** or **ر** being omitted, see under the root **חָלַץ** No. II.)

חָלַץ (perh. “loin,” i. q. **חָלַץ** [“liberation”]), [*Helez*], pr. n. m.—(1) 1 Ch. 2:39.—(2) 2 Sa. 23:26; for which there is **חָלַץ** 1 Ch. 11:27; 27:10.

חָלַץ fut. **יִחָלֵץ**—(1) TO BE SMOOTH. (Arabic **خَلَقَ** and **خَلَقَ** id.; but **خَلَقَ** act. to form, to frame, to create, properly to smooth; kindred to which is **خَلَقَ** to cut off the hair; prop. to make smooth the head or chin. Many stocks of words, also in western languages, beginning with *gl*, especially with *gle*, have the signification of smoothness; as **χαλκός**, **χάλιξ**, smooth *gilex*, *calculus*, **κόλαξ**, a smooth man, a flatterer=**חָלַץ** No. 2; **γλυκός**, the primary idea of which lies in touch; **γλοιός**, **γλισσός**; Lat. *glacies*, *glaber*, *gladius*, *glisco*, gluten; Germ. *glatt*, *gleiten*, *Glatt*, *gleißen*=*glängen*; comp. Heb. **חָלַץ**, **חָלַץ** to polish, etc.) Metaph. *to be smooth*, *bland*, of the heart, Hos. 10:2; of men themselves [rather their words or lips], Psa. 55:22.

(2) *to divide*, especially by lot, Josh. 14:5; 18:2; 22:8. (This sense is derived from the noun **חֶלֶץ**, which properly denotes a smooth stone, and hence signifies a lot, comp. Ch. **חֶלֶץ** a stone used in reckoning, a lot, **חֶלֶץ** id. The Arabic **خَلَقَ** to destine, to predestine, is a secondary root; Æth. **ክላኩላ** to number, to count among; **ክላኩላ** *huelqu* number, lot; compare Aram. **חֶלֶץ**, **חֶלֶץ** a field divided by lot, an inheritance.) 2 Sa. 19:30; 1 Sa. 30:24, **יִחָלְקוּ** “they shall divide (amongst themselves) equally,” i. e. in equal portions. Prov. 17:2, “he shall share the inheritance amongst the brethren,” i. e. shall have the same portion as they; compare Job 27:17; followed by **עִם** with whom anything is shared, Prov. 29:24; followed by **לְ** to divide or impart to any one, Deuteron. 4:19; 29:25; Neh. 13:13; followed by **בְּ** of the thing. Job 39:17, **וְלֹא חָלַץ לָהּ בְּבִינָה** “and he has not imparted to her in (or of) understanding;” comp. **חָלַץ** No. 2, letter *b*.

(3) *to despoil*, from **חָלַץ** No. 2, *b*. 2 Ch. 28:21, “Ahaz despoiled the house of God, the house of the king, and the princes;” well rendered by the LXX. **ἔλαβεν τὰ ἐν τῷ οἴκῳ**, *house* being here used for the riches there kept, see **חָלַץ** No. 9.

NIPHAL—(1) *to be divided, to be apportioned*, Nu. 26:53, 55.

(2) *to divide one's self*, Job 38:24; Gen. 14:15; a pregnant construction, וַיִּחַלֶּק אֵלֵיהֶם "and he divided himself against them," i. e. made an attack upon them after having divided his forces.

(3) *to divide amongst themselves*, like Hithp. 1 Chr. 23:6, וַיִּחַלְקוּם "and he divided them," 1 Chr. 24:6. However, the preferable reading is וַיִּחַלְקוּם, see Lehrgeb. p. 462.

PIEL—(1) like Kal No. 2, *to divide*, e. g. booty, Genesis 49:27; Ps. 68:13; followed by ? *to divide amongst*, 2 Sam. 6:19; Isai. 34:17. 1 Kings 18:6, וַיִּחַלְקוּ לָהֶם אֶת-הָאָרֶץ "and they divided the land between them." Also i. q. *to apportion, to allot*, Job 21:17. Isa. 53:12, אֶחָדָם לְכָל בְּרָכִים "I will allot to him a portion amongst the mighty."

(2) *to disperse*, Gen. 49:7; Lam. 4:16.

PUAL, *to be divided, to be distributed*, Isa. 33:23; Am. 7:17; Zec. 14:1.

HIPHAL—(1) trans. of Kal No. 1, *to make smooth, to smooth* (used of an artificer), Isa. 41:7. Metaph. *to make the tongue smooth, to flatter*, Ps. 5:10; Prov. 28:23; "he uttered smooth words," Proverbs 2:16; 7:5, i. e. *flattered*; or without these accusatives, Proverbs 29:5, וְגֵבֶר מְחַלֵּק עַל-רֵעֵהוּ "a man who flatters his neighbour." Ps. 36:3.

(2) causat. of Kal No. 2. Jer. 37:12, לְחַלֵּק מִשָּׁם "to receive thence his portion" or inheritance. [In Thes. Gesenius speaks of the meaning of this word as being doubtful in this passage, suggesting the above meaning, and also the idea of *to escape, to slip away*, which appears the preferable rendering.]

HITHPAEL, *to divide* (amongst themselves). Josh. 18:5.

The derivatives immediately follow, except מְחַלֵּקִים.

חָלָק m. adj.—(1) *smooth* (opp. to hairy), Gen. 27:11; hence *bare*, used of a mountain, Josh. 11:17; 12:7; *bland, smooth, flattering*, of the palate, i. e. the mouth of a harlot, Prov. 5:3; comp. Prov. 26:28.

(2) *slippery, deceitful*. Ezek. 12:24; compare Eze. 13:7.

חֶלֶק Ch. *portion, lot*, Ezr. 4:16; Daniel 4:12, 20; comp. Heb. חֶלֶק.

חֶלֶק with suff. חֶלְקִי pl. חֶלְקִים const. חֶלְקֵי, once חֶלְקֵי (with Dag. euph. Isa. 57:6), m.

(1) *smoothness*. Isa. 57:6, בְּחֶלְמֵי-נֶחֱלִים הֶלְקוּ "in the smoothnesses (i. e. in the bare places devoid of wood, comp. Josh. 11:17) of the valley is thy lot,"

i. e. thou worshipping idols; where there is a play upon the double signification of the word חֶלֶק smoothness, a lot, portion. [In Thes. it is suggested that the *smooth stones of the brook* are the materials of which the idols were made.] Metaph. *flatteries*, Prov. 7:21.

(2) *lot, part, portion* (see the root No. 2). חֶלֶק חֶלֶק share and share (alike), in equal portions, Deu. 18:8. ["Spoken of the portions of the sacrifices allotted to the Levites."] Specially—(a) *a portion of spoil*, Gen. 14:24; 1 Sa. 30:24; whence used of the *spoil* itself, poetically for the spoilers, depredators, אֲנָשֵׁי חֶלֶק Job 17:5, רָעִים לְחֶלֶק יְנִיד רָעִים " (who) betrays his friends to the spoilers."—(b) *a portion of a field, the field itself*, 2 Ki. 9:10; 36:37 (so with the letters transposed Ch. חֶלְקָא and Eth. ሕቅል: a field), hence *land* (as opposed to sea), Am. 7:4.—(c) חֶלֶק יַעֲקֹב Jehovah is called the *portion of Jacob*, because they were allotted to be his worshippers.

Jer. 10:16; 51:19; comp. Deut. 4:19; Psal. 16:5; 142:6; and on the other hand יְהוָה חֶלֶק is applied to the people of Israel, whom God has allotted to Himself to be protected and cared for. Deu. 32:9.—(d) אֶת-חֶלְקִי יֵשׁ לִי חֶלֶק וְנִחְלָה עִם, "I have a lot and inheritance," i. e. fellowship or common possession "with any one," Deu. 10:9; 12:12; 14:27, 29; 2 Sa. 20:1; 1 Ki. 12:16; Ps. 50:18.—(e) *the lot of a man in this life*, μῶρα, Ecc. 2:10; 3:22; 5:17; Job 20:29; 31:2, חֶלֶק יְהוָה "the allotment designed of God."

(3) [*Helek*], pr. n. of a son of Gilead, Nu. 26:30; Josh. 17:2; of which the patron. is חֶלְקִי Nu. 1. c.

חֲמִשָּׁה חֶלְקֵי אֲבָנִים חֶלֶק adj. *smooth*. 1 Sa. 17:40, חֲמִשָּׁה חֶלְקֵי אֲבָנִים "five smooth things of stones," i. e. five smooth stones; as to this idiom, compare Isa. 29:19; Hosea 13:2, and Lehrg. p. 678.

חֲלֻקָּה f. i. q. חֶלֶק—(1) *smoothness*, Gen. 27:16; pl. smooth or slippery ways, Ps. 73:18. Metaph. *flattery*, Prov. 6:24, שִׁפְתַּי חֲלֻקָּה *flattering lips*, Ps. 12:3, 4; pl. חֲלֻקֹת id. Isa. 30:10.

(2) *a portion, a part*, with the addition of שָׂרָה a portion of a field, Gen. 33:19; Ruth 2:3; without שָׂרָה id. 2 Sa. 14:30, 31; 23:12.

["(3) (a) חֲלֻסַּת הַצִּבְרִים ('the field of swords'), *Helkath-hazzurim*, pr. n. of a place near Gibeon, 2 Sa. 2:16.—(b) חֲלֻסַּת *Helkath*, a Levitical town in the tribe of Asher, Josh. 19:25, called חֲלֻסַּת Josh. 21:31."]

חֲלֻקָּה f. *a division*, 2 Ch. 35:5.

חֲלֻקֹת f. pl. *flatteries*. Dan. 11:32.

חֲלִיקָה ("flattering"), ["for **חֲלִיקָה** the portion of Jehovah"], [*Helkai*], pr. n. m. Neh. 12:15.

חֲלִיקָהּ & חֲלִיקֶיהָ ("the portion of Jehovah," i. e. peculiarly appropriated to God), *Hilkiah*, pr. n. —(1) of the high priest in the reign of Josiah, 2 Ki. 22:8, 12.—(2) of the father of Jeremiah, Jer. 1:1.—(3) the father of Eliakim, 2 Ki. 18:18, 26; Isaiah 22:20; 36:3.—(4) 1 Ch. 26:11.—(5) Jer. 29:3.—(6) 1 Ch. 6:30.—(7) Neh. 8:4.

חֲלִיקָהּ pl. f.—(1) *slippery places*, Psalm 35:6; Jer. 23:12.

(2) *flatteries, blandishments*, Dan. 11:21, 34.

חֲלִישׁ—(1) fut. **חֲלִישׁ** TO PROSTRATE, TO VANQUISH, Ex. 17:13; followed by **עַל** Isa. 14:12; like the Germ. *stiegen über*. (Arab. **حَلَسَ** to prostrate, **حَلِيس** manful, brave). Hence **חֲלִישָׁה**.

(2) **חֲלִישׁ** intrans. *to bewick, to waste away, to be frail*, properly to be prostrated; Job 14:10.

(Syr. Ethpael, *to be weakened*, **حَلَمَ** weak.)

[Derivatives **חֲלִישָׁה**, **חֲלִישׁ**.]

חֲלִישׁ m. *weak*, Joel 4:10.

I. **חָם** [In Thes. referred to **חָמָה** unused root, to join together], only with suff. **חָמִיָּה**, **חָמִיָּה** m. A FATHER-IN-LAW, Gen. 38:13, 25; 1 Sa. 4:19, 21. The fem. is **חָמִיָּה** which see. It follows the analogy of the irregular nouns, **אָב**, **אָמָּה**, Lehrs. pp. 479, 605, 606. (Arabic **حم** a relation of either husband or wife, Æth. **ሐሙ**: a father-in-law; **ተሐሙ**: to contract affinity, to become son-in-law; Sam. **חמא** a son-in-law, also one espoused. It is thus evident that the proper signification of this word lies in the idea of affinity, and thus it answers to the Greek **γαμβρός** for **γαμερός**, a father-in-law, a son-in-law, one espoused, or connected by marriage, from **γάμος**, **γάμω**. Nor is it in signification alone that these words correspond, but both are from the same stock, for both the Phenicio-Shemitic **חָם** and the Greek **γάμος**, belong to the wide-spread family of roots which denote the idea of joining together; such as **חָם**, **חָם**, especially **חָם**, where more instances are given.)

II. **חָם**—(1) adj. *hot, warm* (from the root **חָם**), used of bread newly baked, Josh. 9:12; plur. **חָמִים** Job 37:17.

(2) pr. n.—(a) *Ham*, the son of Noah, whose

descendants, Gen. 10:6—20, are described as occupying the southern regions of the earth; this is very suitable to the name of their progenitor which signified *hot*.

III. **חָם** a name of Egypt; properly its domestic name amongst the Egyptians themselves, but however so inflected, that the Hebrews supposed Ham the son of Noah to have been the ancestor of the Egyptians amongst other nations. [This, of course, was the simple fact, if we are to believe what God has revealed.] Psal. 78:51; 105:23, 27; 106:22. The name of Egypt in the more recent Coptic tongue is written **ΧΗΥΙ**, in the Sahidic dialect **KHUË**; words which signify blackness and heat, as Plutarch observed, *De Iside et Osir*, vii. page 437, Reisk., and which is, according to their Coptic etymology, in which **ΧΑΥË** signifies black, **ΗΥΟΥ** hot, or heat. ["In the Hieroglyphic language it is written with two letters K M."] Egypt is so named likewise in the Rosetta inscription, in which this word occurs more than ten times (Lin. 1, 6, 7, 8, 11, 12, 13), and is read by Champollion *chmè*, see Jablonskii Opuscul. ed. te Water, i. p. 404, seq. Champollion, *L'Egypte sous les Phar.* i. page 104, seq. Åkerblad, *Lettre à Silv. De Sacy, sur l'Inscription de Rosette*, p. 33—37.

חָם masc. *heat*, Gen. 8:22; from the root **חָם** [classified in Thes. under Inf.].

חָמָה an unused root. Arab. **خما** to become thick, to curdle, as milk ["the primary meaning seems to be that of *growing together*, see the root **חָמָה** and the remarks under **חָמָה**"], whence **חָמָה**, **חָמָה** and **חָמָה** No. II.

חָמָה written in the Chaldee manner for **חָמָה** *anger*, Dan. 11:44.

חָמָה, **חָמָה** f. Chald. *heat, anger*, Dan. 3:13, 19; i. q. Hebr. **חָמָה**.

חָמָה f.—(1) *curdled milk* (from the root **חָמָה**), Gen. 18:8; Jud. 5:25 (Joseph. Arch. v. 6, **γάλα διέφθορος ἤδη**, such milk having an intoxicating power [?]); Isa. 7:22; 2 Sam. 17:29; used poetically in speaking of any milk, Job 20:17; Isa. 7:15; Deut. 32:14. In Isa. loc. cit. the inhabitants of the land when it has been laid waste by enemies, and is devoid of the fruits of the field, are said *to feed on milk and honey*.

(2) *cheese*, Prov. 30:33. In no place of the Old Testament does it appear that *butter* should be understood, which, by the ancients, and even now by the

Orientalis was only accustomed to be used medically; see Michaëlis Suppl., p. 807. J. H. Voss, on Virg. Georg., p. 634. By syncope, as derived from this, is the form חמיה, which see. [See מחמאות.]

חמך fut. יחמד and יחמד, whence נחמדוהו, Isaiah 53:2—(1) TO DESIRE, TO COVET, Exod. 20:17; 34:24; Mic. 2:2.

(2) to delight in any thing, Ps. 68:17; Isa. 1:29; 53:2; Prov. 12:12, with the addition of a dat. of benefit לִי Pro. 1:22. Part. חמוד something to be desired, something desirable, hence that which is dearest to one, Job 20:20; Ps. 39:12. חמודיהם Isa. 44:9, "their delight," i.e. idols (comp. Dan. 11:37).

NIPHAL, participle נחמד—(1) desirable, hence pleasant, agreeable, Gen. 2:9; 3:6.

(2) precious, Ps. 19:11; Pro. 21:20.

PIEL, i. q. Kal No. 1. Cant. 2:3, וישבתי וישבתי "I desire to sit down in his shadow." Lehrgeb. § 222, 1 note.

Hence מחמד, מחמד, and the words immediately following.

חמד m. beauty, desirableness, pleasantness. Eze. 23:6, חמדי "handsome young men." חמדי pleasant fields, Isa. 32:12; comp. Am. 5:11.

חמדה f.—(1) desire, regret. 2 Ch. 21:20, בלא חמדה "he departed regretted by no one."

(2) that which is desired, delight. 1 Sam. 9:20; Dan. 11:37, חמדת נשים "the delight of women;" this is to be understood, as the context shews it must, of some idol, especially worshipped by the Syrian women, such as Astarte, or Anaitis.

(3) pleasantness, excellence. חמדין the pleasant land, Jer. 3:19; Eze. 26:12. חמדין precious jewels, 2 Ch. 32:27; 36:10.

חמדות & חמודות f. pl. precious things, Dan. 11:38, 43. חמדות חמדות קלי חמדות handsome garments, precious jewels, Gen. 27:15; 2 Chr. 20:25. חמדות לחם more agreeable food (from which any one who fasts, abstains), Dan. 10:3. חמדות אִישׁ verse 11, 19; and without אִישׁ 9:23, a man beloved [of God], delighted in (by heaven).

חמדן ("pleasant"), [Hemdan], pr. n. m., Gen. 38:26; for which, 1 Chr. 1:41, there is incorrectly written חמך.

חמה an unused root. Arab. حما to guard, to surround with a wall [to join together, Thes.], whence חומה, and the proper names חמת, חמתי.

חמה f. (from the root חמם)—(1) heat, of the sun, Ps. 19:7.

(2) poetically for the sun itself, Job 30:28; Cant. 6:10; Isa. 30:26. (So often in the Mishnah.)

I. חמה f. constr. חמת (for יחמה from the root יחם); (1) warmth ["sc. from wine, Hos. 7:5"], anger (Arab. حمة, حمة), Gen. 27:44; Jer. 6:11. בוס היין חמה Jer. 25:15, and בוס החמה Isa. 51:17, the cup of wrath of which Jehovah makes the nations drink, comp. Rev. 16:19; and Job 21:20, "let him drink of the wrath of the Almighty."

(2) poison (as that which burns the bowels), Deu. 32:24; Ps. 58:5. Arab. حمة poison of a scorpion. Æth. ሐዋት: poison.

II. חמה i. q. חמאה (with the radical ח omitted), f. milk, Job 29:6.

חמואל ("heat of God"), [Hamuel], pr. n. m., 1 Ch. 4:26.

חמוטל ("father-in-law," or connection by marriage "of the dew" ["whose near connection is the dew"], i.e. refreshing like dew; perhaps also for חמות מל), [Hamutal], pr. n. of the wife of king Josiah, 2 Ki. 23:31; 24:18; Jer. 52:1, in which latter places the כחית is חמיתל.

חמול ("who has experienced mercy"), [Hamul], pr. n. m., Gen. 46:12; 1 Chr. 2:5. Patron. חמולי Nu. 26:21.

חמון ("warm" or "sunny," from the root חמם), [Hammon], pr. n.—(1) of a town in the tribe of Asher, Josh. 19:28.—(2) of a town in the tribe of Naphtali, 1 Ch. 6:6

חמין m. a violent man, an oppressor, i. q. חמין. Isai. 1:17; from the root חמץ No. 3, a. According to others, one who has suffered violence or wrong; LXX. ἀδικούμενος, Vulg. oppressus; nor do I object to its being thus taken, as the intransitive form (חמין) may assume a passive signification.

חמין m. circuit. Cant. 7:2, חמין ירכך כמו חמין "the circuit of thy thighs is like necklaces," that is, the knobs [qu. beads] in necklaces; from the root חמך.

חמר, חמור ["once f. 2 Sa. 19:27"], m.—(1) an ass, Genesis 49:14; Ex. 13:13; so called from the reddish colour, which in southern countries belongs not only to the wild ass, but also to the common or

domestic ass; from which it is called in Spanish, *burro*, *burrico*. Comp. also צור.

(2) i. q. חמר *a heap*; this more rare form is perhaps employed on account of the paronomasia. Jud. 15:16; גלגלי החמור חמור חמורתים, "with the jawbone of an ass (I have killed) a heap, (even) two heaps." Root חמר No. 3.

(3) [*Hamor*], pr. n. of a Hivite, a cotemporary of the patriarchs, Genesis 33:19; 34:2; Josh. 24:32; Jud. 9:28.

חמורה f. [dual חמורתים] i. q. חמור No. 2, *a heap*, which see.

חמות f. (of the form חמות, for חמות, from the masc. חמ = חמי, חם), *a mother-in-law*, Ruth 1:14; 2:11; see חם No. 1.

חמט an unused root. Ch. *to lie on the ground*. In the Targums for the Heb. קרע. Hence—

חמט m. Lev. 11:30, prob. a species of *lizard*, LXX. σαύρα. Vulg. *lacerta*.

["חמטה" (perhaps i. q. Syr. حَمَّات "a defence" or "place of lizards"), pr. n. of a town in the tribe of Judah, Josh. 15:54.]

חמין m. adj. *salted*. Isaiah 30:24, גליל חמין, "salted provender," i. e. sprinkled with salt; of which flocks and herds are so fond, that the Arabs say proverbially, sweet fodder (حمة) is the camels' bread, when salted it is their sweetmeats. See Bochart, Hieroz. t. i. p. 113. Faber in Harmer's Observations, vol. i. p. 409.

חמישי & חמישי m. ח- f. adj. numeral ordinal (from card. חמש), *fifth*, Gen. 1:23; 30:17; Lev. 19:25; Num. 7:36, etc. Fem. is often used ellipt. (חלקה being omitted), *a fifth part*, Gen. 47:24; Lev. 5:16; 27:15. Plur. irreg. חמשיתי Lev. 5:24.

חמל fut. יחמל inf. חמלה Eze. 16:5, *TO BE MILD, GENTLE*. (Arab. with the letters transposed حَمْلٌ ^{sc} to be gentle, longsuffering, حليم ^{sc} μακροθυμία, ^{sc} حليم gentle. The primary idea is that of softness, and this signification is preserved in the Greek, ἀμαλός, ἀμαλός, ἀπαλός.) Hence—

(1) *to pity, to have compassion on*, followed by ל of pers. Ex. 2:6; 1 Sa. 23:21.

(2) *to spare*, followed by ל 1 Sam. 15:3, 15; 2 Sa. 21:7; 2 Ch. 36:15, 17; followed by ל Isa. 9:18; also, *to be sparing of any thing, to use sparingly*, followed by ל Jer. 50:14; ? with inf. 2 Sa. 12:4;

ל Job 20:13; Ezekiel 36:21, "I will be sparing of my holy name," I will care for its honour.

Hence חמל (unless it be from the Arab. حَمَل) [also pr. n. חמל] and—

חמלה f. *mercy, gentleness*, Gen. 19:16; Isa. 63:9.

חם fut. O יחם with Vav conv. יחם, but fut. A יחם Hos. 7:7, *TO BE WARM, TO BECOME WARM*. A kindred root is יחם. Arab. حَم to make warm, Med.

Kesra to be warm; حى to be hot (as the day). Ex. 16:21; Isa. 44:16. ביום חם at noon, Gen. 18:1; 1 Sa. 11:9. Impers. לו חם fut. לו יחם to become warm (German es ward ihm warm), 1 Ki. 1:2; Eccles. 4:11. Metaph. of the heat or excitement of the mind, Ps. 59:4; of heat arising from wine, Jer. 51:39; of lust, Hos. 7:7. לוחם is referred to inf. Kal of this verb, but see Ind. Analyt.

NIPHAL, part. נחם Isa. 57:5, *made hot, burning*, sc. with lust, followed by א. The other forms which have been referred to this conjugation in part belong to Kal (יחם compare Lehrgeb. p. 366), and in part to the root יחם fut. יחם, יחם. [In Thes. they are put under this verb.]

PIEL, *to make warm*, Job 39:14.

HITHPAEL, *to make oneself warm*, Job 31:20.

Derivatives, חם No. II, חמה, חמן and the pr. n. חמון, חמון, חמון, חמון.

חמן plur. only חמנים a certain kind of *images*, Lev. 26:30; Isa. 17:8; 27:9; Eze. 6:4; 2 Ch. 14:4; 34:7; in these passages it is several times connected with the statues of Astarte (אֲשֶׁרִים); from 2 Ch. 34:4, it appears that חמנים stood upon the altar of Baal. Jarchi [and Erp. Ar.] explained it to mean statues of the sun; and now some Phœnician inscriptions illustrate exceedingly well both this interpretation and the thing itself; in these inscriptions בעלחמן (read בַּעַל חֶמֶן) is the name of a deity to whom votive stones were inscribed. Amongst these were—(1) Humbert's four stones preserved at Leyden, published and deciphered by Hamaker (in Diatribe Philol. Crit. aliquot Monumentorum Punicorum nuper in Africa, repertorum interpretationem exhibente, Lugd. Bat., 1822, 4to). My interpretation of these inscriptions in Ephemerid. Hal. (1826, No. 111) mostly agrees with that of Etienne Quatremère (Nouveau Journal Asiatique, 1828, p. 15 seq. against the publisher of them, who had read בעל חמל, and has since made an unsatisfactory defence of his opinion (see Miscellaneous Phœnicia, Lugd. 1828, p. 106 seq.); —(2) of a Maltese

stone (see Hamakeri Misc., tab. 3, No. 1), in which, with very little doubt even on the part of the editor, there stands *לבעל חמן* (לבעל חמן), although he thus connects the separate words *לבעל חמן* to Baal a pillar of stone. Also—(3) Inscr. Palmyr. iii. Lin. 2, where there is written in Aramaean words *חמנא רנה ועלתה דנה* (ע) “this (statue) of the sun and this altar they made and consecrated to the sun,” etc. See Kopp, Bilder und Schriften der Vorzeit, ii. p. 133.

As to the grammatical interpretations, I do not hesitate to explain *חמן* *בעל חמן* the sun Baal, or the sun Lord (from *חמה* sun, with an adjectival termination, compare *רחמן*, *רחמן*), and *חמן* I consider to be an epithet of Baal, as bearing rule over the sun (comp. as to his other epithets p. CXXXI. A); and because allusion is perhaps made in the sound to *Ἀμμων* of the Egyptians. The plural *חמנים* is in Scripture concisely used for *בעלים חמנים*, and occurs in the same connection as elsewhere *בעלים* is found. A similar grammatical view is taken also by Hamaker in his learned dissertation on this word (Miscell. Phœn. p. 50, seq.); in this, however, he differs from me, in that he considers *חמסל* to be supplied, explaining the expression *a Sun-image*, such as are related to have been of a conical or pyramidal form, and to have stood in the most sacred parts of temples. Compare also Bochart, Geogr. S. ii. 17.

חמס fut. *חמס*.—(1) TO TREAT VIOLENTLY, TO OPPRESS VIOLENTLY, TO INJURE, properly to be eager, vehement, hence to be violent, i. q. *חמין* No. 3, a.

(Arabic *حمس* in a good sense, to be bold, manly,

stedfast, *حامية* martial valour, comp. *שדר*. Nor does *חמין* to be sharp, eager, differ much from this word; and this meaning may also be its primary signification, and hence, vehement, fervid, comp. *חמין* No. 4.) Jer. 22:3; Pro. 8:36, “he who sins against me, *חמס* *נפשו* hurts (or does violence to) his own life.” Job 21:27, *קומוֹת עָלַי תְּחַמְסוּ*, “counsels with which you wish to oppress me;” *בִּיעַ אֶתְּךָ*, *וְכָל הָאֲנָשִׁים* *חָמְסוּ* *בְּחֻמֵּי תוֹרָה* to violate the law, Eze. 22:26; Zeph. 3:4.

(2) *to tear away violently* (a covering or shelter). Lam. 2:6, *to tear off from oneself*. Job 15:33, *חמס* *נפשו* “as a vine, he shall shake off from himself,” i. e. throw down his unripe grapes.

NIPHAL, *to be treated with violence*, Jer. 13:22; in this passage (as is shewn by the other member of the sentence) “to be violently made naked.”

Hence *חמס* and—

חמס m.—(1) *violence, wrong, oppression,*

Gen. 6:11, 13; 49:5. *חמס* *איש חמס* Ps. 18:49; Pro. 3:31, and *איש חמס* 2 Sa. 22:49; Ps. 140:2, 5, the violent man. *חמס* *עַד חמס* a witness of wrong, i. e. a false witness, Ex. 23:1. The genitive and suffix may refer either to him who does the wrong, or to him who suffers wrong. Of the former the following are examples, *חמסו* his wrong, i. e. the wrong which he causes, Ps. 7:17; *חמסו* *דִּי־הֵם* 58, 3, compare Eze. 12:19; of the latter *חמסו* *בְּנִי* Gen. 16:5; *חמסו* *הַיְוֵדָה* Joel 4:19; also Jud. 9:24; Obad. 10; Hab. 2:8, 17; Jer. 51:35. (So also the Latin word *injuria*, e. g. Cæs., Bell. Gall., i. 30, “*pro veteribus Helvetiorum injuriis populi Romani*,” i. e. *populo Romano illatis*, on which see intpp.; also Heinrich ad Cic. part. inedit., p. 21.)

(2) *that which is gained by violence and wrong*, Am. 3:10. [“Plural id., Pro. 4:17.”]

חמין fut. *חמין*, inf. *חמין* TO BE SHARP, EAGER: Used with regard—

(1) to taste, hence *to be sour*, of leavened bread, Ex. 12:39, of vinegar (*חמין*), also *to be salted* (see *חמין*). Arab. *حَمَضَ*, Syr. *حَمَضَ*. When used with reference to sight—

(2) *to be of a bright* (i. e. a splendid) colour, such as dazzles the eyes; especially used of a bright red. Part. pass. *חמין* *splendid*, of the scarlet mantle of a ruler, Isa. 63:1 [But it here means blood-stained; see the context, and Rev. 19:15]; compare verse 2, and LXX. Syr. Similarly the Greeks say, *χρῶμα δέξυ*, i. e. κόκκινον, πορφύρεαι δέξυται, δέξυται γὰρ ῥόδα; see Bochart, Hieroz. i. p. 114; Simonis Arc. formarum, p. 66, 120.

(3) figuratively of the mind—(a) *to act violently*, like the kindred word *חמס*, whence part. *חמין* violent, Ps. 71:4; comp. *חמין* and *חמין* No. 2. (Æth. *ዐፀፀ*: to be unjust, violent, to injure.)—(b) *to be bitter*, spoken of pain, see HITHPAEL.

HIPHIL, *to be embittered*, i. e. to be affected with anger, pain, Ps. 73:21. (Chald. Pa. id.)

Hence *חמין*, *חמין* and the following words.

חמין m.—(1) *that which is leavened*, Ex. 12:15; 13:3, 7, etc.

(2) probably *that which is gained by violence and wrong*, i. q. *חמס* Am. 4:5; see the root No. 3. So Chaldee. The ordinary signification of something leavened is not amiss in this passage, but that now given is preferable [?].

חמין m. *vinegar*, Num. 6:3; Ruth 2:14; Psa. 69:22. *Ομφαξ* is the rendering of the old versions, Ps. loc. cit., and Pro. 10:26; and this is defended by

Michaëlis, in Suppl. p. 828; but the common rendering is not unsuitable to any of the passages [and we know that vinegar is the meaning in Ps. 69:22].

חמק—(1) TO GO ROUND, a kindred root to **חקק**. See HITHPAEL.

(2) to turn oneself round, to depart, Cant. 5:2.

HITHPAEL, to wander about, see Kal, Jer. 31:22.

Derivative **חמקו**.

חמר—(1) TO BOIL UP, TO FERMENT (Arab. **خمر** Conj. I., II., VIII., to ferment, as leaven; and Conj. VIII. to ferment, as wine). Used of the foaming or raging of the sea, Ps. 46:4, of wine; Ps. 75:9 (where others assign the sense of redness, compare No. 2); compare pass., **חמר** wine, **חמר** No. 1.

(2) to be red, from the idea of boiling, foaming, becoming inflamed (Arab. **حمر** Conj. IX. and XI. to be red; Conj. I, Med. E, to burn with anger. Conj. II, to write with any thing red, **حمر** red, **حمر** redness, **حمر** very vehement ardour, **حمر** to blush, to be ashamed.) Used of the face inflamed with weeping, Job 16:16 [Poalal]; according to some used of wine, Ps. 75:9 (compare No. 1). Hence **חמר**, **חמור**, **חמר** No. 2.

(3) to swell up, also from the idea of foaming and boiling; as those things which boil up or foam, as the sea, leaven, etc., also swell. Hence **חמר**, **חמור**, **חמר** a heap.

(4) denom. from **חמר** to daub with bitumen, Exod. 2:3.

Pass. of a gem. form **חמר**, **חמר** to be made to boil (gähren, brausen), used of the bowels when much troubled (comp. **חמר** No. 3, **חמר**), Lam. 1:20; 2:11; used of the face as inflamed with weeping, Job 16:16. (Such geminate forms as this are especially used in the Phœnicio-Shemitic languages, when swift motion is the signification intended; as has been shewn by many examples by H. Hupfeld, in Exercitatt. Æth., p. 27, 28.)

For the derivatives, see under Kal No. 1—3.

חמר m. **ἀσφαλτος**, bitumen, which boils up from subterranean fountains like oil or hot pitch, in the vicinity of Babylon, and also near the Dead Sea, and from its bottom; it afterwards hardens through the heat of the sun, and is collected on the surface of the Dead Sea, which hence receives the name of *lacus asphaltites*. (Tac. Hist. 5, 6. Strabo, xvi. page 763. Diod., ii. 48; xix. 98, 99. Curt., v. 16; see also the accounts of modern travellers collected by Rosen-

müller, altes und neues Morgenland, i. No. 24, 31.)

Gen. 11:3; 14:10; Ex. 2:3. Arab. **حمر**. It receives its name either from its boiling up from the fountains (see Gen. 14:14), from the root No. 1, or from redness, the best kind being of that colour; Diosc. i. 99, **ἀσφαλτος διαφέρει ἢ ἰουδαϊκῇ τῆς λοιπῆς ἔστι δὲ καλὴ ἢ πορφυροειδῶς στιλβουσα** **Γεννᾶται καὶ ἐν Φοινίκῃ καὶ ἐν Σιδόνι καὶ ἐν Βαβυλῶνι καὶ ἐν Ζακύνθῳ**.

חמר m. wine, so called from its fermenting, Deu. 32:14; Isa. 27:2. See the root **חמר** No. 1. (Arab. **خمرة**, Syr. **خمرة** id.)

חמר Chald. emph. **חמר** m. id., Ezr. 6:9; 7:22; Dan. 5:1, 2, 4, 23.

חמר m.—(1) boiling, or foaming (of waves), Hab. 3:15; compare **חמר** No. 1.

(2) clay (so called from its being of a red kind, comp. the root No. 2)—(a) of the potter, Isa. 45:9. (b) for sealing with, Job 38:14;—cement, mortar, Gen. 11:3; mire, Isaiah 10:6; Job 10:9; 30:19.

(3) a heap, a mound (see the root No. 3), Ex. 8:10; hence a *Homer*, a measure of dry things containing ten Baths, Levit. 27:16; Num. 11:32; Eze. 45:11, 13, 14. By later writers the same measure is called **פר**, which see.

חמר [*Amran*], pr. n., see **חמר**.

I. **חמש** an unused root, to be fat, whence **חמש** abdomen. Arabic **حَمَش** fat, Kam. p. 826; but much more commonly with the letters transposed, **حشم** fat, fatness, **حشم** to be fat; also **حشم** to become fat after having been lean.

II. **חמש** a root nearly allied to the roots **חמס** and **חמץ** i. q. Arabic **حَمَس** to be eager or manly in battle. II. IV. to excite anger. XII. to be angry. V. to act harshly and obstinately (in religion and in war; **حَمَس**, **حَمَس** brave, warlike, **حَمَس** martial valour, comp. **حَمَس** to be angry, **حَمَس** to kindle with anger; all which words have a sense springing from that of sharpness, acrimony. Hence part. pass. plur. **חמשיים** (a word, the etymology of which has been long sought for), i. e. the eager, active, brave, ready prepared for fighting, Ex. 13:18; Josh. 1:14; 4:12; Jud. 7:11; comp. in the context **חמשיים**, Josh.

4:13 (compare verse 12). Num. 32:30, 32. Aqu. *ἐνωπλισμένοι*. Symm. *καθωπλισμένοι*. Vulg. *armati*, and similarly Onk. Syr. Some have referred this word to חֲמִשׁ No. III; comparing חֲמִישׁ i. e. a host arrayed (for battle), properly five-parted, as consisting of the centre, the front and rear guard, and the two wings. Theod. *πεμπταίζοντες*: variously rendered by others; but the explanation previously given, is that which best suits the context and the structure of the language.

III. חֲמִשׁ constr. חֲמִשָּׁה f. and חֲמִשָּׁה, חֲמִשָּׁה m., the numeral FIVE. Arabic *خمس*, *خمسة*, in the other cognate languages חֲמִשׁ. In the Indo-Germanic stock of languages this numeral is in Sanscr. *pantshan*, Zend. and Pehlev. *peantche*, *pandj*. Pers. *پنج*. Gr. *πέντε* (Æol. *πέμπε*), all of which agree with the Phœnicio-Shemitic in the two latter radicals; with a palatal instead of a labial also in Lat. *quinque* (*κένκε*), like *πῶς*, *κῶς*, *λύκος*, *lupus*, *ἵππος*, *equus*, *ἐπομαι*, *sequor*, etc. As a septenary number is often used for a sacred and round number, so also sometimes is a quinquenary, Isa. 17:6; 30:17; especially, it may be noticed with regard to Egyptian affairs, Gen. 43:34; 45:22; 47:2; Isa. 19:18 [these instances do not prove it; *five* appears to have been the exact number in each case]. This seems to have been borrowed from the religions of the Egyptians, Indians, and other Eastern nations, amongst whom, *five* minor planets, *five* elements, and elemental powers were accounted sacred (compare the sacred *πεντάς* of the Basilidians, Iren. Adv. Hæres., i. 23. Epiphan. i. p. 68, Colon.). [The fact of *five* having been a sacred number amongst any ancient nations, is in no way applicable; for 1st. it would be needful to prove that the Jews so regarded it, and 2nd. if they did so regard it, it must be shewn that they borrowed it from the idolators around them; a thought utterly inadmissible on the part of those who regard the Scripture as inspired by God, and who rightly reverence the revealed religion contained therein.]

Pl. חֲמִשִּׁים *fifty*, with suff. חֲמִשִּׁיךָ, חֲמִשִּׁיךָ thy fifty, his fifty, 2 Ki. 1:9—12. חֲמִשִּׁים a captain of fifty (soldiers), *πεντηκόνταρχος*, 2 Ki. 1:9—14; Isa. 3:3. Hence—

חֲמִשָּׁה PIEL, as if to *fifth* any one, i. e. to exact a fifth part of produce from him, Gen. 41:34; and—

I. חֲמִשָּׁה m. a *fifth part* (from חֲמִשָּׁה five, like רִבְעָה a fourth part, from רִבְעָה, רִבְעָה). Specially, the fifth

part of produce, which the Egyptians paid as a tax, Gen. 47:26.

II. חֲמִשׁ m. *abdomen*, 2 Sa. 2:23; 3:27; 4:6; 20:10; from the root חֲמִשׁ No. 1. (Syr. *ܡܢܚܡܐ* 2 Sa. 3:27; 4:6, id.; Æth. *ἡἰσῆ*: womb; Talmud. *חֲמִשָּׁה*; שׁ and ז being interchanged, abdomen. The Phœnicio-Shemitic words appear to have given rise to the Lat. *omasum*.)

חֲמִשִּׁי see חֲמִשִּׁי.

חֲמָה an unused root. Arab. *حمت* to be hot, warm (spoken of the day), to become stagnant, or rancid (as water, butter, etc.); whence *حَمِيَتْ* and *تَحَمَّتْ* a bottle and its contents become rancid; unless that root should rather be secondary and derived from these nouns; the primary root being *حَمِي* to be hot; whence *حَمِيَتْ* for *حَمِيَتْ*. Either from *חֲמָה* or from *חֲמָה* is—

חֲמָה m. Gen. 21:15, 19; constr. *חֲמָה* verse 14 (but *חֲמָה* Job 21:20; Hos. 7:5, is constr. from *חֲמָה* heat), a *bottle*.

חֲמָה ("defence," "citadel," from the root *חֲמָה*, kindred to *חֲמָה* a wall), pr. n. *Hamath*, a distinguished city of Syria, situated on the Orontes, on the northern frontier of the Holy Land (Num. 13:21; 34:8), formerly the capital of a great king, a friend of David;—it was called by the Greeks Epiphania, by the Arabs by the ancient name *حَمَاة*: called more fully Am. 6:2, *חֲמָה רַבָּה* "Hamath the great," and *חֲמָה צוּבָה* 2 Chron. 8:3. The Gentile noun is *חֲמָתִי* Gen. 10:18. *חֲמָת* 2 Ki. 25:21, "the territory of Hamath." See Abul'feda (who was prince of this yet distinguished city), Tab. Syriæ, page 108, 109; Relandi *Palæstina*, page 119, seq.; Burckhardt's *Travels*, i. page 249, 514, Germ. trans.

[*חֲמָת* ("warm baths"), pr. n. of a town in the tribe of Naphtali, Josh. 19:35, near Tiberias. Josephus calls it *Ἀμμαοῦς*, which he interprets by *θαρμά*, B. J. 1, 3. The same prob. is—

חֲמָת דִּנְיָה pr. n. of a town in the tribe of Naphtali, Josh. 21:32.]

חֲמִי with suff. חֲמִי m. (from the root *חֲמִי*).

(1) *grace, favour, good-will*.—(a) *חֲמִי* חֲמִי to find favour in the eyes of some one, to be acceptable to him, Gen. 6:8; 19:19; 32:6; 33:8, *חֲמִי* חֲמִי "if now thou art favourable

חַנְמִים m. pl. *the embalming of corpses*; hence the time of embalming (according to the analogy of nouns which designate time, like **חַנְמִים**, **חַנְמִים**), Gen. 50:3.

חַנְמִין m. pl. Chald. *wheat*, Ezr. 6:9; 7:22, i. q. Heb. **חַמְסִים**, which see.

חַנְיָאֵל ("the favour of God"), [*Hanniel*], pr. n.—(1) of the captain of the tribe of Manasseh, Nu. 34:23.—(2) 1 Ch. 7:39.

חַנִּיד m. properly *initiated*; hence *skilled*, of *tried* fidelity, Gen. 14:14. Root **חַנֵּד** No. 2, b. Arab.

חַנֵּד tried, proved; **חֶנֶּה** experience, proof.

חַנִּינָה f. *grace, favour, mercy*, Jer. 16:13. Root **חַנַּן**.

חַנִּית pl. **חַנִּיתִים** 2 Chron. 23:9; **חַנִּיתוֹת** Isa. 2:4; Mic. 4:3, fem. *a spear*, so called from its flexibility (see **חַנֵּה** No. 1), 1 Sa. 18:11; 19:10; 20:33. [The pl. f. in form appears to denote *spear heads*, while that ending in **ים** is simply the pl. of the word in its common sense.]

חַנֵּד—(1) TO MAKE NARROW, and intrans. TO BE NARROW, **חַנֵּד** **חַנֵּד**, i. q. **חַנֵּק**, **חַנֵּק**, which see.

Hence **חַנֵּד** for **חַנֵּד**, Arab. **حَنَك** jaws; compare **חַנֵּק** a neck, (from the kindred root **חַנֵּק**,) & **חַנֵּק** to strangle.

(2) denom. from **חַנֵּד**, **חַנֵּד** jaws, palate, properly *ἐμβύειν*, to put something into the mouth, to give to be tasted; then by a common metaphor, in which taste is applied to understanding (see **חַנֵּד** and Job 12:11)—(a) to imbue some one with any thing, to instruct, to train up (compare **חַנֵּד** to put something into one's mouth, also to instruct, to train). Pro. 22:6, "train up a child according to his way," as to his manners and habits. It is thus applied to inanimate things, hence—(b) to initiate, a house (that is to dedicate, or to commence to use). Deu. 20:5, the temple, 1 Kings 8:63; 2 Chr. 7:5. (Arabic **حَنَكَ** to understand. As to the meaning to perceive as ascribed to the *Æth.* **חַנֵּד**: it does not rest upon sufficient authority; see Ludolfi Lex. *Æth.*, page 40, whilst the additional meanings to know, to perceive by the sense, are altogether incorrect).

Derivatives, **חַנֵּד**, **חַנֵּד**, **חַנֵּד**, pr. n. **חַנֵּד** and—

חַנֵּה f. *initiation* (handselling), of a house; the altar, Numb. 7:11, a *dedicatory sacrifice*, verse 10; Ps. 30:1.

חַנֵּה f. Chald. id., Dan. 3:2, 3; Ezr. 6:16, 17.

חַנֵּם adv. (from **חַנֵּם** the syllable **חַנֵּם**, with which adverbs are formed)—

(1) *gratis, gratuitously, for nothing*, Gen. 29:15; Ex. 21:2; 2 Sa. 24:24; without reward, Job 1:9.

(2) *in vain*, Pro. 1:17; more fully **חַנֵּם** (Germ. für umsonst), Eze. 6:10. Compare *δωρεάν*, N. Test. gratis, in vain, and *frustra*, in Plautus, for *gratis*.

(3) *without cause, rashly, undeservedly*. Job 2:3; 9:17; Ps. 35:7; 1 Ki. 2:31; **חַנֵּם** **חַנֵּם** *innocent blood*; Pro. 26:2; compare *Lehrgeb.* p. 827.

["**חַנֵּם** an unused and doubtful root, whence the two following words."]

חַנְמֵאֵל (perhaps i. q. **חַנְמֵאֵל**), [*Hanameel*], pr. n. m., Jer. 32:7, 9.

חַנְמֵל quadril. once occurring Ps. 78:47; where, in the other member of the sentence, there is **חַנְמֵל** hail; the context shews that it must be something destructive to trees. LXX., Vulg., Saad., Abulwalid, translate it *frost*, which, however, can hardly be supported on etymological grounds. I, therefore, prefer *ants*. Comp.

Arab. **حَنْمَل** ants, **حَنْمَل** an ant, with the letter **ח** prefixed; see **חַנְמֵל**, **חַנְמֵל**. See more in Bochart, Hieroz. iii. page 255, ed. Lips. [Professor Lee suggests *locusts*, comparing with it Arab. **حَابِل**, etc.]

חַנֵּן fut. **יַחֲנֵן** and like regular verbs **יַחֲנֵן** Am. 5:15; the former with suffix **יַחֲנֵנִי** Ps. 67:2; 123:2; **יַחֲנֵנִי** Isa. 27:11; but with suffix 2 pers. **יַחֲנֵנִי** for **יַחֲנֵנִי** Gen. 43:29; Is. 30:19; inf. absol. **יַחֲנֵנִי** Isa. loc. cit., constr. with suff. **יַחֲנֵנִי** Isa. 30:18, with **יַחֲנֵנִי** Ps. 102:14.

(1) to be inclined towards (compare the kindred **יַחֲנֵנִי**), hence to be favourably inclined, to favour some one, to be gracious to, to pity. (Arab. **حَنَ** to feel desire, or commiseration towards any one; followed by **إلى**, **إلى**). Followed by an acc., Exod. 33:19; Lam. 4:16; Pro. 14:31. **יַחֲנֵנִי**, **יַחֲנֵנִי** (once **יַחֲנֵנִי** Ps. 9:14), have mercy on me, on us; Ps. 4:2; 6:3; 31:10.

(2) to give some one anything graciously, followed by two acc. of pers. and thing, Genesis 33:5; Ps. 119:29; Jud. 21:22; acc. of pers., Pro. 19:17; absol. Ps. 37:21, 26. As to Job 19:17, see **חַנֵּה** No. 2.

חַנֵּן (of the form **נָחַר** from the root **נָחַר**, **נָחַר** from the root **חָסַם**; see *Lehrgeb.* p. 371), to be

kindness, specially — (a) of men amongst themselves, *benignity, benevolence*, as shown in mutual benefits; *mercy, pity*, when referring to those in misfortune, Gen. 21:23; 2 Sam. 10:2 (LXX. often ἔλεος); Job 6:14. The expression often occurs עֲשֵׂה חֶסֶד עִם to act kindly towards, Gen. loc. cit.; 2 Sa. 3:8; 9:1, 7; also followed by אֵת Zec. 7:9; עַל 1 Sa. 20:8; more fully, עֲשֵׂה חֶסֶד וְאֶמֶת עִם Gen. 24:49; 47:29; Josh. 2:14; 2 Sa. 9:3. אֲנִי עֲשֵׂה לוֹ חֶסֶד וְאֶמֶת "I will act kindly towards him like unto God." נָטָה חֶסֶד לְ to turn, or incline, kindness upon any one, Gen. 39:21; more fully, Ezr. 7:28, חֶסֶד לִפְנֵי הַמֶּלֶךְ, "(God) turned kindness upon me before the king," and Dan. 1:9. וַיִּתֵּן הָאֱלֹהִים לְדָנִיֵּאל לְחֶסֶד, "and God caused that Daniel should obtain favour." — (b) *piety* of men towards God. חֲסִידִים = אֲנָשֵׁי חֶסֶד the pious saints, Isa. 57:1. — (c) *the grace, favour, mercy* of God towards men. Psalm 5:8; 36:6; 48:10, etc. It is often joined with אֶמֶת (see אֶמֶת No. 2) constant or abiding favour. The same expressions likewise occur as under letter a, as עֲשֵׂה חֶסֶד עִם Gen. 24:12, 14; followed by לְ Ex. 20:6; Deut. 5:10; עֲשֵׂה חֶסֶד וְאֶמֶת Gen. 24:26; 15:20. Pl. חֲסִדִּים mercies or benefits (of God), Ps. 89:2, 50; 107:43; Isa. 55:3, חֲסִדֵי דָוִד, "the sure mercies of David," abiding mercies such as were bestowed on David [or rather, which were securely promised to David]. Figuratively, God himself is called חֶסֶד q. d. die Güte, Liebe. Ps. 144:2; Jon. 2:9. — Once, like its synonym חַן, it seems to signify *grace* in the sense of beauty, Isaiah 40:6. LXX. δόξα, and so 1 Pet. 1:24.

(2) in a bad sense, *zeal, ardour against* any one, *envy*, hence *reproach* (see root No. 2). Prov. 14:34; Lev. 20:17. Some would also place here Job 6:14.

(3) [*Hesed*], pr. n. m. 1 Ki. 4:10.

חַסְדִּיָּה ("whom God loves") [*Hasadiakh*],
pr. n. of a son of Zerubbabel, 1 Ch. 3:20.

חָסָה [fut. יִחָסֶה and יִחָסֶה] properly TO FLEE (see the root חָשָׂה), specially to *take refuge*, to *flee* some where *for refuge*, followed by אֵל of the place, as אֶבְרָם under the shadow (protection) of some one, Jud. 9:15; Isa. 30:2; אֶל־אֵלֶיךָ under the shadow of the wings of God, Ps. 57:2; 61:5; hence to *trust* in some one, especially in God, followed by אֵל, Psalm 2:12; 5:12; 7:2; 25:20; 31:2; 37:40, etc. Absol. Psal. 17:7. Prov. 14:32, חָסָה בְּמוֹתוֹ צַדִּיק "the righteous confides (in God) in his death," i. e. when dying, or as about to die.

Derivatives, מַחֲסֵי, מַחֲסָה, חֲסוֹת, and—

חֹסֶה ("fleeing for refuge," or "a refuge"),
[*Hosah*], pr. n. m. 1 Ch. 16:38; 26:10.

חָסֵן adj. *strong, mighty*, Am. 2:9; *powerful*, collect. the rulers (of a city), Isa. 1:31. Root חָסַן.

חֹסֶת *refuge* [or "*trust, confidence*"], Isaiah 30:3; from the root חָסָה.

חָסִיד adj. (from the root חָסַד)—(1) *kind, excellent*, Ps. 12:2; 18:26; 43:1.

(2) used of God, *merciful, gracious*, Jer. 3:12; Ps. 145:17.

(3) *pious* towards God. חֲסִידֵי יְהוָה the pious worshippers of Jehovah, the saints of Jehovah, Psalm 30:5; 31:24; 37:28; חֲסִיד לֹו Ps. 4:4.

חֲסִידָה *f. the stork, prop. the pious* (bird), so called from its love towards ["its parents and"] its young, of which the ancients made much mention (see Plin. H. N. x. 28. Ælian. Hist. Anim. iii. 23; x. 26); *as*, on the contrary, the Arabs call the female ostrich **ظَلِيم** *impious bird, on account of her neglect of her young*; (see Job 39:13, seq.) Levit. 11:19; Deu. 14:18; Psal. 104:17; Jer. 8:7; Zec. 5:9; see Bochart, Hier. ii. 327, seq.—Job. 39:13, **חֲסִידָה** is not to be taken as the name of the stork, but as the fem. adj. *pious*, yet with an allusion to the stork. The words are, "the wing of the ostrich exults, **אֶם אֶכְרָה** *וְנוֹצָהּ* **חֲסִידָה** but (is her) wing and feather (also) *pious*;" i.e. but she is not (like the stork) *pious* or affectionate towards her young, but she treats them cruelly (verses 14—16).

חֲסִיל m. a species of *locust*; prop. that which eats away or devours (root חָסַל), 1 Ki. 8:37; Ps. 78:46; Isaiah 33:4; Joel 1:4. LXX. [*ἀσπίς*, and in 2 Ch. 7] *βροῦχος* [Aqu.], i. e. a locust not yet winged, so called from *βρῦκειν*, to devour.

חָסִי adj. *strong, mighty*, Ps. 89:9. Root **חָסַן**.

חָסִיר Chald. adj. *wanting*, used of weight, *too light*, Dan. 5:27.

חָסַל TO EAT OFF, TO DEVOUR (used of the locust), Deu. 28:38. (Ch. id. This is a kindred root to **חָסַר**, **חָסַר**, **חָסַר**, which see.) Hence **חָסִיל**.

חָסַם TO STOP UP, TO MUZZLE the mouth, Deu. 25:4; the nostrils, Eze. 39:11, חָסַם הָיָא אֶת־הַנְּחָרִים (this valley) shall stop (the nostrils) of those who pass through;" that is, because of the stench; unless the sense adopted in the Syriac version be preferred, "by reason of the multitude of corpses it will stop

up the way against passers by." ["Kindred to חֶסֶן, which see."] Hence חֶסֶן.

חֶסֶן — (1) TO BE STRONG, like Syr. and Chald. חֶסֶן, חֶסֶן, חֶסֶן. Hence חֶסֶן, חֶסֶן, חֶסֶן. ["The primary idea lies in *binding together*; comp. in חֶסֶן No. 3."] (2) *to be wealthy* (see חֶסֶן); whence *to heap up*,

to lay up in store. (Arabic خزن, whence مخزن a storehouse.)

NIPHAL, *to be laid up*, Isa. 23:18.

Derivatives, see Kal No. 1.

חֶסֶן Chald. Aphel (or rather Hiph. in the Hebrew manner), *to possess*, Dan. 7:18, 22.

חֶסֶן Ch. emphat. חֶסֶן, *strength, power*, Dan. 3:37; 4:27.

חֶסֶן m. *riches*, see the root No. 2, Pro. 15:6; 27:24; Jer. 20:5; Eze. 22:25; *treasure, abundance*, Isa. 33:6; חֶסֶן יְשׁוּעוֹת "abundance of salvation." In the other member is אוֹצֵר (Ch. אחסן to possess.)

חֶסֶף root unused in Kal, i. q. חֶסֶף TO STRIP OFF BARK, TO PEEL, TO SCALE. Arab. حسف to peel dates, and transp. سَكَب to scrape or rub off; hence Ch. חֶסֶף; Arab. حَرْشَف and حَرْشَف a scale, a sherd; Syr. سَحْف id. There are of the same origin in the Western languages, σκάπρω, scabo, squama; German [schaben, [schuppen, Schuppe, Scherbe, Schiefer, [schaufeln [Eng. scab, scale, sherd]; in all of which the sibilant comes first, as in Hebr. and Arab. حֶסֶף, سَكَب.

Quadril. חֶסֶפֶס part. pass. מְחֶסֶפֶס Exodus 16:14, *something peeled off, scaled off*, i. e. like a scale. Hence —

חֶסֶף m. Chald. *earthenware, sherds, potter's ware*, Dan. 2:33, seq. Root חֶסֶף.

חֶסֶר fut. יִחְסַר plur. יִחְסְרוּ ["TO DIMINISH, TO CUT SHORT"] — (1) TO BE DEVOID OF anything, TO LACK, TO BE WITHOUT, followed by an acc. (like verbs of plenty and want), Deu. 2:7; 8:9; Ps. 34:11; Pro. 31:11. Gen. 18:28, חֶסֶר יְחִסְרוּ הַצַּדִּיקִים, "perhaps five shall be lacking to the fifty righteous;" properly, "perhaps the fifty righteous shall lack five."

(2) absol. *to suffer want*, Ps. 23:1; Pro. 13:25.

(3) *to fail, to be lessened*, Gen. 8:3, 5; 1 Ki. 17:14.

(4) *to be wanting*, Ecc. 9:8; Deu. 15:8. (Arab.

خسر and خسر to suffer harm or loss.)

PIEL, *to cause to want*. Psa. 8:6, וַיִּחְסְרֵהוּ מַעַט "thou hast made him to be wanting but a little of God;" that he should not be much lower than God; [but see the true meaning of this passage from the use made of it in Heb. ii. 7, 9]; followed by מֶן of the thing, Ecc. 4:8.

HIPHL — (1) causat. *to make to fail* (fehlen, man- gen lassen), Isa. 32:6.

(2) intrans. *to be in want*, Ex. 16:18.

Derivatives, חֶסֶר, חֶסֶר, and the following words.

חֶסֶר [verbal] adj. *wanting, lacking, needing*, followed by acc. 1 Ki. 11:22; followed by acc. מֶן Ecc. 6:2. חֶסֶר לֵב in want of bread, 2 Sa. 3:29. חֶסֶר לֵב *wanting understanding*, Pro. 6:32; 7:7; 9:4; subst. *want of understanding*, 10:21.

חֶסֶר m. *want, penury*, Pro. 28:22; Job 30:3.

חֶסֶר m. id. Am. 4:6.

חֶסֶרָה [Hasrah], pr. n. m. 2 Chron. 34:22; for which in the parallel place, 2 Ki. 22:14, there is חֶרֶם.

חֶסֶרָה m. *want*, Ecc. 1:15.

חֶפֶה adj. m. *pure*, in a moral sense, Job 33:9. Root חֶפֶה No. II.

חֶפֶה see חוֹף.

חֶפֶה prob. i. q. חֶפֶה and חֶפֶה No. I, TO COVER; whence PIEL, *to do secretly* ["i. e. to act per- fidiously"], 2 Ki. 17:9.

חֶפֶה — (1) TO COVER, TO VEIL; as the head, 2 Sa. 15:30; Jer. 14:4; the face, Esth. 6:12; 7:8. (Syr. سَحَف, Arab. خفا id.). Compare חֶפֶה No. I.

(2) *to protect*, see PUAL.

PIEL, *to overlay* with silver, gold, wood; followed by two accusatives, 2 Ch. 3:5, 7, 8, 9.

PUAL **חֶפֶה** *to be covered, protected*, followed by על like many other verbs of covering, Isa. 4:5, עַל-כֵּן "all glorious things shall be covered over (or protected)." LXX. ἀκατασθίσταται. Others take חֶפֶה in this place as a noun in the same sense; "over all the glory (is) a covering (or defence)," which seems more harsh; [perhaps not to every one; Gesenius himself altered his judgment in Thes.].

NIPHAL, pass. of Piel, Ps. 68:14.

חֶפֶה f. (from the root חֶפֶה No. I) — (1) properly a *covering* (see חֶפֶה Pual); hence a bed with a canopy, a nuptial bed, Simmelbett, Brautbett; com- pare עֶרֶשׁ. Ps. 19:9; Joel 2:16.

(2) [Huppah], pr. n. m. 1 Ch. 24:13.

חפז fut. יִחְפֹּז ["TO LEAP OR SPRING UP, kindred to תָּפַז, תָּפַז; comp. תָּפַז, תָּפַז, תָּפַז; (1) TO FLEE WITH HASTE, OR FRIGHT ["to spring up suddenly in order to flee"]. (Arab. causat. حَفَز to thrust forward, to impel. A kindred root is חָפַז.) 2 Ki. 7: 15; Job 40:23; to be in alarm, Ps. 31:23; 116:11.

(2) to make haste, 2 Sam. 4:4. Compare Lat. *fugere, trepidum esse*, used of any kind of haste, Virg. Georg. iii. 462; iv. 73; so Hebr. חָפַז, Syr. حَفَز to be in alarm, to cause to make haste [but see above].

NIPHAL—(1) to flee, Ps. 48:6; 104:7.

(2) to make haste, 1 Sa. 23:26. Hence—

חפזון m. a hasty flight, Ex. 12:11; Deut. 16:3.

חפים ("coverings"), [*Huppim*], pr.n. m.—(1) Gen. 46:21, otherwise called חֹפִים.—(2) 1 Chr. 7:12, 15.

חפן an unused root. Arab. حَفَن to take with both hands, to fill both hands. Hence (unless the verb should rather be taken as a denominative)—

חפן, only in dual חֲפִיַּיִם both fists [both hands, as full of any thing], Ex. 9:8; Levit. 16:12; Prov. 30:4; Eze. 10:2, 7; Eccles. 4:6. (Aram. سَحَف, Arab. حَفَن. Hence by transposition πύγμα, fist).

חפני (perhaps "pugilist," "fighter"), [*Hophni*], pr. n. of a son of Eli, 1 Sa. 1:3; 2:34; 4:4.

I. **חפר** i. q. חָפַה TO COVER, followed by על (compare חָפַה), hence TO PROTECT, Deut. 33:12.

(Arab. حَف to cover with a garment. The signification of covering is founded in the syllable חַפ, as also in the cognates חָב, חָפ, עָפ, עָב, compare besides חָפַה and חָפַה the roots חָבַה and חָבַה to hide; חָפַר, עָבַד, כָּפַשׁ to cover, עָפַה Isaiah 31:5, עָפַר, עָבַר etc., also חָפַר, עָלַר, in which Nun and Lamed are inserted in the primary syllable, as in חָפַר, עָלַר etc.) Derivatives, חָפַה, חָפַה.

II. **חפר** an unused root — (1) to rub off, to scrape off, to wipe off. (Arab. حَف to rub off.) (2) to wash off, to wash. Derivatives, חָפַר, חָפַר.

חפץ fut. יִחְפֹּץ and יִחְפֹּץ — (1) i. q. Arabic حَفَض to bend, to curve. Job 40:17, יִחְפֹּץ וְיָבֹד "he bends his tail."

(2) intrans. and metaph. to incline, to be favourable. — (a) to do something; to will, to desire, absol. Cant. 2:7; 3:5; followed by a gerund, Deut. 25:8; Ps. 40:9; Job 9:3; 1 Sa. 2:25; by a naked infinitive Isa. 53:10; Job 13:3; 33:32, חָפַצְתִּי צְדִיקָה "I desire thy justification." — (b) towards some one, i. e. to favour him, to delight in him as in God, in men; to love some one, followed by לְ Gen. 34:19; 2 Sam. 20:11; Nu. 14:8; 2 Sa. 22:20; 24:3; followed by an acc., Ps. 40:7; Mic. 7:18. It is also applied to things, 2 Sa. 24:3.

חפץ m. (with Tzere impure), ["pl. constr. חָפְצִי, Ps. 35:27; 40:15; but חָפְצִיָּהֶם, Ps. 111:2."] verbal adj. from the preceding; often used with personal pronouns instead of the verb, e.g. 1 Ki. 21:6, אִם חָפְצִי אֹמְתָה "if thou art willing," if it please thee. Mal. 3:1, אִתְּם חָפְצִים "you wish for," delight in, חָפְצִי נֶפֶשׁ a willing mind, 1 Ch. 28:9.

חפץ m. with suff. חָפְצִי [pl. חָפְצִים] — (1) delight. 1 Sa. 15:22; Ps. 1:2; 16:3; 1 Ki. 10:13, כָּל חָפְצֶיהָ דְּבַרִּי חָפֶז "every thing in which she delighted." (2) pleasant, acceptable words. Ecc. 12:10; 5:3, חָפֶז אֵין בְּכִסְיִים "God has no pleasure in fools."

(2) desire, will, Job 31:16.

(3) something precious (comp. חֲסֵד). אֲבִנֵי חָפֶז precious stones, Isa. 54:12; plural חָפְצִים precious things, Pro. 3:15; 8:11.

(4) pursuit, ardour, hence affair, matter, LXX. πρᾶγμα. Ecc. 3:1, וְעַתָּה לְכָל חָפֶז "and its own time for every thing," i. e. all things are fleeting and unenduring, nothing is stable and everlasting. 5:7, אַל תִּתְקַח עַל הַחָפֶז "marvel not at this thing." The origin of this signification may be seen from passages such as these, Isa. 53:10, חָפֶז יְהוָה בְּיָדוֹ יִצְלַח "the affairs of Jehovah shall prosper in his hand," Isa. 44:28; 58:3, 13; Job 21:21; 22:3. (Similar to this is the Syriac حَفَة a thing, an affair, from حَف i. q. חָפַץ to will, desire.)

חפצי-בה ("in whom is my delight," "in whom I delight"), [*Hephzi-bah*], pr. n. of the mother of king Manasseh, 2 Ki. 21:1; comp. the symbolic name of Zion, Isa. 62:4.

I. **חפר** fut. יִחְפֹּר, Arabic حَفَرَ — (1) to dig, as a well, a pit, Gen. 21:30; 26:15, seq.; Eccles. 10:8; spoken of a horse, Job 39:21, יִחְפְּרוּ בְּעֵמֶק "they dig in the valley." Virg. Georg. 3:87, 88, "cavat tellurem." (In the Western languages this power is found in the same letters transposed in the roots *grf, glf*, as *γράφω, χαίρω*; *χαλάω, γλάφω*; sCrIBo, sCaLPo, sCuLPo;

graba.) Metaph. to dig a pit for, to lay snares, to plot, Ps. 35:7.

(2) to search out, to explore (comp. חָפַר No. 3, and Sim. Arc. Form., page 62). Job 39:29, "from thence she seeketh the prey;" followed by an acc. to explore (a country), Deu. 1:22; Josh. 2:2, 3. As to Isa. 2:20, see חֲפִירָה.

II. חָפַר fut. יִחְפֹּר once in plur. יִחְפְּרוּ, Isa. 1:29.

Arabic خفر to blush, to be ashamed. (Perhaps kindred to חָפַר No. 2, to be red.) Mostly used of shame arising from disappointed hope, Ps. 35:4, 26; 40:15; 70:3; 83:18; with the addition of פָּנִים Ps. 34:6; Job 11:18, וְחָפַרְתָּ לְכַתּוּב תִּשְׁכַּב " (now) thou art ashamed, (afterwards), thou shalt dwell in tranquillity;" followed by מִן of the thing in which any one is disappointed, Isa. 1:29 (comp. בָּרַשׁ).

HITHPAEL—(1) to put to shame, to cause dishonour, Pro. 13:5; 19:26.

(2) intrans. like Kal (compare verbs of colour). Isa. 54:4; spoken of Mount Lebanon, Isa. 33:9.

חָפַר see חֲפִירָה.

חָפַר ("pit," "well"), [Hepher], pr.n.—

(1) of a royal city of the Canaanites, Josh. 12:17 (compare 1 Ki. 4:10).

(2) of several men—(a) of a son of Gilead, Nu. 26:32; 27:1; Josh. 17:2.—(b) of one of David's captains, 1 Ch. 11:36.—(3) 1 Ch. 4:6. Patron. No. 1. חָפַר Nu. 26:32.

חֲפִירִים ("two pits"), [Haphraim], pr. n. of a town in the tribe of Issachar, Josh. 19:19.

חָפַר pr. n. Hophra, king of Egypt, cotemporary with Nebuchadnezzar, Jeremiah 44:30. LXX. Οὐαφρῆ (perhaps priest of the sun, Coptic ΟΥΗΣ ΦΡΗ), called by Manetho, Οὐαφρῆς; the seventh king of the second Saitic dynasty; whom Herodotus (ii. 161, 162, 169; iv. 159) and Diodorus (i. 68) call Apries ('Απρίης).

חֲפִירָה f. some domestic reptile, a digging animal. Jerome talpa, a mole; better perhaps mus major, rat, so called from digging. It appears that this name ought to be restored to the text in Isaiah 2:20, where now there is read separately, לְחַפֵּר בְּרוֹת i. e. "into the hole of the mice." It would be much more suitable to the context to read לְחַפֵּר בְּרוֹת to the mice, or rats, or moles. Compare חֲפִירָה.

חָפַשׁ

TO SEARCH FOR ["LXX. σάλλω, Psalm 76:7. Ch. and Sam. חָפַשׁ, id. Kindred perhaps to חָפַר, the ר and ש being interchanged"]. Always in Kal metaph. to SEEK OUT, e.g. wisdom. Prov. 2:4; comp. Proverbs 20:7. Ps. 64:7, יִחְפְּשׁוּ עוֹלוֹת "they devise wicked things." (In Chald. and Sam. the proper sense is that of digging the ground, searching in the earth, comp. חָפַר No. I. 2.)

NIPHAL pass. to be sought out, Obad. 6.

PIEL, to search, Gen. 31:35; 44:12; followed by an acc. 1 Sa. 23:23; to search through, 1 Ki. 20:6; Zeph. 1:12. Metaph. once Ps. 77:7, וְיִחְפֹּשׂ רִחִי "and my spirit made diligent search."

PUAL—(1) to be sought, hence to let one's self be sought for; to hide one's self, Prov. 28:12; compare verse 28 and Hithpael.

(2) to be devised, Ps. 64:7.

HITHPAEL, properly to allow one's self to be sought for; to hide one's self (see Pual No. 1), hence to feign one's self to be another, to disguise one's self. 1 Sa. 28:8. 1 Ki. 20:38, וְיִחְפֹּשׂ גָאֶפֶר עַל־עֵינָיו "and he disguised himself, having a bandage over his eyes," 1 Kings 22:30. Job 30:18, בְּרִבְכָּה יִחְפֹּשׂ "by (its) great power my garment (i. e. skin) is changed," comp. verse 19.

חָפַשׁ m. a device, a counsel, Psalm 64:7; see Pual No. 2.

חָפַשׁ

pr. TO BE LOOSED, FREE, opp. to that which is bound, restrained. Hence—(1) to spread out loose things on the ground (see חָפַשׁ). Arabic

خفش II. to stretch out.

(2) to be prostrate, hence to be weak, infirm, as if with one's strength loosened. (Compare חָלַשׁ. Arabic خفش Med. E.). Hence חֲפִשָּׁה, חֲפִשִּׁי.

(3) to set free, to liberate (a slave). Arab. حَفَش to be poured out freely.

PUAL, to be set free, spoken of a slave, Lev. 19:20. Hence the following words—

חָפַשׁ m. a spreading out, once Ezek. 27:20, בְּגָדֵיךָ לְרִכְבָּה "cloths spread out for riding," see the root No. 1.

["(2) a bed, a couch, place of lying down, Psalm 88:6, בְּמִתֵּי חָפִשִּׁי "among the dead is my couch." More commonly "among the dead I (am) laid prostrate;" comp. חָיִיתִי in verse 5, also the root No. 2, and חֲפִשָּׁה."]

חָפְשָׁה f. liberty, freedom, Lev. 19:20; see the verb No. 3.

הַפְּשִׁיּוּת & **הַפְּשִׁיּוּת** *f. infirmity, disease*, whence **בֵּית הַפְּשִׁיּוּת** *nosocomium, a sick house, hospital*, 2 Ki. 15:5; 2 Ch. 26:21.

הַפְּשִׁי adj. (pr. from the subst. **הַפְּשִׁיּוּת** = **הַפְּשִׁיּוּת** with the adj. termination י) pl. **הַפְּשִׁיּוּתִים**—(1) *prostrate, infirm*, Ps. 88:6. [See **הַפְּשִׁי**.]

(2) *free*, as opposed to a slave or captive, Job 3:19. **שָׁלַח לְחַפְּשִׁי** *to set a slave free, to make him a freed man*, Deu. 15:12, 13, 18; **שָׁלַח לְחַפְּשִׁי** id. Ex. 21:26, 27, **לְחַפְּשִׁי**, **לְחַפְּשִׁי** *to be set free* (see **לְחַפְּשִׁי**).

(3) *free*, enjoying immunity from public burdens, 1 Sa. 17:25.

חֶץ m. with suff. **חֶצִי** pl. **חֶצִים**.

(1) *an arrow*, from the root **חָצַץ**. **בְּעֵל-הַחֶצִים** archers, Genesis 49:23. *Arrows of God* are—(a) lightnings, as Habak. 3:11, then—(b) poet. evils, calamities inflicted on men, Deu. 32:42; Job 6:4; Psa. 38:3; 91:5; especially famine, Ezek. 5:16.—Nu. 24:8; **חֶצִי יִמְחֹץ** "he will dash his arrows (into blood), comp. Ps. 68:24.

(2) *a wound* inflicted by an arrow, Job 34:6. (On the contrary Euripides, Iphig. Taur. 314, calls weapons *τραύματα ἐπιδότρα*, flying wounds).

(3) **חֶץ הַחֶבֶרֶת** 1 Sa. 17:7 (כחיב) is the *iron head of a spear*; but in קרי and in similar passages, 2 Sam. 21:19; 1 Ch. 20:5, there is found **חֶץ** wood, the shaft of a spear; and it is this only which suits the context. For it is a mistake to suppose that **חֶץ** can have the same meaning, and denote the wooden part of a spear.

חָצַב & **חָצַב** fut. **יִחָצֵב**—(1) TO CUT, TO HEW OUT, especially stones (compare **חָטַב**) Deut. 6:11; 8:9; Isa. 5:2; 10:15; 22:16; Proverbs 9:1. Part. **חָצֵב** *a stonecutter*, 2 Ki. 12:13; also *a woodcutter*, Isa. 10:15; used of both, 1 Ki. 5:29. Metaph. Psa. 29:7, "the voice of Jehovah cutteth out flames of fire;" i. e. sends out divided flames of fire.

(2) figuratively, *to destroy, to slay*. Hos. 6:5, **חָצַבְתִּי בְנֵי-יִשְׂרָאֵל** "I have hewed (them) by the prophets;" i. e. I have declared to them death and destruction. In the other member there is **הַרְגָתִים**.

NIPHAL, *to be graven* (on stones), Job 19:24.

PUAL, *to be hewn out*, i. e. to be formed, Isa. 51:1.

HIPHAL, i. q. Kal No. 2. Isa. 51:9.

Derivative **מִחָצֵב**.

חָצָה i. q. **חָצַץ** (which see) TO DIVIDE, especially—(a) into two parts, Genesis 32:8; Ps. 55:24, **לֹא יִחָצְּוּ יְמֵיהֶם** "let them not halve (or divide) their days" (the days of their lives), i. e. let them not reach to half of their length of life. Followed by—

יָבִין...יָבִין to divide and distribute between...and between, Nu. 31:27, 42. Isa. 30:28, **עַד צוֹאֵר יִחָצֶה** "the (river) shall divide (a man) unto the neck," i. e. reaching as high as the neck it shall, as it were, divide him into two parts.—(b) also used of more than two parts, Jud. 9:43; Job 40:30.

NIPHAL, *to be divided, to divide one's self*, 2 Ki. 2:8, 14; Dan. 11:4. Specially into two parts, Eze. 37:22.

Derivative nouns, **חֶצִי**, **חֶצִיּוֹת**, **מִחָצֵה**, **מִחָצֵת** and the pr. n. **יְחֻצְיָאֵל**, **יְחֻצְיָאֵל**.

חָצוֹר ("village," "hamlet" ["fence, castle, i. q. Arab. حَصَار"], [Hazor], pr. n.—(1) of a town in the tribe of Naphtali, fortified by Solomon, Josh. 11:1; 12:19; 19:36; Jud. 4:2; 1 Ki. 9:15; 2 Ki. 15:29.—(2) of a town in the tribe of Benjamin, Neh. 11:33.—(3) of a district of Arabia, Jer. 49:28; [also other places].

[**חָצוֹר הַדַּתָּה** ("new castle"), [Hazor Haddattah], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:25.]

חֲצוֹצֶרֶת see **חֲצוֹצֶרֶת** *a trumpet*.

חֲצוֹת ["Inf. used as a noun."] only in constr. **חֲצוֹת** f. sing. *middle*, from the root **חָצָה** to divide, to halve, Job 34:20; Ps. 119:62; Ex. 11:4.

חֶצִי & **חֶצִי** constr. **חֶצִי**, with suff. **חֶצִי** m.

(1) *a half*, Exod. 24:6; Nu. 12:12; Josh. 4:12, **חֶצִי חֶצִי** our half, i. e. half of us, 2 Sa. 18:3.

(2) *middle*, Jud. 16:3.

(3) i. q. **חֶץ** *an arrow*, from **חָצָה** in the signification of dividing, 1 Sa. 20:36, 37, 38; 2 Ki. 9:24.

חֲצֵי הַמְּנוּחֹת ("the midst of the places of quiet"), pr. n. m., 1 Chr. 2:52; whence patron. **חֶצִי הַמְּנוּחֹתִי** verse 54.

I. **חָצִיר** i. q. **חָצִיר** prop. *a fence*; hence poetically *a habitation, dwelling*, i. q. **בֵּית**. Isa. 34:13 [a dwelling for ostriches, 35:7], "a dwelling for reeds and rushes." Root **חָצִיר** No. I.

II. **חָצִיר** m.—(1) *grass*, Job 8:12; 40:15; Ps. 104:14.—(2) *a leek*, Nu. 11:5. Root **חָצִיר** No. II.

[**חָצִין** an unused root, whose primary power appears to have been that of strength and firmness; compare Arab. حَصَن to be strong, to be fortified.]

חֶצֶן Psalm 129:7, and **חֶצֶן** Isai. 49:22; Neh. 5:13, m., THE BOSOM of garments in which any thing

is carried. Arabic حَضَّ ^ṣ, Æth. ሕፀፕ: id., whence denom. verb حَضَمَ to carry in the bosom. [In Thes. **ḥ** *arm, forearm*; so called from strength (root **ḥ**); — **ḥ** id., also *bosom* where any thing is carried.]

חָצַף Chald. TO BE SHARP, hence TO BE HARSH, SEVERE, and (especially Pa. and Aph.) trans. *to urge, to hasten*.

Part. Aphel מְהֵלָּה *severe* or *hasty* (spoken of the king's edict), Dan. 2:15; 3:22.

חָצַץ TO DIVIDE, and intrans. TO BE DIVIDED.

Arabic **حص** Conj. III. to divide one's share with another, **حصة** a part, a portion. Talmud. to cut up, to cut in pieces (whence **הַצִּיצָה** an axe or adze), hence figuratively, to distinguish. Kindred roots are **הָצַץ**, **חָצַב**, Chald. **חָצַב**. The primary syllable **חצ** has the power of cutting, dividing, or sharpening, in common with the cognates **חז** (see **חָזַן**), **חר** (see **חָרַר**), also **קצ**, **כס**, **נו**, **נר** (see the roots **קָצַץ**, **קָצוּן**, **קָצַר**). Pro. 30:27, "the locusts have no king, **וְיָצַח הָחֵץ בָּלוּ** and yet they all go forth divided," i.e. in a divided host (comp. Gen. 14:15). Jerome, *per turmas suas*.

PIEL, part. חֲצִיצִים Jud. 5:11, *those who divide* (booty), (compare Isai. 9:2; 33:23; Psal. 68:13). Others, following the Targum and the Jewish writers, translate it *archers*, taking it as a denom. from חָנָה. [So Gesenius himself in Thes. "Compare Targ., Jud. 5:8."]

PUAL, *to be cut off*, i. e. finished, ended (spoken of the months of one's life), Job 21:21.

Hence γ_1 and the following words.

חֲזָז m. — (1) *a small stone, gravel stone* (from being broken up, made small), and collect. *small stones, gravel*, Prov. 20:17; Lam. 3:16.

(Syr. ⁹ܡܢܐ, Arab. حصى.)

(2) i. q. **יָרֵחַ** *an arrow*, poetically for lightning, Ps. 77:18.

הַצֵּזֶן-תָּמָר, הַצֵּזֶן-תָּמָר ("pruning of the palm"), [*Hazazon-tamar, Hazezon-tamar*], Gen. 14:7; 2 Ch. 20:2, pr. n. of a town situated in the desert of the tribe of Judah, celebrated for its palms; afterwards called יְרֵאֵל. As to the palms of Engadda, see Plin. H. N. v. 7. Celsii, Hierob. ii. 491.

הַצֹּפֶרֶת & הַצִּנּוֹרָה f. a trumpet, Nu. 10:2, seq.; 31:6; Hos. 5:8; 2 Kings 12:14. ["This was the straight trumpet, different from the שׁוֹפָר *buccina* or

horn, which was crooked like a horn. See Jos., *Ant.*, iii. 12:6. Jerome on Hosea 5:8; Buxtorf's *Lexicon*, p. 816." Various have been the conjectures as to the etymology. Most (with whom I formerly agreed), derive it from חָצֵר, Arab. حَضَرَ to be present, Conj. X.

to call together; hence the form הִצְוֹרֵר was considered to be after the analogy of the 12th Arabic conjugation, to call together (with a trumpet), whence הִצְוֹרֵר a trumpet, so called from calling together. Others (amongst whom of late Ewald, Hebr. Gram. p. 242), derive הִצְוֹרֵר from הִצֵּר No. I; supposing it to be so called because of its being narrow and slender, an etymology much less suitable. I have no doubt that this word is onomatopoeitic, imitating the clangour of the sound of a trumpet, as in Latin *taratantara*, in the verse of Ennius ap. Serv., ad Virg. *Æn.*, ix. 503, Germ. *tratarar*. To this the Hebrew word before us is similar, especially if pronounced in the Arabic manner حضارة *hadîdera*. From this noun is derived the verb—

הַצֵּץֶר *to blow a trumpet, to trumpet.* It occurs in part. **מַחְצִירִים** (**מַחְצִירִים**), 1 Chr. 15:24; 2 Chr. 5:13; 7:6; 13:14; 29:28 כתיב; where in קרי one צ being rejected, it becomes **מַחְצִירִים** (**מַחְצִירִים** or **מַחְצִירִים**, part. Piel or Hiphil), by a jejune correction of a more uncommon form. — 2 Chron. 5:12, it is **מַחְצִירִים**, which appears to be a transcriptional error.

I. חָצַר an unused root. Arabic حَصَرَ, Ethiop. ሐጸረ: *to surround to enclose with a wall*, whence ሐጸረ an enclosure, defence, castle. Kindred roots

are עֵצֶר, and those given under the words אָזֶר and נֶדֶר. Hence חֵצֶר, חֲצִיר No. I, and pr. n. חֲצוֹר.

II. **חֲצִיר** an unused root, i. q. **حَضِرَ** *to be green*, whence **חֲצִיר** grass, which see. [The identity of this root with the preceding is maintained in Thes. "Etymologists have usually assumed here two different roots. But the connection of the ideas is shewn in the Greek **χῶρος**, which, like **חֲצִיר**, signifies first *an enclosure, court*, specially for cattle, and then *a pasture*, and by meton. *pasturage*; i.e. *grass, green herbage*, etc. See Passow, h. v."]

[III. **הָעִיר** ('P) Piel, 2 Ch. 5:13; Hiphil, 1 Ch. 15:24; 2 Ch. 5:12; 7:6; 13:4; 29:28, *to blow with a trumpet*; see **הָעִיר** and **הָעִיר**.]

חָצֵר constr. חָצֵר with suff. חֲצֵרִי, pl. חֲצֵרִים constr. חֲצֵרִי and חֲצֵרוֹת constr. חֲצֵרוֹת comm. *an enclosure*, a place surrounded by a fence, specially—

(1) *a court*, an enclosure before a building, Neh. 8:16; Est. 5:2; especially before the holy tabernacle and temple, Ex. 27:9, seq. **הַחֲצֵר הַפְּנִימִית** the inner court, or court of the priests. 1 Ki. 6:36, **הַחֲצֵר הַגְּדוֹלָה** the great court, 1 Ki. 7:12.

(2) *a village, hamlet, country village*, such as are elsewhere called **בְּנוֹת הָעֵיר**, Josh. 13:23, 28; 15:32, seq.; Levit. 25:31. Also used of the *moveable villages* of Nomade tribes, consisting of tents, Gen. 25:16; Isa. 42:11 (compare Cant. 1:5).

Hence are the following names of towns or villages:—

(1) **חֲצֵר-אֲדָר** ("the village of Addar"), [*Hazar-addar*], a town on the borders of the tribe of Judah, Nu. 34:4; more briefly called **אֲדָר**, Josh. 15:3.

[**חֲצֵר וְגֵדָה** ("village of good fortune"), [*Hazar-gaddah*], in the southern part of the tribe of Judah, Josh. 15:27.]

(2) **חֲצֵר סוּסָה**, Josh. 19:5, and **חֲצֵר סוּסִים** ("the village of horses"), [*Hazar-susah, Hazar-susim*], 1 Ch. 4:31, in the tribe of Simeon.

(3) **חֲצֵר עֵינָן** Eze. 47:17, and **חֲצֵר עֵינָן** ("the village of fountains"), [*Hazar-Enan*], Eze. 48:1; Nu. 34:9, 10, on the northern borders of Palestine.

(4) **חֲצֵר שָׁעָל** ("the fox's village"), [*Hazar-shual*], Josh. 15:28; 19:3; 1 Ch. 4:28; Neh. 11:27, in the tribe of Simeon.

(5) **חֲצֵר הַחִיכּוֹן** ("the middle village"), [*Hazar-hatticon*], Ezek. 47:16, on the borders of Auranitis.

(6) plur. **חֲצֵרוֹת** [*Hazeroth*], a station of the Israelites in Arabia Petræa, Num. 11:35; 12:16; 33:17; Deu. 1:1.

[**חֲצֵרוֹ** see **חֲצֵרִי**.]

חֲצֵרוֹן ("enclosed," "surrounded by a wall"), [*Hezron*], pr. n.—(1) of a son of Reuben, Gen. 46:9; Exod. 6:14.—(2) of a son of Pharez, Gen. 46:12; Ruth 4:18. Gr. *Ἑσρώμ*, Mat. i. 3. Patron. is **חֲצֵרֹנִי** Nu. 26:6. ["(3) of a town in the tribe of Judah, Josh. 15:3, 25."]

חֲצֵרִי (id.), [*Hezrai*], pr. name of one of David's captains, 2 Sam. 23:35 כְּתִיב. In **חֲצֵרִי** and 1 Ch. 11:37, **חֲצֵרִי**.

[**חֲצֵרִים** *Hazerim*, pr. n. Deu. 2:23.]

חֲצֵרְמֹת ("the court of death"), [*Hazarmaveth*], pr. n. of a district in Arabia Felix, situated on the Indian sea, abounding in frankincense, myrrh, and aloes; but remarkable on account of the unhealthiness of the climate (whence its name); it is

still called by the Arabs **حَضْرَمَوْت**, **حَضْرَمَوْت**, Gen. 10:26. See Abulfedæ Arabia, edit. Gagn. page 45; Niebuhr's Description of Arabia, page 283—294.

[**חֲצֵרִי** (כִּי) Piel part. 2 Ch. 5:12; see **חֲצֵרִי**.]

חֵק see **חֵקִי**.

חֵק m. followed by Makk. **חֵקֵךְ**, with suff. **חֵקִי**, but **חֵקֵךְ** Lev. 10:13; **חֵקֵכֶם** Ex. 5:14; plur. **חֵקִים**, constr. **חֵקִי** and **חֵקִי** Ezek. 20:18, properly *that which is established or definite* (from the root **חֵקַק** No. 3), e.g. **חֵקִי** that which is appointed for me, Job 23:14. Specially—

(a) *an appointed portion of labour, a task*, Ex. 5:14; Pro. 31:15; of food, Pro. 30:8.

(b) *a defined limit, a bound*, Job 26:10; Prov. 8:29. **לְבִלִי חֵק** without limit, Isa. 5:14; 24:5.

(c) *an appointed time*, Job 14:13; 38:26.

(d) *an appointed law, a statute, an ordinance*, Gen. 47:26; Ex. 12:24; used of the laws of nature [as prescribed by God], Job 28:26; of laws given by God to man, Deu. 4:5, 8, 14; 6:24; 11:32; 12:1; *a decree* of God, Psa. 2:7; *a custom* observed as though it were a law, Jud. 11:39; *right, privilege*, observed as though it had been a law, Exod. 29:28 [This passage speaks of an actual ordinance of God].

חֵקַק unused in Kal, i. q. **חֵקַק** pr. TO CUT INTO (**hacken, hauen**), *to hack*; hence *to engrave, to carve* (Pual, No. 1); *to draw, to paint* (Pual, No. 2; see **חֵקַק**, No. 2); also, *to hack up the ground* (**aufhacken**); see Hithpael.

Pual part. **מִחֻקָּר**—(1) *something carved, engraved*, 1 Ki. 6:35.

(2) *drawn, painted*, Eze. 8:10; comp. 23:14.

HITHPAEL, *to dig up, to hack up the ground*, **aufhacken, einen Graben aufwerfen**. I would thus, from the primary signification, explain Job 13:27, **עַל-שָׁרְשֵׁי הַחֵקֶהָ** "around the roots of my feet thou hast dug up (the ground);" or, hast made a trench, so that I cannot go on, i. e. thou hast stopped up my way, compare Job 19:8; Lam. 3:7. It is commonly interpreted, around the roots of my feet thou hast delineated; i. e. hast marked out to my feet how far they shall go.

חֵקֶה f. from **חֵק**, *that which is established or defined* ["Sing. spoken always of a single law or ordinance; e.g. **חֵקֶה הַפֶּסַח** "law, ordinance of the passover"]; specially—(a) *law*, e.g. of heaven, of nature, Job 38:33; Jer. 31:35; 33:25; of God, Ex. 27:22, **חֵקֶה עוֹלָם** "an everlasting law."—(b) *practice, custom*, e.g. of the Gentiles, i. e. idolatry, 2 Ki.

17:8; Lev. 20:23, *right, privilege*, Ex. 29:9 [such a privilege being God's ordinance].

חִקּוּפָּא ("bent"), [*Hakupha*], pr. n. m. Ezr. 2:1; Neh. 7:53, from the unused root —

חִקְּךָ = **חָקֶךָ** TO BEND ONE'S SELF.

חִקַּךְ prop. TO CUT, TO CUT INTO, TO HACK, *gauen, einhauen*; compare the kindred roots, all of which are onomatopoeitic, **חָקַה**, **חָקַה** and **חָקַה** to strike with a sword, *gauen*, then to stamp violently; also, to encounter violently; **חָקַךְ** and **חָקַךְ** id.; *haden, to hack*. In passing, we may observe that especially in verbs geminate in the middle radical, there are many which are imitations of sound, and hence are common to many languages; as **חָקַךְ** *leden* [to lick], **חָקַךְ** *tappen*, **חָקַךְ** *hellen*, **חָקַךְ** *tinnio*, *schallen*, **חָקַךְ** to beat, to beat to powder, etc.; and in the geminate forms, **חָקַרְתִּי** *gargarizavit*, **חָקַרְתִּי** *pipiviti*, **חָקַרְתִּי** *tintinnum edidit*, etc. Specially —

(1) to carve out a sepulchre, in a rock, Isaiah 22:16; to engrave letters and figures on a tablet, Isa. 30:8; Eze. 4:1.

(2) i. q. *γράφειν*, to delineate, to paint, Isa. 49:16; Eze. 23:14.

(3) to decree, to ordain (verbs of inscribing and writing are used in the sense of decreeing, since it is the work of a legislator to write or inscribe his laws), Isa. 10:1; to determine, to appoint, to describe, Prov. 8:27, 29. Part. **חָקַק** poet. for **חָקַק** a judge, Jud. 5:9.

Pual part. **חָקַקְתָּ** what is decreed, Pro. 31:5.

HOPHAL, fut. **יִחָקַקְךָ** for **יִחָקַקְךָ** (with the omission of Dag. forte) to engrave, to inscribe, Job 19:23.

POEL, i. q. Kal No. 3, to decree, Pro. 8:15. Part. **חָקַקְתָּ** — (1) a law giver, Deut. 33:21; Isa. 33:22; a leader, Jud. 5:14. — (2) a sceptre, Num. 21:18; Ps. 60:9; Gen. 49:10.

Hence **חָקַקְתָּ**, **חָקַקְתָּ**, [**חָקַקְתָּ**], and —

חָקַקְתָּ m. only in pl. const. **חָקַקְתָּ** decrees, things determined, Isa. 10:1; Jud. 5:15 (where it corresponds to a similar word, **חָקַקְתָּ**, verse 16).

[**חָקַקְתָּ** *Hukkuk*, pr. n. of a town on the borders of Asher and Naphtali, Josh. 19:34; called **חָקַקְתָּ** 1 Ch. 6:60.]

חָקַרְתָּ fut. **יִחָקַרְתָּ** (Job 13:9) TO SEARCH, TO INVESTIGATE. (The primary idea is perhaps that of searching in the earth by digging, so that kindred roots are **חָקַרְתָּ**, **חָקַרְתָּ**, see **חָקַרְתָּ** Ps. 95:4.) Const. absol.

Deu. 13:15; Eze. 39:14; followed by acc. of person or thing, to explore, search out, as a country, Jud. 18:2; (to taste) food or drink, Prov. 23:30; wisdom, Job 28:27; the mind of any one, 1 Sa. 20:12; Ps. 139:1. Prov. 28:11, "a rich man seems to himself to be wise, **יִחָקַרְתָּ** but a poor man who has understanding searches him." LXX. *καρῶσαι*. Aqu. Theod. *ἐξιχνάσει*.

PIEL, i. q. Kal. Eccles. 12:9.

NIPHAL, pass. of Kal. Jer. 31:37. 1 Ki. 7:47, **יִחָקַרְתָּ** "the weight of the brass could not be searched out," comp. **יִחָקַרְתָּ**.

Hence **יִחָקַרְתָּ** and —

יִחָקַרְתָּ (1) searching, investigation, Job 34:24. **יִחָקַרְתָּ** that which cannot be sought out, Prov. 25:3; hence used of any thing that is innumerable, Job 5:9; 9:10; 36:26; also deliberation, Jud. 5:16.

(2) that which is known by investigation, hidden, secret. Job 38:16, **יִחָקַרְתָּ** "the most secret recesses of the sea." Metaph. **יִחָקַרְתָּ** Job 11:7, i. q. *τὰ βάθη τοῦ θεοῦ*. [Prof. Lee questions the propriety of this comparison on the ground of the Hebrew construction.]

חָרַר m. only in plur. **חָרָרִים**, noble, freeborn, 1 Ki. 21:8, 11; Neh. 2:16; 4:13; once fully written **חָרָרִים** Ecc. 10:17. Root **חָרַר** No. 2.

חָרַר a hole, see **חָרַר**.

חָרַר see **חָרַר**.

[**יִחָקַרְתָּ** see **יִחָקַרְתָּ**.]

חָרָא or **חָרָא** an unused root. Arabic **حَرَى**

to do one's easement, a low word rather than a decent one. Hence whenever its derivative occurs in the sacred text, the Hebrew critics have placed [what they deemed] a more decent word in the margin. See **יִחָקַרְתָּ** for **יִחָקַרְתָּ**, and —

יִחָקַרְתָּ m. plur. dung, excrements, Isa. 36:12. In the margin the more decent word **יִחָקַרְתָּ** is found [as the **יִחָקַרְתָּ**]; the vowels of which are subjoined to this.

חָרַב whence imp. **חָרַב**, and **חָרַב** future **יִחָרַב** — (1) TO BE DRIED UP, spoken of water, rivers, earth. Gen. 8:13; Job 14:11; Isai. 19:6; Ps. 106:9. It differs ["as merely denoting the absence of water"] from **יָבֵשׁ** to be dry, to become dried, see Gen. 8:13, compare 14; also Isa. 19:5, where there is a gradation, **יִחָרַב יִחָרַב יִבֵּשׁ**. Compare Reimarus, De Differentia Vocc. Hebr. p. 64. (From the same stock is Gr. *κάρφω* to become dry, *κράμβος* dry.)

(2) *to be desolate, to be laid waste*, spoken of countries or cities, (dry places being desert, devoid of water, Isai. 42:15; 48:21); Isai. 34:10; Jer. 26:9; of sanctuaries, Am. 7:9; also *to be destroyed, wasted*, spoken of a people, Isa. 60:12; and trans. *to lay waste, to destroy*, Jer. 50:21. (Imp. חָרַב.)

(3) *to be amazed, astonished*, Jer. 2:12; compare the synonymous words שָׁשׂ and שָׁשׂ.

(Arab. حَرِبَ to be laid waste, Conj. II. to lay waste, to destroy; cognate to which is حَرِب I. II. IV. to wage war.)

NIPHAL—(1) pass. of Kal No. 2, *to be laid waste, desolated*, Eze. 26:19; 30:7.

(2) recipr. *to destroy one another, hence to fight*, 2 Ki. 3:23.

PUAL pass. of No. 1, *to be dried*, Jud. 16:7, 8.

HIPHAL—(1) *to dry up* ["as water"], Isa. 50:2.

(2) *to lay waste, towns, countries*, Ezekiel 19:7; Jud. 16:24; *to destroy a people*, 2 Ki. 19:17.

HOPHAL pass. of Hiphil No. 2, Eze. 26:2; 29:12. The derivative nouns all follow.

חֶרֶב Ch. i. q. Heb.

HOPHAL, *to be destroyed, laid waste*, Ezr. 4:15.

חֶרֶב adj. fem. חֶרְבָּה—(1) *dry*, Lev. 7:10; Prov. 17:1.

(2) *laid waste, destroyed*, Jer. 33:10, 12; Neh. 2:3, 17; Eze. 36:35.

חֶרֶב [in pause חֶרֶב, with suffix חֶרְבִּי, pl. חֶרְבוֹת, const. חֶרְבוֹת], f.—(1) *a sword* ["as laying waste; others, as having the signification *edge*, comp. حَرْف, to be sharp, acrid, whence حَرْف edge of a sword"]. (Arab. حَرْب, Syr. سَحَاب, whence Greek ἀσπίς, see Bochart, Hieroz. ii. p. 760.) הָקָה לְפִי חֶרֶב to smite with the edge of the sword; to kill with the sword, Deut. 13:16; 20:13; Joshua 6:21; 8:24; 10:28.

(2) It is applied to *other cutting instruments*; e. g. a circumcising knife, Josh. 5:2, 3; a knife, or razor, Eze. 5:1; a gravestone, Ex. 20:25; an axe, Ezek. 26:9. Poetically used of the curved tusks of the hippopotamus, Job 40:19.

(3) *drought*, Deu. 28:22. [This meaning is not needed in this passage; so Thes.]

חֶרֶב & חוֹרֵב ("dry," "desert"), pr. n. *Horeb*, a lower summit of Mount Sinai, from which one ascends Mount Sinai properly so called (جبل موسى).

Jebel Músa). Ex. 3:1; 17:6; Deut. 1:2, 6; 4:10, 15; 5:2; 18:16; 1 Ki. 8:9; 19:8; Mal. 4:4; compare Burckhardt's Travels, p. 873, seq.; 1077, seq. Germ. edit. ["But Horeb seems to have been a general name for a whole mountain, of which Sinai was a particular summit. See Hengstenberg, Auth. des Pentat. ii. p. 896." Robinson.]

חֶרֶב m.—(1) *dryness, drought*, Jud. 6:37, 39; hence, *heat*, Gen. 31:40; Job 30:30.

(2) *a desolating, laying waste*. עָרֵי חֶרֶב towns laid waste, desolated, Isa. 61:4; Eze. 29:10.

חֶרְבוֹת plur. חֶרְבוֹת, with art. חֶרְבוֹת const. חֶרְבוֹת f. ["(1) *dryness*, pl. *dry places*, Isa. 48:21."]

(2) *a desolation, a place laid waste, ruins*. Lev. 26:31; אֶתְעִירֶם חֶרְבָּה "I will lay your cities waste." בָּנֵה חֶרְבוֹת to build up ruins or places laid waste. Eze. 36:10, 33; 38:12; Mal. 1:4; Isa. 58:12; 61:4. Job 3:14, "kings and counsellors of the earth הַבְּנִים חֶרְבוֹת לָמֻס who have built ruins for themselves," i. e. splendid edifices, presently however to fall into ruins, q. d. die große Steinhäufen aufbauen. Synonymous with this is חֶרְבוֹת הָעֲשִׂירִים Isaiah 44:26. חֶרְבוֹת מַחִים the ruins, i. e. the ruined houses of the rich, Isa. 5:17.

חֶרְבָּה (for חֶרְבָּה) *that which is dry, dry land*, Gen. 7:22; Ex. 14:21; 2 Ki. 2:8.

חֶרְבוֹן plur. constr. חֶרְבוֹנִי m. *drought, heat* [of summer], Ps. 32:4.

חֶרְבוֹנָא (probably Pers. خربان an ass driver), [*Harbonah*], pr. n. of a eunuch of Xerxes, Est. 1:10, spelled חֶרְבוֹנָה 7:9.

חָרַג ἀπαξ λεγόμεν. Psalm 18:46, TO SHAKE, TO TREMBLE. Ch. חָרַג fear, trembling. (The primary syllable is חָר, which equally with רָע denotes tremulous movements, see חָרַע, רָנַע, רָנַע). Loc. cit. מִמְּסֻרוֹתֵיהֶם "and they shall tremble out of their hiding places, i. e. (they shall go out from their fortified places with trembling) and shall deliver them up to me;" comp. Mic. 7:17; Hos. 11:11. Others, from a comparison with Arab. خَرَج to go out, translate *shall go out from their hiding places*, but it is weaker. In the parallel passage, 2 Sa. 22:46, there is יִחְיֶינִי.

חָרַג an unused quadril. i. q. Arab. حَرَج to leap, to gallop as a horse, to spring as a locust. It is formed from the trilateral חָרַג to tremble, which is applied to leaping (see חָרַג). By the omission of ח from this root another trilateral is formed, חָרַל. Hence—

חרגל *m. a locust*, so called from its leaping (see the root, comp. ἄττακος, ἀττέλαβος, from ἄττειν), with wings and fit for food, Lev. 11:22. (Arab, حرجلة ⁵⁻³⁻³ a troop of horses, also of locusts, حرجوان, *l* and *n* being interchanged, a kind of locust without wings).

חרר fut. יִחַר. — (1) TO TREMBLE, TO BE FRIGHTENED. (The unused חרר prob. had the signification of terrifying, compare עָרַץ, ἀράσσω.) Exod. 19:16; 2 Sa. 28:5; Isa. 10:29 ["ascribed to the heart, 1 Sa. 28:5"]; followed by ⁵ of the cause, Job 37:1. Used in a pregnant sense, Gen. 42:28; וַיַּחֲרִי אִישׁ אֶל אָחִיו, Gen. 42:28; "they were afraid (i.e. afraid they turned) one to another, saying."

(2) Followed by אֶל prop. to fear for any one, i.e. to take care of him, 2 Ki. 4:13 ["followed by וַיַּחֲרִי to follow any one trembling, 1 Sa. 13:7"].

(3) to come trembling, to hasten (compare חָפַז NIPHAL), followed by מִן from a place, Hos. 11:10, 11; וַיִּפְחַח לִפְנֵי, 1 Sa. 16:4; 21:2.

HIPHAL, to terrify, to make afraid, Jud. 8:12; 2 Sa. 17:2; Lev. 26:6; Job 11:19; Isa. 17:2.

The derivative nouns follow with the exception of the pr. n. חֲרֹד.

חרר adj. — (1) trembling, fearful, afraid, Jud. 7:3; followed by עַל, for that of which one is afraid, 1 Sa. 4:13.

(2) Applied to the fear of God and piety; reverence, Ezr. 10:3; הַיְּהוּדִים בְּמִצְוַת אֱלֹהֵינוּ, "those who fear (or reverence) the commandment of our God," compare 9:4; Isa. 66:2; חָרַד עַל דְּבָרִי, "who reverences my words," followed by אֶל verse 5.

חֲרָדָה f. constr. חֲרָדָה plur. חֲרָדוֹת, Eze. 26:16. —

(1) terror, fear. Gen. 27:33, "and Isaac feared וְיִשְׂחָק אֶת חֲרָדָה גְּדוֹלָה a great fear." A genitive after this word sometimes refers to the person who is feared, as, חֲרָדָה אָדָם the fear of man, Prov. 29:25; sometimes to him who inspires fear, חֲרָדָה אֱלֹהִים terror, or fear, sent by God (a panic fear), 1 Sa. 14:15.

(2) care, concern, 2 Ki. 4:13.

(3) pr. n. of a station of the Israelites in the desert [Haradah], Nu. 33:24.

חָרָה fut. יִחַר. apoc. יַחֲרֵה.

(1) TO BURN, TO BE KINDLED, cogn. to חָרַר. Always spoken of anger, concerning which these expressions are used — (a) חָרָה אִפּוֹ, Exod. 22:23; followed by ⁵ against any one, Gen. 30:2; 44:18; Job 32:2, 3; 42:7; less often followed by אֶל Nu. 24:10; זֶעַק Zec. 10:3. — (b) without אִפּוֹ, חָרָה לוֹ (anger) was kindled

to him; he was angry, Gen. 31:36; 34:7; 1 Sa. 15:11; 2 Sa. 19:43. — (c) חָרָה בְּעֵינָיו (anger) was kindled in his eyes; since anger is visible in the kindling of eyes, and inflamed countenance, Gen. 31:35; 45:5.

These expressions sometimes rather denote sorrow than anger; and hence they are rendered by the LXX. by the verb λυπέμαι, as Gen. 4:5; Jon. 4:4, 9; Neh. 5:6; compare as to the connection of the two ideas נָחַם NIPHAL, and עָצַב HITHPAEL.

(2) to be angry, followed by ⁵ Hab. 3:8.

NIPHAL (Cant. 1:6 [referred in Thes. to the root נָחַר]). part. נִחְרִים pl. i. q. Kal No. 2, to be angry, Isa. 41:22; 45:24; followed by ⁵ against any one, Cant. 1:6 [but this should be referred to נָחַר].

HIPHAL חָרָה fut. וַיַּחֲרֵה — (1) to make to burn, to kindle anger, Job 19:11; followed by עַל.

(2) to do any thing with ardour, to be earnest; followed by another finite verb, Neh. 3:20; וַיַּחֲרֵהוּ אַחֲרָיו הַחֲנֹק בְּרוּךְ "after him Baruch earnestly repaired (the wall)," or, emulating him, repaired, etc.

TIPHAL, fut. יִתְחַרֶּה (of the form תִּתְחַלֵּל) to emulate, to rival, Jer. 22:15; followed by אִתּוֹ with any one, Jer. 12:5.

HITHPAEL, to fret oneself, to be angry, Ps. 37:1, 7, 8; Pro. 24:19.

Derived nouns, חֲרוֹן, חָרִי, תַּחְרָא.

["חֲרָהִיָּה (Harhaiak), according to other copies חֲרָהִיָּה ("who was dried up"), pr. n. of a man, Neh. 3:8."]

חֲרוֹד ("fear," "terror"), [Harod], pr. n. of a fountain, or of a place near it. עֵין חֲרוֹד Jud. 7:1. Hence Gentil. חֲרֹדִי 2 Sa. 23:25.

חֲרוּמִים m. pl. strings of pearls, or other gems, or coral, Cant. 1:10; from the root חָרַו which see.

Syr. مَحْرُور and Arab. حَرَز a necklace composed of gems or pearls.

חָרֹל m., Job 30:7; Zeph. 2:9; pl. חֲרָלִים Prov. 24:31, the nettle, so called from its burning, from the root חָרַל = חָרַר. Comp. ἄλ(λ)α to singe, for ἄλ(λ)α. See Celsii Hierobot. t. ii. p. 166.

["חֲרוּמָה (contracted from חָרוֹם flat-nosed), [Harumaph], pr. n. of a man, Neh. 3:10"].

חָרוֹן m. (from the root חָרָה) heat, burning, and concr. of something burning, Ps. 58:10.

There is often found the phrase חֲרוֹן אֵף "heat of anger," Nu. 25:4; 32:14; 1 Sa. 28:18, and simpl. חָרוֹן is used for wrath, Neh. 13:18; Ps. 2:5. Plur. חֲרוֹנִים, Ps. 88:17.

[**חרץ** see **חרץ**.]

חרץ (Kametz pure, see Amos 1:3), part. pass. from the root **חרץ** to cut into, to sharpen.—(1) *cut in, dug*, hence *the ditch* of a fortified city, Dan. 9:25. (Chald. **חרץ**.) Compare the root No. 1, **ח**, where the verb **חָרַץ** can only be referred to **חרץ** by zeugma.

(2) *sharpened* (see the root No. 2), hence as a poet. epith. for *a threshing wain*, an agricultural instrument used for rubbing out corn; more fully **טורני חרץ** a sharpened threshing instrument, Isaiah 41:15; and hence used without the substantive in the same sense, Isa. 28:27; Job 41:22. Plur. **חרצות** Amos 1:3. As to the form of this instrument, see **טורני**.

(3) *something decided*, hence *judgment* (see the root No. 3). Joel 4:14, **בְּעֶמֶק הַחֲרוֹץ** “in the valley of judgment,” i. e. of punishment. LXX. ἐν τῇ κοιλάδι τῆς δίκης.

(4) poetically used for *gold*, Psa. 68:14; Prov. 3:14; 8:10; 16:16; Zec. 9:3; so called either from the sharp (bright) colour (see **חֲסִי** No. 3), or else from its being eagerly desired by men (see **חָרַץ** No. 4, **ח**. Arab. **حرص** to be eager, to covet), or else perhaps for some other reason; [“properly that which is dug out”]. It seems to answer to the Gr. **χρυσός**.

חרץ (of a form which regularly receives dagesh, for **חרץ**)—(1) *eager* (see the root No. 4, **ח**), hence *diligent, sedulous*. Pl. **חרוצים** Pro. 10:4; 12:24; 13:4; 21:5.

(2) [**Haruz**], pr. n. of the father-in-law of king Manasseh, 2 Ki. 21:19.

חרץ an unused root, cognate to **חרץ** to puncture, hence to *perforate, to bore through*. Arab. **خرز** to perforate e.g. pearls or gems, in order to string them. Hence **חרוז**.

[**חרחס** (**Harhas**), pr. n. m., 2 Ki. 22:14, written **חררה** 2 Ch. 34:22.]

חרחר m. (from the root **חרר**)—(1) *inflammation, burning fever*, Deut. 28:22. LXX. **ἰεθισμός**. Vulg. *ardor*.

(2) [**Harhur**], pr. n. of a man, Ezr. 2:51; Neh. 7:53.

חרט an unused root. Syriac **ܡܚܪܬ** to cut in, to engrave, like the kindred root **חרח**, **חרח**, **חרח**, **חרח**, **חרח**, **חרח**. See more under the root **חרח**. Hence **חרט** a graving tool or chisel, and Arab. **خرط** to turn [as in a lathe]. [Hence **חרט** and **חרט**.]

חרט m.—(1) *a graving tool*, Ex. 32:4.

(2) *a style*, with which letters were inscribed on wood or stone; hence poetically used of a kind of writing, Isa. 8:1, **בְּחַרְט אָנֹכִי** “with the style of a man” (of the common people), i. e. with letters of the common sort, such as the common people might easily read.

חרטם m. only in plur. **חֲרָטִים** *sacred scribes*, skilled in the sacred writing (i. e. in the hieroglyphics), **ἱερογραμματεῖς**, a kind of Egyptian priests (see Jablonskii Prolegg., in Panth. Ægypt., page 91, seq. Creuzer, Mythologie und Symbolik, i. p. 245). Gen. 41:8, 24; Exod. 7:11, 22; 8:3; 14:15; 9:11; this name is also applied to the Babylonian magi, Dan. 1:20; 2:2. This word appears to me to be of Hebrew origin, whether it be derived from **חרט** a style, and **ח**-formative (comp. **חָרַץ** from **חָרַץ**, **חָרַץ** from **חָרַץ**), or whether it be taken as a quadriliteral, formed from the triliterals **חרט** and **חרט** to be sacred. But, however, it is not an improbable opinion that the Hebrews imitated in these letters a similar Egyptian word (comp. **חרטם**, **חרטם**); thus, according to Jablonski (loc. cit., and Opuscul. ed. te Water, i. p. 401) **ἱερογραμματεῖς** *thaumaturgus*, or according to Ignatius Rossius (in Etymol. Ægypt., p. 366) **καπεδωσι** i. e. guardian of secret things. On the other hand it seems altogether absurd to seek for this word, which occurs so frequently in the Pentateuch, another etymology when found in Daniel, by deriving it from the Persic; namely, from **خرمدند** *chyredmand* (not *chardamand*), endued with wisdom. Besides Jablonski and Rossius, see Michaëlis Supplem. p. 920; Rosenmüller ad Bocharti Hieroz. ii. page 468; Pfeifferi Dubia Vexata, ad Exod. 7:11.

חרטמן Ch. pl. i. q. Heb. Dan. 2:10, 27; 4:4, 6; 5:11.

חר m. with the addition of **ח** *heat of anger*, Ex. 11:8; Deu. 29:23; Isa. 7:4, etc. Root **חר**.

I. **חרי** m. *white bread*, made of fine flour, from the root **חר** No. I. It occurs once, Gen. 40:16, **חֲרִי** Vulg. *canistra farinæ*; LXX. **κανὴ χορδῶν**. In the treatise of the Mishnah, Edaioth, iii. § 10, **חרי** is a kind of loaf or cake; Arab. **حورى** white bread, white flour.

II. **חרי** (“a troglodyte,” “cave-dweller,” from **חור** No. II, a hole, a cavern, and the termination **ח**), [**Horite**], pr. n.

(1) of a people, who in very ancient time inhabited

Mount Seir (Gen. 14:6), afterwards expelled by the Edomites (Deu. 2:12, 22), Gen. 36:20—30.

(2) [*Hori*], pr. n. of several men—(a) Gen. 36:22.—(b) Nu. 13:5.

חַרִּי יוֹנִים (from the root **חָרַא** (from the root **חָרַא**), *doves' dung*, 2 Ki. 6:25 כְּחֵיב. This may be taken in its proper sense, for it is not incredible that men oppressed by long-continued famine should have eaten doves' dung; (compare Celsii Hierob. ii. p. 32; Rosenmüller ad Bocharti Hieroz. ii. p. 582); but it is not less probable that this name should be applied to some kind of vegetable food, just as in Arabic the herb *Kali* is called *sparrows' dung* (حرو العصفار), and in the shops of the chymists [in Germany] *assa foetida* is called *Teufelsbrut*. See Bochart, Hieroz. ii. page 44, seq.; comp. however Celsius, loc. cit., who rightly shews that Bochart has erred in saying that the Arabs are in the habit of calling fried beans, doves' and sparrows' dung. In 2 Ki. loc. cit. is **רִבְיוֹנִים**, which see.

חָרִית m. pr. *something turned or carved* (from the root **חָרַט**); specially a conical *pouch or purse*, 2 Ki. 5:23; Isa. 3:22. Arabic خريطة. Compare Schroederus, De Vestitu Mulierum Heb. c. 17.

חָרִיף (Arabic خريف "autumnal showers," from **חָרַף** autumn), [*Hariph*], pr. n. of a man, Neh. 7:24; 10:20. Instead of this, there occurs in Ezr. 2:18; **יָרִיף** (also signifying autumnal showers).

חָרִץ (a verbal noun, from the root **חָרַץ** to cut, to sharpen).

(1) *a cutting, piece cut off*, **חָרִץ** **חָרִץ** **חָרִץ** 1 Sam. 17:18, **עֲשֶׂת חָרִיצֵי הָחֶלֶב** "ten cuttings of (thickened) milk (or of soft cheese)." LXX. *τροφαλίδες*, i. e. according to Hesychius, *τμήματα τοῦ ἀπαλοῦ τυροῦ*. Vulg. *decem formellæ casei*. Arab. **كز** being changed into **ك** soft cheese.

(2) *sharpened*, i. q. **חָרִץ** No. 2. Specially of a sharp threshing instrument, 2 Sam. 12:31; 1 Chr. 20:3.

חָרִישׁ (from the root **חָרַשׁ**) m. *plowing*, 1 Sam. 8:12, *plowing time*, **ἀπορός**, Gen. 45:6; Ex. 34:21.

חָרִישִׁי adj. *silent, quiet*; hence *hot*, spoken of the east wind, Jon. 4:8.

חָרַךְ a root, **ἀναξ λεγόμεν**. Pro. 12:27, prob. to BURN, TO SINGE (like Chald. **חָרַךְ** and Arab. **حرق**), hence to roast flesh. Prov. loc. cit., **לֹא יִחָרֵךְ בְּמִתָּה לִידוֹ**,

"the slothful man will not roast his prey," i. e. the lazy man will always be in want of wished-for gain; for nothing is to be procured without labour, **דֶּר זְרָגֶה בְּרָט פֶּיִן מִלִּבְּרֵת**. **אִישׁ ר' רָמִיָּה**. LXX. *οὐκ ἐπιδύεται θήραν*, pursues not prey. Chald. and Syr. **נִסְתַּקֵּל** *will take, will catch*; but all these translators appear only to have given the sense freely. The signification of taking is indeed *doubtful*, unless the idea be connected with **חָרַץ**. C. B. Michaëlis interprets, *will catch in a net*, making it thus, denom. from **חָרַץ** net-work, lattice. [To this Gesenius accedes in Thes.]

חָרַךְ Chald. *to burn, to singe*, i. q. Arab. **حرق**.

ITHPAEL, **אִתְחָרַךְ** *to be singed*, Dan. 3:27.

חָרָבִים m. *lattices of windows, properly a net, net-work*, Cant. 2:9. LXX. *δίκτυα*. (Chaldee **חָרָבָא** a window.)

חָרַל see **חָרַל** [given as an unused root in Thes.].

חָרַם unused in Kal, properly to SHUT UP (comp. **חָרַם** a net, No. 1.)—

(1) specially to *shut in, to contract the nose* (comp. **חָרַם** Levit. 21:18, *drawn in, or depressed at the nose*. Vulg. *naso parvo*. Arab. **حرم** and **خزم** to bore through the cartilage between the nostrils of a camel and put in a ring, properly to draw down the nose.

(2) to *prohibit to common use; to consecrate to God* (opp. to **חָלַל**). Arabic **حرم** to prohibit, especially to common use. II. to render sacred. IV. to devote. **حرم** a sacred place, adytum, also women's apartment [*Haram*]. Æth. **ሐረሙ**: to account unlawful, **ሐረሙ**: to forbid, to prohibit. See HIPHIL.

HIPHIL, **הִחָרַם**—(1) to *consecrate, to devote* (Æth. **ሐረሙ**: to lay under a curse) to God, so that it could not be redeemed, Lev. 27:28, 29; Mic. 4:13. In the wars of extermination against the Canaanites, cities were thus devoted, so that when they were taken, both man and beast were one and all destroyed, and the city itself razed. Hence—

(2) to *extirpate, to destroy utterly*, cities (Luth. *verbannen*), Deut. 2:34; 3:6; 7:2; 20:17; Josh. 8:26; 10:28, 37; 11:21; 1 Sam. 15:3, seq.; Isaiah 34:2; 37:11. There is sometimes added **חָרַב** **לְפִי חָרַב** Josh. 11:12; 1 Sa. 15:8. The phrase **הָחָרִים אַחֲרַי** Jer. 50:21, seems to denote an enemy pursuing after those who are to be destroyed (comp. **קָשַׁר אַחֲרַי** 1 Ki. 14:10; 21:21). Poetically, God himself is said to

devote any thing; i. e. utterly to destroy it as something so devoted. Isa. 11:15, **וַיְהַרֵם יְהוָה אֶת לָשׁוֹן** **וַיַּחַרֵם יְהוָה אֶת הַבַּיְתָה** "and Jehovah will devote (i. e. will dry up) the bay of the Egyptian sea."

HOPHAL **וַיְהַרֵם** to be devoted, to be consecrated, Ezr. 10:8; when used of men, i. q. to be slain, Ex. 22:19; Lev. 27:29.

חָרֵם ("devoted," "sacred"), [*Horem*], pr. n. of a town in the tribe of Naphtali, Josh. 19:38.

חָרִים for **חָרִים** (i. q. **חָרִים** "flat-nosed"), [*Harim*], pr. n. of a man, Ezr. 2:32; 10:31; Neh. 3:11.

חָרֵם, once **חָרֵם** (Zec. 14:11), with suffix **חָרָמִי**, **חָרָמִים** pl. **חָרָמִים**.

(1) a net, of a fisherman or fowler, so called from shutting, see the root No. 1, Hab. 1:16, 17; Ezek. 26:5, 14; 47:10. Metaph. nets are used of the blandishments of women, Ecc. 7:26.

(2) the devoting of any thing to utter destruction, Mal. 3:24; Zec. 14:11. **אִישׁ חָרָמִי** a man devoted by me, 1 Ki. 20:42; Isa. 34:5.

חָרְמָה ("a devoting," a place laid waste), [*Hormah*], pr. n. of a royal city of the Canaanites, afterwards allotted to the tribe of Simeon, Num. 14:45; 21:3; Deut. 1:41; Joshua 12:14; 19:4; formerly called **עֵפֶת** Jud. 1:17.

חָרְמוֹן (i. q. **חָרֵם**, prominent summit of a mountain; properly it seems the nose of a mountain; compare **חָרְמוֹן**, *Hermon*, a spur of Antilibanus, Josh. 11:3, 17; Ps. 89:13; 133:3; near the spring of the Jordan; now called **جبل العشي** *Jebel el-Heish*; it consists of several mountains, and is therefore spoken of in the pl. **חָרְמוֹנִים** Ps. 42:7. We learn from Deut. 3:9; 4:48, that these mountains were called by the Amorites **שִׁנְיִר**, by the Sidonians **שִׁרְיִן**; and they were also sometimes called **שִׁנְיִר**; but 1 Ch. 5:23, *Senir* and *Sirion* are distinguished from one another. The names applied to the mountains of this region appear sometimes to have been used in a wider, sometimes in a narrower, sense.

חָרְמוֹשׁ quadril. prob. compounded of **חָרַם** to cut off, and **חָרַשׁ** to cut into. Hence—

חָרְמוֹשׁ m. a sickle, reaping hook, Deut. 16:9; 23:26.

חָרָן (i. q. Arab. **حَرَان** a place dried up, or parched

with the sun), [*Haran*], pr. n.—(1) of a town of Mesopotamia, called in Gr. and Lat. *Káppai*, *Caræ*,

Arab. and Syr. **حَرَان**, afterwards celebrated for the defeat of Crassus; Gen. 11:31; 12:5; 27:43; 2 Ki. 19:12; and Eze. 27:23 (in this passage, J. D. Michaëlis, who follows a false hypothesis as to this whole verse, understands some other city in Arabia Felix; see Gol. ad Alferg. p. 249; Schult. Ind. Geogr. v. Charræ; J. D. Michaëlis, Suppl. p. 930.—(2) of a man, 1 Chr. 2:46.

חֲרֹנִים ("two caverns," dual from **חֹרֶן** = **חור**), [*Horonaim*], pr. n. of a town of the Moabites, situated on the ascent of a hill, Isa. 15:5; Jer. 48:3, 5, 34. The Gentile noun is **חֲרֹנִי** Neh. 2:10, 19. **חֲרֹנִי** page cxvii, B, is altogether a different place.

חֲרֹנֶפֶר (perhaps for **חֲרֹנֶפֶר** from **נָחַר** to snore, and **נָחַ** to inhale, to pant), [*Harnepher*], pr. n. m. 1 Ch. 7:36.

חָרַשׁ & חָרֵם an unused root.

(1) i. q. **חָרַשׁ** and **חָרַשׁ** to scrape, to scratch and intrans. to be rough; **חָרַשׁ** a potsherd, so called from its being scratching, rough. Hence **חָרַשׁ** a sherd, and **חָרַשׁ**, **חָרַשׁ**.

(2) perhaps to be dry, arid, hot. The idea of roughness is applied to things which are dried up, arid, and thus to heat; see under the root **חָרַד**. Hence **חָרַשׁ** the sun.

חָרַח m. [in pause **חָרַח**, root **חָרַח**].—(1) the itch, Deut. 28:27; so called from scratching (*krâge von tragen*).

(2) the sun, an uncommon word, mostly poetic [Qu. see the occurrences in prose]. Job 9:7; Jud. 8:13; with **חָרַח** Jud. 14:18 (like **חָרַח**, **חָרַח**). It seems properly to signify heat, like **חָרַח**, see the root No. 2; unless it be preferred with Hitzig (whom I followed edit. 3 [Germ.]), to hold that **חָרַח** properly is the orb, or disc of the sun, *die Sonnenscheibe*, from the idea of scraping or forming, as the Germ. *Scheibe* from the verb *schaben* (see Adelung h. v.).—**חָרַח**, in Isa. 19:18 is found in sixteen codices, and in some editions, and is expressed by the LXX. Compl. (*Ἀχρεῖς*), Symm. (*πόλις ἡλίου*), Vulg. (*civitas solis*), Saadiah (**حَرَس**), and is also confirmed by the Talmudists in Menachoth fol. 110 A.: this must, if we follow the certain and ascertained use of words, mean the city of the sun; i. e. Helio-

polis in Egypt; called elsewhere **בְּיַת יִשְׂרָאֵל**, whatever may be thought of the authenticity of the words, **עַר הַחֵסֶד וְאִמֵּר לְאֶחָת**. [Nothing but *conjecture* can be opposed to their genuineness.] From the Arabic usage **حرس** to defend, to preserve, it may be rendered "one shall be called a city preserved," i. e. one of those five cities shall be preserved. Whichever rendering is preferred, this reading is better than the other **עַר הַחֵסֶד**, concerning which see p. CCXXXII, B.

הַרְסָה *f. a pottery, potters' workshop*, **הַרְסָה**, where earthen vessels are made (from **הָרָס**). Hence **שַׁעַר הַהַרְסָה** the pottery gate, Jer. 19:2, a gate of Jerusalem near the valley of Hinnom. ["See under **שַׁעַר**."] In **קִי** there is **הַרְסָה**.

חָרַע an uncertain root ["Syr. Ethpaël to be cunning"], see פָּחַרַע.

חִרְף fut. יִחְרַף (Job 27:6).

(1) TO GATHER, TO PLUCK OFF. (Arab. **خرف**. With this accord the Lat. *carpo*, and (with a prefixed sibilant) German [*carp*, *scharf*. The primary syllable **רפ** has also in other roots the signification of plucking (*rapienti*), as **רָפַר**, **רָפַר**, **רָפַר**, see **רָפַר**). Hence **רָפַר**, **חֲרִיף** the time when fruits are plucked, autumn, and from this—

(2) denom. to pass the autumn (and winter), to winter, *χειμάζω*. Isa. 18:6, וְכָל־בְּהֵמַת הָאָרֶץ עָלָיו יִחְרֹף, "and all the beasts of the field shall winter upon it," as rightly rendered by Chald., Jerome, Luth. Opp. to קָץ to pass the summer (from קָץ). The Arabic verb *خرف* has also many significations derived from *خرف* and denominative of it.

(3) figuratively, *to carp at, to scorn, to reproach*. Ps. 69:10; 119:42; Pro. 27:11; Job 27:6, לֹא יִתְּרֹף לִּי לִבִּי מִיִּי "my heart (my conscience) shall not reproach me as to any day of my life;" i.e. I do not repent of any day.

PIEL הָרַף — (1) i.e. Kal No. 3, *to reproach, to scorn*, 1 Sa. 17:26, 36; 2 Ki. 19:22, 23; Ps. 42:11; 102:9, etc.; followed by \int 2 Chr. 32:17; \aleph 2 Sam. 23:9. הָרַף הָרַף Ps. 79:12; 89:52.

(2) followed by נָפֶשׁ *to scorn life, to count one's life as of little worth*, i. e. to expose one's life to very great danger, especially in battle, παραβάλλεσθαι. Jud. 5:18, חָרַף נַפְשׁוֹ לְמָוֶת, "Zebulun, the people despised their life (and cast it away) unto death." The Arabs make a similar use of the verbs

اهان، بذل، عرض، see my Comment on Isa. 53:12.
[It is not to be thought that Isa. 53:12, speaks of

merely exposing one's life to danger; it speaks of Him who laid down his life that he might take it again.]

NIPHAL, pass. of Piel No. 2, to be betrothed, speaking of a woman; prop. *abandoned*, i. e. *given up*, or *delivered* to a husband. Levit. 19:20, "a maid-servant נִרְפָּה לַאִישׁ who is betrothed to a husband." So in the Talmud אֵרֶסָה is i. q. אֵרֶסָה espoused. There is a similar use made of the Arabic verbs بَدَلَ, properly to esteem lightly, and then to deliver a wife to a husband; see Schultensii Opp. Min., p. 145, seq.

The derived nouns follow, with the exception of חרף.

קָרַף ("plucking"), [*Hareph*], pr.n.m., 1 Chr. 2:31.

חרף *m. autumn, the season in which fruits are gathered* (see the root No. 1). Arabic خريف, see

Schultens on Job 29:4. It commonly includes also the winter, and thus יָרֵךְ וְיָנִי summer and autumn make up the whole year, Gen. 8:22; Ps. 74:17; Zec. 14:8. בֵּית יָרֵךְ a winter house, Am. 3:15. Metaph. used of mature age, manhood; compare Gr. *ἰσῦρα* Pind. Isthm. ii. 8; Nem. v. 11; *ῥῖπα*, Plato. Legg. viii. p. 415: *auctumnus*; Ovid. Met., xv. 200. Job 29:4, בְּיָמֵי הַרְפָּא "in the days of my maturity," i.e. of my manly vigour; *ῥῖς ἀκμῆς μου*, the flower of my age.

[It may, I think, be questioned, whether חֹרֶף really means *winter* as well as *autumn*; the phrase חֹרֶף וְקֵץ will not prove it by any means; see Genesis 8:22. As to Pro. 20:4, it may signify "he will not plow by reason of the autumn," i. e. the abundance of autumn fruits. In Job 29:4, the metaphorical use appears to arise from the *autumn* having been regarded as the beginning, the *prime* of the year, see Thes.]

חִרְפָּה f.—(1) *reproach, scorn, contempt*—(a) shewn to any one, Job 16:10; Ps. 39:9; 79:12, pass. Mic. 6:16, חִרְפַּת עַמִּי “the reproach of my people,” i.e. the reproach which the people cast upon me—(b) which rests upon any one. Isa. 54:4, “the reproach of widowhood,” i.e. which rests on widows. Josh. 5:9, “the reproach of Egypt,” i.e. the stigma resting on Israel from the time of their departure out of Egypt, Isa. 25:8; Jer. 31:19; Eze. 36:30.

(2) Figuratively a *person* or *thing* which is *despised*, Neh. 2:17; Psalm 22:7; Joel 2:17, 19. Plural **רְפוּת** Ps. 69:10; Dan. 12:2.

(3) *pudenda*, Isa. 47:3.

חָרַץ fut. יִחַרֵץ (1) properly to CUT, to CUT INTO; kindred to חָרַת, חָרַת. (LXX. sometimes render it συντρίμναι, Prov. 21:5; Isaiah 10:23; 28:22.) Hence חָרַץ a slice. Specially—(a) to cut skin deep, to wound slightly. (Arabic حَرَصَ to cut the skin, حَارَصَ to wound skin deep, حَرِصَة such a wound on the head.) Part. חָרִיץ somewhat wounded, Levit. 22:22.—(b) to dig, see חָרַץ No. 1.

(2) *to sharpen, to bring to a point* (comp. Arab. **خريس** the point of a spear. Schult. on Prov. 21:5).

Only occurring in the proverbial expression, Exodus 11:7, "לֹא יִחַרְץ לָבָב לְשׁוֹנוֹ" "against all the children of Israel not even a dog shall sharpen his tongue," i.e. no one shall oppose or provoke them however slightly. Vulg. *non mutiet canis*, Joshua 10:21; compare Judith 11:13 (19). Hence חָרַץ No. 2.

(3) This word is also figuratively used to *decide, to determine*. 1 Ki. 20:40, "this is thy sentence, הֲרִצָה אֹתָהּ thou thyself has decided it." Job 14:5, יָמָיו הָרִצִים יָמָיו "seeing that his days are determined." Isaiah 10:22, בָּלֵיל חֲרוֹץ "destruction is decreed." Compare NIPHAL, and חָרַץ No. 3.

(4) from the idea of sharpening; *to be sharp*, as applied to taste, *to be sour*, whence חֲרָצִים sour grapes [or grape stones]; and also—

(5) *to be eager*, i. e. strenuous, active, diligent (Germ. *ſich's ſauer werden laſſen*). Hence adj. **עָרֵץ** *eager*, which see; and once as a verb. 2 Sa. 5:24, **אֶרְדָּהָרָץ** "then be thou diligent," on the alert; i. e. hasten.

(Arab. حَرَصَ to long for earnestly; to be impelled by eagerness and desire. VIII. to desire, to long for, to be earnest about, حَرَصَ desire, pursuit.)

NIPHAL, part. נִחְרַץ construed נִחְרַץ *something determined, decreed*, especially in the phrase כָּל־הַנִּחְרָץ וְנִחְרַץ "destruction, and that which is decreed;" ἐν δὲ δυνάμει, for the destruction decreed (by God). Isa. 10:23; 28:22; Daniel 9:27; 11:36.—Daniel 9:26, שְׁמֹמֹת נִחְרָץ ["a decree of desolations," i.e.] "the desolations decreed."

Derivative nouns תַּרְצָנִים, תַּרְיִץ I. and II., תַּרְיִץ.

כִּרְיָ Chaldee, *loin*, the lower part of the back, round which the girdle was bound, i. q. Hebr. כִּרְיָ, ל and ר being interchanged. In Chaldee this word is used in the singular. (Deut. 33:11; 2 Ki. 1:4 [Targums]); and in plural כִּרְיָי (Ex. 28:42; Job 40:11); so also in Syriac, in which the singular כִּרְיָ

(Rish being omitted) is frequently used for *the back* (Rom. xi. 10; see Castelli Lex., Syr. ed. Michaëlis, p. 316). So Dan. 5:6, חֲסִימֵי חִיּוֹתָא "the bands of his loins were loosed," i. e. the joints of his back, the vertebrae.

חֲרָצַב an unused quadril. root, i. q. Arab. transp.

حظرب and حصرم to bind a cord fast, comp. حصر
Hence—

חָרָצָב pl. חָרָצָבוֹת—(1) *bands tightly fastened*,
Isa. 58:6.

(2) *pangs, griefs*, Ps. 73:4; comp. לָבַל and לָל.

הָרֵצֵן only in pl. **הָרֵצִים** *sour or unripe grapes*, compare the root **הָרַץ** No. 4; Nu. 6:4. Arab. Sam.

transp. ⁵ ⁶ חֲצִמָּה id. ⁵⁶ ⁶ חֲצִמָּה food prepared from sour grapes. In the Talmud it is *grape stones* [and that this is the real import of the word, Gesenius shows in Thes.], likewise so called from sourness. See Mishnah; the treatise on the Nazarites, vi. § 2.

חָרַק fut. יִחָרַק TO GNASH with the teeth, an onomatopoeic root (Arab. **حرق** Syr. **ܫܢܝܬܐ** id., **ܫܢܝܬܐ** gnashing of teeth. With this accords the Gr. **ῥιζω**, Aor. **ῥιζον**, of which the root is **ΚΡΙΓ**). It occurs **בַּשִּׁנַּיִם** Job 16:9; and **חָרַק** **שְׁנַיִם** Ps. 35:16; 37:12; 112:10; Lam. 2:16.

חָרַר (1) TO BURN. (Arab. حَرَّ to be warm, to glow; Æth. ረረሬ: to be hot. The signification of burning is found in the stock חֵר, comp. חֶרֶד, חֲרָה, חֲרִיב, חֲרֹץ, Lat. *areo, uro*, and Germ. *har, heiz*, fire; *Scherb, härten*, to roast. The primary idea is that of the shrivelled roughness of things that are dried or scorched; compare חָרַם, חֲרִים). Used of hot metal, Ezek. 24:11; of bones which have been dried up with heat, Job 30:30; of men destroyed by heat, Isa. 24:6.

(2) i. q. Arab. حر for حُر born of a noble race,
to be free, to be freeborn, whence حر, Heb. חַרְוֹר, חַרְוֹר
noble, freeborn, Syr. ܡܢܝܢ to set at liberty, ܡܢܝܢ free,
freeborn. The primary idea appears to be that of
the brightness and purity of a man obscured by no
stain.

NIPHAL נִתַּר, and נָתַר (Psalm 69:4; 102:4, of the form נָתַל from חָלַל and נָתַח from חָתַח) fut. יִתַּר (Ezek. 15:5), *to be burned up*, Jer. 6:29; Ezek. 5:5; 24:10; *to be dried*, Ps. 69:4. [Also trop. *to burn*

with anger, Cant. 1:6, חֲרִישׁ. See Thes. In Man. from חֲרָה.]

PILPEL inf. חֲרִישׁ to kindle (contention), Proverbs 26:21.

Derived nouns [חֲרִישׁ, חֲרִישׁ, חֲרִישׁ] and—

חֲרִישׁ m. pl. parched, or sunburnt places, Jer. 17:6.

חֲרִישׁ i. q. חֶרֶשׁ which see. Hence—

חֲרִישׁ m. a potsherd, Job 2:8; 41:22; Ps. 22:16; Eze. 23:34. חֲרִישׁ a vessel of earthenware, Levit. 6:21; 11:33; 14:5, 50; 15:2; instead of which, poetically, חֲרִישׁ stands alone, Proverbs 26:23. A potsherd proverbially for anything of no value, Isa. 45:9 ["also for any thing very dry, Ps. 22:16"].

(Arab. خرس a wine jar, خرس to make an earthenware wine jar, Gol. ex Maruph.)

חֲרִישׁ [fut. יִחְרֹשׁ and יִחְרֹשׁ]—(1) TO CUT INTO, TO INSCRIBE letters on a tablet, Gr. χαράσσω, χαράττω, Jer. 17:1. (Kindred roots are חֲרַץ, חֲרַץ, חֲרַץ [חֲרַץ], which see. Syr. حَرْف is, to cut some one's throat.)

(2) to fabricate, out of metal (1 Ki. 7:14), wood, stone (see חֲרִישׁ), with an acc. of the material, 1 Ki. loc. cit. Metaph. to devise evil things, Prov. 6:14; 12:20; 14:22 (where alone by zeugma there is also חֲרִישׁ טוב); followed by עַל against some one, Proverbs 3:29. So in Lat. fabricari fraudem, Plaut. Asin. i. 1, 89; doli fabricator, Virg. Æn. ii. 264; κακά τεύχειν, δόλον τεύχειν, Hom., Hesiod., τεχνάζω to devise, τέκτων a deviser, τεκταίνεσθαι μηχανήν, Il. x. 19.

(3) fut. יִחְרֹשׁ to plow (Arab. حرث Æth. ἄλῃ: id., حارث a plowman, a husbandman, مَحْرَاث a plow); spoken of oxen plowing, Job 1:14; and of the plowman; with אֶ before the cattle, Deu. 22:10; Jud. 14:18; with an acc. of the field, 1 Ki. 19:19; Ps. 129:3, עַל גְּבִי חֲרִישׁוֹ חֲרִישִׁים "the plowers plowed upon my back," i. e. they furrowed my back with stripes, as the ground is furrowed with the plow. Metaph. to plow, or to plow in iniquity (Unheil einadern), as elsewhere to sow evil, to prepare it for time to come, opp. to, to reap calamity, Job 4:8; Hos. 10:13.

(4) fut. יִחְרֹשׁ to be deaf (compare חֲרִישׁ deaf), Mic. 7:16, also to be dumb (which often is the result of deafness, and is thus connected with it), to keep silence. (Syr. حَرْف, Med. E., Arab. خرس id., حَرْف dumb. The origin of this meaning lies in

cutting off, hacking, and חֲרִישׁ properly is blunted, stumpf, stumpfignig, like κωφός dumb and deaf, from κόπτειν, and Germ. stumm of the same origin as stumpf. Others regard חֲרִישׁ as applied to one from whom speech and hearing are cut off.) ["But the examples show that חֲרִישׁ implies only voluntary silence, and so differs from אָלֵם which refers to that which is involuntary."] Often used of God when not answering the prayers of men, i. e. not attending to them (opp. to עֲנֶה). Ps. 35:22, רְאִיתָהּ יְיָ אֱלֹהֵי חֲרִישׁ "thou hast seen (all) O Jehovah, keep not silence." Psalm 39:13; 83:2; 109:1. Followed by כֵּן in a pregnant sense, Psalm 28:1, אַל תִּחְרֹשׁ מִמֶּנִּי "be not silent from me," do not silently turn away from me.

(5) A trace of the Chaldee signification to be entangled, is found in the noun חֲרִישׁ.

NIPHAL, pass. of No. 3, to be plowed, Jer. 26:8; Mic. 3:12.

HIPHAL—(1) i. q. Kal No. 3, to devise evil, 1 Sam. 23:9.

(2) i. q. Kal No. 4, to be deaf (properly, to act as if deaf), 1 Sa. 10:27, to be dumb (properly, to act as if dumb); to keep silence, Gen. 34:5; Ps. 32:3; 50:21. Followed by לֵב to bear silently, to pass by, Nu. 30:5, 8, 12, 15; followed by an acc. id., Job 11:3; followed by כֵּן to be silent from some one, i. e. to hear some one silently; followed by אֵל id., Isa. 41:1; to be silent about any thing (etwas verschweigen), Job 41:4. Like Kal, it often signifies to be quiet. Exod. 14:14, "the Lord will fight for you, וְאַתֶּם תִּחְרְשׁוּ and you shall keep quiet," or be still. Followed by כֵּן quietly to depart from some one, to desist from some thing, Jer. 38:27; 1 Sam. 7:8; followed by a gerund, quietly and inactively to omit doing something, 2 Sa. 19:11. Used of God; to be quiet as to sin, to pardon (opp. to punishing), Zeph. 3:17.

["Causat. to put to silence, to make one hold his peace, Job 11:3."]

HITHPAEL, to keep oneself quiet, Jud. 16:2.

The derivative nouns follow, except חֲרִישִׁי [חֲרִישִׁי], פִּחְרִישָׁה, פִּחְרִישָׁה.

חֲרִישׁ (of a form which takes dagesh, for חֲרִישׁ) constr. חֲרִישׁ (Exod. 28:11; Isa. 44:12, 13; compare חֲרִישׁ constr. חֲרִישׁ Eze. 26:10)—

(1) an engraver, of stones, Ex. 21:11.

(2) an artificer, of iron, brass, stone, wood [a smith, mason, or carpenter], Exod. 35:35; Deu. 27:15; sometimes more fully, חֲרִישׁ בָּרָזָאֵן an artificer of iron. Isa. 44:12, חֲרִישׁ עֵצִים an artificer of wood, ib.

verse 13; 2 Sa. 5:11; 1 Ch. 14:1; 22:15. Metaph. *חרש* artificer of destruction, Eze. 21:36.

חרש (of the form *חֲרָשׁ*) adj. pl. *חֲרָשִׁים* deaf (see the root No. 4), Ex. 4:11; Lev. 19:14; Psa. 38:14. Metaphorically used of men who will not hear the prophets and obey the law, Isa. 29:18. [But see if this comment is required by the passage.]

חרש m.—(1) *work of an artificer*. Hence *חַרְשֵׁי הַחֵלֶבֶת* the valley of craftsmen near Jerusalem, 1 Ch. 4:14; Neh. 11:33.

(2) *an artifice*, used in a bad sense of magic arts, like the Syr. *ܚܪܫܐ*, compare *ܚܪܫܐ* Chaldee *חֲרָשׁ* a magician, an enchanter. Isa. 3:3, *חֲרָשִׁים* "oneskilled in artifices," i.e. in magic: there follows a skilful enchanter. So Ch.; on the other hand LXX., Vulg., Syr., Saad. understand, a skilful workman.

(3) *silence* (root No. 4), and adv. *silently*, Josh. 2:1.

(4) [*Heresh*], pr.n. of a man, 1 Ch. 9:15.

חרש m. pr. part. Kal of the verb *חרש* No. 1, 2, *cutting, fabricating*, hence *a cutting instrument, edged tool*. Gen. 4:22, *כָּל-חֲרָשׁ נְחֹשֶׁת* "all kinds of tools of brass." [Eng. Vers. takes this word simply as a participle, and there does not appear any sufficient reason for making this occurrence of the word into a new substantive. E. V. gives decidedly the better sense.]

חרש m. *a thick wood*, ["either as being cut, or"] from the Chaldee verb *חרש* to be entangled, *חֲרִישָׁא* a wood, *חֲרִישָׁא* a thicket of trees, compare Sam. 17:9, *אֲרֻמֵּי אֲרֻמֵּי* a wood, Isaiah 17:9; Eze. 31:3. With *ה* parag. *חֲרִישָׁה* 1 Sa. 23:16, which is also retained with a preposition. *בְּחֲרִישָׁה* verses 15, 18; pl. *חֲרִישִׁים* 2 Ch. 27:4.

חֲרָשָׁא (Chaldee "enchanter," "magician"), [*Harsha*], pr. n. m.—(1) Ezra 2:52.—(2) Neh. 7:54.

חֲרָשֶׁת f.—(1) *the working of wood, or stones*, Ex. 31:5; 35:33.

(2) *חֲרֹשֶׁת הַגִּוּוִּים* [*Harosheth of the Gentiles*], pr. n. of a town in the north of Palestine, Jud. 4:2, 13, 16.

חֲרָת i. q. *חֲרָשׁ* No. 1, *TO ENGRAVE*, compare *χαράσσω, χαράττω*. It occurs once, Exod. 32:16. (Chald. *חֲרָת* id.). [Hence in Thes.]—

חֲרֵת (prob. i. q. *חֲרָשׁ* "wood" ["a cutting, hence i. q. *חֲרָשׁ*"]), [*Hereth*], pr. name of a wood in the mountains of Judah, 1 Sa. 22:5.

חֲשׁוּפָא ("made naked"), [*Hasupha, Hashupha*], pr. n. m., Ezr. 2:43; Neh. 7:46.

חֲשִׁיף m. properly *separated* [as if *peeled off*], used of a little flock separated from others. 1 Kings 20:27, *חֲשִׁיפֵי עֲזִים* LXX. *δύο ποίμνια αἰγῶν*. Vulg. *duo parvi greges caprarum*. Abulwalid MS. gives it well *قطيعان*, an Arabic word which corresponds both in etymology and signification. ["But perhaps it may be from the idea of driving a flock; compare *حسف* to drive a flock." This word is only found defectively *חֲשִׁיף*.]

חָשַׁךְ fut. *יִחְשַׁךְ* —(1) *TO RESTRAIN, TO HOLD IN*. (Syr. and Chald. *ܚܫܚܐ* id. A kindred root is *חֲשַׁב*.) 2 Sa. 18:16, "Joab restrained the people" from pursuing. Prov. 10:19, *חָשַׁךְ שִׁפְתָיו* "he who restrains his lips." Job 7:11; 16:5; Isa. 58:1, "cry aloud (with the throat), *אַל-תִּחְשַׁךְ* keep not back (thy throat or mouth)." Followed by *בְּ* to restrain from something, Gen. 20:6; 1 Sam. 25:39; 2 Sa. 18:16.

Hence—(2) *to preserve, to keep safely* from something, Prov. 24:11; Ps. 78:50; Job 33:18; and—

(3) *to withhold* something from any one, i. e. to deny it to him; followed by *בְּ* of the person, and acc. of the thing, Gen. 39:9; 22:12; but verse 16 with-
out *בְּ* of person.

(4) *to spare, to be sparing of*—(a) things (Germ. *sparen*). Pro. 13:24, "he who spares the rod hates his son;" 11:24; 21:26.—(b) men (Germ. *schonen*). Isa. 14:6; 2 Ki. 5:20. Followed by *?* to reserve for something (*für etwas aufsparen*), Job 38:23.

NIPHAL—(1) *to be restrained*, pass. of No. 1, Job 16:6.

(2) pass. of No. 4, *to be reserved* for any thing, Job 21:30.

חָשַׁף fut. *יִחְשַׁף* a kindred root to *חָסַף* (which see)—

(1) *TO STRIP OFF THE BARK*, as of a tree. (Arab. *حسف* and *حسف*). Joel 1:7.

(2) *to strip off* a covering, followed by an acc. of the covering. Isa. 47:2, *חֲשִׁפֵי שִׁבְלִי* "strip off the train." Jer. 13:26, with acc. of person, *to make bare or naked*, the covering being stripped off. Jer. 49:10; Isa. 52:10, "the Lord has made bare his holy arm." Eze. 4:7; Isa. 20:4, *חֲשִׁפֵי שֵׁת* "with the buttocks uncovered." *To make a tree bare*, i. q. to strip off its leaves, Ps. 29:8.

(3) *to draw* (as water), properly from the sur-

face, oben abwärts, Isaiah 30:4; Hagg. 2:16. (In Arabic **خسوف** is a perennial well of water in sandy ground; but the derivation of this word is to be sought elsewhere [from **خسف** to let down]).

Derivatives, **חֶשֶׁב**, **חֶשֶׁבֶן** and pr. n. **חֶשְׁבָּן**.

[**חֶשֶׁב** see **חֶשֶׁבֶן**.]

חֶשֶׁב fut. **יִחְשַׁב** but **יִחְשַׁב־** Ps. 40:18; **יִחְשַׁב־** Ps. 35:20—(1) TO THINK, TO MEDITATE. (Arab.

حسب, Syr. **سك**, Æth. **ሐሐበ**: and **ሐሐበ**: id. The primary idea seems to be that of *computing, reckoning*, see Piel No. 1; hence, to reckon with; unless perhaps it be that of *mixing*, like Arab. **خشب** and **اشب**, whence **חֶשֶׁב** a weaver in coloured figures, properly, one mixing threads and colours). Isa. 10:7; Gen. 50:20. Followed by an acc. i. q. *to think out, to invent, to compose*, as songs [music], Am. 6:5; artificial work (compare **חֶשֶׁבֶן**), Ex. 31:4; whence **חֶשֶׁב** an artificer, 2 Chron. 26:15; especially *poly-mitarius*, a weaver of damask adorned with figures (different from **חֶשֶׁבֶן**) Ex. 26:1, 31; 28:6; 35:35; 36:8; 39:8. More frequently used in a bad sense; to devise evil, *to plot*, as **חֶשֶׁב אֵין** Ps. 10:2; 21:12; 35:20; 36:5; 52:4; **חֶשֶׁב רָעָה עָלַי** Genesis 50:20; Mic. 2:3; Nah. 1:11; **חֶשֶׁב מְחַשְׁבוֹתַי עָלַי** (against some one), Jer. 11:19; 18:11, 18; followed by **אֵל** Jer. 49:20; 50:45; followed by a gerund, to think, to purpose to do something, Ps. 140:5; 1 Sa. 18:25; Jer. 18:8; 26:3; 36:3; Job 6:26; Esth. 9:24 (where there is added **לִי** of the person).

(2) *to think, to take to be so and so*, followed by acc. and dat. (**λογίζεσθαι τινα εἰς τι**). Gen. 38:15, **וַיַּחְשְׁבֶהָ לוֹזָנָה** "and he thought her (or, took her for) a harlot." 1 Sam. 1:13; Job 13:24; 19:15; 33:10; 35:2; 41:19, 24; followed by an acc. and **אֵל** Job 19:11. Absol. *to make much account of, to esteem, to prize* (achten for hochachten). Isaiah 13:17, **אִישׁ כְּסֹף לֹא יַחְשְׁבוּ** "who do not regard silver." Isa. 33:8; 53:3; Mal. 3:16.

(3) *to impute something to some one*; followed by **ל** of pers. and acc. of the thing; e. g. sin, Psalm 32:2; 2 Sam. 19:20; a good deed, [which was not any work at all, but simply his believing God], Gen. 15:6.

NIPHAL—(1) pass. of Piel No. 1, *to be computed, reckoned*, 2 Ki. 22:7; *to be accounted*, followed by **ל** to, Josh. 13:3; **ל** 2 Sa. 4:2.

(2) pass. of Kal No. 2, *to be taken for*,—followed by an acc. Prov. 17:28, "even a fool while he is silent

חֶשֶׁב הָכֵם is counted wise." Gen. 31:15; Isa. 40:15. Followed by **אֵל** *to be reckoned equal to some one*, Job 18:3; 41:21; Hos. 8:12 (hence *to be like*, Isa. 5:28); followed by **ל** id. 1 Ki. 10:21; Lam. 4:2. **אֵל** Isa. 2:22, **בְּמָה יִחְשַׁב הוּא** "to what shall he be made equal," i. e. at how much is he to be estimated? followed by **עִם** Ps. 88:5.

(3) pass. of Kal No. 3, *to be imputed to some one*, followed by **ל** Lev. 7:18; 17:4; Nu. 18:27; Psalm 106:31.

PIEL—(1) *to compute, to reckon*; (as to the primary signification of roots being very often preserved in Piel, see Lehrs. p. 242); with acc. (**etwas berechnen, ausrechnen**) Lev. 25:27, 50, 52; 27:18, 23, **אִתּוֹ** (אִתּוֹ) to reckon with any, 2 Ki. 12:16.

(2) *to consider, to think upon* (bedenken), Psalm 77:6; 119:59.

(3) *to think, to meditate*, i. q. Kal No. 1, absol. Ps. 73:16; followed by an acc. *to think out*, Prov. 16:9; in a bad sense, *to devise, to plot*, followed by **עָלַי** of pers. **חֶשֶׁב מְחַשְׁבוֹתַי עָלַי** Dan. 11:24; **אֵל** of pers. Nah. 1:9; Hos. 7:15. Metaph. of inanimate things, *to be as though it were*—Jon. 1:4, "the ship was as though it would be broken."

HITHPAEL reflex. i. q. Niphal No. 1, *to reckon one's self with*. Nu. 24:9.

The derivatives follow, exc. **חֶשֶׁבֶן**, **חֶשְׁבָּן**.

חֶשֶׁב Ch. i. q. Heb. No. 2, *to reckon, to take for any thing*, followed by **אֵל** Dan. 4:32.

חֶשֶׁבֶן m. the girdle of the high priest, with which his **אֶפֶסֶד** was bound together, Ex. 29:5; Lev. 8:7; fully expressed **חֶשֶׁבֶן הָאֶפֶסֶד** Ex. 28:27, 28; 39:20, 21; **חֶשֶׁבֶן אֶפֶסֶדוֹ** Ex. 28:8; 39:5. So called from its woven work of various colours (see the root No. 1).

חֶשְׁבָּנָה (for **חֶשֶׁב בְּנָה** "reason," "thought in judging," perhaps "wise judge"), [*Hashbadana*], pr. n. of a man, Neh. 8:4.

חֶשְׁבָּה ("estimated," for **חֶשֶׁב** with the Aramaean article [i. e. the emphatic termination]), [*Hashubah*], pr. n. of a man, the son of Zerubabel, 1 Ch. 3:20.

חֶשְׁבֹן m.—(1) *reason, understanding*, Ecc. 7:25, 27; 9:10. Vulg. *ratio*.

(2) [*Heshbon*], pr. n. of a city, celebrated for its ponds (Cant. 7:5), formerly a royal city of the Amorites (Num. 21:26, seq.), situated on the borders of the territory allotted to the tribes of Gad and Reuben, and assigned to the Levites (Josh. 13:17; 1 Ch. 6:66), afterwards enumerated among the cities

of Moab (Isaiah 15:4; Jer. 48:2). The *Esbonite* Arabs are mentioned by Pliny H. N. 5:11. Abulfeda (Tab. Syriae, p. 11). It is now called *حسان* as mentioned by Seetzen and Burckhardt (vol. ii. p. 623, seq.).

חֲשָׁבוֹן plur. **חֲשָׁבוֹנוֹת** m. (Ecc. loc. cit.) ["prop. inventions"].

(1) *warlike engines*, specially for casting darts or stones (compare **חֶשֶׁב** No. 1, comp. *ingenium*, which in mediæval Latin was used for a *ballista*, properly signifying a machine ingeniously constructed—hence the French *ingénieur* [and the English *engineer*]). 2 Ch. 26:15.

(2) *arts, devices*. Ecc. 7:29.

חֲשָׁבִיָּה, **חֲשָׁבִיָּה** ("whom Jehovah esteems"), [*Hashabiāh*], pr. n. of several Levites—(1) 1 Ch. 6:30.—(2) 1 Ch. 9:14; Neh. 11:15.—(3) 1 Ch. 25:3, 19; Ezr. 8:19.—(4) 1 Ch. 26:30; 27:17.—(5) Ezr. 8:24; Neh. 12:24.—(6) Neh. 3:17; 10:11; 11:22.

חֲשָׁבָה (i. q. the preceding, from which this seems to have originated, 'being changed into ח), [*Hashabnah*], pr. n. m. Neh. 10:26.

חֲשָׁבְיָה (id.) [*Hashabniāh*], pr. n. m.—(1) Neh. 3:10—(2) Neh. 9:5.

חֶשֶׁה fut. **יִחְשֶׂה**—(1) TO KEEP SILENCE, TO BE STILL, (an onomatop. root; comp. under **חָקַה**). Ecc. 3:7; Ps. 107:29.

(2) *to be still, quiet, to rest*, often used of God refusing the looked for aid, Isa. 62:1, 6; 64:11; 65:6. Followed by **מִן** to turn oneself silently away from any one, Ps. 28:1. Compare **חָרַשׁ** No. 4.

HIPHIŁ **יִחְשֶׂה**—(1) trans. *to make still, to quiet*, Neh. 8:11.

(2) intrans. *to be silent*, like Kal, (properly, to act silently, compare **הִחְרִישׁ**, **הִחְשִׁים**), Jud. 18:9; 2 Ki. 2:3, 5; 7:9; Ps. 39:3.

(3) *to be quiet*, i. q. Kal No. 2, Isa. 57:11; 1 Ki. 22:3. As to the form **יִחְשֶׂה** [from **חָשׂ**] Job 31:5, see Analyt. Ind.

חֶשֶׁב ("understanding" ["considerate"]), [*Hashub, Hasshub*], pr. n. m.—(1) 1 Chr. 9:14; Neh. 3:23; 11:15.—(2) Neh. 3:11; 10:24.

חֹשֶׁךְ Chald. *darkness*, Dan. 2:22. Root **חָשָׂה**.

חֲשָׁקִים see **חֲשָׁקִים**.

חֶשֶׁח Chald.—(1) *to be needful*. (Syr. **ܚܫܚܐ** to be fit, useful.) Ezra 6:9; **חֲשָׁחֶיךָ** "what things are needful."

(2) *to reckon needful*, followed by a gerund, Dan. 3:16. Hence—

חֲשָׁחוֹת f. *need*, what is needful, Ezr. 7:20.

חֲשִׁיכָה see **חֲשִׁיכָה**.

חֲשִׁים see **חֲשִׁים**.

חֲשָׁךְ fut. **יִחְשָׁךְ** TO BE DARK, TO BE DARKENED, TO BE SURROUNDED WITH DARKNESS. (Syr. **ܚܫܚܐ** id.), used of the light of the sun, Job 18:6; Isaiah 5:30; 13:10; of the earth, Exod. 10:15; of eyes becoming dim, Lam. 5:17; Ps. 69:24; of men, Ecc. 12:3.

HIPHIŁ—(1) *to darken, to make dark*. Amos 5:8; **יִחְשָׁךְ** לַיְלָה "he makes the day dark (even unto) night;" followed by ? 8:9. Metaphorically Job 38:2; **מִי זֶה כֹּחֲשִׁיךָ עֲצָה וְנֹוֹ** "who is this, who darkens (my) counsel with unwise words;" i. e. strives to hinder it.

(2) intrans. *to be dark* (properly to make darkness), Ps. 139:12; Jer. 13:16.

[Derivatives, **חֲשִׁיךָ** and the following words.]

חֲשָׁךְ pl. **חֲשָׁכִים** adj. ["dark, metaph.,"] *obscure, mean, ignoble*, Prov. 22:29. Chaldees **ܚܫܚܐ**, **ܚܫܚܐ** id.

חֹשֶׁךְ m.—(1) *darkness*, Gen. 1:2, seq.; Exod. 10:21, 22, etc.; hence spoken of a dark place, as of Hades, Ps. 88:13; compare Job 10:21; of an underground prison, Isa. 42:7; 47:5; 49:9. **אֲצִרֹת חֹשֶׁךְ** treasures of darkness; i. e. hid in darkness, in underground cells, Isa. 45:3.

(2) metaph.—(a) *misery, adversity*. Isa. 9:1; Job 15:22; **חֹשֶׁךְ** מִנִּי חֹשֶׁךְ "he does not hope to return out of darkness (or destruction);" 23, 30; 20:26; 23:17; Mic. 7:8; Am. 5:18, 20; Ps. 18:29. Also used of *death*, Ecc. 11:8; compare **חֹשֶׁךְ** used of life, verse 7.—(b) *ignorance*, Job 37:19 (comp. 12:15, and there verse 24).—(c) *sadness*, Eccles. 5:16.—["(d) *wickedness*, Prov. 2:13; comp. *τὸ σκότος*, John 3:19; also Rom. 13:12."]]

חֲשִׁיכָה fem. id. Gen. 15:12; Isa. 8:22; Ps. 82:5; also **חֲשִׁיכָה** Ps. 139:12. Plur. **חֲשִׁיכִים** Isa. 50:10.

חֲשִׁיכָה or **חֲשִׁיכָה** (with Tzere pure), constr. **חֲשִׁיכָה** (without dagesh lene), Ps. 18:12.

חֲשִׁיכָה f. id. *darkness*. Mic. 3:6; **לְכֶם חֲשִׁיכָה** "and darkness shall surround you, so that ye shall not divine." Some copies have **חֲשִׁיכָה**, 3 pret. f. impers., "it shall be dark to you," but the former is shewn to be preferable by **לְכֶם** in the other clause.

חָשַׁל unused in Kal i. q. **שָׁחַל** to prostrate, to weaken.

NIPHAL, part. **נִחְשָׁלִים** *the weakened, the wearied*,
Deu. 25:18.

חִשַּׁל Chald. *to make thin*, hence *to crush*, *to beat fine*, i. q. **חִשַּׁל**, Dan. 2:40. (Chald. and Talmud Jerus. *to hammer out*, *to beat out thin*, **חִשַּׁל** crushed barley. Syr. **ܚܫܠ** *to hammer out*.)

חָשַׁם an unused root. Arab. **حشم** —(1) *to be fat*, transposed **חָשַׁם**. —(2) *to have many servants* (prop. *to be rich, wealthy*). Hence **חֲשֹׁמֶן**, **חֲשֹׁמֶה**, **חֲשֹׁמֶת**, and —

חֲשִׁימ ("rich," "wealthy." Arab. **حاشيم** having many servants), [*Hashum*], pr.n. of a man, Ezra 2:19; 10:33; Neh. 7:22; 8:4; 10:19.

חֲשִׁים see חֲזִים.

הֶשְׁמוֹן ("fatness," "fat soil"), [*Heshmon*],
pr. n. of a town in the tribe of Judah, Josh. 15:27.

הַשְּׁמוֹנָה (id.) [*Hashmonah*], pr. n. of a station of the Israelites, in the desert, Nu. 33:29.

^לשֶׁן m. *brass made smooth*, i.e. *polished*,
 Eze. 1:4, 27; 8:2; supposed by Bochart (Hieroz. ii.
 page 877, seq.) to be compounded of שֶׁן for נֶשֶׁן
 brass, and Chald. ^לשֶׁן gold, so that it would answer
 to *aurichalcum*; [if this word had been (as is sometimes
 supposed) from *aurum*, but it is in Greek *ορείχαλκος*,
 see Thes.], but the word ^לשֶׁן seems to be of very
 uncertain authority. As in chap. 8:7, there occurs
 in the same connection ^לשֶׁן נֶשֶׁן *smooth brass*, ^לשֶׁן
 must, I think, be explained as having the same sense;
 and be taken as from שֶׁן (נ being rejected by aphæ-
 resis), and ^לשֶׁן, a syllable which is shewn to have not
 only the signification of softness, but also that of
smoothness and *brightness*, by many roots which com-
 mence with it, as ^לשֶׁן, ^לשֶׁן, ملس, ملتی, μαλάσσω,
mulceo, mollis, and with a guttural prefixed ^לשֶׁן (see
^לשֶׁן). LXX. translate it ἤλεκτρον. Vulg. *electrum*,
 which words are not to be understood as used for
amber, but for a kind of metal of remarkable bright-
 ness compounded of gold and silver; see Pausan. v. 12;
 Plin. xxxiii. 4, s. 23. Buttman̄n über das Electron, in
 dessen Mythol. ii. 337, seq. Rev. 1:15, in a similar
 connection, occurs χαλκολίβανον, which I would ex-
 plain χαλκὸν λιπαρόν = ^לשֶׁן.

שִׁמְיָהּ m. pl. ἀπαξ λεγόμεν. Ps. 68:32, "those who are fat," i.e. rich, nobles; compare Arabic

^s
 חֲשִׁים, a great man with a large retinue. Well explained by the Hebrew interpreters, אנשים גדולים ונכבדים. More far-fetched and improbable is the opinion of Ewald (Hebrew Gram. p. 520) that this word comes from the Arabic خشم the nose, which may be applied to a prince, like أنف a nose, a prince. Indeed, the Arabic Lexicons do not acknowledge such a noun as خشم signifying nose, although حشام^s is a large-nosed man, خشم to break the cartilages of the nose. Compare under חרם.

חָשַׁן an unused root, i. q. Arab. **حَسَنَ** *to be fair*, Conj. II. IV. to adorn. (In the western languages, perhaps, there accord with this Goth. *sceinan*, Germ. *scheinen*, whence *ſton*, *ſchön*). Hence—

חֲשִׁי *m. ornament*, used of the breastplate of the high priest, on the outside adorned with twelve precious stones, within hollow [?]; called more fully **חֲשִׁי הַחֹשֶׁן** Exod. 28:15, seq.; 39:8, seq.; Levit. 8:8. **קֶמֶס** *Comp. אֶמֶת*. LXX. *λογεῖον*, Philo *λόγιον*, *λογεῖον* *κρίσεως*, Sir. 45:10.

חָשַׁב—(1) properly to JOIN TOGETHER (comp. **חָשַׁב** No. 1, 2), and intrans. (for **חָשַׁב**) to be joined together, to adhere, see **PIEL**. In **Kal** always metaphorically in the sense—

(2) *to cleave* to any one, i. e. to be attached with very great love, as though it were *to be joined* to any one, as Cic. ad Q. fratrem, iii. 1. Followed by 7 Genesis 34:8; Deu. 7:7, 10, 15; 21:11. (It corresponds to عشق *to cleave* to a girl, to burn with love for her.) There is a pregnant construction in the passage Isa. 38:17, הִשְׁתַּחֲוִיתִי נַפְשִׁי מִשְׁחַת בִּלְיִי "and thou hast loved my life (and hast drawn it up) from the pit of destruction."

(3) Followed by a gerund, *to like* to do something,
1 Ki. 9:19; 2 Ch. 8:6.

PIEL trans. of Kal No. 1, *to join together*, Exod. 38:28.

PUAL pass. of Piel *ibid.*, 27:17. Hence—

חֵשֶׁק suff. חֵשֶׁקִי m. *desire, delight*, 1 Ki. 9:1, 19.
Isa. 21:4, חֵשֶׁקִי לַיְלָה "the night of my pleasure."

חֲשֻׁקִים, *m. plur. joinings*, i. e. poles or rods, which were used to join together the tops of the columns of the court of the holy tabernacle, and from which the curtains or hangings were suspended, Ex. 27:10, 11; 38:10, seq.

חֲשָׁקִים m. pl. *the spokes of a wheel, by which the nave and the rim are joined*, 1 Ki. 7:33.

חֲשַׁר an unused root. Arabic حشر to gather together. Hence—

חֲשָׁרָה or **חֲשֶׁרָה** constr. **חֲשֶׁרָהּ** f. *the gathering together, collection of waters*, poet. used of the clouds, 2 Sam. 22:12. In the parallel passage, Psa. 18:12, there is חֲשֶׁבֶת.

חֲשָׁרִים masc. plur. *nave of a wheel* (Habe des Hades), at which the spokes are *gathered together*, 1 Ki. 7:33.

חֲשֵׁשׁ an unused root. Arab. حش is to give hay for fodder, but this is a denominative from حشيش hay, dry grass; the primary signification is in Conj. IV. to be dried up, to be dry, perhaps properly, to be wrinkled (comp. חֲשֵׁשׁ, חֲשֵׁשׁ). Hence—

חֲשֵׁשׁ m. *dry grass, hay*. Isa. 5:24, **חֲשֵׁשׁ לְהִבָּהּ**; **חֲשֵׁשׁ** m. *dry grass of flame*, i. e. burning. Isa. 33:11.

חֶתֶת (from חֲתַת) with suff. **חֶתֶתְכֶם** (Gen. 9:2).

(1) adj. *broken* (as a bow), 1 Sam. 2:4; *confounded, fearful*, Jer. 46:5.

(2) Subst. *fear, alarm*, Gen. 9:2; Job 41:25.

חֶתֶת ("fear," "terror") [*Heth*], pr. n. of a Canaanite, Gen. 10:15, progenitor of the Canaanitish nation bearing the same name [*Hittites*], sometimes called חֶת Gen. 23:3, seq.; 25:10 (חֶת חֶת 27:46); sometimes חֶתֶת plur. **חֶתֶתִּים**, inhabiting the neighbourhood of Hebron (Gen. 23:7); Gen. 15:20; Deu. 7:1; Josh. 1:4. מַלְכֵי חֶתֶתִּים 2 Kings 7:6, a name given to all the Canaanitish kings [?].

["Fem. **חֶתֶתִּית** Eze. 16:3, plur. **חֶתֶתִּיּוֹת** 1 Ki. 11:1, also **בְּנוֹת חֶת** Gen. 27:46."]

חָתַהּ fut. **יִחְתֶּהּ** TO TAKE, TO TAKE HOLD OF, TO SEIZE (perhaps cogn. to חָתַף, whence by softening the third radical might be formed חָתַב and חָתַו). It is once applied to a man, Ps. 52:7; elsewhere always, to fire or burning coals. Isaiah 30:14, **לְחַתּוֹת**, "to take away fire from a hearth." Prov. 6:27; 25:22, pregn. const. **כִּי יִחְתֹּם אֶתְּךָ חֵתָה עָלַי** "for thou wilt take coals of fire (and heap them) on his head." See under the word **יָחַל**.—Hence **מִחְתָּה** fire-pan, censer [and **מִחָה**].

חֶתֶתָּה (from חֲתַת) f. *terror, fear*, Gen. 35:5.

חֲתוּלָה (from חָתַל) m. *a bandage for binding up a wound*, Eze. 30:21.

חֲתַתָּהּ plur. **חֲתַתִּים** adj. *timid, fearful*, Ecc. 12:5. Root חָתַת.

חֲתִי see חֶת.

חֲתִיתָּהּ (from חָתַת) f. *terror, alarm*, Eze. 32:23, 26. With suff. **חֲתִיתֵּם** their alarm, i. e. that which they cause. Eze. 26:17.

חָתַךְ properly TO CUT, TO DIVIDE, as in Ch. and Rabb. (cogn. to the roots which begin with חָ, קָ, קָט, קָט), hence *to decree, to determine*.

NIPHAL pass. Dan. 9:24, "seventy weeks **עַל חָתַךְ** are determined (and shall come) upon thy people." Theodor. and Gr. Venet. *συνεμύθησαν, τέτμηται*. LXX. *ἐκρίθησαν*.

חָתַל TO WRAP UP WITH BANDAGES, TO SWADDLE a new-born child, Arab. حتل, properly, to cover, hence, to hide, to deceive.

PUAL and HOPHAL, pass. Eze. 16:4.

Derived nouns, **חֲתוּלָה** [and the following words]—

חֲתוּלָהּ f. *a bandage, a swaddling band*, Job 38:9.

חֲתוּלָהּ ("a hiding-place," "a place wrapped up"), [*Hethlon*], pr. n. of a town situated in Syria of Damascus, Eze. 47:15; 48:1.

חָתַם fut. **יִחְתֹּם**—(1) TO SEAL, TO SEAL UP, TO SET A SEAL UPON. A kindred root to other verbs of shutting, as **חָסַם**, **חָסַם**, **חָסַם**. Arab. حتم id. Conj. IV. to lock up. The general sense of shutting is also found in some forms of the Ethiopic root ረገገ: see Ludolph, p. 282. Construed absol. Jer. 32:10, 44; followed by **בְּ** of the signet ring, 1 Ki. 21:8; Est. 8:8; with an accus. Isa. 8:16, **חָתַם תּוֹרָה** "seal up the oracle" [rather, the law]; also **בְּעֵר** Job 9:7 (compare **בְּעֵר** No. 3), and **בְּ** Job 37:7, **בְּלֹא אָדָם** "he seals up the hand of every man," i. e. restrains them from labour, hinders them from using their hands. Job 33:16, **בְּמִסְכְּרֵם יִחְתֹּם** properly "he seals up their instruction," i. e. instructs them privately. (In this sense it answers to the Arab. حتم followed by **ب** to reveal to some one; see Schult. ad h. l.) Part. pass. **חֲתוּם** sealed up, Cant. 4:12; Job 14:17. The ancients were accustomed to put a seal on many things for which we use a lock (Lips. ad Tac. Annal. ii. 2; Salmas. Exercitatt. cap. 45), Cant. loc. cit.; compare Daniel 6:18; Matt. 27:66. From a roll or letter when completed receiving a seal, the signification arises—

(2) *to complete* (like Arab. *ختم* to mark with a sign of conclusion, *finis*, to finish). Daniel 9:24, *לְהַמֵּן הָיוּ וְנִבְּאָה* "until the predictions of the prophets be fulfilled," [too loose a rendering of the Hebrew].

NIPHAL pass. of No. 1, *to be sealed*, Est. 3:12; 8:8.

PIEL, *to shut* (see under Kal No. 1), followed by *ל* as though it were, to put a barrier, to set a lock on something. Job 24:16, *יִסְמוּ חֲתָמוֹ לָמוֹ* "in the day they hide themselves," properly "they shut up an enclosure around themselves."

HIPHAL, i. q. Piel, once occurs, Lev. 15:3, *אִלּוּ הָחֲתִים בְּשָׂרוֹ מְזוּבִּי* "whether he stop his flesh from flowing," i. e. the passage be so stopped that the issue cannot run freely.

Derivatives *חֲתָמָה*, *חֲתָמָה*.

חָתַם Ch. i. q. Heb. *to seal*, Dan. 6:18.

חָתָם see *חֲתָמָה* a seal.

חֲתָמָה f. id. Gen. 38:25.

חָתָן (1) TO GIVE ONE'S DAUGHTER IN MARRIAGE (*verheyrathen*). Hence part. Kal *חָתָן* a father-in-law, the wife's father (a husband's father is called *הָם*), who gives his daughter in marriage. *חָתָן* the father-in-law of Moses, Ex. 18:1; Jud. 19:4, seq. Fem. *חֲתָנָה* a mother-in-law, wife's mother. Deu. 27:25.

(2) to take in marriage, *heyrathen*. Hence *חָתָן*, *חֲתָנָה*.

HITHPAEL, *to give daughters in marriage to one another*, ["to give or receive a daughter in marriage"]; *to join affinity*, followed by *אִתּוֹ*, with any one, Gen. 34:9; 1 Ki. 3:1; 3 Deut. 7:3; Josh. 23:12; 1 Sam. 18:22, 23, 26, 27; Ezr. 9:14; 2 Ch.

18:1. (Arab. *ختن* Conj. III. id., *ختن* a son-in-law, connection by marriage ["father-in-law"].) ["Further this root signifies, Conj. I. to circumcise an infant; *ختان* circumcision, place of circumcision

ختن a circumcised infant. These significations are shown to be joined together by a common bond, not only by Ex. 4:25 (see below in *חָתָן*) but also by *ختن* Conj. I. to provide a nuptial feast, or a feast at the circumcision of an infant, *ختن*, *ختان* a feast at a circumcision. The primary and genuine meaning may be *to cut off*, *to circumcise*, another trace of which is in *ختن* to diminish, *ختن* a cutting off (comp. the roots *קָטַן*, *חָתַן*, and others which begin with the syllable *kat*); and then the word used for

the festival of circumcision was applied to that of a marriage." Thes.]

חָתָן m. he who takes any one's daughter in marriage, Gr. *γαμβρός*, hence with regard to the bride—

(1) a bridegroom, Ps. 19:6; Isaiah 62:5. It is not easy to explain now in what sense the new-born child, Ex. 4:25, should, when circumcised, have been called by its mother *חָתָן דָּמִים* bridegroom of blood [see note above]. It seems to me that in this metaphorical appellation is contained a comparison of circumcision, as the sign of the covenant between God and the new-born child (Gen. 17:10, 13), with marriage; and for the same reason the Arabic verb

ختن to contract affinity, has also the signification of circumcising, no doubt a secondary sense, derived from the former. [But see above]. Aben Ezra says, "It is customary for women to call a son when he is circumcised, bridegroom." Those who apply these words to Moses and not to the child, seem to have made a great mistake; see the observations of Pococke in Not. Miscell. ad portam Mosis, p. 52. Rosenm. on Ex. loc. cit.

(2) with regard to parents, a son-in-law, Gen. 19:12; Jud. 15:6.

(3) a connection by marriage, 2 Ki. 8:27.

חֲתָנָה f. marriage, nuptials, Cant. 3:11.

חָתָף i. q. *חָטַף* TO SEIZE, TO RAVIN, as a lion, Job 9:12. Hence—

חָתָף m. prey, used poet. for *חָתָף* a robber (like *חָתָף* for *חָתָף* 2 Sa. 12:4), Pro 23:18.

חָתַר fut. *יִחָתֵר* TO BREAK OR DIG THROUGH a wall, followed by *בְּ* Eze. 8:8; 12:5, 7; with an acc. *חָתַר בְּבָתִּים* (the thief) breaks through houses, breaks into them, Job 24:16; *to break through into*, Am. 9:2, *אִם יִחָתְרוּ בְּשָׂאֵל* "if they break through into Hades." Metaph. *to break through* the waves in rowing, *to row*. Absol. Jon. 1:13.

Derivative, *מִחָתָר*.

חָתַת—(1) prop. TO BREAK (kindred to other onomatopoeitic roots, *בָּתַת*, *פָּתַת*, *בָּתַשׁ*, *פָּתַשׁ*, *הָדַד*), see Niphal, Piel, Hiphal. In Kal only—

(2) intrans. *to be broken*, specially *to be broken down with fear*, *to be confounded*. (Many verbs which signify breaking are applied to fear, as *שָׁרַר* Job

41:16; Arab. *كسر*, *فزع* Schult. Opp Min. p. 93. As those who are seized with great terror or fear

strike their knees together as if they were *broken*, (fie brechen zusammen.) Job 32:15; Isa. 20:5; 37:27; Jer. 8:9; 14:4; 48:1, 20, 39; 50:2, 36. Often connected with the verb בָּשַׁל.

NIPHAL חֲתָת (which is identical in form with Piel and Niphal of the verb חָתַת, fut. יִחַת, pl. יִחַתוּ—(1) pass. of Kal No. 1, *to be broken*, of a dominion, Isa. 7:8; of justice, or the salvation of God, Isa. 51:6.

(2) i. q. Kal No. 2, *to be broken down with fear, to be confounded*. Often with the synonym יָרָא, as Deut. 31:8, לֹא חֲתָת, לֹא תִירָא “fear not, neither be confounded;” Deu. 31:8; Josh. 1:9; 8:1; 10:25. Followed by כִּפְּזִי before the person, Jer. 1:17; Eze. 2:6; 3:9; כִּן before the thing, for fear of which one flies (compare כִּן No. 2, a), Isa. 30:31; 31:4; Jer. 10:2. To the former, as to sense, belongs Mal. 2:5,

“and he feared my name,” stood in awe of it.

PIEL—(1) intrans. (but with an intensitive power) *to be broken* (as a bow), Jer. 51:56.

(2) causat. of Kal No. 2, *to frighten*, Job 7:14.

HIPHAL חֲתָת, fut. יִחַת, with suff. יִחַתְנִי, once יִחַתְנִי; Hab. 2:17, for יִחַתְנִי (see Lehrs. p. 369), rarely like regular verbs יִחַתְנִי Jer. 49:37.—(1) *to break, to break to pieces*, Isa. 9:3.

(2) *to frighten, to put to shame*, Jer. 1:17; 49:37;

Job 31:34. (Arab. أَخْتُ to be terrified, put to shame.)

Derivatives, חֲתָתָה, חֲתָתִית, חֲתָתִים, חֲתָתָהּ, pr. n. חֲתָת, and—

חֲתָת m.—(1) *terror*, Job 6:21.

(2) [*Hathath*], pr. n. of a man, 1 Ch. 4:13.

ט

Tet, [*Teth*, LXX. in Lam. טֵת, טֵי], the ninth letter of the alphabet; as a numeral, *nine*; whence טו 9+6 is written instead of יח 15. The name of this letter [“is uncertain. It is commonly explained to mean”]

a *serpent* (Arab. طَيْطُ a serpent), to which it has a resemblance in figure in several Phœnicio-Shemitic alphabets (see Kopp, Bilder und Schriften der Vorzeit, ii. § 336). [“Others make it *something rolled or twisted together*, טֵי from the root טָיָה, Arab. طَيَّ, so Lee; or perhaps it is Egypt. *tôt*, hand; all these views accord well enough with the figure of this letter in the Phœnician alphabet; see Monum. Phœn. p. 30.” Ges. add.]

As to the *pronunciation* of this letter, ט is *t* uttered with a certain roughness of the throat (appropriately written *t'*); different from ת whether aspirated (th, θ) or smooth (t, τ): in the same manner as פ, *k'* uttered at the back part of the palate towards the throat, differs in sound from פ, whether aspirated (ch, χ) or smooth (k, κ). The new opinion of Ewald, who holds ט to be really an aspirated letter (in Heb. Gramm. page 26), has been well commented on by Hupfeld in his review of Ewald's grammar (Hermes, vol. xxxi. p. 9, 10). He had brought forward—(1) the Greek θ, which both in name (טֵי, θῆτα) and its place in the alphabet agrees with ט, and is undoubtedly aspirated. But however much the Greek letters may answer to the Phœnicio-Shemitic, yet we cannot learn from their pronunciation the more minute particulars of Hebrew pronunciation; some of the letters

in Greek having so clearly changed both their power and nature (H=E; H=H; O=O; A=A).

(2) Ewald refers to the ט, which has also a semi-guttural sound; this reference is quite correct, but this sound is not to be confounded with an aspiration. —The common opinion is fortified by the authority of the LXX. translators, who, with very few exceptions (I find a solitary one, 2 Sa. 5:6, cited by Hartmann, Ling. Einleitung, p. 63, and by Ewald, loc. cit.), constantly render ט by τ: טָוֶן Σαραῖν, טָוֶן Τωβίτ, constantly render ט by τ: טָוֶן Σαραῖν, and likewise it is supported by the converse usage in the Syriac versions, where for the Greek τ is always found ט, and for θ, L, as Τιμόθεος, טִימֹתֵי, Τίτος, טִיטֵי.

To this letter there correspond in the Arabic alphabet ط and ظ, but more often the former; the latter, which is almost a sibilant, commonly answering to the Hebrew צ. Compare the roots טָוֶן, טָוֶן, טָוֶן.

It is changed—(a) with צ, see that letter.—(b) ח, as חָטַף, חָטַף to seize, חָטַף to kill, חָטַף, חָטַף, חָטַף to err.—(c) with כ, which see, page CLXXX, A.

טָוֶן Ch. TO BE GLAD, followed by עַל Dan. 6:

24. Syr. ܬܝܕ id. See טָוֶן No. 3.

[טָוֶן see טָוֶן and also טָוֶן.]

טָוֶן Chald. good, i. q. Hebr. טָוֶן. Dan. 2:32; Ezr. 5:17, הֲוֵן עֲלֵימֶלְכָּהּ “if it seem good to the king,” i. e. if pleasing. Compare טָוֶן Est. 1:19; 3:9.

טבאל in pause **טבאל** ("the goodness of God," or, "God is good." Syriac form for **טבאל** comp. **טבאל**, **טבאל**, [Tabaal, Tabeel], pr.n. Syriac — (1) of an unknown person, whose son the Syrians and Ephraimites intended to place on the throne of Jerusalem, Isa. 7:6. See my Commentary on this place. — (2) of a Persian governor in Samaria, Ezr. 4:7.

טבב an unused root. Syriac **טבב** Aph. i. q. Hebr. **טבב** No. 2, also, in a good sense, to spread a good report. Hence **טבב**.

טבולים m. plur. *head-bands, tiaras, turbans*, Eze. 23:15. Commonly derived from **טבב** to dip, to which corresponds Arab. **طمل** to die. I prefer taking it from Æthiop. **ተሞላ**: to twist round, to twist round with bands.

טבור m. *lofty place, summit*, from the root **טבר** i. q. **טבר**. Jud. 9:37, **טבור** **הארץ** (verse 36, **ראשי ההרים**) "they come down from the height of the land." Eze. 38:12, **טבור** **הארץ** "who dwell in the height of the earth," i. e. the holy land; which the Hebrews considered to be more lofty than other countries; comp. **טבור** **הרי ישראל** Eze. 6:2; 33:28; 35:12; 38:8. To this correspond Sam. **ṭṭṭ** Æth. **ṭṭṭ**: a mountain. LXX., Vulg., translate **טבור** *umbilicus*, as though it were the summit of the belly. Compare Talmud **טבור** the navel.

טבח — (1) TO KILL (cattle), Ex. 21:37; specially for food, 1 Sa. 25:11; Prov. 9:2. As to killing in sacrifice, the cognate verb **טבח** is used, which see. (Æth. **ተጠጠ**: to kill, to cut the throat. Arab. **طبخ** to cook, to roast, compare **טבחי**.)

(2) to kill, to slay men, Ps. 37:14; Lam. 2:21; Eze. 21:15.

Derivatives, **טבחה** and the following words—

טבח m. a slayer, hence—

(1) a cook, 1 Sa. 9:23, 24. Arab. **طباخ** id.

(2) an executioner, hence one of the king's guard, whose business it was in the East to inflict capital punishments. **טבחי** 2 Ki. 25:8, seq.; Jer. 39:9, seq.; and **טבחי** Gen. 37:36; 39:1; 40:3, 4; 41:10, 12, "the captain of the executioners," i. e. of the body guard; pretty much the same as the *Kapji-Pasha* of the modern Turkish court. ["In Egypt he had a public prison in his house, Genesis 40:3; in Babylon, Nebuzaradan who held this office, commanded also a part of the royal army, Jer. 39:13; 52:15." Ges. add.]

טבח Chald. i. q. Hebr. No. 2, an executioner, hence one of the king's guard, Dan. 2:14.

טבח m. suff. **טבחה** —

(1) a slaying of cattle, Prov. 7:22; Isa. 53:7; also slaughter of men, Isa. 34:2, 6; Jer. 48:15; 50:27.

(2) slain beasts, banquets so prepared, Prov. 9:2; Gen. 43:16; compare **טבח** No. 1.

(3) [Tebah], pr. n. of a son of Nahor, Genesis 22:24.

טבחה f. a cook, 1 Sa. 8:13.

טבחה f. i. q. masc. **טבח** — (1) a slaying of cattle, slaughter-house, Ps. 44:23; Jer. 12:3.

(2) slain beasts, and banquets prepared from their flesh, 1 Sa. 25:11.

טבתח [Tibhath], pr. n. of a town in Syria, 1 Ch. 18:8, which in the parallel passage, 2 Sa. 8:8, is written **טבתח**; see this latter word.

טבל fut. **יטבל** TO DIP, TO DIP IN, TO IMMERSE, followed by an acc. of the thing, and **ב** before the liquid, Genesis 37:31; Lev. 9:9; Deu. 33:24; Job. 9:31; Ruth 2:14; also without an acc. Exod. 12:22; 2 Ki. 8:15. Intrans. to immerse oneself. 2 Ki. 5:14, "he went down **טבע** **ב** **יב** and dipped himself in the Jordan seven times." (Chald. **טבל**, Arab. **طمل** id.)

NIPHAL, pass. Josh. 3:15.

Hence **טבולים** and —

טבליהו ("whom Jehovah has immersed," i. e. "purified"), [Tebaliah], pr. n. masc., 1 Chr. 26:11.

טבע — (1) properly TO SINK, TO PRESS IN to any soft material such as clay, hence to impress a seal, to seal. (Arab. **طبع**), whence **טבוע** a seal.

(Kindred is **טבע** **טבע** to dip into, to immerse, Æth. **ṭṭṭ** id., also **ṭṭṭ**. The primary syllable is **טב**, which has also in the languages connected with the German, the signification of *depth* and *dipping*; compare Goth. *diup*, Germ. *deep*, *tief*; also boufan, taufen, stippen, Ital. *tuffare*. In Gr. *δύω*, and by a softening of the labial, *δύω*, besides, with the letters transposed, *βαθύς*, *βύθος*. Compare Adelung, iv. 544.)

(2) intrans. to sink, to be dipped, plunged, as in clay, a ditch, followed by **ב**. Ps. 9:16; 69:3, 15; Jer. 38:6; Lam. 2:9, **טבע** **ב** **שעריה** "her gates are sunk into the earth." Figuratively, 1 Sa. 17:49,

והטבע האבן בַּמִּצְחוֹ "and the stone sank (i.e. was infixed) in his forehead."

PUAL i. q. Kal No. 2, Ex. 15:4.

HOPHAL id., Jer. 38:22; used of foundations of the earth, the mountains, Job 38:6, Prov. 8:25.

טַבְעוֹת plur. **טַבְעוֹת** constr. **טַבְעוֹת** f.

(1) *a seal, a seal-ring*, Gen. 41:42; Est. 3:10; see the root **טַבַּע** No. i.

(2) *a ring* of any sort, although without a seal, e. g. the rings with which the curtains of the holy tabernacle were joined together, Exod. 35:22, seq.; 37:3, seq.

טַבְעוֹת ("rings"), [*Tabaoth*], pr. n. m., Ezra 2:43.

טַבַּר an unused root, prob. i. q. **צָבַר** to heap up, hence **טַבָּר** which see.

טַבְרִמּוֹן (for **רִמּוֹן** טַב, "who pleases Rimmon" ["for **רִמּוֹן** טַב Rimmon is good"], as to **רִמּוֹן** the Syrian Idol, see that word), [*Tabrimmon*], pr. n. of the father of Benhadad, king of Syria, 1 Ki. 15:18.

טַבַּת (perhaps i. q. **חָטָא** "renowned"), [*Tab-bath*], pr. n. of a town situated near Abel-Meholah, in the tribe of Ephraim, Jud. 7:22.

טַבַּת the tenth Hebrew month; from the new moon in January to that in February, Est. 2:16. "The tenth month which is called by the Hebrews Tebeth, and by the Egyptians *Tûβt* (in la Croze *Tûβt*; in Cod. Vienn. *Tîβt*. Arabic طوبة), by the Romans January." Jerome, on Eze. 39:1. But the Egyptian month now mentioned, extended from the 20th of December, to the 20th of January.

טָהוֹר adj., constr. **טָהוֹר** sometimes **טָהֵר** Job 17:9; Prov. 22:11 [separated in Thes., see **טָהֵר**], *pure*, specially—(a) *clear*, opp. to filthy (as to a garment), Zech. 3:5.—(b) *unmixed, unalloyed*, e. g. as of gold, Exod. 25:11, seq.; 28:36.—(c) in a Levitical sense, as opposed to unclean, polluted, Levit. 13:17; hence applied to animals used in food, Gen. 7:2; 8:20.—(d) in a moral sense, Ps. 12:7; 19:10; 51:12, **טָהוֹר**, לֵב טָהוֹר "a pure heart;" Job 14:4.

Subst. *purity*, Pro. 22:11.

טָהֵר fut. **יִטְהַר**—(1) TO SHINE, TO BE BRIGHT, like the kindred roots **נָהַר**, **צָהַר**. ["Syr. **ܬܗܪܐ** noon, Ch. **טהרה** id."] Hence **טָהֵר** No. 1, **טָהֵר**.

(2) *to be, or to become clean, or pure*—(a) in a physical sense (as opposed to the filth of leprosy),

2 Ki. 5:12, 14.—(b) in a Levitical sense, opp. to **טָמֵא** Lev. 11:32; 12:8; 13:6, 34, 58.—(c) in a moral sense, Job 4:17; Pro. 20:9. (Arab. طهر to be pure, clean, specially from the catamenia; cogn. ظہر to be manifest, to be conspicuous. Ethiop. ለጥሰረ: to purify, to wash one's self in water.)

PIEL **טָהַר**, fut. **יִטְהַר**—(1) *to purify, to cleanse*, [whether physically or Levitically, or spiritually,] as a land from dead bodies, Ezek. 39:12, 16; from the pollution of idols, Eze. 37:23; the temple from filth, 2 Ch. 29:15, 16; 34:8; the sky from clouds, Job 37:21; men from sins, like metal from dross, Mal. 3:3.

(2) *to declare* some one or something *clean*—(a) in a Levitical sense, Levit. 13:6, seq.; 14:7; 16:69.—(b) in a moral sense, Ps. 51:4.

PUAL, *to be cleansed* ["part. fem."], Eze. 22:24.

HITHPAEL **הִטְהַר** and **הִטְהָר** *to cleanse one's self*, Gen. 35:2; Lev. 14:4, seq.; Num. 8:7; Ezr. 6:20; Neh. 12:30; 13:22.

The derivatives follow, except **טָהוֹר**.

טָהֵר m.—(1) *brightness, purity* of the air, or heaven, Ex. 24:10.

(2) *purification*, Lev. 12:4, 6.

["**טָהֵר** (with Cholem pure) constr. **טָהֵר** i. q. **טָהֵר** m. *purity*, Job 17:9; Pro. 22:11, ק."]]

טָהָר m. *splendour, brightness, majesty*; compare the root No. 1. Ps. 89:45, **הַשְׁבֵּתָ כְּטָהָר** "thou hast made his brightness (or majesty) to cease." The verb **הַשְׁבֵּתָ** with **כֵּן** following, is to be found Eze. 34:10; and in the same manner this passage may properly be rendered, "thou hast made to cease, that his brightness should be no more;" or, as I should prefer to take it, it is a pregnant construction for, "thou hast made to cease (and takest away) from his brightness." But as nouns of the form **טָהָר** are of uncertain authority, the learned may enquire whether the Sh'va should not be transposed, and thus we should have **כְּטָהָר**, from the common word **טָהֵר**. This appears to me now more suitable than that which I formerly supposed (Lehrg. page 87), following Aben Ezra and Kimchi, regarding Dagesh in this word to be euphonic, and ט to be formative; so that **כְּטָהָר** or **כְּטָהָר** (as it is found in some copies) would be for **כְּטָהָר**, from the noun **טָהָר**. [The pointing of this word varies in different copies. See De Rossi.]

טָהָרָה fem.—(1) *purity* of heart, 2 Ch. 30:19.

(2) *purification, cleansing*, Lev. 13:35; 14:2. **דְּמֵי טָהָרָה** "blood of purification"=from which a woman who had been delivered of a child is to be cleansed, Lev. 12:4, 5.

טוא or **טוא** an unused root; prob. *to be miry*, clayey; whence Arabic طين clay. [This root is rejected in Thes., see טובט.] Hence—

PILPEL **טאטא** *to take away clay* (compare **טא** *to take away ashes*, from **טא**), as in the Talmud **טאטא** and **טאטא**, which latter may also be derived from **טא**. Isa. 14:23; **טאטא** *הייה בטאטא* "I will sweep her (Babylon) away with the besom of destruction;" i.e. I will altogether destroy, as though her site had been swept clean; compare 2 Ki. 21:23. From this quadrilateral form, which may be called a secondary root, is derived the noun found in the same passage, **טאטא**.

טוב pret. טוב; (for the future, the form **טב**), from **טב** is used.)

(1) TO BE GOOD (Arab. طاب Med. Ye, to be good, pleasant, agreeable, especially used of a pleasant smell ["Ch. Syr. id."], compare **טאטא**). Only used impersonally in the following phrases—(a) טוב *it is good for me*, it goes well with me, Deut. 5:30; 15:16; 19:13; Nu. 11:18; also, to be well, to be in good health, 1 Sa. 16:16. Followed by **אני** id. 1 Sa. 20:12. Job 13:9; **טוב** *it is well for you that*.—As to the passage Job 10:3, see letter b.—(b) טוב *it is good in my eyes*, i.e. "it pleases me," Nu. 24:1. In the later books it is followed by **על** 1 Chr. 13:2. Est. 1:19, טוב **אמר המלך** "if it please the king." Est. 3:9; 5:4, 8; 7:3; Neh. 2:5; compare Ezr. 5:17; once followed by **לך** Job 10:3, **טוב** "does it please thee?" So Vulg. Ch.

(2) *to be beautiful, pleasant*, Numbers 24:5; Cant. 4:10.

(3) *to be cheerful, merry* (a common meaning in Syriac), used especially of the heart, 1 Sa. 25:36; 2 Sa. 13:28; Est. 1:10.

HIPHIL **טב**—(1) *to do well, to do something rightly*, with an acc. 1 Ki. 8:18; 2 Ki. 10:30.

(2) *to do good to some one, to confer benefits*, Eze. 36:11.

(3) *to make fair, to adorn*, Hos. 10:1.

(4) *to make cheerful*, Eccl. 11:9. **טב**, from **טב**, is more commonly used.

[Derivatives, the following words, and pr. n. **טבאל**, **טבאל**, and **טבאל**.]

טוב f. טובה adj.—(1) *good*, in various senses—(a) physically, as a *good* (i.e. fertile) land, Exod. 3:8; a *good tree*, 2 Ki. 3:19; *good gold*, i.e. pure, Gen. 2:12.

(b) *good, kind, upright*, Isa. 5:20; and

neutr. goodness, uprightness, kindness. **טוב** *עשה* he acted well, he lived honestly, Ps. 34:15; 37:3; Ecc. 7:20. **טוב** *עשה* to shew kindness to some one, Gen. 26:29. **טוב** *ל* to be kind towards some one, Lam. 3:25. **טוב** *עין* a man of a kind eye, i.e. merciful, opp. to **רע** עין, Pro. 22:9, where see LXX. Vulg. **טוב** *ל* by *λυτός*, wicked, evil, Prov. 18:5; 20:23. —Often used—(aa) of a *good*, i.e. a *happy lot*, compare No. 4. **טוב** *ל* "it is well with me," Eccl. 8:12, 13. **טוב** *לנו*, **לָהֶם** that it may be well with us, or with them, Deut. 6:24; 10:13; Jer. 32:39 (properly for **ל** *היות טוב*, as in **ל** *בצר* **ל** *לָהֶם*). **טוב** *ל* well for me! Ps. 119:17; Lam. 3:27. **טוב** in a good sense, for welfare (compare **טובה**), often in medial phrases, Psal. 119:122; Deut. 30:9.—(bb) **טוב** *בְּעֵינַי* *פי* good in the eyes of some one, *what pleases* some one, Nu. 24:1; Deu. 6:18. Gen. 16:6, **טוב** *לך* **עש** *לך* **הטוב** **בְּעֵינֶיךָ** "do to her that which seems good to thee"=do with her as thou wilt, Gen. 19:8; Jud. 10:15; 19:24; also followed by **לפי** Ecc. 2:26; and **ל** Job 10:3 [but see verb]; Deu. 23:17.—Adv. *well, very good*, 2 Sa. 3:13; Ru. 3:13, and subst. *something good, that which is good*, Job 7:7; placed as a genitive after a noun, as **טוב** *ברכה* a blessing of good, for a good blessing, Pro. 24:25.

(2) *goodly, fair, beautiful*, used of persons, Exod. 2:2; Gen. 6:2; and of things, Isa. 5:9; more often with the addition of **טובה** Gen. 24:16; Esth. 1:11; 2:3, 7.

(3) *pleasant, agreeable*, Gen. 3:6; Cant. 1:2; 7:10. Especially used of smell, **טוב** *הטוב* sweet smelling ointment, Ps. 133:2; Isa. 39:2; Cant. 1:3. **טוב** *קנה* sweet calamus, Jer. 6:20.

(4) *well off, prosperous, happy*, comp. No. 1, (aa); Isa. 3:10; Jer. 44:17. Ps. 112:5, **טוב** *איש* "O happy man." Eccl. 5:4, 17; 7:18; compare Lam. 3:26; Am. 6:2. (Syr. **ܬܘܒܐ**, O the blessings of.—Often used for Heb. **אשרי**, see Matt. 5:2, Pesh.)

(5) *distinguished, great, excelling*. Ps. 69:17, **טוב** *הטוב* "for great is thy loving-kindness."

Ps. 109:21 (comp. Ru. 3:10). Syr. **ܬܘܒܐ** adv. very.

(6) *cheerful, merry*, Est. 8:17; 1 Kings 8:66; **טוב** *לב* with a merry heart. Ecc. 9:7.

(7) [*Tob*], pr. n. of a region beyond Jordan, Jud. 11:3; 2 Sam. 10:6; apparently, i. q. *Toubion*, LXX. Vat. *Toubion*, 1 Macc. 5:13.

טוב *אדונייהו* [*Tob-adonijah*], pr. n. m. 2 Chr. 17:8.

טוב m.—(1) *goodness*. Ps. 119:66, **טוב** *טעם* "goodness of intelligence," good understanding;

the goodness, i. e. the kindness of God, Ps. 25:7; 27:13; 31:20; 145:7; Jer. 31:14.

(2) *concr. that which is good, or best of any thing, i. e. the best part*, Gen. 45:18, 20. טוב הארץ the best gifts of the land, Gen. 45:23; Isa. 1:19; Ezr. 9:12.

(3) *goods, i. e. wealth, property*, Deu. 6:11; precious things, Gen. 24:10; comp. verses 22, 30.

(4) *beauty*. Hos. 10:11; Zec. 9:17. Used of the divine glory, Ex. 33:19, אֲנִי אֶעֱבִיר בְּלִפְנֵי מֹשֶׁה. [But is this the sense of the passage? See No. 1.]

(5) *welfare, happiness*, Job 20:21; 21:16; Prov. 11:10.

(6) with the addition of לב *gladness, cheerfulness*. Deu. 28:47; Isa. 65:14.

טובה f.—(1) *that which is good*. לְטוֹבָה for good, Nehemiah 5:19, “remember me, O my God, לְטוֹבָה for good,” i. e. that thou also wilt do good to me. Neh. 13:31. Similarly used elsewhere for accurately defining medial expressions. Ps. 86:17; Jer. 14:11; 24:6; Ezr. 8:22.

(2) *the goodness, kindness of God*, Ps. 65:12.

(3) *goods, wealth*, Ecc. 5:10.

(4) *welfare, happiness*, Ps. 16:2; 106:5.

טוביהו & טוביהו (i. q. טוב ליהוה “pleasing to Jehovah”), pr. n. *Tobiah*, [Tobijah].—(1) Neh. 2:10; 4:1.—(2) Ezr. 2:60; Neh. 7:62.—(3) Zec. 6:10, 14.

טוה—(1) i. q. Arab. طوى TO ROLL TOGETHER, TO TWIST, hence TO SPIN. Ex. 35:25, 26.

(2) *to suffer hunger, to fast*, i. q. Arab. طوى, whence طوى hunger, طار hungry, famished. Properly, *to be twisted*, i. e. in the bowels. Thus the Arabs ascribe twisted, or entangled, bowels to those who are hungry, e. g. Hariri Cons. iii. p. 142, ed. Schult., طوى الاكشا على الطوى to have the bowels twisted from want of food. Compare Schultens in the book just referred to, p. 4, 136.

Derivatives, טוה, טוה.

טוה TO SPREAD OVER, TO DAUB, as a wall with plaster, Lev. 14:42; 1 Ch. 29:4; followed by two accus. Eze. 13:10—15; 22:28; as eyes that they may not see, Isa. 44:18. (Arab. طاح Med. Ye II. to cover over with fat, see Kamûs, p. 328. Compare in the western languages, téngō, tündēn.) Isaiah loc. cit. the pret. is טח for טח (as if from טחח).

NIPHAL pass. Lev. 14:43, 48.

Derivatives, טחח, טחח.

טוה an unused root, see טוה. [“Arab. طوط to collect.” To this root in Thes. are referred טוה, טוה and טוה.]

טופות pl. f. *bands, fillets*, especially those worn by the Jews at prayers (טופות, φυλακτήρια, Matt. 23:5), i. e. scrolls of parchment with sentences written on them out of the law of Moses (Ex. 13:1—10, 11—16; Deu. 6:4—9; 11:13—21), which the Jews have been accustomed to wear at prayers bound to the forehead and the left wrist, Ex. 13:16; Deu. 6:8; 11:18. [It requires proof that the Jewish phylacteries are here intended by these fillets or bandages.] (Ch. טופות, טופות a bracelet, a frontlet. This word is for טופות, like טופות for טופות, בָּרָבָב, בָּרָבָב, Syr. ܬܘܦܬܐ, Lehrs. p. 869. Root טוה, which see; and not טופה, to which the signification of binding has been hastily attributed.)

טול unused in Kal. Arab. طال Med. Waw, TO BE LONG.

HIPHAL הטיל *to throw down at length, to prostrate* (der Länge lang hinwerfen, comp. Isai. 22:17); *to throw, to cast*, as a spear, 1 Sa. 18:11; 20:33; *to cast out* as from a country, Jer. 16:13; 22:26; from a ship, Jon. 1:5, 12; *to send forth* a wind, Jon. 1:4.

HOPHAL, *to be prostrated*, Ps. 37:24; Job 41:1; *to be cast as a lot*, Prov. 16:33; *to be cast out*, Jer. 22:28.

PILPEL, טליל i. q. Hiphal, *to prostrate, to cast forth*, Isa. 22:17.

Derivative, טליל.

טוה an unused root. Arab. طاب Med. Waw, *to surround*.

Hence טופות bands, as if girdles.

טוה an unused root, like the kindred roots טוה, *to surround* (see Hartmann's Linguist. Einleit. p. 82). Hence טוה [טוה, טוה].

טוה m.—(1) *a wall around about, a fence, an inclosure*. Eze. 46:23. (طوار a boundary, طوار a fence.)

(2) *a row*, as of precious stones. Ex. 28:17, seq.; 39:10, seq. [“Or of hewn stone, 1 Ki. 7:12; also applied to a row of other things.”]

טוה Ch. m. *a mountain, a rock*. Dan. 2:35, 45; i. q. Heb. צור. Syr. ܬܘܪ id. [“Arab. طور.”]

טוש TO FLY VIOLENTLY, TO SEEK FOR PREY, as an eagle, properly to dash upon, compare German

stōfen, a word appropriated to birds of prey, whence *Stoßvogel*, the English word *to toss*. Job 9: 26, *כְּנִשֵּׁר יִטוֹשׁ עָלַי אֶכֶּל*. (With this corresponds Syr. *ܡܫܬܝܢ* used of the flying of an eagle or vulture, for Hebrew *רָאָה* Jer. 48:40; 49:22; Pael, Deut. 32:11; Job 39:13; *ܡܫܬܝܢ* a lofty or vehement flight.)

טות Ch. f. *a fast*, adv. fasting, not having taken food, Dan. 6:19. Root *טות* i. q. Heb. *טוה* No. 2, to fast, to abstain from food, which see. ["The form is like *כָּנַת* from *כָּנָה*"]

טחה unused in Kal, TO STRETCH OUT, TO EXTEND. Arab. *طحا* to spread out.

PILEL part. *טַחְטְחִיָּקִישׁ* those who draw the bow, i. e. *archers*, Gen. 21:16 [i. e. in this passage *a bow-shot*]. As to the form, comp. *טחה*, Hithp. *הִטְחִיחֻהוּ*.

טחון masc. *a mill*, worked by hand, Lam. 5:13; Root *טחן*.

טחורים m. pl. *tumours of the anus*, hæmorrhoidal *mariscæ*, protruding from the anus (see *טחור*), protruding through tenesmus in voiding. 1 Sam. 6: 11, 17; and Deu. 28:27; 1 Sa. 5:6, 9, in *קרי* for *כחב* *טחורים* which seems to have been thought a less decent word. Hence Syriac *ܬܢܝܢ* to suffer from tenesmus, *ܬܢܝܢ* tenesmus with flow of blood, Arabic *زحير*.

טחות pl. f. according to the Hebrew interpreters *reins*, so called because of their being covered over with fat; from the root *טח* II. to cover over with fat. Compare *חָלַב* No. 2. Used equally with *לֵב* and *קְלִיּוֹת* as the seat of the mind and thoughts. Ps. 51:8, "behold thou delightest in truth in the reins (of a man)." Job 38:36, "who taught the reins (this) wisdom," sc. so that thou knowest and understandest all these things; in the other clause of the verse there is *שִׁכְנִי* the mind. Whatever be the meaning ascribed to this passage, the word *טחות* must have the same meaning as in Ps. loc. cit.

טחה (טח Isa. 44:18), see *טח*.

טחן TO CRUSH SMALL, with an acc., Ex. 32:20; specially to grind in a hand-mill, Jud. 16:21; Nu. 11:8. (Arab. *طحن*, Aram. *ܬܚܢ* id.) *טחן פָּנַי* "to grind the face" ["*person not face*." Thes.] of the poor," i. e. to oppress him; Isa. 3:15. Compare *דָּכָה*. Job 31:10, *לֹאֶחֱרָאֵשִׁי* "let my wife

grind for another," be his mill-woman, i. e. his most abject slave and concubine (compare Ex. 11:5; Isaiah 47:2). LXX., Vulg., Chald., by comparison with verse 9, take "grind for another," in a figurative and obscene sense, for "let her be violated by another man," the Greek *μύλλειν*, Theocr. iv. 58, Lat. *molere*, *permolere*, used of connection with a woman, see Interpp. ad Petron. Sat. 23. Hor. Sat., i. 2, 35. Bochart, Hieroz. i. p. 188; but a word of this sense, is, in all the places, attributed to the man.

Hence *טחון* and the two following words.

טחנה f. *a mill* worked by hand, Ecc. 12:4.

טחנות pl. f. *those that grind, the grinders*, or molar teeth. Arab. *طاحنة*, Ecc. 12:3.

טחר an unused root, which I suppose to have had the same meaning as *טחר* (ה) being changed into the harsher letter *ח*, *ظهر*, to be, or become conspicuous, to shine forth, *heruor, zum Vorschein kommen*. [In Thes. the idea of groaning under pressure or suffering is that attributed to this root, comparing Syr. *ܬܢܝܢ* to pant under a load, also used of alvine straining, with derivatives in the same sense. Arab. *طحر* id.]

Hence *טחורים* which see.

טיח m. *covering over, plaister*, *Ḳúnḡe*, Eze. 13:12. Root *טוח*.

טיט masc. — (1) *clay, loam*, Isa. 41:25; Nah. 3:14.

(2) *mud, mire*, Psalm 18:43; 69:15. (Æthiopic *ጥጥ*: clay, Arab. *ضويطة* clay collected in the bottom of a pond, from *ضوط* to gather.)

טיין Chald. m. CLAY, POTTERS' CLAY. Daniel 2:41, 43, *ܬܝܢܐ* "earthenware." (Syriac and Arab. *ܬܝܢܐ* id., whence the denominative verb *טאן* Med. Ye to daub with clay, to form out of clay.)

טירה fem. — (1) *a wall, a fence*, round about, *Ringmauer*, i. q. *טור* No. 1, from the root *טור* to surround.

(2) *a place fenced off by a wall or hedge*; hence — (a) *a fortress*, Cant. 8:9; *an enclosure*, a country village, an encampment of Nomadic tribes, Gen. 25:16; Num. 31:10; 1 Chr. 6:39; Ps. 69:26; Eze. 25:4.

טל in pause *טל*, suff. *מ. טל* m. dew, Gen. 27:28, 39; Exod. 16:13, 14; Deut. 32:2; Isaiah 26:19; Zec.

8:12. (Arabic ⁵طَل light rain, Æthiop. ጠል: dew.)
Root טלל No. I.

טל Chald. id. Dan. 4:14.

טלא TO PATCH, TO SEW UP. (Chald. טלא id.)
Joshua 9:5, נָעִלוֹת מְטָאֹת "patched up shoes."
[But this belongs to Pual.]

[Kal, pass.] Part. טלוא spotted, having large spots
like patches on a garment (comp. Germ. Fleck, which
signifies both a spot and a patch, i. q. flüde, whence
flüden). Gen. 30:32, seq.; Eze. 16:16.

[Pual part. Josh. 9:5; see above.]

טלאים see טלי and טלם.

טלח an unused root, i. q. טלח to be fresh, comp.
Gr. θάλλω.

Hence טלי and—

טלה m. a young lamb, 1 Sam. 7:9; Isa. 65:25.
(Arab. طَلّ a young animal of any sort, especially
a new born gazelle. Æth. ጠለ: a kid, Syr. ܬܠܐ
a boy, ܬܠܬܐ a girl; [ταλιθὰ κοῦμ]. Mark 5:41).

טלילה fem. a casting forth, Isa. 22:17. Root
טל Pilp.

טלי i. q. טל, only in plur. masc. טלאים for טליים
(compare Lehrs. 575) young lambs, Isa. 40:11.

I. טלל, Arab. طَل, Æth. ለጥለለ: to moisten
gently, as the earth with dew or showers.

Hence טל dew.

II. טלל i. q. טלל No. III. Arab. طَل II. TO OVER-
SHADOW, hence to cover over.

PIEL טלל to cover, especially with beams or planks
(elsewhere נָכַר, Neh. 3:15. Compare Gen. 19:8,
צל קורה).

PILPEL טליל is from טל, which see.

טל Chald. i. q. Hebr. No. II.

APHEL טלל to take shelter, Dan. 4:9.

טלם an unused root. Aram. טלם, Arab. ظلم,
Æth. ጠለፍ: to oppress, to do wrong to. Hence—

טלם ("oppression"), [Telem], pr. n. of a
town in the tribe of Judah, Josh. 15:24; in the
opinion of Kimchi and others, the same as is called
in 1 Sa. 15:4, טלאים (young lambs). [(2) pr. n. m.
Eze. 10:24.]

טלמן ("oppressed"), [Talmon], pr. n. m.
Ezr. 2:42; Neh. 7:45.

טמא inf. טמא (Lev. 15:32)—(1) TO BE OR TO
BECOME UNCLEAN, TO BE POLLUTED (Syr. ܬܡܐ,
which follows the analogy of guttural verbs, to
pollute, ܬܡܐ polluted, comp. Lat. contaminare, attamino,
intamino). Especially used of uncleanness in a
Levitical sense both of persons and of animals (whose
flesh was not to be eaten, see Lev. 11:1—31); also
of things, as of buildings, vessels. Opp. to טהר. Lev.
11:24, seq. Followed by א to be unclean by any
thing. Levit. 15:32; 18:20, 23. ["Also to defile
oneself, followed by א with any thing, Ps. 106:39;
Eze. 22:4."]

NIPHAL טמא part. plur. נטמאים Eze. 20:30, 31,
pass. of Piel, to pollute one's self, as a woman by adul-
tery, Nu. 5:13, 14, 20, 27, 28; a people by whoredom
or idolatry, Hos. 5:3; 6:10. Followed by א of the
thing with which any one is defiled, as with idols,
Eze. 20:43; 23:7, 30.

PIEL טמא—(1) to pollute, to defile, Lev. 15:31,
hence—(a) to profane a land with wickedness,
Lev. 18:28; 20:3; the temple, Ps. 79:1; the high
places (במות) i. e. to destroy them, to take them
away, 2 Ki. 23:8, 10, 13.—(b) to violate a woman,
or virgin, Gen. 34:5, 13, 27; Eze. 18:6, 15.

(2) to declare any one unclean, as was done by
the priest, Lev. 13:3, 8, 11, seq.

(3) to make be polluted, to cause to pollute one's
self, Eze. 20:26.

PUAL part. polluted, Eze. 4:14.

HITHPAEL fut. יטמא i. q. Niph. to pollute one's self,
followed by א (Lev. 11:43; 18:30) and ? (Lev. 11:
24; 21:11) of the thing with which any one is
polluted.

HOTHFAEL הִטְמֵא id. Deu. 24:4.

[Derivatives the following words.]

טמא f. טמא adj. impure, unclean—(a) in a
Levitical sense as to persons, animals, and things,
Lev. 5:2; Deu. 14:19.—(b) in a moral sense, Job
14:4. טמאת השם polluted of name, infamous, Eze.
22:5.

טמאה f. Mic. 2:10 [sometimes taken as inf. of
verb], and—

טמאה f. uncleanness, pollution, Lev. 5:3;
7:21; also an unclean thing, Jud. 13:7, 14; 2 Ch.
29:16. Plur. const. טמאות Lev. 16:19. [Used in
Levitical and moral senses like the verb].

טמה i. q. טמא; at least some of the forms of this verb follow the analogy of verbs טה. So—

NIPHAL נִטְמָא Lev. 11:43, and Job 18:3, נִטְמָנוּ “we are unclean in your eyes,” i. e. impious, compare Job 14:4. Some, however, of the Hebrew interpreters, without violence to the parallelism, take נִטְמָא to be the same as נִטְמָא, נִטְמָא to be stopped up, i. e. to be stupid. Vulg. *sorduimus*.

טמן (cogn. to טַפַּן) TO HIDE, Josh. 2:6; Job 31:33; specially under the earth, *to bury*, Gen. 35:4; Ex. 2:12; Josh. 7:21, 22; Jer. 43:10. לִטְמֹן פֶּחַל Psalm 140:6; 142:4; לִטְמֹן מִן רֶשֶׁת Ps. 9:16; 31:5, to hide a snare or a net for any one, i. e. to plot against him, comp. Ps. 64:6; Job 18:10. נִטְמֵן אֶתְּמֵן a hidden abortion, Job 3:16. Followed by לִטְמֹן to hide for some one, to reserve for him. Job 20:26, לִטְמֵן אֶתְּמֵן “all darkness (or calamity) is hid (reserved) in his treasures.” A play of words is here to be observed in the use of the cognate words טמן and טַפַּן. Similar is Deut. 33:19, שֶׁפְּנֵי טְמוֹנֵי הָאָרֶץ “the most secret of the hidden things of sand” (to be understood of glass [???]). Facetiously used, Proverbs 19:24, טְמוֹן עֵצֶל יָדוֹ בְּצִלְחָתוֹ “the slothful man hides his hand in the dish.” The hand of a lazy man is well described as being dipped slowly and deeply in the dish.

NIPHAL, *to hide one's self* underground, Isa. 2:10.

HIPHAL i. q. Kal, 2 Ki. 7:8.

[In Thes. the primary meaning is said to be that of *immersing*, as found in many roots beginning with the syllables טם, טב, טב.]

Derivative טַמְטֵן.

טנא an unused root, perhaps i. q. Arab. ⁵نَضَّ to twine, to weave, as a basket, whence مَيْضَنَة a basket. Hence טַנֵּן. [In Thes. this root is rejected, and the noun stands as a primitive.]

טנא [const. טַנֵּן] m. a basket. Deut. 26:2, 4. (Ch. טַנֵּן id.)

טנף unused in Kal. Aram. ⁵تَفَّ to be soiled, to be dirtied.

PIEL, *to dirty, to soil*, Cant. 5:3.

טעה i. q. טָעָה TO GO ASTRAY, Aram. ⁵تَعَا and Arab. طَعَا, طَغَى.

HIPHAL, *to lead astray*, Eze. 13:10.

טעם—(1) TO TASTE (as in all the cognate languages)—(a) *to try the flavour*, Job 12:11.—

(b) *to taste, to eat* a little, 1 Sa. 14:24, 29, 43; Jon. 3:7.—(c) *to perceive by the taste or flavour*, 2 Sa. 19:36. Metaph.

(2) *to perceive mentally* [or spiritually], Prov. 31:18. Psalm 34:9, יְהוָה טַעַם בְּרִיטוֹב “taste (perceive) and see that Jehovah is good.”

Hence the words immediately following, and מְטַעֲמִים.

טעם Ch. id.

PAEL, *to give to taste*, i. e. to eat, Daniel 4:22; 5:21.

טעם m.—(1) *taste, flavour* of food, Nu. 11:8; Jer. 48:11; Job 6:6.

(2) metaph. *taste for judgment, discernment, reason* (as in Lat. *sapere, sapiens, sapientia*, and on the other hand *insipidus*), 1 Sa. 25:33; Ps. 119:66; Job 12:20. אִשָּׁה בְּרִית טַעַם “a woman without discernment,” Prov. 11:22. טַעַם לְשׁוֹנָה *to change one's reason*, i. e. to feign one's self mad, Psalm 43:1. מְשִׁיבֵי טַעַם who give an answer intelligently. Prov. 26:16.

(3) *the sentence of a king*; hence a *royal decree*, Jon. 3:7. See Chald.

טעם m. Ch. i. q. Heb. No. 3, a *decree, mandate*, Ezr. 6:14. More frequently used is—

טעם m. Chald.—(1) *taste, flavour*; specially, pleasant. Dan. 5:2, בְּטַעַם הַכּוֹס “in the taste of wine,” i. e. in his cups, whilst drinking.

(2) *intelligence, reason*, Dan. 2:14. יָהֵב טַעַם לְשׁוֹן טַעַם עַל to give account, Dan. 6:3. שׁוֹן טַעַם עַל to regard any thing, make account of it, Dan. 3:12.

(3) *sentence, royal edict*, Dan. 3:10, 12, 29. טַעַם לְשׁוֹן to give forth a mandate, Ezr. 4:19, 21; 5:3, 9, 13; 6:1, 7, 13. Used of a cause to be judged, Ezr. 5:5. בְּעַל טַעַם holder of judicial authority, or rule, a royal prefect, Ezr. 4:8, 9, 17.

טען TO PIERCE THROUGH with a sword. (Arah. ⁵طعن id., ⁵طعن pierced through, ⁵طعنة stroke. Chald. Pael, id.)

PUAL pass. Isa. 14:19.

טען TO LOAD beasts of burden, Gen. 45:17. (Arah. ⁵طعن, ⁵طعن to be laden. Arab. ⁵طعن VIII. to sit on a camel, ⁵طعن a loaded camel, ⁵طعنة a camel's saddle. Compare ⁵طعن.)

טף m. with suffix ⁵טפִּי collect. *little children, boys and girls*, so called from their brisk and trip-

ping gait (from the root טפח, compare עולל), Gen. 34: 29; 43:8; 45:19; 46:5; opposed to young men and virgins, Eze. 9:6; to men above twenty years of age, Exod. 12:37. Sometimes it extends to the *whole family*, and is opposed only to the head of the house. 2 Chron. 20:13, נְסִיחָם וְנִיחָםם “also their families, (to wit) their wives and children.” 2 Chr. 31:18. Gen. 47:12, לְפִי הַטָּח “according to their family.” Ex. 10:10; Nu. 32:16, 24, 26.

טפח unused in Kal. Syr. ܬܦܚܐ to spread out. Cogn. ܬܦܚܐ.

PIEL טפח—(1) TO SPREAD OUT, TO EXPAND, as the heaven, Isa. 48:13.

(2) to carry little children on the palms (in Latin it is expressed in *ulnis* [Engl. to carry in the arms]); denom. from טפח No. 1, Lam. 2:22.

Derivatives, מְטַפְּחָה, and the words immediately following.

טפח m.—(1) properly, the open hand, the palm, in all its occurrences used as the measure of four fingers [a hand-breadth], 1 Ki. 7:26; 2 Chron. 4:5; comp. Jer. 52:21. Ps. 39:6, הִנֵּה טַפְחוֹת נִתְּפַחַי יָמַי “behold, thou hast made my days as handbreadths,” i. e. very short.

(2) in architecture, *mutuli*; i. e. projecting stones, on the tops of which beams rest (Stragsteine), 1 Ki. 7:9. LXX. *τὰ γείσα*.

טפח m. i. q. טפח No. 1, a palm, a handbreadth, Ex. 25:25; 37:12; Eze. 40:5, 43.

טפחים m. plur. a verbal noun, from טפח No. 2, bearing in the arms, carrying children, Lam. 2:20.

טפל prop. (as in Talmudic) TO PATCH, TO SEW TOGETHER; figuratively, to frame lies, comp. δόλον *πάπτειν*, *suere dolos*, Ps. 119:69; Job 13:4. Elliptically, Job 14:17, וְתִטְּפֵל עַל-עֲוֹנִי “and thou devisest (false things) upon my iniquity,” i. e. thou increasest my sins with false charges. Compare a very similar passage, Deu. 1:1 [Targ.] Jon. שְׁקָרָא כְּלִי טִפְלִי “ye devise (and would add) upon him words of falsehood.” (Arabic طفل to frame speech artfully, compare Gr. *πάπτειν* *εἴρη*, whence *παψυδός*.)

טפסר m. Jer. 51:27, plur. טפסרים Nah. 3:17, a foreign word, a satrap, a governor of provinces and soldiers amongst the Assyrians and Medes. If a conjecture is to be made respecting this word from the modern Persic, we should compare with Lorschach and Bohlen (Symb. p. 20), تاوسر, a military leader, and

this is better than what Ewald supposes (Heb. Gram. page 520), *prince of height*, from *تاب* and *سر*. [“Bohlen, in his posthumous sheets, compares Sanscr. *adhipac'ara*, king's legate.”] In Targ. Jonath. Deut. 28:12, it is the name of a certain superior angel.

טפף, Arabic طَفَّ and دَفَّ TO BE BRISK OR NIMBLE in walking, TO TRIP ALONG (*trippeln*), to walk with short steps, used of the walking of children (hence טף), also of women loving display. It once occurs Isa. 3:16, הִלְכוּ וְטַפְּפוּ תַלְכֵּנִי, where Luther follows the sense happily enough: *sie treten einher unb*

schwänzen, i. e. to wag, to waddle, like Saad. *تَحَطَّرْنَ*.

Ch. בָּטְפוּהוּ מִקָּפוֹן. (Arab. طَفَّ and دَفَّ to be quick, as a horse, to amble; see Schröder, De Vest. Mulier. page 127. Kindred words are *tappen*, *trappen*, and its diminutive *trippeln*.)

[Derivative, טף.]

טפר Ch. pl. טפרין m. i. q. Hebr. צֶפֶרֶן — (1) THE NAIL of a man, Dan. 4:30.

(2) the claw or hoof of beasts, Dan. 7:19.

טפש TO BE FAT; metaph. to be inert, stupid; compare *παχύς*, Lat. *pinguis*. Psal. 199:70. (More frequently used in Chaldee.)

טפת (“a drop”=נְטֵפָה, root טפף), [Taphath], pr. n. of a daughter of Solomon, 1 Ki. 4:11.

טרר TO THRUST; Lat. *trudo* (which verb has the same radicals); hence to follow on continually one after another, Pro. 19:13; 27:15, דָּלַף טֵרֵר “a thrusting dropping,” i. e. dropping continually, drop coming close upon drop. (Arab. طَرَن to thrust, to push forward, IV. one thing to follow another, see Schult. ad Prov. loc. cit.; Taur. ad Ham. page 516. Syr. and Chald. טֵרֵר i. q. Conj. I.)

Hence pr. n. טטרר.

טרר Ch. to thrust out, to drive out, to cast out, Dan. 4:22, 29, 30.

טרח an unused root, i. q. טלה to be fresh. Arab. طَرَّ id.; Eth. ጥረጥረ raw, undrest. The primary idea is perhaps that of plucking off, so that טרה (טרב, טרי), may be i. q. טרף, which see, No. 1, 2. Hence טרי,

כתיב טרום (טרום) i. q. טרם not yet, Ru. 3:14

מרה unused in Kal. Arab. طرح Conj. I. IV. VIII. TO CAST DOWN, TO THROW.

HIPHAL, Job 37:11, **מַרְיָה עָבַר** "also upon the showers (God) casts down a thick cloud;" words exhibiting the image of the clouds themselves being cast down (or seeming to be cast down) by the weight of the rain in them (*Wolkenbruch*). But the Arab.

طرح followed by **على** signifies also, *to cast upon, to place upon* something (compare **טַרַח** a load); so that it may be translated, "he loads the cloud with a shower." Symm. ἐπιβρέσει.

מרה m. *burthen, trouble*, Deu. 1:12; Isa. 1:14. (Chald. **מְרָה** labour, weariness, **מְרָה** to be wearied; Æth. ሰርሐ: id.)

מרה adj. f. **מְרִיָּה** *fresh*, used of a wound, Isa. 1:6; of a jaw-bone of an ass, Jud. 15:15. Root **מרה**.

מרה an unused root, prob. i. q. **מָרַף** to pluck off; compare **مَرَم** *to cut off*. Hence—

מרה pr. a cutting off, a part cut off (der *Abgeschnitt*, die *Stelle*, wo ein Zweig vom Baume frisch abgetrennt ist); hence *beginning* ["although I do not lay this derivation down as certain"]. Always used as an adverb.

(1) **בְּרִיָּה** prop. in the beginning, before the beginning, i. e. *before that, previously*, followed by a preterite, Ps. 90:2; Pro. 8:25; also, sometimes followed by a future in a future signification, Isa. 66:7. Job 10:21, **בְּרִיָּה אֵלַי** "before I shall go;" but more often in a past sense, Jer. 1:5, "I sanctified thee **בְּרִיָּה** before thou camest forth." Ru. 3:14; 2 Ki. 2:9; followed by an inf. Zeph. 2:2, **לְרַחֵם בְּרִיָּה**. Ibid. twice pleonast. **לֹא יָבוֹא בְּרִיָּה**, comp. the Germ. *es er nicht kommt*. (The usage is similar of the particles **מְרָה** and **לֹא** not yet, and **אָז** then: a future seems to be placed with them for a preterite, because after these particles the action is contemplated as future.)

(2) **בְּרִיָּה** i. q. **בְּרִיָּה** properly from the beginning,

for *before the beginning*, Hag. 2:15. Compare **מְרָה** in the phrase **מְרָה שִׁית** Isa. 46:10.

(3) **מְרָה** (in acc.)—(a) *not yet*, followed by a pret. 1 Sa. 3:7; but more often followed by a fut. applied to a past action, Gen. 2:5; Ex. 10:7; Josh. 2:8; 1 Sam. 3:3.—(b) i. q. **בְּרִיָּה** *before that*, followed by a future, of a past action, Josh. 3:1; Ex. 12:34; of something future, Isa. 65:24.

מרה fut. **יִמְרָה**, once **יִמְרָה** Gen. 49:27.—(1) TO PLUCK OFF (kindred to **מָרַף**, **מָרַם**, comp. Gr. *θρύπτω*), hence Arab. **طَرَف** *to be fresh* (*frisch abgetrennt*), Heb. **מָרַף**, **מָרַף** No. 3.

(2) *to pull, tear, in pieces* as a wild beast, Gen. 37:33; 44:28; Deut. 33:20; Psal. 22:14; Nah. 2:13. Metaph. used of anger, Job 16:9; 18:4; and thus even of God, Psal. 50:22, **מָרַף מְרָה** "lest I tear" like wild beasts. Hos. 6:1.

NIPHAL pass. of No. 2. Ex. 22:12; Jer. 5:6.

PUAL id. Gen. 37:33; 44:28.

HIPHAL, *to tear up food*, i. e. to make some one eat, *to feed*, Prov. 30:8. Hence the following words—

מרה adj. *fresh, newly plucked*, of a leaf. Gen. 8:11; see the root No. 1.

מרה m.—(1) *a green leaf, a leaf newly plucked*, so called from tearing off (compare Gen. 8:11). Eze. 17:9. (Ch. **מְרָה**, Syr. **مَرْه** id.)

(2) *an animal torn in pieces, the prey of a wild beast*. Job 4:11; 29:17; 38:39. **הַיָּרֵי מְרָה** "mountains of prey," i. e. of depredators, thieves, whence they come forth for booty, Ps. 76:5.

(3) *food*, Prov. 31:15; Mal. 3:10; Psal. 111:5; comp. the verb in Hiphil.

מרה f. coll. *that which is torn in pieces, cattle torn* (by wild beasts), Gen. 31:39; Ex. 22:12; Lev. 7:24.

מְרָפִיָּה Ch. [*Tarpelites*], Ezr. 4:9; the name of a nation, from which the Assyrian kings brought a colony into Samaria. LXX. *Tarpalaioi*.

Yod, the tenth letter of the alphabet; when used as a numeral denoting *ten*. There can be no doubt that the *name* of this letter **יֹד** as well as the Heb. **יָ** signifies *hand* (comp. **יָם** pl. **יָמִים** from the unused **יָ**); and in the Phœnician and Samaritan writing, as well as on the coins of the Maccabees, this letter

presents the figure of a hand rudely drawn. In Æthiopic also it may be added that this letter has the name of *Yaman* (i. e. right hand).

A large portion of the roots whose first radical is **Yod** (**יָ**), are in Arab. and Æth. **יָ**, as grammarians have shown (see Lehrs. § 105, A), as **יָד**, **יָלַד**, **יָלַד**.

etc. As to the relation of verbs פִּי with other roots, especially verbs וָי and וָי, see Lehrs. § 112, 2.

יֵאֵב TO DESIRE, TO LONG, followed by לְ. Ps. 119:131. ["LXX. ἐπιπόθουν."] (Syr. لَآ and the quadriliteral לֵאֵב id. Kindred roots are אָבָה, אָבָה).

יֵאֵה TO BE SEEMLY, BECOMING, i. q. נֵאֵה, נֵאֵה (Ps. 33:1; Prov. 17:7). Impers. followed by לְ to become some one. Jer. 10:7, יֵאֵה, כִּי לֹךְ יֵאֵה, "for it becometh thee." LXX. ed. Compl. σοι γὰρ πρέπει. (Syr. ܝܬܐܝܬܐ, suitable, seemly, followed by ܕ becoming, ܡܪܝܢܐ.)

יֵאֵר see יֵאֵר a river.

יֵאֵנִיה ("whom Jehovah hears"), [Jaazaniah], pr. n. m.—(1) Jer. 35:3.—(2) Eze. 11:1.

יֵאֵנִיה (id.)—(1) 2 Ki. 25:23; contr. יֵנִיה Jer. 40:8; יֵנִיה Jer. 42:1.—(2) Eze. 8:11.

יֵאִיר ("whom he (sc. God) enlightens" from אִיר, [Jair], pr. n. (Gr. Ἰάειρος, Mark 5:22)—(1) of a son of Manasseh, Nu. 32:41.—(2) of a judge of the Israelites, Jud. 10:3.—(3) Est. 2:5. Patron. יֵאִירי 2 Sa. 20:26; from No. 2.

I. **יֵאֵל** prop. יֵאֵל unused in Kal, TO BE FOOLISH, i. q. אֵל which see. ["The primary idea appears to be that of perverseness, i. q. אֵל."] NIPHAL **יֵאֵל** to be foolish, Nu. 12:11; Jer. 5:4; to act as a fool, Isa. 19:13. Jer. 50:36, אֵל הָרֵב, "the sword (is) upon the lying (prophets), and they shall act as fools" (comp. הוֹלֵל Job 12:17; Isa. 44:25).

II. **יֵאֵל** unused in Kal, kindred to אֵל, אֵל, Arab. **أَل** TO GO BEFORE, TO BE FIRST. [In Thes. the meaning of this root is given "properly to will, to wish."]

HIPHAL **יֵאֵל** to begin ["to wish, to will." Thes.], Deut. 1:5; Hos. 5:11; Josh. 17:12, יֵאֵל הַכְּנַעֲנִי לְשֶׁבֶת, "and the Canaanites began to dwell together (to set their feet) in the land." Jud. 1:27, 35. Sometimes it is used with a more emphatic sense, to undertake, to endeavour, Gen. 18:27, 31; also of him who yields to the prayers of others, and does something, to be willing, to be pleased to do something, Jud. 17:11; 19:6, הוֹאֵל נָא וְלֵן "be content now, and lodge." Ex. 2:21; 2 Sa. 7:29; 2 Ki. 5:23; Job 6:

9, 28. Construed with a gerund after it, Josh. 17:12; Jud. 1:35; or with a finite verb sometimes joined by a conjunction (Jud. 19:6), sometimes without one, ἀσυνδεδῶς (Deu. 1:5; Hos. 5:11). [Note in Ges. add. all these passages are referred to the idea of to will, to wish, either in the sense of undertaking what is wished, as Gen. 18:27, 31; Josh. 17:12; Jud. 1:27, 35; 1 Sa. 17:39; or in the sense of being willing to yield to another, as Job 6:28; 2 Ki. 6:3.]

יֵאֵר & **יֵאֵר** masc. A RIVER, an Egyptian word, in the Memphitic dialect **יֵאֵר**, in the Sahidic **יֵאֵר** (see Jablonskii Opuscc. ed. te Water, tom. i. page 93, 444; Champollion, l'Egypte, i. p. 137, 138; ii. 238); on the Rosetta stone ["as read by Dr. Young"] is found, lines 14, 15, יֵאֵר (see Kosegarten, De Scriptura Vett. Ægyptiorum, p. 14). It is used almost exclusively of the Nile. Gen. 41:1, seq.; Exod. 1:22; 2:3; 7:15, seq.; in one passage, of another river, Dan. 12:5, 6, 7.

Plural **יֵאֵרִים** rivers, channels, Job 28:10; Isa. 33:21; specially the arms and channels of the Nile, Eze. 29:3, seq.; 30:12; Ps. 78:44; hence יֵאֵרִי מִצְרַיִם, Isa. 7:18; 19:6; 37:25.

יֵאֵשׁ unused in Kal. Arabic **يَاس** and transp. **يَاس** to despair, to be cast down in spirit.

NIPHAL id., followed by כֵּן to desist from any person or thing. 1 Sa. 27:1, יֵאֵשׁ מִכֵּנִי שָׁמַל לְבָבִי, "Saul will desist from me to seek me any more." Part. **יֵאֵשׁ** void of hope, Job 6:26. Neutr. to be without hope, to be in vain, Isa. 57:10; Jer. 2:25; 18:12.

PIEL inf. **יֵאֵשׁ**, followed by לָבוֹ to give over to despair Ecc. 2:20.

יֵאֵשִׁיָּה (see the following word), [Josiah], pr. n. m., Zec. 6:10.

יֵאֵשִׁיָּה pr. n. ("whom Jehovah heals," from the root אָשָׁה = אָשָׁה to heal, and יֵהוּ), Josiah, king of Judah, 642—611 B.C., restorer of the observance of the law of Moses: slain in battle at Megiddo, by Necho, king of Egypt, 2 Ki. 23:23; 2 Chr. 34:33. Greek Ἰωσίας.

יֵאֵתֵרִי [Jeaterai] pr. n. m., 1 Ch. 6:6; for which there is in verse 26, אֵתֵרִי.

יֵבֵב unused in Kal.

PIEL, to exclaim, to cry out, Jud. 5:28. (Aram. id.; specially used of joyful exclamations; found in the Targums for Hebr. הָרִיעַ, רָנָן, Syr. also to blow a

trumpet, **שֹׁחַח** the sound of a trumpet. Arabic **اب** id.; especially of a battle-cry or shout; comp. **יִבְל**.

Hence **יִבְב** pr. n.

יִבֹּל m. *produce* of the earth, from the root **יבֹל**, like **יִבְבֹּא** produce, from **בֹּא**. Lev. 26:4, 20; Deu. 11:17; 32:22; Jud. 6:4; Ps. 67:7; 85:13; Hab. 3:17; Job 20:28; **יִבֹּל בֵּיתוֹ** "the produce of his house shall rejoice," i. e. riches laid up in his house.

יְבוֹס (a place trodden down, as a threshing floor, from the root **בֹּס**), pr. n. *Jebus*, an ancient name of Jerusalem, used in the time of the Canaanites, Jud. 19:10, 11; 1 Ch. 11:4, 5. The Gent. noun is **יְבוֹסִי** *Jebusite*, collect. *Jebusites*, a Canaanitish nation, who inhabited that city with the neighbouring mountains, conquered by David, still in existence in the time of Ezra, Gen. 10:16; 15:21; Nu. 13:29; Josh. 15:63; 2 Sa. 5:6; Ezra 9:1. This Gentile noun is sometimes put for the city itself (for **עִיר הַיְבוֹסִי** Jud. 19:11; Joshua 15:8; 18:16; and poetically for Jerusalem, Zec. 9:7; like **בְּשָׁרִים** for Chaldæa).

יְבַחַר ("whom He (sc. God) chooses"), [*Ib-har*], pr. n. of a son of David, 2 Sa. 5:15; 1 Ch. 14:5.

יְבִין ("whom He (sc. God) considered"), [*Jab-in*], pr. n. of two kings of the land of Hazor—(1) Josh. 11:1.—(2) Jud. 4:2; Ps. 83:10.

יִבֵּשׁ see **יָבֵשׁ**.

יָבַל [unused in Kal]—(1) TO FLOW, especially copiously, and with some violence. (Arabic **وَبَلَ** to flow copiously, to rain, whence **وَبْل** and **وَابِل** a shower.

Answering to this, is German *wallen*, whence *Belle*.) Hence **יָבַל**, **יִבְל**, **אִיבָל** a river, **בֹּל** for **יְבוֹל** shower, **מִבּוֹל** a flood, deluge (in which Yod, like Nun elsewhere, is inserted in the next letter) [its omission being compensated by Dagesh].

(2) to run as a sore, whence **יָבַל** having a running sore.

(3) poetically to go, to walk, like the Germ. *wallen*, poet. for to walk, a metaphor derived from water, comp. the French *aller*, which belongs to the same stock as *wallen*, as has been well observed by Adelung (iv. p. 1366); see HIPHIL.

HIPIEL הוֹבִיל (Syriac **ܫܠܝܐ**), causat. of No. 3, poetically for **הִבִּיא**—

(1) to lead, to bring, e.g. persons, Ps. 60:11; 108:11.

(2) to bear, to carry, as gifts, Ps. 68:30; 76:12, Zeph. 3:10.

(3) to produce, to bring forth, as the earth. Hence **יִבְל**, **בֹּל** produce, **תִּבְל** fertile or inhabited earth.

HOPHAL הוֹבִיל—(1) to be brought, led, Ps. 45:15, 16; Isa. 53:7; 55:12; Jer. 11:19.

(2) to be brought, carried, Isa. 18:7; Hos. 10:6; 12:2; to be borne, as to the grave, Job 10:19; 21:30, 32.

Derivatives, see Kal No. 1, and HIPHIL No. 3.

[**יָבַל** to rejoice, an onomatopoeic root, unused; hence **יִבְל**, **יִבְל** II.]

יָבַל Chald. i. q. Hebr.

APHEL הִיבֵל & carry, Ezr. 5:14; 6:5.

יָבַל m.—(1) river, stream. **יְבֵלִימִים** Isa. 30:25; 44:4. Root **יָבַל** No. 1.

(2) pr. n. *Jabal*, the son of Lamech, the introducer of pastoral life, Gen. 4:20.

יָבַל fem. **יָבֵלָה** adj. *flowing out*, sc. with matter, suffering from ulcers; used of cattle, Levit. 22:22. Vulg. *papulas habens*; and so in the phraseology of the Talmud, see Mishnah, Eruvin, x. § 13. Arabic **يَبَلَة** *defluxus pilorum*.

יְבֵלֵם (from **יָבַל** and **עָם**, "devouring the people"), [*Ibleam*], pr. n. of a town in the tribe of Manasseh, Josh. 17:11; Jud. 1:27; 2 Kings 9:27; written 1 Ch. 6:55, **בִּלְעָם**.

יָבֵם m. LEVIR, a husband's brother, who, by the law of Moses, was required to marry the wife of his brother who had died without children, Deut. 25:5—9. Hence the denominative—

יָבֵם PIEL to act as the levir, to perform his duty, to marry the wife of a deceased brother, Deut. loc. cit.; Gen. 38:8.

יָבֵמָה with suff. **יָבֵמָהּ**, f. a sister-in-law, a brother's wife, Deut. 25:7, 9; also, the wife of a brother-in-law, Ruth 1:15.

יָבֵנָה ("which God caused to be built"), [*Jabneel*], pr. n.—(1) of a town of the tribe of Judah, Josh. 15:11.—(2) of a town of the tribe of Naphtali, Josh. 19:33.

יָבֵנֶה ("which God caused to be built"), [*Jabneh*], pr. n. of a town situated on the Mediterranean

sea, taken from the Philistines by Uzziah, 2 Ch. 26:6; comp. Josh. 15:46, LXX. *'Iapulia*, 1 Macc. 4:15, and *'Iapureia*, 5:58; 2 Macc. 12:8. Strab. xvi. 2; Arab. *Yebna*, which name is now given to a village situated in the ruins of the ancient town.

יְבִיָּה ("whom Jehovah will build up," i.e. cause to prosper), [*Ibneiah*], pr. n. m. 1 Ch. 9:8.

יְבִיָּה (id.), [*Ibnijah*], ibid.

יָבַץ, an unused root; Arab. *وَبَس* to shine.

Hence pr. n. **יָבִיצָה**.

יַבֵּק *Jabbok*, pr. n. of a stream near Mount Gilead, on the northern border of the Ammonites, flowing into Jordan on the east, now called **وادی زرقا** *Wady Zūrka*, i.e. blue river, Nu. 21:24; Gen. 32:23; Deu. 2:37; 3:16; Josh. 12:2; Jud. 11:13. See Burckhardt's Travels in Syria, p. 598; Germ. trans.; and my note on the place, in which I have rejected the error of Pococke and others, who confounded this stream with the Hieromix (Arab. *يرموك*). As to the etymology, Jo. Simonis, in *Onomast.* page 315, is not amiss in deriving **יַבֵּק** from **יָבַק** to empty, by a Chaldaism, for **יָבַק**; hence *pouring out, emptying*; Gen. 32:25, this name is however so alluded to as if it were for **יָבַק** from the root **יָבַק**.

יְבִרְכֶיהָ ("whom Jehovah blesses"), [*Jeberrechiah*], pr. n. m. Isa. 8:2.

יִבְשָׁם ("pleasant"), [*Jibsam*], pr. n. m. 1 Ch. 7:2.

I. **יָבַשׁ**, fut. **יִבְשׁ**, pl. **יִבְשׁוּ** inf. constr. **יִבְשׁוּ** to BE DRIED UP, TO BE OR BECOME DRY; used of plants, trees, grass, Isaiah 15:6; 19:7; 40:7, 8; Joel 1:12; of tilled fields, Jer. 23:10; Isa. 27:11; Ezek. 17:9; of the earth, Gen. 8:14; of bones void of marrow, Ezek. 37:11; of a withered hand, 1 Ki. 13:4 (comp. Mark 3:1); hence, of vital strength, Ps. 22:16, **יָבַשׁ כְּחֶרֶשׁ כְּחֵי**, "my strength is dried up like a potsherd." Moisture itself is said also to dry up; hence it is used of rivers and the sea, Job 14:11;

Gen. 8:14; Joel 1:20. (Arab. *يَبَس* id.) As to its difference from **יָבַשׁ** to be dry, see under that word.

PIEL **יָבַשׁ** to dry, to make dry, Job 15:30; Prov. 17:22; Nah. 1:4 (where **יִבְשָׁהוּ** is for **יָבַשׁהוּ**).

HIPHI' **יִבְשֵׁהוּ**—(1) to dry, to make dry, Josh. 2:10; 4:23.

(2) intransit. to become dry, used of plants, fruits,

the harvest, Joel 1:10, 12, 17; and metaph. ver. 12, "joy is dried up (i.e. has perished) from the children of men."

II. **יָבַשׁ** HIPHI' **יִבְשֵׁהוּ**, with a signification taken from that of **יָבַשׁ**—(1) to put to shame, 2 Sa. 19:6.

(2) intrans. i. q. **יָבַשׁ** in Kal, to be ashamed, to be put to shame, made to blush, Jer. 2:26; 6:15; 8:12; especially used of a person whose hope has failed, Joel 1:11; Jer. 10:14; Zech. 9:5; poet. of cities overthrown (compare the Germ. *zu Schanden werden*), Jer. 48:1, 20; 50:2, 3.

(3) to do shameful things, to act basely, Hos. 2:7.

יָבֵשׁ, adj. fem. **יָבֵשָׁה**—(1) dry, dried up, Job 13:25; Eze. 17:24; 21:3.

(2) [*Jabesh*], pr. n.—(a) of a town in Gilead, which also is written **יָבֵשׁ** 1 Sa. 11:1; 1:3; Jud. 21:8. —(b) of a man, 2 Ki. 15:10, 13, 14.

יָבֵשׁ (an intensitive form) i. q. **יָבֵשׁ**, only in fem. **יָבֵשָׁה** that which is dry, *bas trodene*. **יָבֵשָׁה** on the dry, dry footed, Ex. 14:16; 22:29; Josh. 4:22. Hence used for dry land, as opposed to sea, Gen. 1:9; Ex. 4:9; Jon. 1:9, 13; 2:11; Ps. 66:6. So in Gr. *ἡ ξηρά* and *τὸ ξηρόν*, Matt. 23:15 (opp. *ἡ θάλασσα*), Sir. 37:3; Vorstius, De Hebraismis N. Test. ed. Fischer, cap. 2, § 2.

יָבֵשׁ f. id. Ex. 4:9; Ps. 95:5; Chald. emphat. st. **יָבֵשָׁה** Dan. 2:10.

יָגַל ("whom God will avenge"), [*Igeal*], pr. n. m.—(1) Num. 13:7.—(2) 1 Ch. 3:22.—(3) 2 Sam. 23:36.

יָגַב i. q. **יָגַב** to CUT ["spec."], to FLOW. Part. pl. **יֹגְבִים** *plowmen, husbandmen*, 2 Ki. 25:12 **קָרִי**; Jer. 52:16. Hence—

יָגַב, m. pl. **יֹגְבִים** a field, Jer. 39:10.

יִגְבֶּה with **ה** parag. **יִגְבֶּהָ** ("lofty"), [*Jogbe-thah*], pr. n. of a town of the tribe of Gad, Nu. 32:35; Jud. 8:11.

יִגְדַּלְיָהוּ ("whom Jehovah shall make great"), [*Igdaliah*], pr. n. m. Jer. 35:4.

I. **יָגַה** unused in Kal, TO BE PAINED in mind, TO BE SAD. A kindred root is **יָגַע**.

PIEL **יָגַה** to grieve, to make sad. Fut. **יִגְהַ** for **יִגְהַ** Lam. 3:33. Compare **יָגַשׁ** Piel.

HIPHI' **יִגְהַ** to grieve, to make sad, to afflict, Job 19:2; Lam. 1:5, 12; 3:32; Isa. 51:23.

NIPHAL **יִגְהַ** (for **יִגְהַ**), part. afflicted, grieved,

ad, Lam. 1:4. Zeph. 3:18, גִּיּוֹר כְּמוֹתָא "grieved (and excluded) from the holy convocation."

Derivatives, יָגוּר, יָגוּר.

II. יָגַר i. q. הָגָה No. II. *to be removed*.

HIPIHL הוֹיָה *to remove*, 2 Sa. 20:13. Arab. وَجَى

Conj. IV. id. ["Syr. ܐܝܬܝܢ *to expel*"]. [This passage should be construed, "when he had removed (him);" see Thes.]

יָגוּר m. *grief, sorrow*, Gen. 42:38; 44:31; Ps. 13:3. Root יָגַה No. I.

יָגוּר ("lodging," deriv. of the fut. from יָגַר), [*Jagur*], pr. n. of a town of the tribe of Judah, Josh. 15:21.

יָגַע m. adj. *wearied, exhausted*, Job 3:17. Root יָגַע.

יָגַע (from the root יָגַע) m.—(1) *labour, toil*, especially that which is wearisome, and thus *grief* (Job 39:11). Gen. 31:42, יָגַע כָּפִי "the labour of my hands."

(2) *product of labour*, hence *work done*, Job 10:3; more often *riches, wealth*. Isa. 45:14; 55:2; Jer. 3:24; 20:5; Eze. 23:29; Psalm 109:11; Neh. 5:13; especially that which arises from agriculture, Ps. 78:46; 128:2. יָגַע כְּפִי Hag. 1:11, id.

יָגַע [def. יָגַע], f. *labour, weariness*. Ecc. 12:12.

יָגַל ("led into exile"), [*Jogli*], pr. n. m. Nu. 34:22.

יָגַן an unused root. Arab. وَجَن *to beat abroad, to pound, to press*.

Hence יָגַן (for יָגַת, יָגַת) a wine-press, like *prehum* (qs. *premulum*) a *premoendo*. [This derivative is in Thes. referred to יָגַן, a preferable arrangement.]

יָגַע fut. יָגַע—(1) TO LABOUR, especially with effort and toil, and so as to become weary. (Arab. وَجَعَ *to be pained, compare* יָגַע). Const.—(a) absol. Job 9:29, יָגַע הָבֵל "why then do I labour in vain?" Prov. 23:4; Isa. 49:4; 65:23.—(b) followed by אֵל of the thing in which one labours, Josh. 24:13; Isa. 47:12; 62:8; once in the same sense followed by an acc. verse 15.

(2) *to be fatigued, wearied out*, 2 Sa. 23:10; Isa. 40:31. Followed by אֵל of the thing, Psa. 6:7, יָגַעִי "I am weary with groaning;" Jer. 45:3; Ps. 69:4; also with אֵל of the person, Isa. 43:22, יָגַעִי כִּי "for thou art wearied of me, O Israel."

PIEL, *to weary*. Josh. 7:3; Ecc. 10:15.

HIPIHL הוֹיָע *to weary* some one, *to be wearisome* to some one, followed by an accus. of the person and אֵל of the thing. Isai. 43:23, בְּלִבְיָהּ "I have not wearied thee with incense" (which I might have demanded). Verse 24, הוֹנַעְתָּנִי בְּעֲוֹנוֹתַי "thou hast wearied me with thy sins." Mal. 2:17.

Derivatives, יָגַע, יָגַע, and the words which immediately follow.

יָגַע m. *fruit of labour, what is earned by labour*. Job 20:18.

יָגַע verbal adj. *one who is wearied, tired, exhausted*. Deut. 25:18; 2 Sa. 17:2; Ecc. 1:8, כָּל הַדְּבָרִים יָגַעִים "all words are wearied," are become weary (not as Winer renders it, tire, make weary), ["i. e. he is wearied who would declare all these things in words"].

[יָגַע] (the form actually occurring) see יָגַע.]

יָגַר an unused root. [Omitted in Thes. and the deriv. placed under יָגַר.] Æth. ገገ: to cast, to throw, to stone; ገገ: a hill, a heap of stones. Kindred to which is the Heb. יָגַר. Hence—

יָגַר m. Ch. *a hill, a heap of stones*. Gen. 31:47. (Syr. ܝܓܪ id.)

יָגַר 2 pers. יָגַר i. q. נָא No. 2, *to fear, to be afraid of*, followed by an acc. Job 3:25; 9:28; Ps. 119:39; and מִפְּנֵי Deu. 9:19; 28:60. (Arab. وَجَرَ id.)

יָגַר part. or verbal adj. *fearing*, with the addition of the personal pronouns it forms a circumlocution for the finite verb, Jer. 22:25; 39:17.

יָד const. יָד with suff. יָדִי, but יָדָם (for יָדָם, יָדָם), dual יָדַי const. יָדַי. Plur. יָדָיו; fem. (see however Eze. 2:9). [In Thes. this word is referred to the root יָדָה.]

(1) THE human HAND, once used of the feet of a lizard, as being like a human hand, Prov. 30:28. (Syr. ܝܕ, Arab. يَد id., Æth. ስድ:). The principal phrases in which the proper signification of *hand* is retained are the following:—

(a) יָדִי עִם אֶת־פִּי "my hand (is) with some one;" i. e. I help him, I take his part. 1 Sa. 22:17; 2 Sa. 3:12; 2 Ki. 15:19.

(b) יָדִי הָיְתָה בְּפִי "my hand is upon some one;" i. e. against him (Gen. 16:12), I do violence and

harm to him, Gen. 37:27; 1 Sa. 18:17, 21; 24:13, 14; Josh. 2:19. So יד יי היתה בָּ יד used of the hand of God in punishing and afflicting, Ex. 9:3; Deut. 2:15; Jud. 2:15; 1 Sa. 7:13; 12:15; rarely (in a good sense) aiding, favouring, 2 Chron. 30:12; Ezr. 9:2; to avoid the ambiguity of this medial phrase there is added לְרַעָה Jud. 2:15. The following expressions are used only in a bad sense, בָּ יְהוָה (of God) Ex. 7:4; and בָּ יי Ruth 1:13; in a good sense we find, Isa. 25:10, בָּהֶר הָיָה יְהוָה "the hand of Jehovah shall rest on this mountain."

(c) In either sense (but more often in a good one) is this phrase used. הָיְתָה יְהוָה בָּ יי על פ' "the hand of God is upon some one," i. e. as bringing aid. Ezr. 7:6; בָּהֶר יי אֱלֹהֵי עָלְיוּ "as the hand of Jehovah his God (was) upon him." Verse 28; 8:18, 31. Twice it is expressly said, הָיְתָה יְהוָה בָּ יי Ezr. 7:9; Neh. 2:8; also there is added לְטוֹבָה Ezr. 8:22. Also in a good sense there is said, Isa. 1:25, אֲשִׁיבָה יְדֵי עֲלֶיךָ, but in a bad, Am. 1:8, אֲשִׁיבָה יְדֵי עָקְרוֹן, "I will turn my hand upon (against) Ekron;" and so followed by אֵל (עַל) Eze. 13:9; and in New Test. Acts 13:11, χεῖρ Κυρίου ἐπὶ σε, καὶ ἔση τυφλός κ. τ. λ.

(d) The phrase, *the hand of God is upon* (עַל) any one, is also used in this sense, *the Spirit of God is upon a prophet, begins to move him*, inasmuch as the Spirit of God was communicated to men with laying on a hand. Eze. 1:3; 3:14, 22; 37:1; 2 Ki. 3:15; followed by אֵל (עַל) 1 Ki. 18:46. The same is נָגַלָה יְהוָה עַל יְהוֹשָׁפָט Eze. 3:14 (compare Isa. 8:11) and נָגַלָה יְהוָה עַל יְהוֹשָׁפָט Eze. 8:1 (compared with Eze. 11:5, where for יְהוֹשָׁפָט there is רִחָה). Thus may be understood Jer. 15:17, מִכֶּנִּי יְהוָה "because of thy hand," i. e. because of the Spirit of God by which I am moved.

(e) יְהוָה בָּ יי to give the hand, i. e. to pledge the fidelity of the giver, 2 Ki. 10:15; Ezra 10:19; specially the vanquished giving the hand to the victor. Eze. 17:18; Jer. 50:15; Lam. 5:6; 2 Chron. 30:8, תָּנִי יְדֵי לַיהוָה "give the hand (submit) to Jehovah." (For a similar usage in Syriac, see Act. 27:13, Pesh. Lud. de Dieu, on the passage. To this usage also

belongs the gloss of Arabic Lexicographers, يَد security by pledge, rendering subjection, خِلَافَة.) Similar is יְהוָה בָּ יי תָּתַת יְדֵי to subject oneself to any one, 1 Ch. 29:24.

(f) *the hand*, kar' ἡτοχμή (הִיָּד) is sometimes used (a) of *the hand of God* (like הַיָּד for הַיָּד for הַיָּד). So Isa. 8:11, בְּחֶלְקֶת הַיָּד for יְהוָה (שֵׁם יְהוָה). (comp. letter d) and Job 23:3, בְּכַף יְהוָה for יְהוָה "the hand of God (inflicting punishment) which is against me is heavy;" comp. letter b.—

(β) of *the hand*, i. e. the aid of man, *human aid*. Job 34:20, and בְּאִפְסֵי יְדֵי Dan. 8:25, without any human power. Chald. לֹא בִידָן Dan. 2:34, 45. Compare Lam. 4:6.

(g) יְהוָה לְיָד from *hand to hand* (von Hand zu Hand), i. e. through all ages and generations, and, when accompanied by a negative particle, *never*. Pro. 11:21, יְהוָה לְיָד לֹא יִנָּקָה רָע "through all generations the wicked shall not be unpunished;" 16:5. In Persic a similar phrase is used, دست بدست, Schultt. Anim-

adverss. ad Prov. loc. cit., and Syr. آت بآت is, *one by one*, one after another. To the same usage belongs the Arabic interpretation of يَد by succession.

(h) יְהוָה לְפִה *hand to the mouth*, sc. place, i. e. be silent, remain silent, Pro. 30:32 (compare Job 21:5; 29:9; 39:34; Mic. 7:16). Pers. دست بر دهان.

(i) שׁוֹם יְדֵי עַל רֹאשׁ 2 Sam. 13:19, die Hände über dem Kopf aufammen(schlagen, an action of one deeply bewailing, compare Jer. 2:37.

See other expressions under the verbs מָצָא, מָצָא, מָצָא, etc., and the adjectives נָקָם, נָקָם, נָקָם.

It is so used with prepositions as sometimes to lose altogether its force as a noun. .

(aa) בְּיָדִי (a) *in my hand*, often for *with me*, after verbs of carrying or leading, as, to *bring with one-self*. 1 Sa. 14:34, וַיָּבִיאוּ כָל־הָעָם אִישׁ שׁוֹרוֹ "and all the people brought each one his ox with him." Jer. 30:10, קַח מִן־הֵנָּה שְׁלֹשִׁים אָנָשִׁים "take with thee from hence thirty men." Gen. 32:14; 35:4; Num. 31:49; Deut. 33:3; 1 Sa. 16:2; 1 Ki. 10:29. Because I possess the things which I bring or carry *with me*, hence it is applied to possession, like אֵת, עִם; Lat. *penes*. Ecc. 5:13, "he begets a son בְּיָדֵי מְאוֹכָה who has nothing" (comp. Germ. etwas in der Hand haben, and Hebr. מְאוֹכָה דָּבָר, under the word מָצָא). Chald. Ezr. 7:25, "the wisdom of thy God which is in thy hand," i. e. which thou possessest.—(β) "into my hand, i. e. into my power, after words of delivering, Gen. 9:2; 14:20; Exod. 4:21; 2 Sam. 18:2. Hence יְהוָה לֹא the flock delivered into his hand, 95:7; and to the same usage are the words to be referred, Isaiah 20:2, בְּיָדֵי יִשְׁעָהוּ, LXX. πρὸς Ἡσαίαν, viz. being about to deliver a revelation to him.—(γ) *through my hand*, often for *through me*, by means of me, Nu. 15:23, "whatsoever God commanded you בְּיָדֵי מֹשֶׁה through Moses;" 2 Chr. 29:25; 1 Kings 12:15; Jer. 37:2, etc. Often thus after verbs of sending, 1 Ki. 2:25, "and king Solomon sent בְּיָדֵי הַבְּנִיָּה." Ex. 4:13; Prov. 26:6; 1 Sa. 16:20; 2 Sa.

12:25; comp. Act. 11:30; 15:23.—(δ) *at my hand*, i.e. *before me, in my sight*, i. q. לְפָנַי. (In this sense the Arabs are accustomed to use بَيْنَ يَدَيْنِ between any one's hands; see Koran ii. 256, iii. 2; xx. 109. Schult. Opp. Min., p. 29, 30; ad Job. p. 391. In Greek *ἐν χειρὶν*, Apollon., Rhod. i. 1113; comp. *πρὸ χειρῶν*, Germ. *vorhanden*, *ἐὰν χειρῶν ἔχειν*, Lat. *hostes sunt in manibus*, i.e. *in sight*. Cæs. Bell. Gall., ii. 19; Sallust. Jug., 94; Virg. *Æn.*, xi. 311, *ante oculos interque manus sunt omnia vestras*, i.e. *πρὸ χειρῶν ἐστὶν*.) 1 Sa. 21:14, "he feigned himself mad בְּיָדָם בְּיָדוֹ יוֹם חֹשֶׁךְ in their sight." Job 15:23, "he knows בְּיָדוֹ יוֹם חֹשֶׁךְ that the day of darkness is ready at hand to him."

(bb) בֵּין יָדַיִם *between the hands*, on the breast, the front of the body, Zec. 13:6. Comp. עֲלֵינִים בֵּין on the forehead. [Is there no secret reason for making an especial rule as to Zec. 13:16? It surely must be taken without gloss.]

(cc) בְּיָד according to the hand, in the phrase הַמֶּלֶךְ בְּיָד according to the hand of the king, 1 Ki. 10:13; Est. 1:7; 2:18, i.e. according to the bounty of the king. The liberal and open hand of the king is signified. Others have taken it less appropriately according to the power of the king; for it is not power and might which are here ascribed to him, but liberality.

(dd) מִיָּד out of the hand, i.e. out of the power of any one, often put after verbs of asking, Gen. 9:5; 31:39; Isa. 1:12; of taking, Gen. 33:19; Nu. 5:25; of setting free, Gen. 32:12; Ex. 18:9; Num. 35:25; whence it is said, out of the hands of the lion and the bear, 1 Sam. 17:37; of dogs, Ps. 22:21; of the sword, Job 5:20; of Hades, Psa. 49:16; 89:49; the flame, Isa. 47:14.

(ee) עַל יָד, עַל יָדֵי—(a) *upon the hand*, or *hands*, of any one, after verbs of delivering, commanding, Genesis 42:37; 1 Sa. 17:22; 2 Ki. 10:24; 12:12; 22:5, 9; Ezra 1:8. So, to deliver עַל יָדֵי הַחֶרֶב into the hands of the sword, Psa. 63:11; Jer. 18:21. But in the same sense is also said, יָדֵי מִן תַּחַת יָד, under any one's hands, Gen. 16:9; 41:35; Isa. 3:6.—(β) יָד (Ezr. 1:8), more often יָדֵי עַל on or at the hands of any one, i.e. some one taking the matter in hand, or under his guidance (an *ber* *ḥanb* *jemandes*, *jemandem* *jur* *ḥanb*). 1 Chr. 25:3, עַל יָדֵי אֲבִיהֶם, "under the guidance (or superintendence) of their father," verses 2, 6; 7:29. (As it is said in Latin, *servus a manu, ad manum esse*.) Also used of one absent and dead, whom others follow as a guide or director. 2 Chron. 23:18, עַל יָדֵי דָוִד "by the guidance of David;" i.e. as following David, according to the institution of David, Ezra 3:10. Used of things,

2 Chron. 29:27, "the sounding of trumpets began עַל יָדֵי כָלִי דָוִד according to the (musical) instruments of David;" i.e. the sounding followed the measures of the musical instruments appointed by David. Compare as to this idiom, Lud. de Dieu, on Jer. 5:31; Criticæ Sacrae, p. 240. (Arab. *عَلَى يَدِهِ*, *على يديه* under any one's care or auspices, a phrase often found on Arabic coins connected with the name of the artist.) See also under No. 5.

(ff) לִיד see No. 1, let. g, and No. 5.

Dual יָדַיִם a person's *two hands*, also used for the plural, Job 4:3; Prov. 6:17; Isa. 13:7.

(2) Plur. יָדוֹת *artificial hands*, or *handles*, also used of *things which resemble handles*.—

(a) *tenons* of boards (Zapfen), Ex. 26:17, 19; 36:22, 24.—(b) *the axles* of a wheel, 1 Ki. 7:32, 33.

As to the distinction between the dual and plur. fem. in substantives which denote members of the body, see Lehrs. 540. (Arab. *يَد* handle, as of a hand-mill, or of an axe; Syriac plur. *ܝܕܝܬܐ* handles, hinges.) Comp. *יָדוֹת*.

(3) The hand being the seat of strength, metaph. *power*, *strength* (the proper force of the word being for the most part lost in such cases; compare above (1), *dd*). בְּיָד with force, or power, Isa. 28:2; יָד אֱלֹהִים the power of God, Job 27:11. Psalm 76:6, "and all the men of might have not found יָדֵיהֶם their hands," i.e. have found themselves devoid of strength. (Vice versâ Vit. Tim. i. 44, "they found their hand and side," i.e. "they had all their strength ready.") Applied to one remarkable and wonderful work, Ex. 14:31 (comp. *manus*, Virg. *Æn.* vi. 688). Specially *aid*, *assistance*, Deu. 32:36, יָד אֱלֹהִים "help is departed." (So Arab. *يد الصبا* the power of the east wind, لا يد لك thou hast no power in such a thing, Syr. *ܝܕܝܬܐ ܕܪܘܡܐ* the power of the Romans, Pers. *دست* power. As to the expression *a long* or *a short hand*, see under the word *קָצֵר*.

(4) The hand being used for smiting with, hence *a stroke*. Job 20:22, כָּלִיד עֹמֵל תִּבְאֵנִי, "every stroke of the wretched comes upon him;" whatever usually falls upon the wretched. (Compare Latin *manus*, for a blow, with regard to gladiators.)

(5) *a side*, properly used of the sides of a person, where the hands and arms are situated (comp. Lat. *ad dextram, sinistram manum, ad hanc manum*, Terent. Ad. iv. 2, 31). Hence the dual יָדַיִם properly both sides, especially in the phrase יָחַב יָדַיִם *broad of both*

sides, i.e. long and broad, widely extending, Gen. 34:21; Ps. 104:25; Isa. 33:21, etc. Used in the sing. of the *side* or *bank* of a river, Ex. 2:5; Deut.

2:37 (Syr. *ܫܠܐ* shore). With prepositions, *לִיד* 1 Sa. 19:3; 1 Ch. 18:17; 23:28; Prov. 8:3; *בְּעֵד יָד* 1 Sa. 4:18; *אֶל יָד* 2 Sa. 14:30; 18:4; Josh. 15:46; 2 Sam. 15:2; 2 Ch. 17:15; 31:15; Job 1:14; Neh. 3:2, seq.; *עַל יָד* Num. 34:3; Jud. 11:26;

by the side of, near (Syr. *ܠܝܢܐ* near). 1 Ch. 6:16, *אֲשֶׁר הָעִמִּיד דָּוִיד עַל יְדֵי שִׁיר בֵּית יְהוָה* "whom David constituted for (by the side of) the singing of the temple;" like the German, *er stellte ihn an bey dem Gefänge*. See farther as to the particle *יָד* No. 1, cc.—Plur. *יָדוֹת* sides—(a) of a royal throne, arms as of a chair, lateral supports, 1 Ki. 10:19.—(b) *lateral projections* on bases, 1 Ki. 7:35, 36.

(6) *a place*, Deu. 23:13; Nu. 2:17, *אִישׁ עַל יָדוֹ* "each one in his own place." Isa. 56:5 (compare No. 8). Isa. 57:8, *יָד הָיִיתָ* "thou didst look thee out a place." Ezek. 21:24. Dual id. Josh. 8:20, *לֹא הָיָה בָּהֶם יָדִים לָנוֹס* "they had no place to flee."

(7) *a part* (perhaps properly a handful, a part of anything to be taken up whilst dividing). Jer. 6:3; Dan. 12:7. [Qu. as to the applicability of these two passages.] Plur. *יָדוֹת* 2 Ki. 11:7, *וְשִׁמְתִי הַיָּדוֹת בְּכֶם* "and two parts of you," opposed to the third part. Gen. 47:24, *אַרְבַּע הַיָּדוֹת* "four parts," opposed to *חֲמִשָּׁת* the fifth part. Neh. 11:1. (Compare *פָּה*.) Also in the connection, Dan. 1:20, "and he found them *עֲשֵׂי יָדוֹת* על כָּל-הַהֲרִמָּטִים ten parts (i.e. ten times) wiser than all the magicians." Gen. 43:34; 2 Sa. 19:44.

(8) *a monument, trophy*, i. q. *יָד* (*a hand* being that which points and marks),—of victory, 1 Sa. 15:12;—sepulchral, 2 Sa. 18:18. Isa. 56:5, "I will give to them in my house *יָד וְזֵכֶר* a memorial (or a portion) and a name." This name in Hebrew for a monument may be connected with the ancient custom of sculpturing on *cippi* or sepulchral columns, an open hand and arm. See Hamackeri Diatribe de Monumentis Punicis (Humbertianis, Lugduni asservatis), p. 20, and Reuvensii ad eadem Animadvers. p. 5, seq.

As to the *Dual*, see Nos. 1, 3, 5, 6.

As to the *Plural* *יָדוֹת* Nos. 2, 5, 7.

יָד Ch. emph. *יָדָא* Daniel 5:5, 24; with suff. *יָדִי*, *יָדְהִם*, *יָדְהֶם*, Ezr. 5:8. Dual *יָדָיו* Dan. 2:34, 45, i. q. Heb. *יָד* hand. *יָד מִן יָד* from the hand, i. e. the power after a verb of liberating (compare Heb. *מִיָּד*), e. g. from the hand of the lions, Dan. 6:28. As to Ezr. 7:14, 25, compare Heb. No. 1, aa.

יָדָא Ch. i. q. Heb. *יָדָה*.

APHEL, to praise (God). Part. *מְהוֹרָא* Dan. 2:23; contr. *מְהוֹרָא* Dan. 6:11.

יָדְאָלָה ("that which God has shown," for *יָדְאָלָה* with a Syriac inflexion from *יָדָל* to show [So according to Simonis; "or, perhaps from a doubtful root *יָדְאָל* i. q. Arab. *يَدَّال* and *يَدَّال* to go softly and secretly"]). [*Idalah*], pr. n. of a town in the tribe of Zebulun. Josh. 19:15.

יָדְבָשׁ (perhaps "honied," compare *יָדְבָשׁ*, [*Id-bash*], pr. n. m. 1 Ch. 4:3.

I. *יָדַד* i. q. *יָדָה* TO THROW, TO CAST, as a lot. Pret. pl. *יָדְדוּ* Joel 4:3; Nah. 3:10; Obad. 11.

II. *יָדַד* [an unused root], i. q. *יָדַד* to love. Arab.

Hence are *יָדִיד* beloved, *יָדִידוֹת* dearly beloved, and the proper names *יָדִידְהִי*, *יָדִידְהִי*, *יָדִידְהִי*.

[*יָדִידוֹת*] (the actually occurring form), see *יָדִידוֹת*.]

יָדָה TO THROW, TO CAST, i. q. *יָדַד* No. I.; kindred is *יָדָה*. *Æth.* *ወደደ*: id. Imp. *יָדִי* Jer. 50:14. *PIEL*, i. q. *Kal*, to throw, as stones. Fut. *יָדִי* for *יָדִי* Lam. 3:53. Inf. *יָדִיתָ* Zec. 2:4.

HIPHIL *יָדָה*, fut. *יָדִי*, sometimes *יָדִי* Ps. 28:7; 45:18; Neh. 11:17.

(1) *to profess, to confess*; perhaps properly, *to show* or *point out* with the hand extended; from the idea of the hand being *cast forth*, i. e. extended (see *Kal*; comp. *יָדָה* and *יָדָה*, *Kal* and *Hiphil*, to cast, and thence to shew by the extended hand). Arab. *وَدَى*, Conj. X.; Syr. *Aph. id.* Constr. followed by an acc. Pro. 28:13; and followed by *עַל* (concerning), Ps. 32:5.

(2) *to give thanks, to praise, to celebrate*, since thanksgiving and praise naturally follow the acknowledgment or confession of benefits received; followed by an acc. Gen. 29:35; 49:8; Psalm 7:18; 30:13; and *ל* of pers. Ps. 75:2; 1 Ch. 29:13; Ezr. 3:11. *הוֹדָה* *יָדָה* to praise the name of Jehovah, 1 Ki. 8:33; Ps. 54:8; *יָדָה* id., Ps. 106:47; 122:4.

HITHPAEL *יָדָה* (Vav being taken in the place of Yod) i. q. *Hiphil*.

(1) *to confess*, prop. to confess concerning one's self, to shew one's self as guilty. *Æth.* *ለከውደደ*: to accuse, to criminate; properly, I believe, *to object, cast against*; (Germ. *vorwerfen*, from the idea of casting; *ὑπομνησις*: an accusation, *ὑπομνησις*, Dan. 9:4;

followed by an acc. of the thing, Levit. 5:5; 16:21; 26:40; על of the thing, Neh. 1:6; 9:2.

(2) *to praise, to celebrate*, followed by ל 2 Chr. 30:2.

Derived nouns, הַיְדוּת, תְּהִלָּה, [יד], and the proper names יְהוֹדָה, יְדִיָּה, and those which are secondarily derived from them, יְהוֹדִי, יְהוֹדִיָּה, [ידתוֹן] [also perhaps יְדִיתוֹן].

יְדוּ (for יְדוֹן, "loving," "given to love"), [Iddo], pr. n. m.—(1) 1 Ch. 27:21.—(2) Ezr. 10:43.

יְדוֹן ("a judge" ["or, 'whom God has judged'"]), [Jadon], pr. n. m. Neh. 3:7.

יְדוּעַ ("known"), [Jaddua], pr. n. m.—(1) Neh. 10:22.—(2) Neh. 12:11, 22.

יְדוּתָן, יְדוּתָן, & יְדוּתָן: 1 Ch. 16:38 ("praising," "celebrating," from the obsolete noun יְדוּת praise, praisings; root יְדוּ Hiphil, to praise, with the addition of the termination וֹתְן), [Jeduthan], pr. n. of a Levite, set by David as chief over a choir, 1 Ch. 9:16; 16:38, 41, 42; 25:1; also of his descendants, who were themselves musicians, 2 Chr. 35:15; Neh. 11:17; Ps. 39:1; 62:1; 77:1.

יְדִי [Jadau], pr. n. Ezr. 10:43 קרי.

יְדִיד (from the root יְדַר No. II), m.—(1) *beloved, a friend*, Isa. 5:1. יְדִיד יְהוָה beloved by the Lord, Ps. 127:2; applied to Benjamin, Deu. 33:12; in pl. to the Israelites, Ps. 60:7; 108:7.

(2) *pleasant, lovely*, Ps. 84:2. Plur. יְדִידוֹת charms. Ps. 45:1, שִׁיר יְדִידוֹת "a pleasant song." Others, "a song of loves," i.e. an epithalamium. (Syr. ܝܕܝܕܐ beloved.)

יְדִידָה ("beloved"), [Jedidah], pr. n. of the mother of king Josiah, 2 Ki. 22:1.

יְדִידוֹת fem. *delight, that which is loved*, Jer. 12:7.

יְדִידְיָה ("the delight ['friend'] of Jehovah"), [Jedidiah], a cognomen given to Solomon when newly born, by the prophet Nathan, 2 Sa. 12:25.

יְדִיָּה ("whom Jehovah has shewn" ["who praises God"]), [Jedaiiah], pr. n. m.—(1) 1 Ch. 4:37.—(2) Neh. 3:10.

יְדִיעֵאל ("known by God"), [Jediael], pr. n. of a son of Benjamin, 1 Ch. 7:6, 10, 11.

יְדִיתָן: see יְדוּתָן.

יְדִלָּף ("weeping"), [Jidlap], pr. n. of a son of Nahor, Gen. 22:22.

יְדַע fut. יֵדַע, once יִדַּע (see Lehrs. 389), inf. absol. יִדְעַ, constr. יִדְעַת, obviously corresponding to the Gr. εἶδον, ὁρᾶ, to see; and hence, *to perceive, to acquire knowledge, to know, to be acquainted*. It includes the action of knowing both as commencing, das Kennenlernen, Erfahren, and as completed, das Kennen, Wissen, Weisheit. (The root is very widely extended in the Indo-Germanic languages, in the signification both of seeing and knowing; as Sanscr. *wid, budh*; Zend. *weedem*; Gr. εἶδω, ὁρᾶ, δαίω; Lat. *video*; Goth. *vitan*; Engl. *weet* [Qu. *to wit*]; Germ. *weten, wissen, weise*; and so also in the Slavonic tongues, as the Polish, *widze*, to see; Bohem. *wedet*, to see.) The original signification is found in the following examples, Exod. 2:4, "and his sister stood afar off *לִרְעָה* *כִּה יֵעָשֶׂה* *לוֹ* to see what would happen to him." 1 Sa. 22:3. Also, Isa. 6:9, *רְאוּ וְלֹא תִרְעוּ* "seeing ye shall see, and not perceive" (in the other member is, *hearing ye shall hear, and not understand*). These examples may be added to the primary signification of *seeing*: Deut. 34:10, *אִשִּׁי יְדַע*, *יֵי פָנַי אֶל פָּנָיו* (in the same connection elsewhere *יֵי פָנָיו* Gen. 32:31; Jud. 6:22; 2 Ki. 14:8, 11); Eccl. 6:4; Esth. 2:11, i. q. *לִשְׁלֹם* *יֵדַע* Gen. 37:14. Sometimes *יֵדַע* *to see, to observe with the eyes*, is opposed to what we hear or observe with our ears. Isa. 40:21, *הֲלֹא תִרְעוּ אִם לֹא הִשְׁמַעְתִּי* "have ye not seen? have ye not heard?" Ver. 28; 44:18, *יֵדַעוּ* *לֹא יִבְיִנוּ* "they see not, they do not understand, for their eyes are besmeared that they may not see, and that their hearts may not understand;" where *יֵדַע* is applied to the eyes, just as *הִשְׁכִּיל* to the heart or mind. *יֵדַע* then signifies that which results from seeing, unless any one be devoid of senses and mind, or has his understanding shut up. The following are its specific applications—

(1) *to know, to perceive, to be aware of* (*wahrnehmen, gewahr werden*), whether by the eyes (Isa. 6:9), or by the touch, Gen. 19:33; often by the mind, and hence *to understand*, Jud. 13:21; with the addition of *עִם לִבְךָ* Deut. 8:5. Followed by *בְּ* of the thing through which any thing is understood, Gen. 15:8, *בְּמָה אֲדַע* "whence shall I understand?" Gen. 24:14; Ex. 7:17.

(2) *to get to know, to discover*, whether by seeing (see Ex. 2:4; 1 Sa. 22:3) or by hearing, Gen. 9:24; Deu. 11:2; Neh. 13:10; or, *to know by experience, to experience*, Job 5:25; Eccl. 8:5. So often in threatenings (Germ. *du wirst es schon gewahr werden, erfahren, fühlen*; Lat. *tu ipse videbis, senties*). Hos. 9:7, *יֵדַעוּ יִשְׂרָאֵל* "Israel shall see." Job 21:19, *יֵשְׁלַם אֱלֹהֵי יִדְעָה* "(God) recompenses him that he may

see." Ex. 6:7, "and ye shall know that I am Jehovah your God." Ezek. 6:7; 7:5, 17; 11:7; Isa. 5:19; 9:8; Ps. 14:4. (In the Koran the expression is of frequent occurrence, *سوف يعلمون* then shall they understand, e. g. xxvi. 48; see Schult. Opp. Min. ad. Job 21:19.)

(3) *to know, to become acquainted with* any one (*fennen lernen*), Deu. 9:24; any thing (as a country), Num. 14:31. Often put by a euphemism for sexual intercourse.—(a) of a man; to know a woman, i. e. *to lie* with her, Gen. 4:17, 25; 1 Sa. 1:19, etc.; also as applied to crimes against nature, Gen. 19:5. (Verbs of knowing are frequently employed for this euphemism in other languages, both oriental and

occidental; see Syr. *سبحر*, Arab. *راى*, *عرف*, Æth. ለእውረ: Greek *γινώσκω*, see Fessellii Adv. S. ii. 14; Pfochenius, De Purit. Styli N. Test. page 10; Lat. *cognosco*, Justin, v. 2; and thus Italian and French *conoscere, connoître*, although these have perhaps been borrowed from the phraseology of the Holy Scripture.)—(b) of a woman, *ידערה איש* "to have lain with man," Genesis 19:8; Jud. 11:39; more fully *ידערה איש למשכב* Num. 31:17. Compare Ovid., Heroid., vi. 133, "*turpiter illa virum cognovit adultera virgo*."

(4) *to know, to be acquainted with* any one, with acc. of person, Gen. 29:5; Isaiah 1:3; of the thing, Gen. 30:29. *ידע בנים* to know by name, Ex. 33:12, 17; *ידע פנים אל פנים* to know face to face, Deu. 34:10. Part. act. plur. *ידעים* "those who know me," my acquaintances (*meine Bekannten*), Job 19:13. Part. Pass. *ידוע known*, followed by ? Deut. 1:13, "men *ידועים* לשובתים who are known to your tribes," without the dative, verse 15. Isaiah 53:3, *ידוע חלי* "known to sickness," i. e. *bekannt, vertraut mit Krankheit*, for the prose expression *ידוע לחלי*, according to others, *known by sickness*, as being remarkable for suffering sicknesses and calamities; an especial example of a man afflicted with calamities. (Compare Syr. *ܕܢܚܐ* known, illustrious.)

(5) *to know, to have a knowledge of* any thing, with an acc. like *ידע בניה* (see *בניה*), to know knowledge (to have knowledge, understanding), Pro. 17:27, etc.; followed by the prepos. *ב* (German *um etwas wissen*), Genesis 19:33, 35; 1 Sa. 22:15; Jer. 38:24; Job 37:16; followed by the naked inf. Jer. 1:6; 1 Sam. 16:18; by a gerund, Ecc. 4:13; 10:15; Eccl. 4:17, "they know not *לעשות רע* that they do evil;" like the Germ. *sie glauben nicht übel daran zu thun*; by a finite verb, Job 32:22, *ידעתי אכנה* לא

"I know not how to flatter;" 23:3; 1 Sa. 16:16; Neh. 10:29; conj. *ב* Genesis 3:5; also by a whole sentence, Gen. 43:22, "we do not know *למי* who put," etc. Also the accusative of the object may be altogether omitted, as after verbs of calling. Cant. 1:8, *למי לא תרדעי* *לך* as in Lat. *si nescis, venna tu es nicht weißt*; *לך* is here redundant, as Job 5:27. Specially the phrases are to be noticed—(a) *ידוע* "who knows;" followed by a fut., 2 Sam. 12:22; Joel 2:14; Jon. 3:9; more fully *ידוע אם* Est. 4:14, "who knows whether," i. q. Lat. *nescio an, haud scio an*, for *fortasse* (comp. *אם* B. 2). As to Pro. 24:22, see No. 6.—(b) *ידע טוב ורע* "to know good and evil;" Gen. 3:5, 22; i. e. to be prudent, to be wise, [no one who really believes in the fall of man can admit this explanation], whence *ידעת טוב ורע* ib. 2:17, "the tree of wisdom [knowledge]." On this account little children are said not to know good and evil, Deut. 1:39; compare Isa. 7:15; and also decrepit old men, who have, as it were, sunk into second childhood, 2 Sam. 19:36. See Hom., Od., xviii. 223, *οἶδα ἕκαστα, ἐσθλά τε καὶ χέρεα, παρὸς δὲ τε νήπιος ἦα*.

(6) *to foresee, to expect* any thing. Ps. 35:8, "let destruction come upon him *ידע לא* not expecting it," i. e. unexpected. Job 9:5, "(God) removes mountains," *ידעו לא* (properly) "they expect it not," unexpectedly, suddenly. (Kor. xvi. 28, "God overthrows them *לא ישערון*," not expecting it." Lokm. Fab. 28.) Cant. 6:12, *לא ידעתי נפשי שמתני* "I knew not," i. e. "when I did not expect, my soul made me," etc.; Jer. 50:24. So *ידע מי* who foresees? i. e. no one knows, or foresees, for *suddenly, unexpectedly*, Pro. 24:22; parall. *פתאום*.

(7) Often used of the will, *to turn the mind to something, to care for, to see about*. Germ. *sich etwas sehen*. Gen. 39:6, *לא ידע מאומה* "he took care of none of his things;" Prov. 9:13; 27:23; Job 9:21 (opp. to *מאדם*). Job 34:4, *ידענו בנינו מה טוב* "let us see to it amongst ourselves what is good?" i. e. let us attend to it, let us investigate. In the other hemistich *נבחרה*. Followed by *ב* Job 35:15, *לא ידע בפש* "he does not regard iniquity." Specially used—(a) of God as caring for men; Psalm 144:3; Neh. 1:7; followed by *מן* Amos 3:2, "you only have I known (especially cared for) of all the nations of the earth." Gen. 18:19, *ידעתי למען אביך*, "him (Abraham) have I known (cared for, chosen) that he may command," etc. Compare Ps. 1:6.—(b) of men regarding or worshipping God. Hos. 8:2; 13:4; Ps. 36:11; 9:11, *ידע שמוך* "those

who know (regard or worship) thy name." Job 18:21; לא ידע אל (אשר) "who regards not God," an atheist, 1 Sa. 2:12.

(8) absol. *to be knowing, or wise*, Psalm 73:22; Isa. 44:9, 18; 45:20; 56:10. Part. ידעם i. q. חכמים Job 31:2; Eccles. 9:11. Hence ידע wisdom, or knowledge, which see.

NIPHAL נודע—(1) *to be, or to become known*, of persons, Ps. 76:2; Pro. 31:23; of things, Ex. 2:14; Lev. 4:14; Ps. 9:17. Followed by ? of the person to whom any thing is known, 1 Sam. 6:3; Ruth 3:3; Est. 2:22. Gen. 41:21; אֶל־מִתְרַבֵּן, "nor was it known (did it appear) that they had entered (been swallowed) into their bowels (belly)."

(2) pass. of Hiph. No. 2, *to be taught by experience*, i. e. *to be punished*, comp. Kal No. 2. Prov. 10:9, מַעֲשֵׂה דִרְכָּיו יִדְּעַ "he who perverts his ways (acts perversely) shall be made to know," be taught, i. e. be punished. Jer. 31:19; אֲחֵרֵי הַנִּדְּעִי "after I was instructed." Well rendered by Luther, nachdem ich gewisigt bin.

PIEL, causat. *to make to know, to shew* anything to any one; with two accusatives, Job 38:12.

PUAL, part. מִדְּעָה known, with suff. מִדְּעִי my acquaintance, Psalm 31:12; 55:14; 88:9, 19. Fem. *something known*. Isa. 12:5 כתוב.

POEL יודע i. q. PIEL, *to shew*, with acc. of pers. 1 Sa. 21:3. But should it not be read הוֹדַעְתִּי instead of יוֹדַעְתִּי?

HIPHAL הודיע (imp. הודיע)—(1) *to cause* some one *to know* something, *to shew* something to some one, —(a) followed by two acc. Gen. 41:39; Ex. 33:12, 13; Eze. 20:11; 22:2. Used in threatening, 1 Sa. 14:12; נודיע אֶתְּכֶם דָּבָר "we will shew you this thing."—(b) followed by acc. of the thing, and dat. of pers. Ex. 18:20; Deut. 4:9; Ps. 145:12; Neh. 9:14.—(c) followed by an acc. of pers. and an entire sentence, Josh. 4:22; 1 Ki. 1:27.—(d) followed by an acc. of the thing, Ps. 77:15; 98:2; Job 26:3.

(2) *to teach, to acquaint*, followed by acc. of pers. Job 38:3; 40:7; 42:4; dat. Prov. 9:9; specially, by experience, to teach any one by punishing, to punish. Compare Kal No. 2. Jud. 8:16, "(he took) the thorns of the wilderness and threshing instruments וַיִּדַּע בָּהֶם אֶת אֲנָשֵׁי סֻכּוֹת and with them he taught the men of Succoth;" i. e. crushed them with iron threshing instruments laid upon thorns (see דגש). LXX. Vulg. ἡλόησεν, *contrivit*, from the Hebrew ידע, which seems to me more suitable to the context than the common reading.

HOPHAL הודיע *to be made known*. Lev. 4:23, 28. Part. מודעת Isa. 12:5 קרי.

HITHPAEL הִתְיַדַּע *to make one's self known*, Gen. 45:1; *to reveal one's self*, Nu. 12:6; followed by אל.

Derivatives מודע, ידע, דעה, דעה, מדע, מודע, מודע, and the pr. n. ידעיה, ידעיה, ידעיה.

ידע Ch. fut. ידע Daniel 2:9, 30; 4:14, i. q. Heb.; specially—

(1) *to perceive, to understand*, Dan. 2:8; 5:23.

(2) *to get to know, to learn*, Dan. 4:6; 6:11.

(3) *to know, to have knowledge of*, Dan. 5:22. Part. pass. ידע לְהוֹאֵל לְמֶלֶךָ be it known to the king. Ezer. 4:12, 13.

APHEL הודיע fut. יהודיע part. מהודיע *to make known, to shew*, followed by dat. of pers. Daniel 2:15, 17, 28; with suff. Dan. 2:23, 29; 4:15; 5:15, 16, 17; 7:16.

Derivative מודע.

ידע ("wise"), [Jada], pr. n. m. 1 Ch. 2:28, 32.

ידעיה ("for whom Jehovah cares"), [Jedaiah], pr. n. m. 1 Ch. 9:10; 24:7; compare Zec. 6:10, 14.

ידעני m. pl. ידענים—(1) properly knowing, wise, hence *a prophet, a wizard*, always used in a bad sense of false prophets. Lev. 19:31; 20:6; Deut.

18:11; 1 Sa. 28:3, 9 (comp. عالم prop. knowing, a magician, like the Germ. weiser Mann, fluge Frau, used of wizards uttering words to the deluded people.)

(2) *a spirit of divination, a spirit of python* with which these soothsayers were believed to be in communication. Lev. 20:27; comp. אוב.

יה Jah a word abbreviated from יהוה Jehovah, or rather from the more ancient pronunciation יְהוֹה or יְהוֹה [this rests on the assumption that one of these contradictory pronunciations is the more ancient], whence by apocope יְהוֹ (as יִשְׁתַּחוּ for יִשְׁתַּחוּ) then by the omission of the unaccented י, Lehrg. 157. Either of these forms is used promiscuously at the end of many proper names, as אֱלִיָּהוּ, and אֱלִיָּה, יִשְׁעֵיָּהוּ and יִשְׁעֵיָּה, יִרְמְיָהוּ and יִרְמְיָה, the final ה in these compounds being always without Mappik. יה is principally used in certain customary phrases, as הַלְלֵיהָ "praise ye Jehovah!" Ps. 104:35; 105:45; 106:1, 48; 111:1; 112:1; 113:1, etc. Besides e.g. Ps. 89:9; 94:7, 12; Isa. 38:11; Ex. 15:2, אֲנִי, אֲנִי "my strength and my song is Jehovah." Ps. 118:14; Isai. 12:2; Ps. 68:5, בְּיָהּ שְׁמוֹ "Jah is his name" (comp. 3 let. D). Isa. 26:4. (In a few doxological forms this word is also retained in Syriac, as אֲסַמְּלָא לְיְהוּהָ glory to Jehovah, Assem. Bibl. Orient. ii. 230; iii. 579.)

יָהַב, in Hebrew a rare and defective root; of frequent use in Chaldee, Syriac, Arabic, and Æthiopic (יָהַב, **يَهَب**, **ሠሐ**) i. q. **נָתַן** TO GIVE, TO PLACE, once in pret. Psalm 55:23, **הִשְׁלַח עַל-יְהוָה**, he has given thee (or) laid on thee," i. e. thy lot, for **לָךְ יָהַב לְךָ**. The person to whom anything is given is often expressed by the pronoun suffixed to the verb; see **יָהַבְנִי** Josh. 15:19; compare Arab. **أعطى**, **ناول**, and **سَوَّ** with two acc. of pers. and thing, although this construction is not sanctioned by grammarians. (Others take **יָהַב** in this place as a subst. burden, grief.)

Found besides only in imper. **יָהַב** (Prov. 30:15); often with **ה** parag. **יָהַבְהָה**, f. **יָהַבְתִּי** (Ruth 3:15) pl. **יָהַבְתֶּם**—(1) *give, give here*. Genesis 29:21; Job 6:22; 2 Sam. 16:20, **יָהַבְתָּ לָּם עֲצָה**, "give counsel!"

(2) *place, put, set*. 2 Sa. 11:15; Deu. 1:13, **יָהַבְתֶּם לָּם אֲנָשִׁים** "set for yourselves men." Josh. 18:4.

(3) adv. of exhorting, *come! come on! come now, go to*. Gen. 11:3, 4, 7; 38:16; Ex. 1:10. (Arab. **هَب** give, grant.)—As to **יָהַבְתִּי** Hos. 4:18, see Analyt. Ind. Derivative **יָהַבְתִּים**.

יָהַב (Dan. 3:28) imp. **יָהַב** Dan. 5:17; part. act. **יָהַבְתִּי**, pass. **יָהַבְתִּי**, pret. pass. **יָהַבְתָּ** Dan. 7:11, 12; Ezr. 5:14; fut. and inf. are borrowed from **נָתַן**, comp. Syr. **يَهَب**, fut. **يَهَبُ** from **يَهَبُ** = **נָתַן**. Ch. i. q. Heb.

(1) *to give*. Dan. 2:37, 38, 48, to deliver, to give over, Dan. 3:28; 7:11.

(2) *to place, to lay* (a foundation), Ezr. 5:16. **ITHPEAL**, **יָהַבְתִּי** fut. **יָהַבְתָּ**, part. **יָהַבְתִּי** *to be given, or delivered*, Dan. 4:13; 7:25, etc.

יָהַב a secondary verb, denom. from **יָהַב**.

HITHPAEL, **יָהַבְתִּי** pr. *to make one's self a Jew*, i. e. to embrace the Jewish religion, Est. 8:17. The letter Yod, which, in the noun is a servile, becomes a radical; as in **קָשַׁת** from **קָשַׁת**, and from this again is formed **مَعْبُ**; **بِسْمِ** from **الله**; see more instances of this kind in Reisk ad Abulf., Ann. ii. 510.

["So Arab. **هَوَّ** to become a Jew, from **يَهُود** Kor. ii. 59; lxii. 6; Conj. II. to make a Jew." Thees.]

יָהַבְתִּי (for **יָהַבְתִּי** "whom Jehovah directs," from **יָהַבְתִּי**), [**Jahdai**], pr. n. m., 1 Ch. 2:47.

יָהוּ *Jehu*, pr. n. (perhaps i. q. **יָהוּ** ["for **יָהוּ**"] "Jehovah is He," like **יִשָּׁע** for **יִשְׁעָ**).—(1) of a king of Israel, who, after exterminating the dynasty of Ahab, held the kingdom from 844—56, B.C.; he was very much opposed to [some kinds of] idolatry, but very cruel, 2 Ki. chap. 9 and 10.—(2) of a prophet living in the kingdom of Israel, in the time of Baasha, 1 Ki. 16:1; 2 Ch. 19:2; 20:34.—(3) of others of little note.

יָהוֹאָז, masc. ("whom Jehovah holds fast"), [**Jehoahaz**], pr. n.—(1) of a king of Israel 856—840 B.C. the son of Jehu, 2 Ki. 13:1—9.—(2) of a king of Judah, 611 B.C. the son of Josiah, 2 Kings 23:31—35; 2 Ch. 36:1. This name is also spelled **יָהֹאָז**. LXX. **Iwaaxáz**.

יָהוֹאֵשׁ ("whom Jehovah gave," **אֵשׁ** prob. from **אָס** to give), [**Jehoash**], pr. n.—(1) of a king of Judah 877—38 B.C., the son of Ahaziah, 2 Ki. 12:1; 14:13; also spelled **יָהֹאֵשׁ** [**Joash**], ibid.; 11:2; 12:20.—(2) of a king of Israel 840—25 B.C. the son of Jehoahaz, 2 Kings 13:10—25; also spelled contractedly **יָהֹאֵשׁ** ibid. verse 9. LXX. **Iwásc**.

יְהוּדָה, Chald. i. q. **יְהוּדָה** *the land of Judah, Judæa*. (Arab. **يَهُود**, **يَهُود** collectively the Jews.) Dan. 2:25, **בְּנֵי יְהוּדָה** "the captives of Judæa;" 5:13; 6:14; Ezr. 5:1, 8.

["(2) *Jehud*, a town of the Danites, Joshua 19:45."]

יְהוּדָה, (verbal from fut. Hoph. "praised," comp. Gen. 49:6), pr. n. *Judah*, borne by—

(1) the fourth son of Jacob, Gen. 29:35; 35:23; and the tribe springing from him (**בְּנֵי יְהוּדָה**), Num. 7:12; Josh. 11:21, etc., the boundaries of which are described, Josh. 15. **הַר יְהוּדָה** the mountain district of Judah; see **הַר** p. ccxxx. After the division of the kingdom, the name of this tribe was applied to one of the kingdoms which included the tribes of Judah and Benjamin with a portion of Simeon and Dan, and had Jerusalem for its metropolis; the other kingdom was either called **יִשְׂרָאֵל** or (especially in the prophets) **אֶרֶץ יְהוּדָה** the land of Judah, the kingdom of Judah, Isa. 19:17. **עִיר יְהוּדָה** the (capital) of Judah, i. e. Jerusalem, 2 Ch. 25:28, i. q. 2 Ki. 14:20. After the carrying away of the ten tribes, and after the Babylonian exile, this name is applied to the whole land of Israel, Hag. 1:1, 14; 2:2. Where it signifies the land (*Judæa*) **יְהוּדָה** is fem., Psalm 114:2; where the people (the Jews) [or

tribe of Judah]) masc., Isa. 3:8; The same name was borne by—

(2) other more obscure persons—(a) Neh. 11:9.—(b) Ezr. 3:9; Neh. 12:8.—(c) Neh. 12:34.—(d) ib. verse 36.

יהוֹי, pl. יהוֹיִם, sometimes יהוֹיִים Est. 4:7; 8:1, 7, 13; 9:15, 18, in כְּתִיב—

(1) Gent. noun, a Jew—(a) one who belonged to the kingdom of Judah, 2 Ki. 16:6; 25:25.—(b) in the later Hebrew, after the carrying away of the ten tribes, it was applied to any Israelite, Jer. 32:12; 38:19; 40:11; 43:9; especially 34:9 (Syn. עֲבָרִי. Neh. 1:2; 3:33; 4:6; Est. 2:5; 3:4; 5:13. Fem. יהוֹיָה 1 Ch. 4:18.

(2) [*Jehudi*], pr. n. m. Jer. 36:14, 21.

יהוֹיָה Ch. a Jew, only occurring in pl. יהוֹיָהִם emphat. יהוֹיָהִם Dan. 3:8, 12; Ezr. 4:12; 5:1, 5.

יהוֹדִית f.—(1) f. Gent. n. יהוֹדִי adv. *Jewishly*, in the Jewish tongue, 2 Ki. 18:26; Neh. 13:24.

(2) pr. n. *Judith*, the wife of Esau, Gen. 26:34.

יהוה *Jehovah*, pr. name of the supreme God (יהוה־אלהים) amongst the Hebrews. The later Hebrews, for some centuries before the time of Christ, either misled by a false interpretation of certain laws (Ex. 20:7; Lev. 24:11), or else following some old superstition, regarded this name as so very holy, that it might not even be pronounced (see Philo, Vit. Mos. t. iii. p. 519, 529). Whenever, therefore, this *nom. tetragrammaton* occurred in the sacred text (יהוה, יהוה, יהוה, יהוה), they were accustomed to substitute for it יהוֹיָה, and thus the vowels of the noun יהוֹיָה are in the Masoretic text placed under the four letters יהוה, but with this difference, that the initial Yod receives a simple and not a compound Sh'va (יהוֹיָה, not יהוה־אלהים); prefixes, however, receive the same points as if they were followed by יהוֹיָה, thus ליהוֹיָה, ביהוֹיָה, מיהוֹיָה. This custom was already in vogue in the days of the LXX. translators; and thus it is that they every where translate יהוה by ὁ Κύριος (יהוֹיָה): the Samaritans have also followed a similar custom, so that for יהוה they pronounce שִׁיבָא (i. q. הַשֵּׁם). Where the text has יהוה, in order that *Adonai* should not be twice repeated, the Jews read אֱלֹהִים יהוֹיָה, and they write יהוֹיָה־אלהים.

As it is thus evident that the word יהוה does not stand with its own vowels, but with those of another word, the inquiry arises, what then are its true and genuine vowels? Several consider that יהוה is the true pronunciation (according to the analogy of יְעֻזְבֵּן,

יהוֹיָה), rightly appealing to the authority of certain ancient writers, who have stated that the God of the Hebrews was called ΙΑΩ (Diod. i. 94: ἱστοροῦσι . . . τοὺς νόμους διδόναι—παρὰ δὲ τοὺς Ἰουδαίους Μωσὴν τὸν ΙΑΩ ἐπικαλούμενον θεόν. Macrobi. Sat. i. 18. Hesych. v. Ὀζείας, intp. ad Clem. Alex. Strom. v. p. 666. Theod. quest. 15 ad Exod.: καλοῦσι δὲ αὐτὸν Σαμαρεῖται ΙΑΒΕ [יהוֹיָה] Ἰουδαῖοι δὲ ΙΑΩ); to which also may be added, that this same form appears on the gems of the Egyptian Gnostics as the name of God (Iren. adv. Hæres. i. 34; ii. 26. Bellermann, über die Gemmen der Alten mit dem Abraxasbilde, i. ii.). Not very dissimilar is the name ΙΕΥΩ of Philo Byblius ap. Euseb. præp. Evang. i. 9; and ΙΑΟΥ (יהוֹיָה) in Clem. Al. Strom. v. p. 562. Others, as Reland (decad. exercitatt. de vera pronuntiatione nominis Jehova, Traj. ad Rh. 1707, 8.), following the Samaritans, suppose that יהוה was anciently the true pronuntiation, and they have an additional ground for the opinion in the abbreviated forms יהו and יה. Also those who consider that יהוה was the actual pronuntiation (Michaëlis in Supplem. p. 524), are not altogether without ground on which to defend their opinion. In this way can the abbreviated syllables יהו and יה, with which many proper names begin, be more satisfactorily explained. [This last argument goes a long way to prove the vowels יהוה to be the true ones.]

To give my own opinion [This opinion Gesenius afterwards THOROUGHLY retracted; see Thes. and Amer. trans. in voc.: he calls such comparisons and derivations, "waste of time and labour;" would that he had learned how irreverend a mode this was of treating such subjects!], I suppose this word to be one of the most remote antiquity, perhaps of the same origin as *Jovis*, *Jupiter*, and transferred from the Egyptians to the Hebrews [What an ideal God himself revealed this as his own name; the Israelites could never have received it from the Egyptians]. (Compare what has been said above, as to the use of this name on the Egyptian gems [but these gems are not of the most remote antiquity; they are the work of heretics of the second and third centuries]), and then so inflected by the Hebrews, that it might appear, both in form and origin, to be Phenicio-Shemitic (see בְּשֵׁם, בְּהַמְנוּ).

To this origin, allusion is made Exod. 3:14; אֶהְיֶה אֲשֶׁר אֲשֶׁר, "I (ever) shall be (the same) that I am (to-day);" compare Apoc. 1:4, 8, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος: the name יהוה being derived from the verb הָיָה to be, was considered to signify God as eternal and immutable, who will never be other than the same. Allusion is made to the same etymology, Hos.

12:6, יהוה זכרו "Jehovah (i.e. the eternal, the immutable) is his name." [We have thus the authority of God in His word, that this name is derived from the idea of *being, existence*, and not from any relics of Egyptian idolatry.] With this may be compared the inscription of the Saitic temple, Plut. de Iside et Osiride, c. 9, ἐγὼ εἰμι τὸ γεγονός καὶ ὄν καὶ ἐσόμενον. [This shews how Pagans borrowed ideas from the true theology of God's revelation, and not that the latter borrowed any thing from the former.]

As to the usage of the word, the same supreme God, and the θεὸς ἐπιχώριος [God was in an especial sense the God of the Israelites, but no idea must be admitted for a moment which would even seem to localize the God whose name is Jehovah of Hosts] tutelary God of the Hebrews, is called in the Old Testament by his proper name יהוה, and by the appellative האלהים

אלהים (δ θεός, ἄλλ), sometimes promiscuously, and sometimes the one or the other is used according to the nature of the expressions, or the custom of the writers (see p. XLIX, B), as יהוה, נאם יהוה, etc. The use of the word is to be especially observed in the following cases.

(a) יהוה אלהים i.e. *Jehovah God* (in apposition, and not, as some have maintained, *Jehovah of Gods*, sc. the chief), the customary appellation of Jehovah in Genesis chap. 2:3, elsewhere less frequent, see however Ex. 9:30; 2 Sam. 7:22; 1 Ch. 28:20; 29:1; 2 Ch. 1:9; 6:41, 42; Ps. 72:18; 82:14; Jon. 4:6; also יהוה האלהים 1 Sam. 6:20; 1 Chron. 22:1, 19; 2 Chron. 26:18; 23:16. Very frequent, on the contrary, is the compound form followed by a gen., as יהוה אלהי ישראֵל Jos. 7:13, 19, 20; 8:30; 9:18, 19, etc. יהוה אלהי אבותיך Deu. 1:21; 6:3; 27:3; יהוה אלהי Deu. 1:1, 31; 2:7; 4:5; 18:16; 26:14; and very frequently elsewhere.

(b) יהוה צבאות "Jehovah (the God) of the (heavenly) hosts," see צבא.

(c) יהוה אֵלֵינוּ (as to the points יהוה see above) 2 Sa. 7:18, 19; Isa. 50:4; Jer. 32:17; and continually in Ezekiel.

(d) As to the phrase יהוה לפני see לפני, under the word פָּנִים.

יהוהָבָד ("whom Jehovah gave") [*Jehozabad*], pr. n. m.—(1) 1 Chr. 26:4.—(2) 2 Ki. 12:22.—(3) 2 Ch. 17:18 [also contractedly יוֹבָד].

יהוהָנָן m. ("whom Jehovah gave"), [*Jehohanan*, *Johanan*], pr. n. of one of Jehoshaphat's captains, 2 Ch. 17:15; 23:1; also of others. Hence the Greek Ἰωαννᾶς and Ἰωάννης.

יהוהָיָדָה m. ("whom Jehovah cared for"), [*Jehoiada*], pr. n. of a priest who held great authority in the kingdom of Samaria [prop. in Judæa], 2 Ki. 11:4 [also contr. יִיָּדָה].

יהוהָיָכִין ("whom Jehovah has established"), *Jehoiachin*, the son of Jehoiakim, king of Judah, 600 B. C., 2 Ki. 24:8—17. יִיָּכִין Eze. 1:2; יְכִיָּה Est. 2:6; Jer. 27:20; 28:4; יְכִיָּהוּ (for יהוה) Jer. 24:1; כְּחִיב and כְּחִיָּהוּ Jer. 22:24, 28; 37:1.

יהוהָיָקִים m. ("whom Jehovah has set up"), pr. n. *Jehoiakim*, the son of Josiah, king of Judah 611—600 B. C., previously called אֶלְיָקִים (which see). 2 Ki. 23:34; 24:1; Jer. 1:3.

יהוהָיָרִיב and יוֹרִיב m. ("whom Jehovah will defend," or "contend for"), [*Jehoiarib*], pr. n. of a distinguished priest at Jerusalem, 1 Chr. 9:10; 24:7; Ezra 8:16; Neh. 11:10; 12:6, 19. Hence Gr. Ἰωαβίβ, 1 Mac. 2:1.

יהוּכָל (verbal of the fut. Hoph. from יָכַל, "able"), [*Jehuchal*], pr. n. masc., Jer. 37:3; written contractedly יִכָּל 38:1.

יִנְדָב & יִנְדָבִיב masc. ("whom Jehovah impels"), [*Jonadab*, *Jehonadab*], pr. n.—(1) of a son of Rechab, the ancestor of the Nomadic tribe of the Rechabites, who bound his posterity by a vow of abstinence from wine, 2 Ki. 10:15; Jer. 35:6. See רַכָּב.—(2) 2 Sa. 13:5, seq.

יִנְתָן & יִנְתָנִי m. ("whom Jehovah gave," Gr. Θεοδότης), [*Jonathan*], pr. n.—(1) of a son of Saul, celebrated for his generous friendship towards David, 1 Sam. 13—31.—(2) of a son of Abiathar, 2 Sa. 15:27, 36; 1 Ki. 1:42, 43; also of others.

יִסְחָף i. q. יִסָּף (this form is Chaldaic, and the other is not to be regarded as contracted), pr. name: *Joseph*, Ps. 81:6; but in this place it is used poetically of the nation of Israel. See יִסָּף.

יהוהָעֲדָה ("whom Jehovah adorned"), [*Jehoadah*], pr. n. m., 1 Ch. 8:36; for which there is 9:42, יִעֲדָה.

יהוהָעֲדָן [*Jehoaddan*], pr. n. f. 2 Ki. 14:2 (in כְּחִיב and יהוהָעֲדָן); 2 Ch. 25:1.

יְהוֹדָק ("towards whom Jehovah is just," ["whom Jehovah has made just"]), pr. n. of the father of Joshua the high priest, Hag. 1:1, 12; Ezr. 3:2, 8; 5:2 [also יְהוֹדָק].

יְהוֹרָם ("Jehovah is exalted," ["whom Jehovah upholds"]), *Jehoram*, or *Joram*, pr. n.—(1) of a king of Judah, from the year 891—884 B. C., son of Jehoshaphat, 2 Ki. 8:16—24.—(2) of a king of Israel, from the year 896—884 B. C., the son of Ahab. The name of both is also spelled contractedly **יֹרָם**.

יְהוֹשֻׁבֶעַ ("whose oath is Jehovah," i.e. she who swears by Jehovah, hence worships him, compare **יְהוֹשֻׁבֶעַ**), [*Jehosheba*], pr. n. of a daughter of king Joram, the wife of Jehoiada the priest, 2 Ki. 11:2. This name is written **יְהוֹשֻׁבֶעַת** in 2 Ch. 22:11.

יְהוֹשֻׁעַ & **יְהוֹשָׁעַ** m. ("whose help [salvation] is Jehovah," comp. **יְהוֹשֻׁעַ**, the German *Gottshilf*), *Joshua* [*Jehoshua*], pr. n. borne by—(1) the son of Nun, the minister and armour-bearer [?] of Moses, afterwards his successor, and the leader of the Israelites, Ex. 17:9; 24:13; elsewhere called also **יְהוֹשָׁעַ** Num. 13:16 (see also **יְהוֹשָׁעַ**).—(2) a high priest cotemporary with Zerubbabel, Zec. 3:1; Hag. 1:1, 12; see **יְהוֹשָׁעַ**.—(3) 1 Sa. 6:14, 18.—(4) 2 Ki. 23:8. LXX. *Ἰησοῦς*. Vulg. *Josua*.

יְהוֹשָׁפָט ("whom Jehovah judges," i.e. whose cause he pleads), *Jehoshaphat*—(1) king of Judah, 914—889 B. C., son of Asa, 1 Ki. 22:41—51, from whom the valley between Jerusalem and the Mount of Olives received its name ["although that is not expressly stated"], Joel 4:2, 12; 2 Ch. 20.—(2) the recorder of king David, 2 Sam. 8:16; 20:24.—(3) 1 Ki. 4:17.—(4) 2 Ki. 9:2, 14.

יֵהָר *lofty, swelling, proud* (root **יָהַר**, which is akin, perhaps, to the noun **יָהַר** ["Arab. **يَهْر** a lofty heap of sand"], Prov. 21:24; Hab. 2:5. (Chaldee and Talmud id., **יָהַר** to be proud; **יְהוֹרָם**, pride.)

יְהוֹלָלָה ("who praised God"), pr. n. masc.—(1) 2 Ch. 29:12.—(2) 1 Ch. 4:16.

יְהוֹלָם m. a kind of *hard gem*, so called from the idea of striking (root **הָלַם**, Ex. 28:18; 39:11; Eze. 28:13. The ancient translators sometimes render this by diamond, sometimes by emerald, sometimes by jasper; but this last is certainly incorrect, for in Eze. loc. cit. it is joined with **יָסָפָה**, which can hardly be doubted to be the jasper. See Braun, *De Vestitu Sacerdotum*, ii. 13.

יָהַן an unused root. Arab. **وهى** to trample, to tread down. Hence—

יָהַן & **יָהָן** (i. q. **هصة**, a place trampled down, perhaps a threshing floor), *Jahaz*, pr. n. of a city of Moab, situated near the desert; afterwards a sacerdotal city in the tribe of Reuben, Nu. 21:23; Deut. 2:32; Josh. 13:18; Isa. 15:4; Jer. 48:21, 34.

יָהֵר see **יָהֵר**.

יֹאב ("whose father is Jehovah"), *Joab*, pr. n. of David's general, 2 Sa. 2:24; 1 Ki. 2:5, 22; also of other men.

יֹאחָז ("whose brother (i.e. helper) is Jehovah"), *Joah*, pr. n.—(1) of a son of Asaph, Hezekiah's recorder, 2 Ki. 18:18; Isa. 36:3.—(2) of the recorder of king Josiah, 2 Ch. 34:8; also of others.

יֹאחָז see **יֹאחָז**.

יֹאחָז ("to whom Jehovah is God," i.e. worshipper of Jehovah), pr. n. *Joel*—(1) a prophet, son of Pethuel, Joel 1:1.—(2) the eldest son of Samuel, 1 Sa. 8:2.—(3) a son of king Uzziah, 1 Chron. 6:21; for which (by a manifest [transcriptional] error), there is, verse 9, **יֹאחָז**; also the name of others.

יֹאשָׁא [*Joash*], pr. n.—(1) **יֹאשָׁא** q. v.—(2) the father of Gideon, Jud. 6:11, etc.

יֹב [*Job*], pr. n. of a son of Issachar, Gen. 46:13; perhaps an incorrect reading for **יֹשִׁיב** Num. 26:24; 1 Ch. 7:1 קרי.

יֹבָב (probably i. q. **ياب** "a desert," properly a crying out, a place where wild beasts cry out; from the root **יָב**, [**יָב**], [*Jobab*], pr. n. of a region of the Joktanite Arabs, Gen. 10:29; 1 Ch. 1:23. A trace of this name may be found perhaps in Ptolemy, who mentions near the Sachalite on the Indian sea, the *Ἰωβαίραι*, or, according to the conjecture of Salmasius and Bochart, *Ἰωβαίραι* (ρ being changed into β). See Bochart, *Phaleg*. ii. 29.

["(2) pr. n. of an Edomite king, Gen. 36:33, 34; 1 Ch. 1:44, 45.—(3) of a Canaanite king, Josh. 11:1.—(4) 1 Ch. 8:9.—(5) 1 Ch. 8:18."]

יֹבֵל comm. (compare No. 2) an onomatopoetic word, signifying, if I judge aright, *jubilum* or *a joyful sound*, then applied to the *sound of a trumpet*, *trumpet signal*, like **יֹבֵל**, which see. There are allied roots, both as to sound and sense, signifying *loud noise*, a mark sometimes of joy sometimes of grief (since the two are often hardly to be distinguished, and they are expressed by the same verbs, comp.

𐤁𐤏, 𐤁𐤏𐤕) : such in the Phœnicio-Shemitic languages are
 𐤁𐤏, 𐤁𐤏𐤕, and with the radical Beth 𐤁𐤏𐤕, 𐤁𐤏𐤕𐤕;
 in Greek ὀλοῦν, ἀλαλάειν, ἰάλεμος, Lat. *ejulare*,
ululare, in the German dialects, the Swedish *iolen*
 (whence the festival of the ancient Scandinavians
 called *Iulfest*), Dutch *ioelen*, vulg. German *jobein*.
 In all these words the signification of the syllable
jól, *jobb*, *jodl*, is that of *jo*, of *crying out*, as in the
 Germ. *jaufen*, *jauchzen*, which is no other than to cry
 out, *io*, *ju*. Hence—

(1) **קָרְן הַיְּבֵל** *the horn of jubilee*, i. e. with which a signal is sounded, Josh. 6:5; and ellipt. **יֹבֵל** Exodus 19:13; pl. **שׁוֹפְרוֹת יֹבֵלִים** Josh. 6:6; with art. **שׁוֹפְרוֹת הַיֹּבֵלִים** Josh. 6:4, 8, 13, "trumpets of Jubilee" (as to the plur. **יֹבֵלִים** see note), i. e. with which a signal is sounded, *Termtrompeten*, plainly the same as **שׁוֹפַר תְּרוּעָה** Lev. 25:9. Between **קָרְן הַיְּבֵל** (*Termhorn*) and **הַיְּבֵל** there could be no distinction drawn, as appears from Josh. 6:4, compared with Josh. 5:6. — **בְּמִשָּׁח בְּקָרְן הַיְּבֵל** Ex. 19:13, and **בְּמִשָּׁח בְּקָרְן הַיְּבֵל** Josh. 6:5, "as soon as a signal is sounded," which is elsewhere **תָּקַע בִּשְׁוֹפְרוֹת** compare Josh. 6:4, compared with Josh. 6:5.—The Chaldee Targumist and the Jewish doctors absurdly translate **יֹבֵל** a ram, and **הַיְּבֵל** a ram's horn, nor are the conjectures of modern writers any better, as to which see Fuller, *Miscell.* iv. 8. Carpzov, *Apparat. Antiqu. Cod. S.* p. 44, seq. Bochart, *Hieroz.* i. lib. ii. c. 43.

Note. The plur. use in שָׁפוֹרֹת הַיּוֹבִלִים trumpets of soundings, where there might have been expected שֵׁ הַיּוֹבֵל, arises from a singular usage in Hebrew hitherto unnoticed by grammarians. In Hebrew the usage is, the same as in Syriac (Hoffmanni Gram. Syr. p. 254), to form the plural of compounds in three different ways—(a) the most frequent is to put the governing noun only in the pl., as גְּבוּרֵ חֵיל, pl. גְּבוּרֵי חֵיל; or—(b) the noun governed, or in the genitive is also made pl., as גְּבוּרֵי הַחֵילִים 1 Chron. 7:5; שְׁרָיִם for שְׁרֵי הַמֶּסֶס Ex. 1:11; בְּנֵי אֱלֹהִים Ps. 29:2, for בְּנֵי אֱלֹהִים; or even—(c) the governing noun remaining in the singular, the genitive only is made pl., of which there is a remarkable example in בֵּית אֲבוֹתָם paternal houses, for בְּתֵי אָב (page cxvi, B). In the example now before us we have an instance of the second of these three modes (letter b).

(2) שָׁנַת הַיּוֹבֵל Lev. 25:13, 15, 31, 40, and ellipt. יוֹבֵל Levit. 25:28, 30, 33 (comm. gen. m. Nu. 36:4; more often fem. by ellipsis of the word שָׁנַת Leviticus 25:10) the year of jubilee, Vulg. *annus jubileus*, *annus jubilei*, so called from the sound of the trumpets on the tenth day of the seventh month, by which it was

announced to the people (Lev. 25:9). This year was the *fiftieth* (Lev. 25:10, 11; Joseph. Ant. iii. 12; not as others suppose, the forty-ninth), and then by the Mosaic law, lands which had been sold reverted to their first owner, and slaves were to be set free. LXX. *ἔτος ἀφίσεως, ἀφεσις*. Luth. (following the Vulgate) *hallaßahr*.

יִבְלָהּ m.—(I) *a river, a moist country*, Jer.
17:8. Root יָבַל No. I. 1.

(II) pr. n. *Jubal*, son of Lamech, inventor of music, Gen. 4: 21. Perhaps as an appellative *Jubal* signified *jubilum*, or the *sound* and noise of the trumpet and other instruments, *music*, (kindred with יָבֵל), and thus it was afterwards applied to the inventor. [As if the Scripture account were not to be simply believed.] As to the conjecture of Buttman (*Mythologus*, i. 163, seq. 169), that the name of *Apollo* comes from the same source, I express no opinion.

יִזְבָּד ("whom Jehovah gave"), [*Jozabad*],
pr. n. of several Levites—(1) 2 Ch. 31:13.—(2) Ezr.
8:33.—(3) Ezr. 10:22.

יוֹזָכָר ("whom Jehovah has remembered"), [*Jozachar*], pr. n. of one of those who killed Joash, 2 Ki. 12:22; which in 2 Ch. 24:26 is written יֹזָר (by a manifest [transcriptural] error).

יֹחָא (perhaps contracted from יֹחִיָּה whom Jehovah called back to life, compare מִיָּחִיָּה for מִיָּחִיָּה, [*Joha*], pr. n.—(1) 1 Ch. 8:16.—(2) 1 Ch. 11:45.

יֹחָנָן ("whom Jehovah bestowed"), pr.n. *Johanan*, see **יְהוָה**. This name in its contracted form was borne by—(1) two of David's officers, 1Ch. 12:4, 12.—(2) a son of King Josiah, 1Ch. 3:15, all.

יִיָּדָע ("whom Jehovah cares for"), [*Jehoiada*, *Joiada*], pr. n.—(1) see יְהוֹיָדָע.—(2) Neh. 3:6; 12:10.

יְהוֹיָכִין see **יֹחָזָבֵב**

יֹאכִיִּים ("whom Jehovah sets up"), [*Joiakim*],
pr. n. m. Neh. 12:10.

יֹזְרִיב [*Joiarib*](1) see יְהוֹזְבָב.—(2) Neh. 11:5.

יוֹכֶבֶד ("whose glory is Jehovah"), [*Jochebed*], pr. n. of the mother of Moses, whose husband was Amram, Ex. 6:20; Nu. 26:59.

יֹחַל [Juchal], see יְהוֹחֵל

[“וֹם” an unused root, apparently signifying *heat*, compare the kindred roots חָם, חֹם, יָחַם, חָמָה; the

n being by degrees softened into (n and) "...Three roots are thus found with the softer letter יום, יום, יום. Hence יום, יום, יום. The.]

יום suff. יום, יום, dual יום, pl. יום (as if from sing. יום), constr. יום m. —

(1) *the day*. (Syr. ܕܝܢܐ, Arabic يوم id. The primary signification appears to me to be that of the *heat* of the day. For the roots יום and יום or יום appear to have originated by softening the guttural, from the roots יום to be warm, and יום Arabic وحى to glow with anger. Compare Arabic transp. ى to be hot (as the day), and Gr. *ταίω*.) Opp. to night, Gen. 7:4, 12; 8:22; 31:39. Adv. יום by day, in the day time, i. q. יום Ps. 88:2 (see יום, יום). יום Gen. 39:10; Ex. 16:5; יום יום Est. 3:4 (more fully יום יום ibid. 2:11). יום (properly יום an יום, see 2 letter B, No. 1); Neh. 8:18; יום 1 Sa. 18:10; יום 2 Ch. 24:11, *daily*.

The day of any one is specially — (a) in a good sense, *the festival day of any one*. Hos. 7:5, יום "the day of our king," i. e. his birth-day, or that of his inauguration; 2:15, יום "the festival days of idols"; 2:2, יום "the day of Jezreel," i. e. the day when the people shall be assembled at Jezreel. Used of a birth-day, Job 3:1 (not so 1:4). — (b) in a bad sense, *a fatal day, the day of one's destruction*. Obad. 12, יום "the day of thy brother's (destruction)." Job 18:20, "at his destruction (יום) shall posterity be astonished;" 15:32; Ps. 37:13; 137:7; 1 Sa. 26:10; Eze. 21:30. (Arabic ى times, sc. *unfortunate*). Hence — (c) day of battle and slaughter. Isa. 9:3, יום "the day of the defeat of Midian." Comp. "dies Alliensis, Cannensis;" Arab. يوم the day of the battle of Beder. — (d) "the day of Jehovah," i. e. the day of the judgment which God will hold upon the wicked, Joel 1:15; Eze. 13:5; Isa. 2:12. Plur. Job 24:1.

(2) *time*, like *ἡμέρα*, a day. See the phrases יום, יום, etc., under the letters a. b. d. e. f. g. More frequently in Pl. יום No. 2.

With the article and prepositions prefixed — (a) *יום in this day, to-day*, Gen. 4:14; 22:14; 24:12; 30:32; 31:48, etc. (Arab. اليوم); *by day, in the day time* (opp. to *לילה*), Neh. 4:16; Hos. 4:5, i. q. יום; *at this time*, Deu. 1:39; 1 Sam. 12:17; 14:33; also, *at that time, then*, 1 Sam. 1:4; 14:1;

2 Ki. 4:8; Job 1:6 (where the common rendering is, *on a certain day, at some time*, i. q. *יום*, the force of the article being neglected).

(b) *יום followed by inf. in the day in which*, as Gen. 2:17, יום "in the day in which thou eatest;" Lev. 7:36; *at that time in which*, i. e. *when*. Gen. 2:4, יום "when Jehovah God had made the earth and the heaven;" 3:5; Exod. 10:28; Isa. 11:16; Lam. 3:57. Followed by a pret. Lev. 7:35.

(c) *יום by day, in the day time*. Jer. 36:30, "in this very day," i. e. *at once, presently*, Pro. 12:16; Neh. 3:34; *in that day*, i. e. *lately*, Jud. 13:10.

(d) *יום in this day, at this time, now*, Gen. 25:31, 33; 1 Ki. 1:51; Isaiah 58:4; where it refers to a future action: *before that*, 1 Sam. 2:16; 1 Ki. 22:5. Often also *יום at this time, now*, 1 Sa. 22:8, 13; *at that time, then*, of something past, Deu. 8:18; of something future, Deut. 2:30; 4:38; 1 Ki. 8:24.

Not greatly different is — (e) *יום i. e. to day*, 1 Sa. 9:13; Neh. 5:11 (immediately); *יום at this time, now*, Ezr. 9:7, 15; Neh. 9:10; *at that time, then*, Gen. 39:11, also *as at this time* (when 2 has the power of comparison), Deu. 6:24; Jer. 44:22.

(f) *יום from the time when* — Ex. 10:6; Deu. 9:24.

(g) *יום — (a) in all days, every day, daily*, Psalm 42:4, 11; 44:23; 56:2, 3, 6; 71:8, 15, 24; 73:14 (parall. *יום every morning*); 74:22; 86:3; 88:18; 89:17. (LXX. sometimes καθ' ἡμέραν ἡμέραν). — (β) *all the day*, Isa. 62:6 (parall. *יום*). — (γ) *in all time, perpetually* (allegit, immerbar). Ps. 52:3, *יום* "the mercy of God (is exercised) continually." Pro. 21:26, *יום* "the wicked man covets greedily continually;" 23:17; Isa. 28:24, "does the ploughman plough continually?" 65:5, *יום* "a fire continually burning." There is often added *יום* Isa. 51:13; 52:5; Ps. 72:15. In the same sense there is frequently used in prose *יום* which see; the expression now under consideration is peculiar to poetry.

Dual *יום two days*, Ex. 16:29; 21:21; Num. 9:22; Hos. 6:2, *יום* "after two days, on the third day," i. e. *presently* [surely it ought to be taken in its *exact* meaning]; comp. Joh. 2:19, 20.

Plural *יום* (as if from the singular *יום*), in the Chaldee form *יום* Dan. 12:13; constr. *יום*, poetically *יום* Deut. 32:7; Ps. 90:15 (compare Aram. *יום*,

יָמִים.—(1) *days*, e.g. שִׁבְעַת יָמִים seven days, Gen. 8:10, 12. יָמִים אֲחֵרִים some days, i.e. *some time*, for a while, Gen. 27:44. יָמִים put absolutely

has the same power as Arab. أَيَّامًا some days, some while, Syr. ܐܚܪܝܢܐ after some time (Barhebr, Ch. p. 391, 418). Neh. 1:4; Dan. 8:27; Gen. 40:4, וַיְהִי יָמִים בְּמִשְׁמָר "and they were for a while in custody." The space of time thus signified, which is often several months, and never an entire year, will appear clearly from the following examples. Nu. 9:22, יָמִים אוֹ חֹדֶשׁ אוֹ יָמִים "for two days or a month or a greater length of time." 1 Sa. 29:3, "he has been with me שָׁנִים אוֹ יָמִים אוֹ יָמִים now for several (or many) days, or rather years." מִיָּמִים some while after, Jud. 11:4; 14:8; 15:1. מִיָּמִים id., Gen. 4:3; 1 Ki. 17:7. [It is clear that the statement that יָמִים always means something less than a year is a mere *assertion*; the cited passages *prove* nothing of the kind. See No. 3.]

(2) *time*, without any reference to days, Genesis 47:8, יָמִי שְׁנֵי חַיִּיךָ "the time (period) of the years of thy life." בְּיָמֵי אַבְרָהָם in the time of Abraham, Gen. 26:1; שְׁלֹמֹה בְּיָמֵי דָוִד 2 Sam. 21:1; 1 Ki. 10:21, *in the time*, or age, of David, of Solomon; i.e. during the reign of David, of Solomon. (Arab. فِي أَيَّامٍ during the reign of king N.N.). Exod.

2:11, "it came to pass בְּיָמֵים הָהֵם at that time." בְּכָל־הַיָּמִים in all time, perpetually, for ever, always. Deu. 4:40; 5:29; 6:24; 11:1; 12:1; 14:23 (and often in that book). Jer. 31:36; 32:39; 33:18; 35:19; 1 Samuel 1:28; 2:32, 35; 18:29; 23:14. Often—(a) specially it is *the time of life, lifetime*. בְּיָמִים advanced in life, Gen. 24:1; Josh. 13:1; Job 32:7, יָמִים יִדְבְּרוּ "let days (of life) speak (bte Jahre mögen reden, das Alter mag reden), i.e. let the old speak. בְּכָל־הַיָּמִים through all the time of life, Gen. 43:9; 44:32. מֵיָּמִיךָ since thy days, i.e. whilst thou hast lived, 1 Sa. 25:28; Job 38:12. הָאָרֶץ יִשְׁכֵּן to live long, to be long-lived, see אָרֶץ. Metaph. כָּל־יְמֵי הָאָרֶץ all the time of the earth, as long as the earth lasts. Gen. 8:22.—(b) יָמִים is often put in the acc. pleonastically after words denoting a certain space of time, as שְׁנַת־יָמִים two years of time, שָׁנָה Jahre Zeit, Gen. 41:1; Jer. 28:3, 11 (in German there is a similar pleonasm, ein halbes Jahr, ein Monat Zeit, for einen Monat lang, Gen. 29:14; יָרַח יָרַח Deu. 21:13; 2 Ki. 15:13; יָמִים Dan. 10:2, 3. See as to this idiom, Lehrs. p. 667. (Similarly in Arab. there is added زمان *time*, and in

Æthiopic ዓዋል: days, just as in Hebrew, see Ascensio Jesaia ed. Laurence, i. 11; xi. 7.)

(3) The signification of time is limited to a *certain space of time*, namely a year, as in Syr. and Chaldean, ܕܝܢܐ signifies both *time* and a *year*; and in German also several words which designate time, weight, measure, etc., are applied to certain specific periods of time, weights, and measures (see ܕܝܢܐ). [Compare the English word *pound* from *pondus*.] Lev. 25:29; Jud. 17:10. יְרֵכָה הַיָּמִים an anniversary sacrifice. 1 Sa. 2:19. שָׁנִים יָמִים yearly. Exod. 13:10; Jud. 11:40; 21:19; 1 Sa. 1:3 (comp. שָׁנָה verse 7); 2:19. For שָׁנָה Isa. 32:10; there is found in Isa. 29:1 שָׁנָה עַל־שָׁנָה. Also used in a plural sense for *years*, with the addition of numerals (as שָׁנִים plur. Gefährte). 2 Ch. 21:19, בָּעֵת צֵאת הַמֶּלֶךְ לְיָמִים שְׁנָיִם "at the end of two years." The interpretation of Amos 4:4 is doubtful, לְשָׁלָשׁ יָמִים either "every third year," or else "every third day;" if it mean the latter, it is used in bitter irony.

יּוֹם m. Ch. i. q. Heb. a day. יּוֹם בְּיוֹם every day, Ezr. 6:9. Emphat. יּוֹמָא Dan. 6:11.

Plur. found in three [two] forms—(a) יּוֹמִין const. יּוֹמִי, emphat. יּוֹמָא;—(b) const. יּוֹמָת Ezr. 4:19 and —(c) as in Hebrew, const. יּוֹמִי Ezr. 4:7. [This should have been omitted, for this verse (as is noticed in Thes.) is in Hebrew.] The same as in Hebrew יּוֹמִים in plur. denotes *time*, especially *life-time*, אֲנִי יּוֹמָא advanced in age, Dan. 7:22. [Much better as in the English version, *the Ancient of days*; it is not a reverential manner of speaking to use words as if God had grown old.]

יּוֹמָם adv. (from יּוֹם and the adverbial termination מֵ-—(1) *by day*. יּוֹמָם וּלְיָלָה by day and by night, i.e. continually, Lev. 8:35; Num. 9:21. Like substantives—(a) it receives prepositions. בְּיּוֹמָם Neh. 9:19, and—(b) it is put in the genit. יּוֹמָם יָצָר daily enemies, Eze. 30:16.

(2) *daily*, see Ezek. 1. c. (Syr. ܕܝܢܐ a day, ܕܝܢܐ daily.)

יִי an unused root, which appears to have had the sense of *boiling up*, or *bubbling up*, *being in a ferment*, whence יִי clay and יִי wine, just like חֲמֶר mire, clay, and חֲמֶר wine, from חֲמַר to boil up, to ferment. Cognate roots have been given under יּוֹם.

יִי, [Javan], pr. n.—(1) *Ionia*, from this province being more to the east, and better known than the rest of Greece to the Orientals, its name became applied in their languages to the whole of Greece;

this has been expressly remarked by Greek writers themselves (*Æschyl. Acharn. 504, ibique Schol. Pers. 176, 561*). Gen. 10:2; Dan. 8:21; Isaiah 66:19; Ezek. 27:13; Zech. 9:13. (Syriac *ܝܘܢܐܢܐ*) Greece; Arab. *يُونَانِي* & Greek.) The patron. is *יוֹנִי*. Hence *בְּנֵי הַיּוֹנִים* sons of the Greeks, *ὕλας Ἀχαιῶν*. Joel 4:6.

(2) Eze. 27:13 is perhaps a city of Arabia Felix, compare *يوان* *Jawan*, a city of Yemen, *Kamūs*.

יוֹן m. const. *יוֹן* mire, clay. Psalm 69:3; 40:3, *מִרְיָה מִרְיָה מִרְיָה* mire of clay, comp. Dan. 2:41. Root *יוֹן*.

יוֹנָדָב see *יוֹנָדָב*.

יוֹנָה f. pl. *יוֹנִים*—(1) a dove, Genesis 8:8, seq. *יוֹנָתִי* my dove, a gentle term of endearment, Cant. 2:14; 5:2; 6:9; 1:15, *עֵינֶיךָ יוֹנִים* "thy eyes (are) doves," i.e. like to doves' eyes. Cant. 4:1. *בְּנֵי יוֹנָה* young doves, Lev. 5:7. (As to the etymology I give no opinion. [In Thes. "a libidinis ardore quæ in proverbium abiit ita dictam censeo."] Some derive it from *יוֹנִי*, to be weak, gentle, and thus it would properly be, feeble and gentle bird.

(2) [*Jonah*], pr. n. of a prophet, Jon. 1:1; 2 Ki. 14:25.—Another *יוֹנָה* see under *יוֹנָה*.

יוֹנִי see *יוֹן* No. 1.

יוֹנָק m. Isa. 53:2, and *יוֹנָקָת* f. properly sucking, figuratively a sucker of a tree, as if it sucked nourishment from a mother. Job 8:16; 14:7; 15:30; Eze. 17:22; Hos. 14:7. By a similar figure applied from animals to plants, a sucker is called in Greek *μύσχος*, and *pullulare* is used of plants.

יוֹנָתָן [*Jonathan*],—(1) see *יוֹנָתָן*.—(2) others bore this name only in its contracted form.—(a) 1 Ch. 2:32.—(b) Jer. 40:8 all.

יוֹסֵף m. *Joseph*, pr. n.—(1) of the youngest son of Jacob, with the exception of Benjamin; who was sold by his brethren into Egypt, and afterwards rose to the highest honours. See Gen. chap. 37—50.—Gen. 30:23, 24, allusion is made to a double etymology, as though it were—(a) = *יוֹסֵף* he takes away, and—(b) fut. Hiph. apoc. from *יוֹסֵף* he shall add, which latter is confirmed by the Chaldaic form *יוֹסֵף*. Ps. 81:6. The two sons of Joseph, Ephraim and Manasseh, having been adopted by their grandfather, and becoming the ancestors of two of the tribes of Israel, the name *יוֹסֵף* and *בֵּית יוֹסֵף* is used—(a) of these two tribes, Jos. 17:17; 18:5; Jud. 1:23, 35;

also the same *יוֹסֵף* Jos. 14:4.—(b) poet. of the Ephraimite kingdom, i. q. *אֶפְרַיִם* No. 2. Psal. 78:67; Eze. 37:16—19; Zec. 10:6.—(c) of the whole nation of Israel [?] Ps. 80:2; 81:6; Am. 5:6, 15; 6:6.

(2) of several other men—(a) 1 Ch. 25:2, 9.—(b) Neh. 12:14.—(c) Eze. 10:42.

יוֹסֵפִיה ("whom Jehovah will increase"), [*Josphiah*], pr. n. m. Eze. 8:10.

יוֹעֲזָר (perhaps for *יוֹעֲזֵר* "he helps" ["perhaps for *יוֹעֲזֵר* Jehovah aids him"], [*Joelah*], pr. n. m. 1 Ch. 12:7.

יוֹעֲד ("for whom Jehovah is witness"), [*Joed*], pr. n. m. Neh. 11:7.

יוֹעֶזֶר ("whose help is Jehovah"), [*Joezer*], pr. n. m. 1 Ch. 12:6.

יוֹאֲשׁ [*Joash*] (i. q. *יוֹאָשׁ*), pr. n. m. 1 Ch. 7:8.—(2) 27:28.

יוֹאָזָק see *יוֹאָזָק*.

יוֹזָר—(1) a potter, see *יוֹזָר*.—(2) Zec. 11:13, *יוֹזָר* (perhaps *יוֹזָר*), i. q. *אֹצֵר* treasury of the temple; formed by a change of letters according to the Aramaean pronunciation (as in *יֵשׁ, אֵשׁ, אֵיתִי*). The true interpretation was seen by the copyists, and also partially expressed; some having written *בֵּית יֵצֵר*, and others *אֹצֵר*. Of the ancient versions, the Syriac rightly gives it a treasury. [This is wrong altogether; the word certainly means a potter in this place; the Syriac translator made a mistake, and this mistake is taken as a sufficient ground for contradicting the New Test. 1]

יוֹכִים (contr. from *יוֹיָכִים*), [*Jokim*], pr. n. m. 1 Ch. 4:22.

יוֹרָה [*Jorah*], pr. n. m. Eze. 2:18."

יוֹרָה m.—(1) part. act. Kal of the root *יָרָה*, pr. watering, sprinkling (Hos. 6:3), hence the former rain which falls in Palestine from the middle of October to the middle of December, preparing the earth to receive the seed. Deu. 11:14; Jer. 5:24.

(2) pr. n. see *יֹרְיָה*. [This should be *יֹרְיָה*; see above.]

יוֹרֵי (for *יֹרְיָה* "whom Jehovah teaches"), [*Jorai*], pr. n. m. 1 Ch. 5:13.

יוֹרָם ("Jehovah is exalted"), [*Joram*], pr. n. m. 2 Sa. 8:10, for which 1 Ch. 18:10 is *יְהוֹרָם*.

יוֹשֵׁב הַחֶדֶר ("whose love is returned"), [*Jushab-hesed*], pr. n. m. 1 Chr. 3:20.

יֵשִׁבִּיָּה ("to whom God gives a dwelling"), [*Josibiah*], pr. n. m. 1 Ch. 4:35.

יֹשֶׁה [*Joshah*], pr. n. m. 1 Ch. 4:34.

יֹשִׁיָּה ("whom Jehovah raises up"), see the root **יָשָׂה** ["for יֵשִׁבִּיָּה"], [*Joshabiah*], pr. n. m. 1 Ch. 11:46.

יֹתָם ("Jehovah is upright"), [*Jotham*], pr. n. —(1) of a son of Gideon, Jud. 9:5, 7.—(2) a king of Judah, the son of Uzziah, 759—43 B.C. 2 Ki. 15:32—38.

יֹתֵר & יֹתֵר—(1) pr. part of the root **יָתַר**: *remainder*, hence *gain, emolument*. Ecc. 6:8.

(2) Adv.—(a) *more, farther*. (Chald. and Rabb. **יֹתֵר** ["Syr. ܝܬܪ"], followed by **מִן** more than), Ecc. 2:15; 7:11; 12:12.—(b) *too much, over*. Eccl. 7:16.—(c) *besides*, like **יֹתֵר** Esther 6:6; **יֹתֵר מִמֶּנִּי** *besides me*. **יֹתֵר** conj. *inasmuch as*. Ecc. 12:9; **יֹתֵר שְׁהֵיהָ לְהֵלֵךְ חָכָם** "and inasmuch as Koheleth was wise."

יֹתֵרֶת [only found defect. **יֹתֵרֶת**, f. of the preceding word, *that which is redundant, hanging over*, specially **הַיֹּתֵרֶת עַל הַכֶּבֶד** Ex. 29:13; Lev. 3:4; **יֹתֵרֶת** Ex. 29:22 and **יֹתֵרֶת מִן הַכֶּבֶד** Lev. 9:10, "the greater lobe of the liver," as though it were the redundant part of the liver; something added to it.

LXX. *λοβός τοῦ ἥπατος*, Saad. *زيادة* id. and of the same origin as the Hebr. from **יָתַר**; i. q. **יֹתֵר**. See Bochart, Hieroz. vol. i. p. 498, seq. Vulg. *reticulum hepatis*; according to which, some later writers understand *omentum minus hepatico-gastricum*; but this could hardly have been used in sacrifice, as being devoid of fat.

יָזָה an unused root. Arab. *وزى* to gather selves together. Hence—

יִזְיָאֵל ("the assembly of God"), [*Jeziel*], pr. n. m. 1 Ch. 12:3.

יִזְיָה (contracted from **יִזְיָה** and **יָה**, "who exults because of Jehovah," ["whom Jehovah sprinkles, expiates"], see the root **יָזַח**), [*Jeziah*], pr. n. m. Ezr. 10:25.

יִזִּי ("whom God moves," "to whom God gives life and motion"), [*Jaziz*], pr. n. m. 1 Ch. 27:31.

יִזְלִיָּה ["whom God draws out," i.e. "will preserve," *Jezliah*], pr. n. m. 1 Ch. 8:18, from the unused root **יָזַל**.

יִזְרָח with art. 1 Chr. 27:8, [*Izrahite*], stands for **יִזְרָחִי**.

יִזְרַחִיה ("whom Jehovah brought to light," see the root **יָרַח**, No. 2), [*Izrahiah*], pr. n. m.—(1) 1 Ch. 7:3, see **יִזְרַחִיה**.—(2) Neh. 12:42.

יִזֵּם a fictitious root, which some have adopted on account of the form **יִזְמֵ** Gen. 11:6, which is from the root **יָזַם**, which see.

יִזֶּן an uncertain root, see **יִזֶּן** Hophal. [In Thes. Pu. part. is given under this word; see **יִזֶּן**.]

יִזְנִיָּה, see **יִזְנִיָּה**.

יָזַע an unused root, Arab. *وَذع* to flow, to run (as water), Amhar. **ወዘ**: for **ወዘዐ**: to sweat. Hence—

יָזַע m. *sweat*, i. q. **יָזַע**, *ἁπαλ λεγόμεν*. Eze. 44:18.

יִרְעָאֵל & יִרְעֵאל ("that which God planted"), pr. n. [*Jezreel*].—(1) of a town in the tribe of Issachar (Jos. 19:18), where stood the palace of Ahab and his successors, 1 Ki. 18:46; 21:1; 2 Ki. 9:15; whence **יִרְעָאֵל דָּמִי** Hos. 1:4, the blood of Jezreel is used of the blood there shed by the dynasties of Ahab and Jehu. Near the city there was a great valley **יִרְעָאֵל עֵמֶק** Jos. 17:16; Jud. 6:33 (afterwards called *Ἐσδρηλάμ*, now *مرج ابن عامر*, Burckhardt's Travels, p. 334, Germ. ed. vol. ii. p. 579), in which Hos. 1:5, predicts that there shall be a great slaughter (**יִרְעָאֵל** Hos. 2:2). The same prophet gives to his eldest son, then newly born, the name of *Jezreel* (1:4), and he afterwards with his brother *Lo-Ammi* and his sister *Lo-Ruhamah* (2:24, 25) are made types of the people, when after their punishments and dispersions they are brought back to their own land (2:2), and endowed with new blessings. It is thus that the words are to be understood, which have been so much twisted by expositors, 2:24: "the earth shall answer the corn and new wine and oil, and these (gifts of the earth) shall answer Jezreel;" i. e. the earth, made fruitful by Heaven (verse 23), shall again render its produce to Jezreel. The prophet goes on with the allusion made to Jezreel, verse 25; **יִרְעָאֵל בָּאֶרֶץ** "I will sow him again in the land, and I will again love Lo-Ruhamah (not beloved), and a people will I call Lo-Ammi (not a people);" i. e. the whole people of Israel, who were typified by the three children of the prophet, I will again plant, love, and appropriate as my own. **יִרְעָאֵל** in this passage is construed as fem. being taken collectively, so Ephraim, Isa. 17:10, 11, etc. [In this passage, the force of *my people*, and not

my people, must also be remembered.]—The Gentile noun is יְהוּדָאִי 1 Ki. 21:1, f. יְהוּדָאִי, 1 Sam. 27:3; 30:5.

(2) a town in the mountains of Judah, Joshua 15:56; 1 Sa. 29:1.

(3) pr. n. m.—(a) of a son of Hosea; comp. No. 1, Hos. 1:4.—(b) 1 Ch. 4:3.

[יְהוּבָה ('hidden,' i.e. 'protected,' verbal of Pual), [Jehubbah], pr. n. of a man, 1 Chron. 7:34. Root יְהוּבָה.]

יָחַד fut. יַחַד (cogn. אָחַד, אֶחָד, TO BE JOINED, UNITED TOGETHER, TO JOIN ONESELF; followed by יָחַד Gen. 49:6; followed by אֶחָד (אֶחָד) Isa. 14:20. (Arab.

وحد and وحد)

יָחַד, to unite, to join together, Ps. 86:11. Hence יָחַד and—

יָחַד m.—(1) union, junction, 1 Ch. 12:17.—(2) elsewhere adv.—(a) together, in one place, 1 Sa. 11:11; 17:10; at once, 2 Sa. 21:9; יָחַד לְכָל all together, all at once; Job 34:15; יָחַד קָלָםֶיךָ "all are alike flesh," i.e. mortal; Isa. 22:3, and then without לְכָל id.; Job 3:18; 24:4; 38:7; בְּיָחַד בּוֹכֵי בֹקֶר "when all the morning stars sang together," Deu. 33:5. Absol. without a noun, Job 16:10; יָחַד עָלַי יִתְקַצֵּאן "they have together (i.e. all) assembled against me," 17:16; 19:12. With a negative particle, no one, Hos. 11:7.—(b) wholly, altogether, Job 10:8; Ps. 141:10. Of the same signification, and also rather more used is—

יָחַד, יָחַד, prop. those joined together, they together, like יָחַד.—(1) together, in one place, Gen. 13:6; 22:6; 36:7; Deu. 25:5.

(2) together at one time, Ps. 4:9.

(3) with the addition of לְכָל all together, all at once, Ps. 14:3; 1 Ch. 10:6; also without לְכָל Job 24:17.

(4) i. q. mutually, with one another, e.g. יָחַד יָחַד they strove together, Deu. 25:11; comp. 1 Sa. 17:10.

יָחַד (for יָחַד "united," ["his union"]), [Jahdo], pr. n. m. 1 Ch. 5:14.

יָחַד (whom God makes glad, from the root יָחַד, [Jahdiel], pr. n. m. 1 Ch. 5:24.

יָחַד (whom Jehovah makes glad), [from the root יָחַד, [Jedeiah], pr. n. m.—(1) 1 Ch. 24:20.—(2) 1 Ch. 27:30.

יָחַד (whom God preserves alive," for

יָחַד, from יָחַד No. 2 = יָחַד), [Jehiel], pr. n. m. 2 Ch. 29:14.

יָחַד ("who looks to God" ["whom God watches over"]), [Jahaziel, Jahziel], pr. n. of several men, 1 Ch. 12:4; 16:6; 23:19.

יָחַד ("who looks to Jehovah," ["whom Jehovah watches over"]), [Jahaziah], pr. n. m. Ezr. 10:15.

יָחַד (for יָחַד, יָחַד, "whom God will strengthen," Pathach in the shortened syllable being changed into Segol, see Heb. Gramma. ed. 10, § 25, note 1, like יָחַד Ex. 33:3, for יָחַד), [Ezekiel, Jehezekel], pr. n. of a very celebrated prophet, whose writings stand third in order; he was the son of Buzi the priest. After he was carried away captive together with king Jechoniah, he lived in the Jewish colony on the river Chebar, and there prophesied until the sixteenth year after the destruction of Jerusalem by Nebuchadnezzar (see Eze. 29:17); Eze. 1:3; 24:24. The LXX. write this name 'Ιεζεκιήλ and so Sir. 49:8 (10). Vulg. Ezechiel [which has been adopted in the English version] (compare יָחַד, יָחַד, 'Εζεχίας, Ezechias), Luther has imitated the Greek, 'Ιεζεκιήλ.

יָחַד m. i. q. יָחַד, which see.

יָחַד [Hezekiah], pr. n. m. 2 Ch. 28:12.

יָחַד ("whom God brings back," fut. Hiph. parag. from Ch. יָחַד to return), [Jahzerah], pr. n. m. 1 Ch. 9:12. I should prefer to read יָחַד.

יָחַד (probably for יָחַד "whom God preserves alive," ["God liveth," according to Simonis]), [Jehiel], pr. n. of several men, as of a son of Jehoshaphat, 1 Ch. 21:2. Patron. יָחַד 1 Chron. 26:21, 22.

יָחַד m. יָחַד f. (from יָחַד).—(1) only, especially only begotten, only child, Gen. 22:2, 12, 16; Jer. 6:26; Zec. 12:10; Pro. 4:3; and fem. יָחַד Jud. 11:34.

(2) solitary; hence forsaken, wretched, Ps. 25:16; 68:7.

(3) f. יָחַד only one, hence that which is most dear, that which cannot be replaced, poet. for life, Ps. 22:21; 35:17; [does not this pervert both the passages?] comp. יָחַד.

יָחַד ('Jehovah lives'), [Jehiah], pr. n. m. 1 Ch. 15:24.]

יָחַד m. expecting, waiting, hoping, Lam. 3:26. Root יָחַד.

יחל unused in Kal, i. q. **חל** No. 7, TO REMAIN, TO DELAY. Compare **חל** No. 7.

PIEL יחל. — (1) causat. to cause to hope for something; followed by **ל** Ps. 119:49; by a gerund, Eze. 13:6.

(2) to expect, to hope, to wait, absol. Job 6:11; 13:15; 14:14; 29:21; followed by **ל** of the person or thing expected, Job 29:23; 30:26; followed by **ל** Isa. 51:5; Ps. 130:7; 131:3. There often occur **ל** **יחל** **ל** **יחל** Ps. 31:25; 33:22; 69:4; **ל** **יחל** Ps. 130:7; 131:3.

HIPHIL יחל i. q. **PIEL**, to expect, to wait for, 1 Sa. 10:8; 13:9; 2 Sa. 18:14; followed by **ל** Job 32:11; followed by **ל** **יחל** [it should have been said **יחל**], Ps. 42:6.

NIPHAL יחל, fut. **יחל** i. q. **PIEL** and **HIPHIL**, but properly to be caused to hope, Gen. 8:12; Eze. 19:5.

Derived nouns, **יחלת**, **יחלת** [and in Thes. the following pr. n.].

יחלת (for **יחלת** **אל** "whom God has made sick" ["hoping in God"], [*Jahleel*], pr. n. of a son of Zebulun, Gen. 46:14. Patron. **יחלת** Nu. 26:26.

יחם unused in pret. (in which tense there is used the form **חם** from **חם**, compare **חם** fut. **יחם**, **יחם** fut. **יחם**), fut. **יחם** 1 Ki. 1:1, and **יחם** (see the note), Deu. 19:6; Eze. 24:11; plur. **יחם** **יחם** Genesis 30:39; 3 plural masc. **יחם** (in the Chaldee and Arabic form for the common **יחם**, see Lehrsgeb. p. 276) i. q. **יחם** to be hot (Arabic **يحم** to be hot, as the day; V. to be warm, of sexual desire in cattle). Eze. 24:11; specially with wrath, Deu. loc. cit., and with sexual desire, hence to conceive (speaking of sheep), Genesis 30:38, 39. [These two passages in Thes. are referred to **יחם**.] Impers. **יחם** **לו** Ecc. 4:11; and **יחם** **לו** 1 Ki. 1:1, to become hot. [See **יחם**.]

Note. Above at **יחם** I have followed the common arrangement, and referred the forms **יחם**, **יחם** to the root **יחם**; however, let grammarians inquire, whether they should not all be referred to **יחם**; compare the form **יחם** Hosea 7:7.

PIEL יחם I. **יחם** to be warm, with sexual desire, as cattle; to have sexual intercourse, Gen. 30:41; 31:10. Hence to conceive, used also of a woman. Psalm 51:7, **יחם** **אמי** and in sin did my mother conceive me." **יחם** **אמי** as **יחם** **אמי** for **יחם** **אמי** Jud. 5:28.

Hence **יחם** for **יחם**.

יחם Deut. 14:5; 1 Ki. 5:3. Arabic **يحمور** a kind of deer, of a reddish colour (see the root **יחם**

No. 2), with serrated horns, probably *cervus dama*. See Bochart, Hieroz. P. i. p. 913. (T. ii. page 284, Leipsic edit.) Oedmann, Verm. Sammlungen, fasc. i. p. 30, seq.

יחם (for **יחם** "whom Jehovah guards"), [*Jahmad*], pr. n. m. 1 Ch. 7:2.

יחם an unused root, to be barefoot. (Arab. **يحم** id., Syr. **يحم** unshod, **يحم** to take one's shoes off. The stock lies in the syllable **יחם**, and the primary idea is that of rubbing off, as if peeling, or barking, see the root **יחם** No. II. Hence **יחם** is also, to have the hoof worn down, speaking of cattle, to have the skin galled as a horse. IV. to shave the moustache, to trim the beard.)

יחם m. unshod, barefoot, 2 Sam. 15:30; Isaiah 20:2, 3, 4; Jer. 2:25.

יחם ("whom God allots"), [*Jahzeel*], pr. n. of a son of Naphtali. Gen. 46:24; in 1 Ch. 7:13 it is written **יחם**. Gent. noun **יחם** Nu. 26:48.

יחם i. q. **יחם** TO DELAY, TO TARRY. Found once 2 Sam. 20:5 **יחם** (read **יחם**). **יחם** is Hiph. in a Chaldee form from the root **יחם**.

יחם an unused root; see the following word.]

יחם m. a word of the silver age, A RACE, A FAMILY. Found once Neh. 7:5, **יחם** **יחם** pedigree, genealogy (Chald. **יחם** is used in the Targums for Heb. **יחם** and **יחם**. Simonis also compares **יחם** nature, origin; but this word properly signifies brass, i. q. **יחם** and the phrase **יחם** of a liberal and generous disposition, is figurative, and properly signifies of fine brass). Hence there is formed a denom. verb in —

HITHPAEL יחם to cause one's name to be recorded in genealogical tables, **απογράφειν**, to be enrolled, 1 Chron. 5:1, 7, 17; 9:1; Neh. 7:5. Inf. **יחם** is often used as a noun, and signifies register, table of genealogy, 1 Ch. 7:5, 7, 9, 40; 2 Ch. 31:16, 17; 2 Ch. 12:15, "the acts of Rehoboam — are recorded in the commentaries of Shemaiah — **יחם** so that the particulars are related in the manner of a genealogical table."

יחם (perhaps "union," contr. from **יחם**) [*Jahath*], pr. n. m. 1 Ch. 4:2; 6:5, 28 all.

יטב i. q. טוב, only used in the fut. **יִטֵּב**, יִטְבֵּי (once **יִטְבֵּי** Nah. 3:8; in pret. use is made of the verb טוב).

(1) *to be good*, Nah. 3:8. Mostly used impers. —(a) **יִטֵּב לִי** “it will be well for me.” Gen. 12:13; 40:14; Deu. 4:40. —(b) **וַיִּטֵּב בְּעֵינַי** “it was good in my eyes,” i. e. “I was pleased.” Gen. 41:37; 45:16; Lev. 10:19, 20; more rarely followed by **לִפְנֵי** Est. 5:14; Neh. 2:5, 6; followed by **?** Ps. 69:32.

(2) *to be merry, joyful*, of the mind (**לֵב**). Jud. 19:16; Ruth 3:7; Ecc. 7:3.

יִטְבֵּי fut. **יִטְבֵּי**, once **יִטְבֵּי**.

(1) *to do well, or rightly* (any things which have been done), Deut. 5:25, **כָּל-אֲשֶׁר דִּבְּרָה** **הֵיטִיבוּ** “they have done well (as to) whatever they have said,” i. e. they have well spoken. Deu. 18:17. Followed by a gerund. Jer. 1:12, **הֵיטִבְתָּ לְאֹתוֹת** “thou hast seen rightly.” 1 Sa. 16:17, **מִיִּטֵּב לִנְנוֹן** “who can play well,” i. e. skilfully; without **?** poetically Isa. 23:16. Inf. absol. **יִטְבֵּי** *in doing well, or rightly*, adv. *well, accurately, fitly*. Deu. 9:21; 13:15; 17:4; 19:18; 27:8. **הֵיטִיב דְּרָכָיו** Jer. 2:33; 7:3, 5; Jer. 35:15, *to act, or live, well, or honestly*, without accus. elliptically, Jerem. 4:22, **וְלֹא-יִטְבֵּי לֹא יָדְעוּ** “they know not to do well.” Jer. 13:23. Inf. adv. *honestly, rightly*. Jon. 4:9.

(2) *to do good* to any one, followed by a dat. Gen. 12:16; Ex. 1:20; followed by an acc. Deu. 8:16; 30:5; followed by **עַם** Gen. 32:10, 13; Nu. 10:32.

(3) *to make merry*, Jud. 19:22.

(4) *to fit, to adjust (to trim)*, Germ. *zurechtmaehen*

(Syr. **مُتَبَّح**), as lamps, Ex. 30:7; to adorn the head, i. e. to put the locks in order, 2 Ki. 9:30.

(5) intrans. *to be good*, Mic. 2:7; hence followed by **אֵל** *to please*, as in Kal, 1 Sa. 20:13.

Hence **יִטְבֵּי** [and **יִטְבְּתָהּ**].

יִטֵּב fut. **יִטְבֵּי** Chald. id., followed by **עַל** *to seem good* to any one. Ezr. 7:18.

יִטְבְּתָהּ (“goodness,” as if Agathopolis), [*Jotbath, Jotbathah*], Nu. 33:33; Deut. 10:7, pr. n. of a station of the Israelites in the wilderness, abounding with water. **יִטְבָּהּ** [*Jotbah*], 2 Ki. 21:19, seems to be a different place.

יִטָּה & יִטָּה (“stretched out,” or “inclined,” verbal fut. Hoph. from **יָטָה**), [*Juttah*], pr. n. of a town in the tribe of Judah. Josh. 15:55; 21:16. [Now Yutta, **יִטָּה** Rob. ii. 190.]

יִטָּה (prob. i. q. **טִירָה** “an enclosure,” “an encampment of Nomades,” from the root **טָרָה** of the

form **יָטָה**), pr. n. *Jetúr*, a son of Ishmael, Genesis 25:15; 1 Ch. 1:31; and his descendants the *Ituræans*, dwelling beyond Jordan, near the foot of Hermon, and on the eastern shore of the sea of Galilee, 1 Ch. 5:19, 20, the region which was afterwards the province of Ituræa (Luc. iii. 1; Relandi Palæstina, p. 106), at present the district of *Jeidúr* (**جيدور**, Burckhardt's Travels in Syria, p. 447). More has been said on this subject by Ilgen on the book of Job, p. 93, 94, and Fr. Münster in Progr. de Rebus Ituræorum ad Luc. iii. 1; Hafnæ, 1824, 4to.

יִי const. **יִי**, once **יִי** Cant. 8:2; with suff. **יִי** m.

(1) *wine*, perhaps so called from bubbling up and fermenting, see **יִי**, unless it be deemed better to regard

it as a primitive. (Arab. **وَيْن** collect. clusters becoming black, with the noun of unity **وَيْنة**, Eth. **ወንድ**: a vineyard, wine, Greek *οἶνος*, Latin *vinum*, Armen. **գինի** *gini*). **בֵּית הַיַּיִן** house of wine, Cant. 2:4, poet. for **בֵּית מִשְׁכָּה** Est. 7:8, convivial room, and the words in the cited place, **הֵבִיאֵנִי אֶל-בֵּית הַיַּיִן** “he brought me to the house of wine,” for he intoxicated me with love, *μεθύσκει με ἐρωτι*. Vulg. *cella vinaria*. Others understand it to mean a vineyard, which in this context would be frigid.

(2) meton. effect of wine, *intoxication*, Gen. 9:24; 1 Sa. 1:14; 25:37.

יָד 1 Sa. 14:13 **כְּחִיב**, by a manifest error of transcribers, for **יָד** (a side), which is in the **קִרְיָה**.

יָכַח unused in Kal, prob. i. q. **יָכַח** TO BE IN THE FRONT, IN THE FOREPART; hence figuratively, *to be in the sunshine, to be clear, manifest, to appear*, like the Arab. **وَجَّحَ** [“i. q. **وَضَح**”] IV. *to make clear, to demonstrate, to prove*, see **יִפְחֹל**.

יִפְחֹל הוֹכִיחַ —(1) *to argue, to shew, to prove anything (beweisen)*. Job 13:15, **אֶפְתָּנוּ אוֹכִיחַ**, “yet my ways I will argue before him;” I will declare, I will defend. Job 19:5, “prove against me my reproach,” i. e. shew that I have acted basely.

(2) *to argue down any one, to confute, to convict*, Job 32:12. Followed by a dative, Pro. 9:7, 8; 15:12; 19:25; absol. Eze. 3:26; Pro. 25:12; Am. 5:10; Isa. 29:21. Especially with the idea of censure; hence *to reprove, to rebuke any one (verweisen)*. Job 6:25, **מִהִי־יֹכִיחַ הוֹכֵחַ מִכֶּם** “what does your reproofing prove?” i. e. your censure. Job 13:10; 40:2, **מוֹכִיחַ אֱלֹהִים** “reprover of God.” Gen. 21:25, **וְהוֹכִיחַ אֲבְרָהָם אֶת-אַבְרָם** “and Abraham reprovod

Abimelech;" also, more strongly, *to upbraid*, 2 Ki. 19:4; Isa. 37:4; and thus—

(3) *to correct* by punishment, *to punish*; especially used of God dealing with men in discipline for their amendment, Job 5:17; Prov. 3:12; Ps. 6:2; 38:2; 94:10; 105:14; 141:5. In this sense it is often joined with יָסַר.

(4) *to judge, to decide*, syn. שָׁפַט Isa. 11:3; followed by לְ Isa. 2:4; also, *to do justice* to any one (like שָׁפַט, דִּין), 11:4; followed by בִּין *to be arbiter* between—Gen. 31:37; Job 9:33; followed by a dat. *to adjudge* for any one, Gen. 24:14, 44.

(5) *to dispute, to altercation* with any one; prop. to argue down, to try to convince (compare שָׁפַט, דִּין, and Niphal); followed by an accus. Job 22:4; followed by אֶל Job 13:3; followed by לְ 16:21.

HOPHAL pass. of No. 3, Job 33:19.

NIPHAL נוֹכַח—(1) pass. of Hiph. No. 2, *to be argued down, to be convicted*. Gen. 20:16, וְנוֹכַחַת "and she (Sarah) was convicted," she had nothing by which she could excuse herself.

(2) recipr. *to dispute* with any one, Job 23:7; Isa. 1:18.

HITHPAEL הִתְנוֹכַח i. q. Niph. No. 2, Mic. 6:2.

Derived nouns, תּוֹכַחַת, תּוֹכַחָה.

יְכִילִיָּה [Jecoliah], 2 Ch. 26:3 כְּחַיִּיב לְיְכִילִיָּה.

יָכַן ("whom God strengthens," "founds"), [Jachin], pr. n.—(1) of a son of Simeon, Gen. 46:10; for which there is 1 Ch. 4:24, יָרִיב.

(2) of the right hand column before the porch of Solomon's temple, 1 Ki. 7:21. Patron. of No. 1 is יְכִינֹחַ Nu. 26:12.

יָכַל, rarely יָכֹל 2 Chron. 7:7; 32:14; fut. יֵכַל (properly, fut. Hophal, *to be made able*, see Lehrg. page 460; for that this is not fut. Kal, as formerly was thought, and is still repeated, is clear from the fact, that the pr. n. יָכַל Jer. 38:1, is also spelled יְהוֹכַל 37:3), pl. יִכְּלוּ, inf. const. יִכְּלוּ.

(1) TO BE ABLE, CAN. (A cognate root is כָּוַל to take, to hold, to contain, to sustain, fassen, tragen fassen, comp. letter *a*.) Const. followed by an acc. Job 42:2; more frequently followed by a gerund (Germ. vermögen *zu*), Gen. 13:6, 16; 45:1, 3; Exod. 7:21, 24; by a naked inf. Exod. 2:3; 18:23; also by a finite verb, Est. 8:6, אֵיכָּכָה אֲנִי וְיָאִתִּי "how shall I be able to see," etc. Specially it is—(a) *to be able to bear* (comp. פָּוַל), Isa. 1:13; Psalm 101:5; more fully יָכַל לַעֲשֹׂת Jer. 44:22; Pro. 30:21; or הָכִיל Am. 7:10.—(b) *to be able to bring oneself* to do anything. Gen. 37:4, "they could not (bring themselves to

speak) friendly to him." Job 4:2. Hos. 8:5, ellipt. עֲדֵמְתִי לֹא יִכְּלוּ נִקְוִין "how long will not they be able (to practise) innocency?" i. e. are they not able to resolve to act uprightly?—(c) to be able lawfully, i. e. *to be lawful, or permitted* to any one. Gen. 43:32, "the Egyptians could not eat with the Hebrews," i. e. they could not lawfully, it was not permitted to them. Nu. 9:6; Deu. 12:17.

(2) *to be powerful, to prevail*, whether in fighting or in anything else, Hos. 12:5; Jer. 3:5; 20:7; 1 Ki. 22:22. Followed by לְ of the pers. to prevail over any one in fighting, Gen. 32:29. With a verbal suffix (whether it be taken as a dative or an accus.), Jer. 20:10; Ps. 13:5. With a dative of the thing, metaph. *to be master* of anything difficult, i. e. to comprehend it, Ps. 139:6.

Derived proper names, יְהוֹכַל, יִכְּלָה, יָכַל.

יָכַל Ch. fut. יֵכַל Dan. 3:29; 5:16; and the Hebr. form יִכְּלָה 2:10—(1) *to be able, to be powerful*, followed by a gerund, Dan. 2:47; 3:17; 4:34.

(2) *to prevail, to overcome*, followed by a dat. of pers. Dan 7:21.

יְכִילִיָּהּ & יְכִילִיָּהּ ("for whom Jehovah shews himself strong," ["strong by means of Jehovah"]), [Jecoliah, Jecholiah], pr. n. of the mother of king Uzziah, 2 Ki. 15:2, and 2 Ch. 26:3 קרי.

יְהוֹיָכִן see יְכִינֹחַ.

יָלַד (Arabic يَلَد, Æth. ሰለደ), 1 pers. יֵלְדֵתִי, but with suff. יֵלְדֵתִי Jer. 15:10; יֵלְדֵתִי Ps. 2:7, יֵלְדֵתִי 2:27 (which some would take from יָלַד, without any need), inf. absol. יֵלֵד constr. לָרָה Isa. 37:3; Hos. 9:11; יֵלֵד, once לָת 1 Sam. 4:19; with suff. לֵרָתָה, fut. יֵלֵד, part. יֵלֵד, fem. יֵלֵדָה and יֵלֵדָה Gen. 16:11; Jud. 13:5, 7.

(1) *to bring forth, to bear*, as a mother, Genesis 4:1, 22; 16:1, 15, etc.; used of animals as well as persons, Gen. 30:39; also *to lay* eggs, as a bird, Jer. 17:11. Part. fem. יֹלְדֶת *one who brings forth*, poetically for *a mother*, Prov. 17:25; 23:25; Cant. 6:9. Sometimes the accusative *children* is omitted by ellipsis; Genesis 6:4, וְיֵלְדוּ לָהֶם "and they bare (children) to them;" 16:1, וְיֵלְדָה לָהּ "and Sarai Abraham's wife bare him no (children);" 30:3 (comp. Niphal and Pual). Metaphorically, to bring forth fraud, iniquity (opp. to הָרָה to conceive, to plan), Job 15:35; Ps. 7:15; compare Isa. 33:11. by a similar metaphor, Pro. 27:1, "thou knowest not what a day may bring forth;" Zeph. 2:2.

(2) *to beget*, as a father (like the Greek τέλειν,

γενῶν, Lat. *parere*, used of either sex, whence οἱ τεκόντες, parentes), Gen. 4:18; 10:8, 13. Used of God, to *create*. Deu. 32:18, "thou hast forgotten the rock that begat (created) thee." Jerem. 2:27, "(idolators) say to a stock, thou art my father, thou hast begotten (i. e. hast created) me." (Compare 28 No. 3.) Thus light will be thrown on the passage Ps. 2:7, where God says to the king (the son of God, comp. 12 No. 8, b), "thou art my son, this day have I begotten thee;" i. e. I have created or constituted thee king, giving thee the divine spirit. Those who maintain that this word must necessarily be taken in a physical sense, as implying generation, and that in this passage the eternal generation of Christ is taught, do not appear to have considered (besides the passages in Deut. and Jer.) the words of the apostle, 1 Cor. 4:15, ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. [Whatever difficulty might have been found in Psalm 2:7, it is all cleared away by the New Test.; where we learn, that it speaks of the resurrection of Christ, when He, the eternal son of God, became the first begotten of the dead; the passage 1 Cor. 4:15, refers to believers in the risen son of God, who are themselves "begotten again to a lively hope" by His resurrection, or, as is said in another place, "begotten by the word of truth."]

NIPHAL *נִלְדַּד* to be born. Gen. 4:18, *נִלְדַּד לְחֵנוֹךְ*, "and unto Enoch was born Irad;" 21:5; 46:20; Num. 26:60. Ellip. as in Kal No. 1. Gen. 17:17, *וְיֵלֶד* הֲלֵכָה מֵאַהֲרָן שֶׁנָּה *וְיֵלֶד* "shall (a child) be born to him that is an hundred years old?" 1 Chr. 3:5; 20:8, for *נִלְדַּד* Lamed is doubled *נִלְדַּד*.

PIEL *יָלַד* to aid a woman who brings forth, Ex. 1:16. Part. f. *מִיָּלְדָה* a midwife, Exod. 1:15; Gen. 35:17.

PUAL *יָלַד* and *יָלַד* Jud. 18:29; Ruth 4:17—(1) to be born, i. q. Niphal, Gen. 4:26; 6:1. Impers. e. g. 10:21, *וְיֵלֶד נִסְיָהוּא* "and to Shem even to him was born," i. e. children were born.

(2) to be created, Ps. 90:2.

HIPHAL *הוֹלִיד*—(1) to cause a woman to bring forth (spoken of God), Isa. 66:9; to beget children by any one, to impregnate a woman, 1 Chron. 2:18; 8:8; to make (the earth) fruitful (as showers), Isa. 55:10.

(2) to beget, as a father, i. q. Kal No. 2, Gen. 5:4, 7, 10, 13, seq.; 11:11, seq. Metaphorically to beget wickedness, Isa. 59:4 (nor is it needful in this passage to ascribe to Hiphil the sense of bringing forth).

(3) to create. Job 38:28, *מִי־הוֹלִיד אֶת־הַבָּיִת*, "who hath begotten (created) the storehouses of dew?"

HOPHAL, properly to be caused to be born, hence to be born. Inf. *הוֹלִידָה* Gen. 40:20, and *הוֹלִידָה* Eze. 16:4, 5, birth. Genesis loc. cit., יוֹם הַלֵּדָה אֶת־פַּרְעֹה, "Pharaoh's birth day," prop. the day of Pharaoh's being born. As to the use of accusatives with passive verbs, see my Grammar, edit. 9, p. 233 [§ 140, ed. 11]. Olshausen, Emendationen zum A. T. p. 24, 25.

HITHPAEL, to declare one's self to be born, to cause one's name to be inscribed in the genealogical tables, Nu. 1:18. In the books of a later age, the expression used is הִתְיַחֵשׁ.

Derivative nouns, besides those which immediately follow, *יָלִיד*, *מוֹלֶדֶת*, *תּוֹלֶדֶת*, *וֹלָד*, *וֹלָדָה*, and pr. n. *מוֹלִיד*, *אֶתְּמוֹלֶדֶת*, *תּוֹלָדָה*.

יָלַד m. plur. constr. *יָלָדִי* and *יָלָדִי* (Isa. 57:4)—

(1) one born, a son, poetically i. q. *בֶּן*. Hence *יָלָדִי* sons of strangers, poet. for strangers (compare 12 p. cxxv, B.), sons of wickedness, for the wicked, Isaiah 57:4. Used *καὶ ἑξῆς*, of the king's son [rather, the son of God, himself the mighty God], Isa. 9:5. Plur. comm. children, i. q. *בְּנֵי* 1 Sam. 1:2; Ezra 10:1; also of the young of animals, Isa. 11:7; Job 38:41.

(2) a child, sometimes one recently born, Genesis 21:8, seq.; Ex. 1:17; 2:3, seq.; sometimes one older, a young man, Gen. 4:23 (in the other hemistich *אִישׁ*). Ecc. 4:13; 1 Ki. 12:8 (opp. to *זָקֵן*).

יָלִידָה [pl. *יָלִידוֹת*], f. a girl, Gen. 34:4; Joel 4:3; Zec. 8:4.

יָלִידוֹת (denom. from *יָלַד*), f.—(1) youth, as a period of life, Ecc. 11:9, 10.

(2) youth, young men, Ps. 110:3.

יָלֹד verbal adj. born, i. q. *יָלִיד*, Ex. 1:22; Josh. 5:5; 2 Sa. 5:14.

יָלֹן ("passing the night," "tarrying," from *לָן*), [Jalon], pr. n. m. 1 Ch. 4:17.

יָלִיד—(1) verbal adj. born, especially in the phrase *יָלִיד בֵּית* "a slave born in the house of his owner," *verna*, Arab. *تَلِيد*, *تَلِيد* id. Gen. 14:14; 17:12, 13, 23; Lev. 22:11.

(2) subst. a son; *יָלִידֵי הָעֵקֶן* the sons of Anak, Nu. 13:22, 28; *יָלִידֵי הָרָפָה* 2 Sam. 21:16, 18, the sons of Raphah, i. q. *רָפָאִים*.

יָלַךְ TO GO, TO WALK; see *הָלַךְ*.

יָלַל an onomatopoeic root, unused in Kal, to YELL, TO WAIL. See for similar words under *יָקַל*.

page cccxxxix, B; also Arm. *lul*, Germ. *lullen*, Low Saxon, *lilauen*.

HIPHL *הִילִיל*, fut. *יְהִילִיל* (Isa. 52:5), *יִילִיל* (Lehrg. p. 389).

(1) to cry out, to lament, to howl, Isa. 13:6; 15:3; 23:1, 14; Jer. 25:34; Am. 8:3, *הִיִּלְוּ שִׁירֹת הַיִּכָּל*, "the songs of palaces shall howl" (shall become sad, shall be mournful).

(2) Once used of the joyful voices of proud conquerors, Isa. 52:5; so *וִלְוִל* of the sound of war, Barhebr. p. 411, 413, Gr. *ἀλαλῶζειν* of a joyful outcry, Æschyl. Septem ante Theb. 831; Agam. 281; and on the contrary *ἀλαλᾶζειν* for lamentation, Eurip. Phœn. 358. Also *הִרְעֵה*, *הִרְעֵה*, *הִרְעֵה* are used for outcry of either kind.—There seems to be a trace of the form *הוֹלִיל* (compare *וִלְוִל* and the noun *הוֹלִיל*), Ps. 78:63, where for *הוֹלִיל* the parallelism requires us to read *הוֹלִיל* (are lamented). [Few, I believe, will approve of any such alteration; the passage needs none.]

Derivatives, *הוֹלִיל* and —

יָלַל, m. *yelling* or *howling* of wild beasts, Deu.

32:10; comp. Arab. *يَبَاب* yelling, for *خراب يباب* a desert where wild beasts yell (Willmet's Lex. Arab. s. v.), and Hebr. *אֵיִם*.

יָלַל, const. state *יָלַל* f. *howling, yelling*, Isa. 15:8; Jer. 25:36; Zec. 11:3.

יָלַע, i. q. *לָעַע* [i. q. *לָעַע* Thes.], Arab. *لغى* to utter anything rashly (Syn. *لَغَى*, Pro. 20:25. In Arabic the verb *لغى* is used of rash oaths, Kor. Sur. ii. 225. As to the power of the syllable *לע* see under *לע*).

[Hence *הוֹלִיעַ* and *הוֹלִיעַ* in Thes.]

יָלַף, an unused root. Arabic *ولف* Conj. III. to adhere firmly. Hence —

יָלַף f. a *scab*, an itching *scab*, so called from sticking fast, Levit. 21:20; 22:22; LXX. *λειχήν*, Vulg. *impetigo*.

יָלַק, an unused root, i. q. *לָקַק* to lick, to lap, to lick up, to browse upon, like cattle (comp. *לָחַק* Nu. 22:4). Hence —

יָלַק m. a species of *locust*, with wings (Nah. 3:16) and hairy (Jer. 51:27), Ps. 105:34; Joel 1:4; 2:25; see Bochart, Hieroz. P. ii. p. 443.

יָלַקוּט a *bag*, a *purse*, so called from collecting (root *לָקַט*), 1 Sa. 17:40.

יָם, const. *יָם*, more rarely *יָם*; with suff. *יָמָה* Jer. 51:36; with הַ parag. *יָמָה*; pl. *יָמִים* m. —

(1) THE SEA (Arab. *بحر*, Syr. *ܒܚܐ* and *ܒܚܐ* but the latter word is generally used for a lake; Ægypt. *iom* id. A derivation is scarcely to be sought; however it may be conjectured that it properly denotes, the boiling, foaming of the sea; compare *יָם* and *יָמִים*; [referred in Thes. to the unused root *יָמַם*]). Used either of the ocean or any of its parts, or of inland lakes (Job 14:11, Syr. *ܒܚܐ*). So *יָם-תִּבְרִיָּה* the lake of Tiberias, Nu. 34:11; *יָם-הַחֵלֶץ* Gen. 14:3 (the salt sea), *יָם-הַעֲרֵבָה* (sea of the desert) Deu. 4:49, *יָם קְדִמְוִי* (eastern sea) Joel 2:20; Zec. 14:8, *lacus Asphaltites*, or the Dead Sea; *יָם-סוּף* (the weedy sea, see סוּף) and *יָם-מִצְרַיִם* Isa. 11:15, the Red Sea; *הַיָּם הַגָּדוֹל* the great sea, Nu. 34:6, 7, and *הַיָּם הַחֲסִידוֹן* the hinder, i. e. the western sea, Deu. 11:24, for the Mediterranean sea; *הַיָּם* with art. used (as shewn by the context) of the Mediterranean sea, Josh. 15:47; the sea of Galilee, Isa. 8:23; the Red Sea, Isa. 10:26; the Dead Sea, Isa. 16:8; *יָם* wealth of the sea, is the wealth of maritime and trans-marine nations (*הָאֵיִם*) procured by sea voyages; Isa. 60:5, i. q. *שָׁפַע הַיָּם אֲנִי אִם תִּגִּין כִּי וְנִי*, "am I a sea, or a seamonster, that," etc., i. e. am I untamed like the sea? Lam. 2:13, *כְּיָם שִׁכְרָךְ*, "thy ruin is great like the sea." Plur. *יָמִים seas*, poet. for the sing., e. g. for the prose *הַיָּם* Gen. 32:13; 41:49; poet. is said *יָמִים* Gen. 49:13; Job 6:3; Jud. 5:17; Ps. 78:27. Figuratively and hyperbolically *יָם-הַנְּחֹשֶׁת* the sea of brass was the name of the great laver in the inner court of Solomon's temple, 2 Ki. 25:13; 1 Ch. 18:8. The name of *sea* is also applied to —

(2) a great river, as the Nile, Isa. 19:5; Nahum 3:8; the Euphrates, Isa. 27:1; Jer. 51:36; pl. of the arms of the Nile, Eze. 32:2. (So Arab. *بحر* and *يم* compare Diod. i. 12, 96. More instances have been given on Isa. 19:5.)

(3) the west, the western quarter, from the Mediterranean sea being situated to the west of Palestine; *יָם* the west wind, Exod. 10:19; *פָּאֵת-יָם* the west side, Ex. 27:12; 38:12; *יָפָה* westward, Gen. 28:14; Exod. 26:22 (also to the sea, Ex. 10:19, for which there is more frequently *הַיָּמָה*); *מִיָּם* from the west, Gen. 12:8; *כְּיָם* on the west of any place, Josh. 8:9, 12, 13. Twice (Ps. 107:3; Isa. 49:12) *יָם* is joined with the north (*צָפוֹן*); and on this account some suppose it, at least in these places, to signify the south;

but elsewhere, also quarters which are not opposite but near together are spoken of in the same connexion; compare Am. 8:12; Deu. 33:23.

ם, emphat. ימא Ch. the sea. Dan. 7:2, 3.

ימא, an unused root, which appears to have signified *heat, warmth*; kindred words are יום, ימים, which itself follows the analogy of this root; ימו = יום, ימים, to be hot (as the day). See under יום. [Hence the three following words—]

ימואל ("the day of God," ימו = יום comp. ימון i. q. ימון i. q. ימון a man), [Jemuel], pr. n. of a son of Simeon, Gen. 46:10, called erroneously ימואל Nu. 26:12.

ימות, pl. of the noun יום, which see.

ימים id. see ibid.

ימים m. pl. ἀπαξ λεγόμεν. Gen. 36:24, prob. according to Vulg. aquæ calidæ, thermæ, hot springs, such as are actually found in the country spoken of in the passage, to the east of the Dead Sea. That which Jerome says in Quæst. ad loc. cit. "Nonnulli putant aquas calidas juxta punice lingue viciniam, quæ hebrææ contermina est, hoc vocabulo significari," is not to be despised, nor is it devoid of etymological reasons; see those which have been given under יום and ימה. In the Samaritan copy of the Pentateuch it is ימים האמים Emims or giants, and so it is understood by Onkelos and Pseudo-Jonathan. By a very unhappy conjecture made from the context, some Jewish writers and Luther [also the English version] understand it to mean mules.

יממה (i. q. بامعة "dove"), [Jemimah], pr. n. of a daughter of Job, Job 42:14.

ימין subst.—(1) m. ["com. but mostly fem."] the right side, the right quarter. (Arab. يمين). When put in the genitive after other nouns it has the force of the adj. right (ימין). שוק הימין the thigh of the right side, i. e. the right thigh; עין ימין the right eye, 1 Sa. 11:2; יד ימינו Genesis 48:14; יד ימיני his, my right hand, Ps. 73:23; Jer. 22:24. (Compare Syr. ימין the right hand). Also—(a) on the right is ימין Job 30:12; ימין 1 Kings 7:39, 49; ימין (acc.) Job 23:9.—(b) on the right of any person or thing is על ימין Neh. 8:4; Zec. 4:11; על ימין דבר 1 Sa. 23:24; על ימין ב' Ps. 109:31; Isaiah 63:12; על ימין ב' Gen. 48:13; Ps. 16:8; Ezek. 10:3; Zec. 4:3; על ימין ב' 2 Ki. 23:13; על ימין ב' 2 Sa. 24:5.

—(c) on or at the right (after verbs of motion) לְיָמִין Neh. 12:31; of some one לְיָמִין Psalm 110:1. לְיָמִי "sit thou at my right hand."—(d) towards the right is על הימין 2 Sa. 2:19; Isa. 9:19; על הימין Ezek. 1:10; על הימין Gen. 13:9, and ימין 1 Sam. 6:12; Nu. 20:17; 22:26; often in proverbial phrases, סור ימין או שמאל to turn to the right or left, Deu. 2:27; 5:29; 17:20; Josh. 1:7; 23:6.—To stand on the right hand of any one is the same as to aid him, Ps. 16:8; 109:31; 110:5; 121:5; [The passages Ps. 109:6, Zec. 3:1, show that this cannot be always the meaning of the phrase; the context and subject must be carefully heeded.] Those on whom special honour is conferred are said to sit on the right hand of a king, as the queen, 1 Ki. 2:19; Ps. 45:10; the friend of the king, and minister of the kingdom, Ps. 110:1 (where see the interpreters); comp. Jos. Arch. vi. 11 § 9. [No one who believes in the divine authority of the N. Test. can doubt the application of Ps. 110:1 to Him, as risen from the dead, and ascended into the Father's presence, "from henceforth expecting till His enemies shall be made His footstool."]

(2) i. q. יד ימין the right sc. hand, Gen. 48:18; Ex. 15:6; Ps. 21:9; 44:4, etc. In this signification, like יד, it is joined with a feminine verb (Ps. 137:5), more rarely with a masculine (Prov. 27:16).—Psa. 80:18, אִישׁ יְמִינִךָ "the man of thy right hand," i. e. whom thy right hand conducts, [rather, the man who is there seated, even Christ himself].

(3) the southern quarter, the south, compare the remarks on אֶחָד No. 2. 1 Sa. 23:19, מִיְמִין הַיְשָׁמוֹן "from the south of the desert." Verse 24. 2 Sam. 24:5.

(4) The right hand in Hebrew, the same as in Greek, is connected with the idea of success, and thus denotes prosperity, like the Arab. يمين, see pr. n. מִיְמִין Gen. 35:18. [It appears to be a mere assumption to assign this meaning or this idea to the Hebrew word.]

(5) [Jamin], pr. n. of a son of Simeon, Genesis 46:10 all.

Hence patron.—

ימיני [Jaminites], Nu. 46:12.

ימיני —(1) i. q. ימין right (opposite to left), only found 2 Ch. 3:17; Eze. 4:6 כחב. כחב.

(2) בֶּן־יְמִיני and ellipt. ימיני a Benjaminite, Gentile noun from בֶּן־יְמִין see page cxxviii, B.

ימלא & ימלה ("whom he, sc. God, will fill up"), [Imla, Imlah], pr. n. of the father of Micaiah the prophet, 1 Ki. 22:8, 9.

11:17; Deut. 14:16, an inhabitant of deserts or marshes, Isa. loc. cit. LXX. and Vulgate render it *ibis*, i.e. the Egyptian heron. Chald., Syr., *noctua*, *ulula*; and so Bochart (Hiero. P. II, p. 281, seq.), who supposes it to be so called from twilight (לָשֶׁף). It seems to me to be a kind of *heron* or *crane*, such a one as utters a sound like the *blowing* of a horn, like the *ardea stellaris* (Störbommel), *ardea Agami* (ber Trompetervoegel), *grus vulgaris*; this opinion being in accordance with the etymology from שָׁפַף to *blow*. In the list of unclean birds, Levit. loc. cit. this bird is followed by תַּיִשׁ, which is almost from the same root (שָׁפַף = תַּיִשׁ).

יִסְד ["Inf. with prefix לִיִּסְד Isa. 51:16; לִיִּסְד (as if from a verb יִסְד), 2 Ch. 31:7. The primary and monosyllabic root is *sad*, Sanscrit to sit, Lat. *sedere*, Goth. *satjan*, to place; compare Eng. *to set*." See Thes.]—(1) TO FOUND (a building), ["to place a building, hence to found"], Ezra 3:12; Isa. 54:11. However, this proper and original signification is more frequent in Piel; in Kal commonly poetically used of God as founding the heaven or the earth, Psalm 24:2; 78:69; 89:12; 102:26; 104:5; Job 38:4; Am. 9:6. Also ["to place"] to pile up a heap, appoint, ordain, 2 Chr. 31:17.

(2) Metaphorically to constitute, to establish, as laws. Ps. 119:152; Hab. 1:12, לְהוֹכִיחַ וְיִסְדּוּ "thou hast ordained it (the Chaldean people) for punishment," i.e. hast sent, hast called for it; in the other hemistich לְמִשְׁפָּחַת שָׁמַיִם Ps. 104:8, "unto the place which thou hast appointed for them," hast assigned. Isaiah 23:13, "behold the land of the Chaldees ... אֲשֶׁר יִסְדָּה לָצִיִּים" Assyria appointed it for the inhabitants of the desert," i.e. for the Chaldees; compare my Commentary on the passage.

NIPHAL נִסְד—(1) to be founded, as a kingdom ["to sit down, settle as men in any country"], Ex. 9:18; Isa. 44:28.

(2) to support oneself, to lean, or rest on one's arm; used of men reclining on a couch or cushion, especially as deliberating and consulting together; hence to take counsel together: [This mode of arriving at this sense is rejected in Thes. Gesenius there takes up the idea of to sit together in council], Ps. 2:2; 31:14. Hence סוֹד for יִסְד prop. a cushion, a couch, [in Thes. a sitting together], hence a council; and, on the contrary, Arab. دِيَان prop. deliberation, sitting together; hence a couch, on which those who consult recline.

PIEL יִסְד—(1) i. q. Kal, to found (a building), ["to place a foundation stone"], with acc., Joshua

6:26; 1 Ki. 16:34; Zec. 4:9; Isa. 14:32; 28:16. Followed also by another acc. of the material. 1 Ki. 5:31, לְיִסֵּד הַבַּיִת אֲבָנֵי נֹחַ "to lay the foundation of the house with hewn stone." Figuratively, Ps. 8:3, יִסְדָּתָּ עָלַי "thou hast founded glory" for thyself (comp. the usage of the Arabs, who compare glory to a firm and strong edifice; see Muntinghi on the passage).

(2) to appoint, to ordain, with an acc., 1 Ch. 9:22; followed by עַל Est. 1:8.

PUAL יִסְר to be founded, 1 Ki. 6:37; followed by an acc. of the material, 1 Ki. 7:10.

HOPHAL i. q. Pu. Inf. הִוְסַד subst. a foundation, being founded, Ezr. 3:11; 2 Ch. 3:3. Part. מוֹסֵד (with dag. forte euphon.) founded. Isai. 28:16, מוֹסֵד אֶת הַיְּסוּד a founded foundation, i.e. firm, comp. מוֹסֵד מְחַשָּׁה Ps. 64:7; מוֹסֵד מְחַשָּׁה Ex. 12:9.

Derivatives besides those immediately following, יִסְד, מוֹסֵד, מוֹסֵד, מוֹסֵד, מוֹסֵד, מוֹסֵד [and pr. n. בְּמוֹסְדָּה].

יִסְד m. foundation, metaph. beginning. Ezr. 7:9.

יִסוֹד m. a foundation, base, as of the altar, Ex. 29:12; Levit. 4:7, seq.; of a building, Hab. 3:13. Pl. יִסוֹדִים Mic. 1:6, and יִסְדוֹת Lam. 4:11. Metaph. used of princes (comp. שָׂחוֹת). Eze. 30:4.

יִסְדָּה f. foundation, Ps. 87:1.

יִסוֹר m. a corrector, a reprover, verbal subst. of the form נִבּוֹר from the root יִסַּר. Job 40:2, יִסוֹר עִם־שָׂדֵי יִסוֹר "shall the reprover (of God contend) in contending with the Almighty?" יִסַּר is inf. absol. from the root יִסַּר used instead of the finite verb, compare Jud. 11:25, יִסְרָאֵל וְיִסְרָאֵל where a finite verb is added. Various separate interpreters have rightly explained the single words of this verse (see as to יִסוֹר Junius and Tremell., as to the form יִסַּר see Aben Ezra and Kimchi): but I have not found any who have rightly understood the whole. The interpretation which I have given above, was suggested in my larger lexicon [1810], and has been approved by Umbreit, Winer, de Wette, but neglected by Rosenmüller.

יִסוֹר m. drawing back, withdrawing, verbal fut. from סוֹר (as יִרִיב from רִיב). Jer. 17:13 כְּחִיב יִסְרוּ "those who depart from me," for יִסְרוּ, as סִירִי קִרִי קָמִים עָלַי קָמִים.

יִסָּךְ an uncertain root, i. q. יִסָּךְ to pour out, but intrans. to be poured (comp. יִשָּׁם and יִשָּׁם). Once found Ex. 30:32, יִסָּךְ "shall be poured." But perhaps the reading should be יִסָּךְ. [This is not inserted as a root in Thes.]

יִסְכָּה ("one who beholds, looks out," from **יָסַח**, [*Iscah*], pr. n. of the sister of Lot, Gen. 11:29.

יִסְמְכֵהוּ ("whom Jehovah props up"), [*Is-machiah*], pr. n. m. 2 Ch. 31:13.

יָסַח in Kal and Hiph. fut. **יִסְיֵה**, apoc. **יִסְיֵה**, conv. **יִסְיֵה** (fut. Kal unused), inf. **הוֹסִיף**; part. **יֹסֵף** for **יֹסֵף** (Isa. 29:14; 38:5), and **מֹסִיף** Neh. 13:18 (compare note).

(1) *to add*, (Syr. and Chald. Aph. **אֹסַף**, **اَوْسَف**). Followed by an accus. of the thing added, and **עַל** of that to which it is added. Lev. 5:16, **וְאֵת חֲמִישִׁיתוֹ**, **וְיֹסֵף עָלָיו** "and he shall add a fifth part thereto." Levit. 22:14; 27:13, seq.; Deu. 19:9; followed by **אֵל** 2 Sa. 24:3. The accusative of the thing to be added is however often omitted, Deu. 13:1, **לֹא-תִתֶּנּוּ**, **עָלָיו וְלֹא תִתְּנֶנּוּ** "neither add thereto nor take therefrom (any thing whatever)." Proverbs 30:6; Ecc. 3:14.

Hence—(2) *to add* (something) to—, i. e. *to increase* any thing, comp. the Fr. *ajouter à*, and Lat. *dehahere (aliquid) de laudibus alic.* Followed by **עַל** Ps. 71:14, **וְהוֹסַפְתִּי עַל-כָּל-תְּהִלָּתְךָ**, "and I will add to (increase) all thy praise." Ps. 115:14; Ezr. 10:10; followed by **אֵל** Eze. 23:14; followed by **לְ** Isai. 26:15; followed by an acc. Lev. 19:25. Job 42:10, **וַיִּסְף יְהוָה אֶת-כָּל-אֲשֶׁר לְאִיֹּב לְמִשְׁנֵהוּ**, "and Jehovah increased twofold all things which Job had." Ecc. 1:18; Prov. 1:5; 9:9; 10:27; 16:21; 19:4; Job 17:9; Isa. 29:19. *To increase* any thing to any one sometimes means i. q. *to give more, plentifully*. Ps. 120:3, **מַה-יִּתֶּן לְךָ וּמַה-יִּוִּסֶּיךָ לְךָ לִשְׁוֹן רֵמֶיךָ**, "what shall one give to thee, or what shall one increase to thee, O deceitful tongue?" compare Lev. 26:21; Eze. 5:16. Elsewhere *to increase*, is i. q. *to surpass*. 2 Ch. 9:6, **וַיִּסְפֶּה עַל הַשְּׂמוּעָה**, "thou hast increased the fame," i. e. thou hast surpassed the fame, comp. 1 Ki. 10:7.

(3) *To add to do anything*, followed by an inf. either naked or else with **לְ** prefixed, more rarely with a finite verb, (the copula either added or omitted, Prov. 23:35; Isa. 52:1; Hos. 1:6) is—(a) *to do again*, and in Latin [or other language which resembles it in this particular] it is commonly expressed by an adverb, *iterum, rursus*. Genesis 4:2, **וַתִּסְף לָלֶכֶת**, "and she bare again." Gen. 8:10, 12; 18:29, **וַיִּסְף עוֹד לְדַבֵּר**, "and he spoke yet again." Genesis 25:1; Exod. 10:28, 29.—(b) *to do something afterwards, to continue to do anything, to do it any longer*. Genesis 4:12, **לֹא-תִתֶּנּוּ תַחַת-כַּחֲזָהּ לָךְ**, "the (earth) shall no more yield to thee her strength."

Num. 32:15; Josh. 7:12; 1 Sam. 19:8; 27:4; Isa. 47:1, 5.—(c) *to do more*. Genesis 37:5, **וַיִּסְיֵהוּ עוֹד**, **וַיִּשְׂנְאוּ אוֹתוֹ** "and they hated him yet more;" 37:8. 1 Sam. 18:29; 2 Sam. 3:34.—Sometimes the action which is either to be repeated or continued, is omitted, and is only to be gathered from what precedes. Job 20:9, **עֵינִי שֶׁנִּשְׁנְאוּ לֹא תוֹסִיף**, "the eye has seen him, but it shall not add," sc. **לִשְׁוֹן** i. e. shall see no more. Job 34:32, "if I have sinned, I will not continue," sc. to sin. Job 38:11; 40:5, 32. Ex. 11:6, "such as never was before **לֹא-תוֹסִיף** (לְהֵיוֹת) neither afterwards will there be." Num. 11:25, "and when the Spirit came upon them they prophesied **וַיִּסְפוּ** (לְהִתְנַבֵּא) but (from that day) never any more," as is well rendered by the LXX. and Syr.

Note. In the future for **יִסְיֵה** there is sometimes written **אִסְיֵה**. Ex. 5:7; 1 Sa. 18:29; and on the contrary **יִסְיֵה**, **יִסְיֵה** Ps. 104:29; 2 Sam. 6:1, for **אִסְיֵה** from **אִסַּף**. For the imp. there occurs twice **סִפֵּה**, but this is more correctly referred to the root **סָפַח**.

NIPHAL **הוֹסַף**—(1) *to be added*, followed by **עַל** Nu. 36:3, 4, reflect. *to join one's self*, Ex. 1:10.

(2) *to be increased*, sc. in wealth. Prov. 11:24. Part. **נוֹסֵף** Isa. 15:9, *additions, increases*, sc. of calamities, i. e. new calamities.

Derived pr. n. **יֹסֵף**, **יֹסֵפֶה**, **יֹסֵפֶת**.

יָסַח Ch. unused in Kal.

HOPHAL (as in Hebrew) **הוֹסַף** *to be added*, Dan. 4:33.

יָסַר, rarely occurring in Kal, fut. **אִסְרֵם** Hos. 10:10; Isa. 8:11 [This passage is omitted in Thes.]; part. **יֹסֵר** Pro. 9:7; Ps. 94:10. Elsewhere in—**יָסַר**, fut. **יִסְרֵה**, inf. also **יִסְרֵה** Lev. 26:18, **יִסְרֵה** Ps. 118:18.

(1) *TO CORRECT* by blows or stripes, *TO CHASTISE*, Deu. 22:18. 1 Ki. 12:11, 14, "my father chastised you with whips;" especially used of children who are corrected by their parents, Prov. 19:18; 29:17; of men corrected by God, Levit. 26:18, 28; Ps. 6:2; 38:2; 39:12; 118:18; Jer. 2:19; 10:24. (**Æth.** **ἰωλ**: to correct, to reprove, to instruct; the palatal **י** being changed into the harsher **י**.)

(2) *to correct* by words; hence—(a) *to admonish, to exhort*, Prov. 9:7; Job 4:3 (comp. Hos. 7:15). Ps. 16:7, **אֶת-לֵילוֹת יִסְרוּנִי בְּלִיּוֹתֵי**, "also by night my reins admonish me," to praise God. Followed by **מִן** *to dissuade from* anything, Isa. 8:11. Often used of the discipline which children receive from their parents, Deu. 21:18; or men from God, Deu. 4:36; 8:5; Ps. 94:12.—(b) *to instruct, to teach*. Isa.

28:26, יְהוָה יִלְמְדֵנִי "he will instruct him according to the right, his God will teach him." Followed by two acc. Pro. 31:1.—Often joined with the synonymous word הוֹכִיחַ, which differs from this verb in applying primarily to the milder discipline of admonition and reproof, and being thence transferred to the more severe as that of stripes and punishment;—this verb, on the other hand, properly signifies the more severe discipline, and is transferred to that which is milder. Like the former is Gr. παιδεύειν, Germ. züchtigen (from *zucht*, *ziehen*, *erziehen*), like the latter is Heb. לָמַד.

["HIPHAL i. q. Kal and Piel. Once אִסְרִים Hos. 7:12."]

NIPHAL נוֹסַר *to be corrected, to be admonished, to receive discipline*, Ps. 2:10; Jer. 6:8; Pro. 29:19; Eze. 23:48.—נוֹסַרְי Eze. loc. cit. is Nithpael (see Lehrs. p. 249) for נִתְּנוֹסַרְי. The common analogy is however preserved, if the word be written with other vowels, נוֹסַרְי.

Derivatives, יִסּוֹר, מוֹסַר, מִסְרָה.

יָעַ [pl. יָעִים] m. *a shovel* for taking away ashes, from the root יָעַ to take away, Exod. 27:3; 38:3; Nu. 4:14; 1 Ki. 7:40, 45. Vulg. *forceps*. (In Arabic many nouns derived from the root وَعَى signify a vessel, but in this root the Arabic appears to differ from the Hebrew.)

יָעִי [Jabez], pr. n.—(1) of a man, 1 Chr. 4:9, 10; where it is so stated as if it were put for יָעִיב (he causes pains).

(2) of a town of the tribe of Judah, 1 Ch. 2:55.

יָעַ fut. יָעַר.—(1) TO POINT OUT, TO DEFINE, TO APPOINT, especially a place, Jer. 47:7, and time, 2 Sa. 20:5; also, a punishment, Mic. 6:9.

(2) *to espouse*, a wife or concubine, Ex. 21:8, 9. (Arab. عَد to point out anything before, especially good; but also sometimes, to threaten some harm. III. to appoint a time or place.—Apparently cognate is הוֹדִיעַ to cause to know, to point out.)

NIPHAL נוֹעַר.—(1) *to meet with any one at an appointed place, to come with him to such a place*; followed by לָ Ex. 25:22; 29:42, 43; 30:6, 36; followed by אֵל Nu. 10:4.

(2) recipr. *to come together at an appointed time or place*, Neh. 6:2, 10; Job 2:11; Am. 3:3; also generally, *to come together*, Josh. 11:5; 1 Ki. 8:5; followed by אֵל against any one, speaking of confederates, Nu. 14:35; 16:11; 27:3.

HIPHAL הוֹעִיר *to appoint any one to meet at a certain time or place, specially for judgment; to*

summon to a court, to call on to plead. Job 9:19, הַי יוֹעִירֵי "who shall cite me?" Jer. 49:19; 50:44.

HOPHAL—(1) *to be appointed, set*, Jer. 24:1.

(2) *to be turned*, as the face, Eze. 21:21.

Derivatives, מוֹעֵד, מוֹעֵד, מוֹעֵד, מוֹעֵד, and pr. n. נוֹעֵדָה.

יָעִד [Iddo], m. 2 Chron. 9:29 in קרי (for which יָעִד כתיב), pr. n. m.; elsewhere יָעִד, which see.

יָעַ a root, ἀπαξ λεγόμεν. Isaiah 28:17, ["to SNATCH AWAY"], TO REMOVE, TO TAKE AWAY. Arab. عَصَى = عَصَى to gather, IV. to lay up; perhaps, to take away, to snatch away; whence יָעַ a shovel, and—

יָעִיאל & יָעִיאל (perhaps "treasure of God"), [Jeuel, Jeiel, Jehiel], pr. n. of several men—(1) of the captain of the Reubenites, 1 Ch. 5:7.—(2) of the builder of the city of Gibeon, 1 Chr. 9:35.—(3) of the scribe of king Uzziah, 2 Ch. 26:11, all.

יָעִין ("counsellor," part. fut. from יָעַן), [Jeus], pr. n. m. 1 Ch. 8:10.

יָעִירִים pl. woods, i. q. יָעִירִים Eze. 34:25 כתיב.

יָעִשׂ (verbal, from fut. of the verb עָשָׂה, "whom God hastens"), [Jeush, Jehush], pr. n.—(1) of a son of Esau, Gen. 36:18; for which there is יָעִישׂ, verse 5, 14 כתיב.—(2) of a son of Rehoboam, 2 Chr. 11:19, also of others.

יָעַ unused in Kal, prob. i. q. יָעַ to be hard, firm, robust.

NIPHAL, Isa. 33:19, עַם נָעַץ "a hard (or obstinate) people;" or, as well rendered by Jerome, *impudens*. Symm. ἀναδίδης.

יָעִיאל ("whom God comforts," from the root עָזַי to comfort), [Jaaziel], pr. n. m. 1 Ch. 15:18; for which there is, verse 20, עֲזִיאל.

יָעִיָה ("which Jehovah comforts"), [Jaaziah], pr. n. m. 1 Ch. 24:26, 27.

יָעִיר & יָעִיר ("which Jehovah aids"), [Jaazer, Jazer], pr. n. of a town in the tribe of Gad, near the land of the Ammonites, long subjected to the rule of the Moabites; its site was in the spot where now are the ruins called *Sār*. As to the sea of Jazer (יָם יָעִיר Jer. 48:32), which is of very doubtful authority, see my observations on Isa. 16:8.—Nu. 21:32; 32:1. Greek *Iazír*, 1 Macc. 5:8. Compare Eusebius, De Locis Heb. v. *Iazír*.

יָעַץ a root, ἀπαξ λεγόμεν. i. q. עָצָה TO CLOTHE, Isa. 61:10.

יָעַץ: Chald. i. q. Hebr. יָעַץ TO COUNSEL. Part. יָעִיץ (for יָעַץ), A COUNSELLOR of a king, Ezra 7:14, 15.

ITHPAEL, to consult together, Dan. 6:8.

Derivative, עָצָה.

יָעִיאל [*Jeiell, Jehiel*], see יָעִיאל. [Also used when not in כְּחַיִּיב as 1 Ch. 5:7; 15:18, 21.]

יָעִיר ("whom God stirs up"), [*Jair*], pr. n. of a man, 1 Ch. 20:5 קָרִי, in כְּחַיִּיב there is יָעִיר. In the parallel place, 2 Sa. 21:19, there is instead of it יָעִיר, but אֲרִיִּים appears to be a spurious reading taken by mistake from the following מְנוּרֵי אֲרִיִּים.

יָעִין ("troubled," see יָעִין), [*Jachan*], pr. n. m., 1 Ch. 5:13.

יָעַל, unused in Kal—(1) TO ASCEND ON HIGH, TO RISE ABOVE; kindred to עָלָה. (Arab. وَعَلَّ to rise above. V. to ascend a mountain, to stand on the summit, وَعَلَّ a noble, a prince.) Hence יָעַל ibex.

(2) to excel, to be useful, compare יָעַל in the compound word יָעַל־עָלָה.

HIPHL יָעִיל—(1) to be useful, to profit, to aid, absol. Pro. 10:2; 11:4; Jerem. 2:8, יָעִילוּ לֹא-יִנְעִלוּ "they follow those who profit (or are worth) nothing," (i. e. false gods). Followed by dat. of pers. Isa. 30:5; Jer. 23:32; or of the thing. Job 30:13, יָעִילוּ לִי "they help my fall;" with suff. יָעִילוּנִי Isa. 57:12.

(2) intrans. to be benefitted, to receive help from any thing. Job 21:15, כִּהְנוּעִיל "what should we be benefitted (in this thing)?" 15:3, "words לא יִנְעִיל in which there is no profit;" 35:3; Isa. 47:12; 48:17. Hence—

יָעִיל m. pl. יָעִילִים const. יָעִילִי—(1) the ibex, perhaps also the chamois. Arab. وَعَلَّ and وَعَلَّ, Ps. 104:18; Job 39:1. Comp. Bochart, Hieroz. P. I, p. 915, seq. צִבְיֵי הַיְעִלִים the rocks of the wild goats, near the desert of Engedi, 1 Sa. 24:3.

(2) [*Jael*], pr. n.—(a) of a judge [?] or heroic person of Israel, before the time of Deborah, Jud. 5:6. [This is surely the same as the next.]—(b) of a resolute woman, the wife of Heber the Kenite, Jud. 4:17, 18; 5:24. Some understand the same to be spoken of 5:6 [of course they are the same.]

יָעִלָה—(1) f. of the preceding, the female ibex, or chamois. Pro. 5:19, יָעִלָה חַוִּי "the graceful chamois;" an epithet applied to a beautiful woman. The Arabs say proverbially الوعل من الوعل more beautiful than an ibex; Bochart, i. 899.

(2) [*Jaalah, Jahala*], pr. n. m., Ezra 2:56; Neh. 7:58. [*Jaela*].

יָעִלָם ("whom God hides"), [*Jaalam*], pr. n. of a son of Esau, Gen. 36:5, 14.

יָעַן an unused root. Syriac Ethpa. (לִיכַן) to be greedy, voracious, יָעַן greedy, voracious. Hence probably יָעַן and יָעִנָה the ostrich, so called from its greediness.

יָעַן (for יָעִנָה) prop. subst. purpose, intent (from the root יָעַן, עָנִי to propose any thing by words, to signify), always used as a participle:—

(1) as a prep. on account of, Eze. 5:9; Hag. 1:9; followed by an inf., Isa. 37:29.

(2) as a conj., because, in that, Nu. 20:12; 1 Ki. 20:42; 2 Ki. 22:19; more fully יָעַן וְיָעַן Gen. 22:16; 1 Sa. 30:22; 1 Ki. 3:11, etc.; more rarely יָעַן Nu. 11:20; Isa. 7:5; each followed by a pret. Followed by a fut. יָעַן יָעַן it is, that, Eze. 12:12. It is three times emphatically doubled יָעַן וְיָעַן because and because, because that (biwrit), Levit. 26:43; Eze. 13:10; and without the copulative יָעַן וְיָעַן ibid., 36:3. Compare יָעַן.

יָעַן an ostrich, so called from its greediness and gluttony; see the root יָעַן. Once found in plur. יָעִנִים Lam. 4:3 קָרִי; and there it is used ἐπιχοίνως, of the female ostrich, for יָעִנָה. LXX. ὡς στρουθίων. Vulg. sicut struthio. (As to the sense compare Job 39:17). Of much more frequent use is—

יָעִנָה f. of the preceding (as to the form compare יָעַל fem. יָעִלָה, not יָעִלָה), everywhere joined with בִּתּוּלָה the daughter of the female ostrich, i. e. the female ostrich herself; according to Bochart, Hieroz. ii. 230, opp. to הַחִמָּס the male ostrich, Levit. 11:16; Deut. 14:15. In the plural, however, יָעִנָה is, without doubt, used for either sex, Isa. 13:21; 34:13; Mic. 1:8; Job 30:29 (in these passages they are said to inhabit the deserts, and to utter a doleful cry). The Arabs, at least, call an ostrich without any distinction of sex نَعَام (a word which I judge kindred to the Hebrew, بَنَت نَعَامَة, نَعَامَة. Others have badly rendered יָעִנָה an owl, from יָעַן to cry out (?))

in opposition to the context and the authority of the ancient interpreters.

יַעֲנֵי ["whom Jehovah answers"], [*Jaanaï*], pr.n. m., 1 Ch. 5:12.

יָעַף fut. **יַעֲפֵה**—(1) i. q. Arab. **عَفَّ**, to go swiftly, to run. See HOPHAL, and the derived nouns **יָעָף** and **תְּוָעָפוֹת**.

(2) to be fatigued, wearied out (compare **יָעַף**), whether in running, Jerem. 2:24, **מְבַקְשֵׁי לֹא-יִיָּעֲפוּ** "those who seek her will not be weary." Luth. *die sie suchen, dürfen nicht weit laufen*. Isa. 40:30, 31; or with heavy labour, Isa. 40:28; 44:12; Hab. 2:13; or with grief, Isa. 50:4. [But this is the next word, the derivative **יָעָף**.]

HOPHAL, part. **יָעָף**. Daniel 9:21, **בְּיָעָף** "wearied in flight." LXX. *τάχει φερόμενος*. Others, following Theod., Vulg., Syr., take **יָעָף** from the root **יָעַף**, and translate it *flying*, but this is unsuitable to that which follows **בְּיָעָף**.

Derivatives, **תְּוָעָפוֹת** and the following words.

יָעָף m. *fatigued, wearied, tired*, Isa. 40:29 ["of a people"]; 50:4.

יָעָף masc. *a swift course*, ["weariness, arising from swiftness of course"], Dan. 9:21.

יָעַץ fut. **יַעֲצֵה**, for imp. there is twice **יָעַץ** (from the root **יָעַץ**) [perhaps primarily to command. See Thes. as to this, and also as to the cognate roots], Jud. 19:30; Isa. 8:10.—(1) TO GIVE COUNSEL, 2 Sam. 17:11, 15; more fully **יָעַץ וְעָצָה** 16:23; 17:7. Followed by dat. of pers., Job 26:3, by a suff., Exod. 18:19; 1 Kings 1:12; 12:8, 13. Part. **יָעָץ** subst. *a counsellor, adviser*, Prov. 11:14; 24:6; especially *the counsellor, or minister of a king*, 1 Ch. 27:32, 33; Ezra 7:28; 8:25, (compare 7:24, 25). Plural **יָעָצִים** *chiefs, leaders*, of a land and state, Job 3:14; 12:17; Isa. 1:26.

(2) to take counsel, to decree, followed by a gerund. Ps. 62:5, **יָעָצוּ לְהַדִּיחַ יָעָצוּ** "they have decreed to cast (him) down from his height;" followed by **עַל** against any one, Isa. 7:5; 19:17; 23:8; followed by **אֵל** Jer. 49:20. **יָעַץ וְעָצָה** to devise evil councils, Isa. 32:7.

(3) to consult for any one, i. e. to provide for. With suff. Ps. 16:7; 32:8, **אֶעֱצֶה עָלֶיךָ עֵינִי**, pregn. for **אֶעֱצֶה וְאֶשְׁכָּח עָלֶיךָ עֵינִי** "I will care for thee, and will set my eye upon thee," i. e. I will favour thee. **יָעַץ** one who consults, i. e. cares for, protects, Isa. 9:5. [The part. in all its other occurrences means a giver of counsel; why should it not be the same here? So Thes.]

(4) i. q. Arab. **يَع**, to predict, to declare future things, Nu. 24:14; Isa. 41:28.

NIPHAL **נִיָּעַץ**—(1) reflect. to let oneself be counselled, to receive advice, Pro. 13:10.

(2) recipr. to consult one another, i. e. to hold a consultation, to deliberate, Ps. 71:10; 83:6; followed by **עַם** 1 Ch. 13:1; or **אִתּוֹ** Isa. 46:14; 1 Ki. 12:6, 8, to deliberate with any one.

(3) to consider with oneself; also to decree, command, or advise, as the result of deliberation. Followed by **אֵל עֲבָדָיו לֵאמֹר**, 2 Ki. 6:8; **וַיִּצְוֶה אֶל עֲבָדָיו** "and he commanded his servants, saying." 2 Chr. 20:21; 1 Ki. 12:6, 9, **מָה אַתֶּם נוֹעֲצִים** "what do ye advise?"

HITHPAEL, i. q. Niphal No. 2, Ps. 83:4.

Derivatives, **עָצָה**, **עֲצָה**, **מוֹעֵצָה**.

יָעֹבֵץ ("taking hold of the heel, supplanter, layer of snares," comp. Gen. 25:26; 27:36; Hosea 12:4), pr.n. *Jacob*, the younger of the twin sons of Isaac; also called *Israel* (**יִשְׂרָאֵל**); the ancestor of the nation of Israel, Gen. 25—50. **אֱלֹהֵי יָעֹבֵץ** the God of Jacob, i. e. Jehovah, Isaiah 2:3; Ps. 20:2. **בֵּית יָעֹבֵץ** and simply **יָעֹבֵץ** the house or family of Jacob; poetically used of the people of Israel, i. q. **יִשְׂרָאֵל**, **יִשְׂרָאֵל**, **יִשְׂרָאֵל** compare **עָשָׂה**. Used of the land of Israel, Gen. 49:7; elsewhere used of the whole people regarded as one person, e. g. Isa. 41:43, 44, 45, etc.; rarely used of the kingdom of Ephraim, Hos. 12:3; Mic. 1:5; Isa. 17:4; or even, as also Israel is used in the later books, of the kingdom of Judah, Obad. 18; Nah. 2:3.

יָעֹבֵבָה [*Jaakobah*], (id.), pr. n., 1 Ch. 4:36.

יָעֹקֵן see **עָקָן**.

יָעַר an unused root, i. q. Arab. **غَر**, prop. to boil, to boil up, to boil over; the idea of which is applied to any sort of redundancy or abundance, as the luxuriant growth of plants. Hence the following words.

יָעַר [with suff. **יָעָרוּ**] masc.—(1) redundancy of honey; honey spontaneously and freely flowing from the combs, which was called by the Greeks and Romans *ἄκτρον μέλι*, *mel acetum* (Plin. N. H. xv. 11), Cant. 5:1; more fully **יָעַרְתָּ הַדְּבַשׁ** 1 Sam. 14:27. Some have carelessly and inaccurately rendered this *favus mellis*, meaning the cells of wax, the comb in which the honey is contained, and out of which the purest honey oozes, (see Ovid, Fast., iv. 152, *expressis mella liquata favis*). It is rather i. q. **נָפַח צִנּוֹיִם** the dropping of honey combs, the German *honnigseife*, Psalm 19:11. This very German word, of frequent occurrence in Luther's translation of the Bible, is

erroneously explained by some to mean the honeycomb (Honigzelle, Honigstube), while it rather signifies liquid honey, as if *saliva mellis* (Seim, i. q. Schleim, saliva).

(2) *a thicket of trees*, so called from the luxuriant growth of trees and shrubs, see the root (Syr. **حش**) thicket of briers, Arab. **ععر**, rugged place, whence the verb **ععر** to be rugged, difficult of passage, spoken of a region), Isaiah 21:13; Eze. 21:2, 3; hence any *wood or forest*, Deu. 19:5; Josh. 17:15, 18. **בית היער** the house of the forest, Isa. 22:8; fully **בית יער** the house of the forest of Lebanon, 1 Ki. 7:2; 10:17; it was the armoury of king Solomon, elsewhere (Neh. 3:19) called **גשק**, its name arose from the cedar wood, of which it was built. Used of a *rugged rough country* (see Syr.), Hosea 2:14. Metaph. of a troop of enemies, Isa. 32:19; comp. 10:18, 19, 34.

(3) pr. n. probably i. q. **קריית יערים** Ps. 132:6.

יערה [*Jarah*], pr. n. m., 1 Chr. 9:42; probably a wrong reading, see **יהוערה**.

יערה see **יער** No. 1.

יערי ארגים see **יער**.

יערשה ("whom Jehovah nourishes," from the unused root **עש**, Syr. **حش** to fatten), [*Jaresiah*], pr. n. m., 1 Ch. 8:27.

יעשו (abbreviated from **יעשה** "whom Jehovah made"), pr. n. masc., Ezra 10:37 כתיב **יעשו קרי**, [*Jaasau*].

יעשאל ("whom God made"), [*Jaasiel, Ja-siel*], pr. n. of one of David's captains, 1 Ch. 11:47; compare 27:21.

יערה ("whom Jehovah frees"), [*Iphedeiah*], pr. n. m., 1 Ch. 8:25.

יפה fut. **יפה**, **יפה** —

(1) properly TO SHINE, TO BE BRIGHT, cogn. root **פס**, compare **פס** and **פס**. Hence **יפי** No. 1, and **פס** an illustrious deed, a miracle.

(2) *to be beautiful*, used of a woman, Cant. 4:10; 7:2, 7; Eze. 16:13; of a tree, 31:7.

PIEL, *to make beautiful, to adorn, to deck* (with gold), Jer. 10:4.

PUAL, with the two first radicals doubled **יפפה** *to be very beautiful*, Psalm 45:3. But this form is altogether without analogy, nor is there any example found of first radicals which are doubled; examples

of doubling the latter radicals, such as **פפפה**, can hardly be compared with this, since this latter usage, instead of increasing the signification, diminishes it. To give my own opinion, I think that an error may exist in this word, and that the letters **יפ** at the beginning may be spurious, as having arisen from the practice of copyists; of this, which has been a constant source of errors, I have treated in Thes. i. p. 64; Anecd. Orient. i. 68.

HITHPAEL, *to adorn oneself* (of a woman), Jer. 4:30.

Derivatives, besides those which follow next, **יפי**, **יפה**, and probably **פס**.

יפה adj. m., constr. **יפה**; f. **יפה** constr. **יפה** —

(1) *fair, beautiful*, used of persons, both men and women, Gen. 12:14; 2 Sa. 13:1; 14:25; Cant. 1:8; 5:9; often with the addition of **יפה** 1 Sa. 17:42; or **יפה** Gen. 29:17; also used of animals, 41:2, seq.; of pleasant countries, Psalm 48:3; of a pleasant tuneful voice, Eze. 33:32.

(2) *good, excellent*, καλός. Ecc. 3:11, "God made all things beautiful;" καλός, 5:17.

יפה פיה adj. f., Jer. 46:20, *fairish*; from masc. **יפה** (of the form **יפה**, Lehrs. 497), the letter ה quiescing in the middle of the word (Lehrs. p. 48). In consequence of this word appearing to be too discrepant from ordinary usage, in very many MSS. and editions it is found divided into two.

יפה ("beauty"), [*Japho, Joppa*], Jon. 1:3; Josh. 19:46; 2 Ch. 2:15, and **יפוא** Ezr. 3:7; pr. n. Gr. Ἰόππη, a maritime city of the Danites with a celebrated port on the Mediterranean; now called *Jāfa* (يافا), and noted for its port. Relandi Palestina, p. 864.

יפה i. q. **נפח**, **נפח** TO BLOW, TO BREATHE, TO PUFF, unused in Kal.

HITHPAEL, *to pant, to sigh deeply*, Jer. 4:31. Hence —

יפה adj. *breathing out*; Ps. 27:12, **יפה** "and breathing out wickedness;" compare **יפה**.

יפה Eze. 28:7, and **יפי** in pause **יפי**; with suff. **יפיו** m.

(1) *splendour, brightness* (see the root No. 1), of a king, Isa. 33:17; of a city, Psalm 50:2; Ezek. 27:3, 4, 11.

(2) *beauty, gracefulness*, of a woman, Ps. 45:12; Isa. 3:24; Eze. 16:25.

יָפִיעַ ("splendid"), [*Japhia*], pr. n.—(1) of a town in the tribe of Zebulun, Josh. 19:12.

(2) Of several men.—(a) of a king of the city of Lachish, Josh. 10:3.—(b) of a son of David, 2 Sam. 5:15.

יָפִילֵם ("whom God frees"), [*Japhlet*], pr. n. m. 1 Ch. 7:32, 33. Patron. with the addition of the syllable יֵ-, Josh. 16:3.

יָפֵן (perhaps "for whom a way is prepared"), pr. n. m.—(1) the father of Caleb, Nu. 13:6; 14:6.—(2) 1 Ch. 7:38.

יָפַע unused in Kal, TO SHINE, TO BE BRIGHT, cognate root **יָפָה**.

HIPHIL **הוֹפִיעַ**—(1) to cause to shine, used of God, Job 37:15.

(2) to give light, to be bright, (prop. to scatter, or bestow light, like **הִזְאִיר**), Job 3:4; 10:3; especially used of Jehovah as appearing in very bright light, Deu. 33:2; Ps. 50:2; 80:2; 94:1.

Derivatives, the pr. n. **יָפִיעַ**, **יָפֵן** and —

יָפָה fem. *beauty, splendour* of a city, Ezek. 28:7, 17.

יָפַת a spurious root, which some have invented on account of the noun **מוֹפֶת**. But this comes from **יָפָה**.

יָפֶת pr. n. *Japheth*, the second [query eldest] son of Noah (Gen. 5:32; 7:13; 9:18, seq.), whose descendants (Gen. 10:2—5) are stated to have especially occupied the western and northern regions of the earth; this accords well enough with the etymology of the name, which has the sense of *widely-extending*, from the root **יָפַת**; see Gen. 9:27, LXX. *Ἰάφεθ*.

יָפֶתֶח (prob. "whom, or what God sets free," see the root **יָפַת** Isa. 14:17), pr. n.—(1) [*Jiphtah*], a town in the tribe of Judah, Joshua 15:43.—(2) [*Jephthah*], a judge of Israel, celebrated for having, in compliance with a vow, sacrificed^d his daughter, Jud. 11:12; 1 Sa. 12:11; Greek *Ἰεφθα*, *Ἰεφθάε*, Vulg. *Jephthē*.

יָפֶתְחָאֵל ("which God opens"), [*Jiphtah-el*], pr. n. of a valley in the tribes of Zebulun and Asher, Josh. 19:14, 27.

יָצָא pret. once without א: **יָצְחִי** Job 1:21; fut. **יָצֵא**, imp. **יָצֵא**, with הַ parag. **יָצֵאָה** Jud. 9:20; pl. once *ἀνομαλῶς* **יָצְאוּ** Cant. 3:11; inf. absol. **יָצֵא**, const. **יָצֵא**, part. **יָצֵא**, f. **יָצְאָה** for **יָצְאוּ**, and without א: **יָצֵאת** Deu. 28:57; Ps. 144:14.

TO GO OUT, TO GO FORTH (Æth. **ፀለ**; id. In Syriac and Chaldee the word which radically corresponds,

ܢܚܠ to germinate, to expand, as a plant, they use in the sense of going out, when speaking of men and other things **ܢܚܠ**, **ܢܚܠ** as the Arabs do **خرج**).

Const. followed by **מִן** of the place, whence any one goes out, Gen. 8:19; Job 3:11; also followed by an accus. like the Latin *egredi urbem*; Gen. 44:4, **הֵם יֵצְאוּ מִן אֶת־הָעִיר** "*hi egressi erant urbem*," Ex. 9:29, 33; Job 29:7; Deu. 14:22, **וְיָצָא הַשָּׂדֶה** "that which goes out from the field," its produce; Jerem. 10:20, **בָּנֵי יִצְאוּנִי** "my children have gone out from me," i. e. have forsaken me; Am. 4:3, **וְיָצְאוּ מִן הַצָּמָה** "go out through the breaches." Part. **יָצֵא** [שֹׁמֵר] **הָעִיר**; Gen. 32:24, compared with 9:10. Once with accus. of that which goes out in great plenty, or pours itself out (comp. Heb. Gramm. ed. 10, § 135, 1, note 2, and the verbs **עָלָה** Pro. 24:31; **יָרַד** Lam. 4:38; Am. 5:3, **הָעִיר הַיּוֹצֵאת אֶת־הָאֶרֶץ** "the city which poured forth thousands;" **מִן** is prefixed to the gate by which one goes out, Jud. 11:31; and **מִן** Jer. 17:19; Neh. 2:13.

Specially to go out, to go forth, is used—(a) of soldiers—(a) to war, 1 Sa. 8:20; Job 39:21; Isa. 42:12; Zechariah 14:3 (and similarly shepherds against wild beasts, 1 Sa. 17:35).—(β) out of a city in order to surrender it, Isa. 36:16.—(b) merchants and sailors for purposes of trade, Deut. 33:18.—(c) slaves manumitted by their owners, Ex. 21:3, 4, 11; Lev. 25:41, 54; more fully in this sense **יָצָא הַפֶּשֶׁל** Ex. 21:5; and **יָצָא לְחֶפְשׁוֹ** verse 2, to go out as free, manumitted (figuratively applied to estates which were to be delivered gratuitously to the original possessor in the year of jubilee, Lev. 25:28, 30).—(d) children, descendants are said to come forth from their father, or the ancestor of the race; Gen. 17:6, **וְיָצְאוּ מִלְּכִים מִמֶּךָ** "kings shall come forth from thee," shall be amongst thy descendants. More fully **וְיָצָא מִבֶּטֶן מִיֶּדֶךָ** "to come forth from the womb, from the loins of any one," Job 1:21; Gen. 46:26.—(e) those who are delivered from danger are said to come forth; followed by an accus. Ecc. 7:18, **וְיָרָא מֵאֵלֶּהֶם יָצָא אֶת־בְּלֶם** "he who fears God shall come forth from all these" (similarly of any one who escapes being taken by lot, opp. to **נִלְכַּד** 1 Sa. 14:41).

It is applied to inanimate things. So—(f) the sun is said to go forth, i. e. to rise, Gen. 19:23; Ps. 19:6; the stars, Neh. 4:15; the morning, Hos. 6:5.—(g) to plants which spring forth, 1 Ki. 5:13; Isa. 11:1; flowers, Job 14:2; compare Syr. **ܢܚܠ** to shoot

up, and the noun מְנַחֵם.—(h) water flowing, gushing forth from a fountain, Gen. 2:10; Deut. 8:7; מִנְחָה Isa. 41:18. It is used also—(i) of a boundary, terminus, *running on, running through*, Josh. 15:3; 4, 9, 11.—(k) of money which is *laid out, expended*, 2 Ki. 12:13 (like the synonyms in Syriac, Arabic, and Æthiopic).—(l) of things which go forth to the people, *are promulgated*; of an edict, Hab. 1:4; of the sentence of a judge, Ps. 17:2; compare Gen. 24:50.—(m) of the *outgoing*, i. e. the end of a period of time; Exod. 23:16; בְּצֵאת הַשָּׁנָה “at the end of the year,” Ezek. 7:10; hence of the end, the destruction of a city, Eze. 26:18.

Hiphil הִפְיִיל causat. *to cause to go out, or come forth*, hence of animate beings; *to lead out*, e.g. the people from Egypt, Ex. 12:51; 16:6; of inanimate beings, *to carry out*, Gen. 14:18; *to draw out, to take out*, Ex. 4:6, 7; Job 28:11; *to take out* as from a case, Gen. 24:53. Specially it is—
 (a) causat. of Kal, letter *g*, *to put forth* plants (as the earth), Gen. 1:12, 24; Isa. 61:11.—(b) causat. of Kal letter *k*, *to cause to lay out, to exact* money, followed by פָּדַי; *to lay on* a tribute, 2 Ki. 15:20 (comp. Arab.

خراج tribute).—(c) causat. of Kal letter *l*, *to publish* a report, followed by *ל* of the pers. concerning whom the report is spread, Nu. 14:37; Deu. 22:14, 19; *to report* words, followed by *ל* of the pers. to whom they are brought, Neh. 6:19; *to promulgate* doctrine, Isa. 42:1, *וְהוֹרֵא לְגוֹיִם שִׁפְטִים* "he shall promulgate a law to the Gentiles" [far better literally, "he shall bring forth judgment to the Gentiles"]; Isa. 42:3.—(d) *to produce* as an artisan, Isa. 54:16.—(e) *to lead forth*, i. e. to separate, Jer. 15:19.

HOPHAL, to be brought forth, to be taken out,
Eze. 38:8; 47:8.

Derivatives, מוֹצָא, מוֹצְאָה, מוֹצְאוֹת, יִצֵּיא, צֵאָה [and in Thes. צוּא].

४३. Ch. unused in Kal.

SHAPHEL שִׁפְּהַל and שִׁפְּהַל in the Targums is, *to bring something to an end, to finish.*

Hence in the Scripture נִיָּצְנָה *finished*, Ezr. 6:15.

יָצַב [unused in Kal] TO SET, TO PUT, TO PLACE,
i. q. **נָצַב**, from which Niphal, Hiphil, and Hophal,
and also many derivative nouns are formed.

HITHPAEL—(1) *to set oneself, to take a stand* (ִּתְּחַלּוּ, *hinstellen, hintreten*), Ex. 2:4; 19:17; 34:5; Nu. 11:16; 22:29; 1 Sa. 17:16, “and took his stand (for the fight) forty days.” Job 33:5, followed by לָּפְנֵי Ex. 8:16 and על of pers. הִתְחַבֵּר used of the angels as presenting themselves before God, Gr. *παρουσία*.

Luke 1:19. Job 1:6; Zec. 6:5, comp. Prov. 22:29. The same phrase in a hostile sense, *to stand up against* God, Ps. 2:2.

(2) *to stand* (stehn, bastejn), followed by לְפָנָי before any one, i. e. to minister to him, Prov. 22:29; *to stand firm* before any one (bastejn vor jem.), whether a victor before an enemy, followed by לִפְנֵי Deu. 9:2; Job 41:2; בִּפְנֵי Deut. 7:24; 11:25; Josh. 1:5; עִם 2 Ch. 20:6; or a just person before a judge, followed by לִפְנֵי Ps. 5:6. Absol. 2 Sa. 21:5.

(3) *to stand up for, to stand by* any one (beistehn), followed by ῥ of pers. Ps. 94:16.—Ex. 2:4, מצאנו אֶרֶץ אֲרָמָה, for מצאנוהָ, see Lehrg. p. 386.

יָצַב, Ch. unused in Pe. to be firm, sure.

PAEL, to speak that which is true, certain, Dan. 7:19; comp. 16. Hence adj. **יָיִב**.

יָצַג, unused in Kal, but cogn. to the roots **יָצַב**, **יָצַע**, and **יָצַח** Hiphil.

הִצִּיחַ (in the manner of verbs הִצִּיחַ) pr. *to make to stand*, hence—

(1) *to place, to set* (hinstellen) persons, Gen. 43:9; 47:2; Judges 7:5; Jer. 51:34; Job 17:6; things, Gen. 30:38; Deu. 28:56. Trop. *to establish*, Am. 5:15, "establish right in the gate."

(2) *to put, to place*, Jud. 6:37.

(3) *to leave, to let stay* (stehn lassen) Gen. 33:15.

HOPHAL חִפְּלָה pass. of Hiph. No. 3. Ex. 10:24.

יָצַד. (from the root **צָהַר** to shine, compare **זָהַב** No. 2), m.

(1) *oil*, especially fresh and new, Nu. 18:12; Deu. 12:17; 14:23; 2 Ki. 18:32. It is often joined with *חֵלֶב* must, and it appears to differ from *שֶׁמֶן*, as *חֵלֶב* does from *יַיִן*. *בְּנֵי הַצֵּהָרִים* sons of oil, i. e. anointed ones, Zec. 4:14. Hence denom. *הַצֵּהָרִים* [see *צֹהָר*].

(2) [*Izhar*], pr. n. of a son of Kohath, Ex. 6:18; Nu. 3:19. Patron. ends in ¹⁷ִי, Nu. 3:27.

[צִיָּה, subst. see צִיָּה part. Paül.]

פִּנְיָ. ("sporting," as if it were part. fut. from the root **פִּנַּץ**, to which etymology allusion is made, Gen. 17:17, 19; 18:12, seq.; 21:6; 26:8), pr. n. *Isaac* (LXX. *Ἰσαάκ*), a patriarch, the son of Abraham and Sarah, Gen. 21:28. In the poetical books it is sometimes written **פִּנְיָ** (Syr. **ܦܢܝܐ**, Arab. **اسحق**) Ps. 105:9; Jer. 33:26; Am. 7:9, 16; and in Am. loc. cit. poetically used for the nation of Israel, i. q. **יִשְׂרָאֵל**.

צִדָּר see **צִדָּר** No. 3.

צִדָּר m. verbal adj. pass. (but of active signification), from the root **צִדָּר**; *gone forth, come out*, 2Ch. 32:21.

צִדָּר m. Ch. adj.—(1) *established, firm, valid*. Dan. 6:13.

(2) *true, trustworthy*. Dan. 2:45; 3:24. **צִדָּר** adv. *certainly*, Dan. 2:8.

צִדָּר TO SPREAD OUT. (Arab. **نَضَعَ**, *to place, to spread out*. Cognate roots are **נָצַב**, **נָצַח**, **נָצַק**.) Part. pass. **צִדָּר** subst. [simply taken as such in Thes.]

(1) *a bed, a couch*, Psalm 63:7; 132:3; Job 17:13; used of a marriage bed, Gen. 49:4.

(2) *a story, floor*. Vulg. *tabulatum*. 1 Kings 6:5, 6, 10 (**צִדָּר** קרי). Const. fem. verse 6 (*ter*) and masc. verse 10. In the temple of Solomon, loc. cit., this name was given to the three stories of side chambers (**צִלְעוֹת**) on three of the sides of the temple, five cubits in height one above another; **צִדָּר** fem. Verse 6 is used of the single stories; in verses 5, 10 (where it is masculine) it is used collectively of the whole of this part of the temple. Aug. Hirt (der Tempel Salomo's, p. 24, 25), makes these three stories to have risen to the full height of the temple; in this he follows Josephus, but it is in contradiction to the express words of the Hebrew text, verse 18, **וַיִּבְנוּ אֶת־הַיְצוֹעַ עַל־בֵּל־הַבַּיִת הַקָּדָשׁ אֲמוֹת קוֹמָתוֹ**.

HIPHAL **הִצִּידָּר** *to spread out, to spread under*. Ps. 139:8, **וַאֲנִי־עָשָׂה לִּי מִטָּה** "and (if) I spread out Hades beneath me," i.e. make (it) my bed, Isaiah 58:5.

HOPHAL, pass. Isa. 14:11, **תַּחֲמִידָּר יָצַע לְמַה** "the worms are spread under thee," are for thy bed, Est. 4:3; compare Isa. 14:11.

Derivative **צִדָּר**.

צִדָּר fut. **צִדָּר**, pl. **צִדָּרוּ** (once fut. E. **וַיִּצָּק** 1 Ki. 22:35 [in some copies], and there intransitive), imp. **צִדָּר** 2 Ki. 4:41, and **צִדָּר** Eze. 24:3; inf. **צִדָּרָה**.

(1) TO POUR, TO POUR OUT, liquids, Gen. 28:18; 35:14; Ex. 29:7; 2 Ki. 4:4; to cast metal, such as brass, Exod. 25:12; 26:37; 36:36. Part. pass. **צִדָּר** cast, 1 Kings 7:24, 30; hence *hard, firm*, like cast metal, Job 41:15, 16. Metaph. Ps. 41:9, **דָּבַר בְּלִיעַל** **דָּבַר בּוֹ** "a wicked purpose is poured out upon him."

(2) *to pour self out, to flow out*, 1 Ki. 22:35; Job 38:38, **בָּצֵקֶת עֹפֵר לַמּוֹצָק** "where dust flows into a molten mass," i.e. it becomes wet with rain water, like a molten mass.

PIEL, *to pour out*. Part. **מִצִּידָּר** 2 Ki. 4:5 כתיב.

HIPHAL **הִצִּידָּר** id. 2 Ki. loc. cit. קרי, but in another form—

HIPHAL **הִצִּידָּר** is *to place, to set*, i. q. **הִצִּיג** (the ideas of pouring, casting, placing, being connected), Josh. 7:23; 2 Sa. 15:24.

HOPHAL **הִצִּידָּר**—(1) *to be poured out*, Lev. 21:10; Ps. 45:3.

(2) *to be cast from metal*, 1 Ki. 7:23, 33; Job 37:18. Metaph. **צִדָּק** *firm, fearless*, Job 11:15. Derivatives, **מוֹצָק**, **מוֹצָקָה**, **מוֹצָקֶת**, and—

יִצְקָה f. *a casting* (of metals), 1 Ki. 7:24.

I. **צִדָּר** fut. **וַיִּצָּר**, **וַיִּצָּר**, also **יִצָּר** Isa. 44:12 (so also Isa. 42:6; 49:8; **וַיִּצָּר** which, in my Commentary, I have with others incorrectly derived from **צִדָּר**); see No. 2.

(1) TO FORM, TO FASHION, as a potter, clay (see **יֹצֵר** a potter), Gen. 2:7; 8:19; an artist, statues, Isa. 44:9, 10, 12; arms, Isa. 54:17. Often used of God as the Creator, Ps. 94:9, **יֹצֵר עֵינִי** "he who formed the eye," Ps. 33:15; 74:17; 99:5; Isa. 45:7, 18, in which sense it is often joined with **בָּרָא**. Part. **יֹצֵר** as a subst. is—(a) *a potter*, Ps. 94:9, 20; whence **קֶלִי יֹצֵר** a vessel of earthenware, Ps. 2:9; 2 Sa. 17:28. —(b) *an artist, a maker of statues*, Isa. 44:9.—(c) *creator*, Isa. 43:1; 44:2, 24. As to the word **יֹצֵר** Zec. 11:13, see p. CCCXLIII, B. [The use made of the passage in the New Test. proves that the word here simply means *the potter*.]

(2) Followed by **לְ** to form for any thing, *to destine* for any thing; Isa. 44:21, **יִצְרִיתִי לְעַבְדִּי לִי** "I have formed thee, that thou mayest be my servant;" Isa. 42:6, **אֲצַרְדָּה וְאֶתְּנָה לְבְרִית עִם** "I have formed thee, and made thee the author of a covenant of the people;" Isa. 49:5, 8; 45:18 (fin.). Often used of things predestined, predetermined by God, (opp. to their event, result), Isaiah 22:11; 37:26; 43:7; 46:11.

(3) *to form in the mind, to devise, to plan*, 2 Ki. 19:25; **עַל** against any one, Jer. 18:11; Ps. 94:20; Jer. 1:5 (קרי).

NIPHAL, pass. of Kal No. 1, *to be formed, created*, Isa. 43:10.

PUAL **יִצָּר** pass. of Kal No. 3, *to be predestined*, Ps. 139:16.

HOPHAL, i. q. Niphal, Isa. 54:17.

Derivatives, **יִצָּרִים**, **יִצָּר**.

[In Thes. this root is not divided into two parts.]

II. **יִצָּר** i. q. **צָר**, but intrans. TO BE STRAITENED, TO BE NARROW, (comp. Gramm. § 76, Lehrs. § 112).

Only found in fut. יצר, pl. יצרו. Pro. 4:12; Isa. 49:19; Job 18:7. Elsewhere impers. לו יצר it was narrow to him (in pret. לו יצר, i. e. — (a) to be in distress, Judges 2:15; 10:9; Job 20:22. — (b) to be in perplexity, Gen. 32:8 (and so in f. לו יצר 1 Sa. 30:6). — (c) to be grieved (er nahm es sich nahe), 2 Sam. 13:12.

יצר m. with suff. יצרו. — (1) *frame, formation*; Ps. 103:14, יצרנו ידע יצרונו "for he knoweth our frame," i. e. knows how or whence we have been formed; hence, *a thing framed, as earthenware*, Isa. 29:16; specially *an idol*, Hab. 2:18.

(2) *Metaph. a meditation, thought*, more fully יצר לב Gen. 8:21; 6:5; Deu. 31:21; יצר סמוך "a firm mind," a firm soul, i. e. a man of firm mind, Isa. 26:3 (comp. Ps. 112:8).

(3) [Jezer], pr. n. of a son of Naphtali, Genesis 46:24. Patron. יצרי Nu. 26:49; which latter word is also pr. n. of another man, 1 Ch. 25:11 (for which there is in verse 3 יצרי).

יצרים m. pl. Job 17:7; prop. *things formed*, poet. for *members*; as it is well rendered by the Vulg. Others take it for the features of the face.

יצת only found in the fut. יצת; pl. in pause יצתו for יצתו.

(1) TO SET ON FIRE, TO KINDLE, followed by ִּי Isa. 9:17.

(2) pass. to be set on fire, to be burned, i. q. Niph. Isa. 33:12; Jer. 49:2; 51:58.

NIPHAL, pret. יצת. — (1) to be burned, to be destroyed by fire, Nehem. 1:3; 2:17; Jer. 2:15; 9:9, 11.

(2) to kindle (as anger), followed by ִּי against any one, 2 Ki. 22:13, 17.

HIPHAL הוצית 2 Sam. 14:30 כתיב; elsewhere הציית i. q. No. 1, to set on fire, Jer. 51:30; with the addition of הציית אש Josh. 8:19; Jer. 32:29; ִּי הציית אש to kindle a fire in any thing, Jer. 17:27; 21:14; followed by על Jer. 11:16.

יִקֵּב an unused root, to make hollow, like קֵב Med. Waw; whence קֵב a cave in a rock. Cognate roots are קֵב to bore, קֵב Ch. to make hollow, and others which are to be found under the root קֵב.

יִקֵּב with suff. יִקֵּב (without dagesh lene), Deut. 15:14; 16:13; pl. const. יִקֵּב Zec. 14:10, m.

(1) the vat of the wine press, ἀποθήκη, the reservoir into which the must squeezed out in the press

(2) flows, Joel 2:24; Pro. 3:10. It was commonly dug into the earth, or else cut out in the rock.

(2) the wine press itself, Job 24:11; 2 Ki. 6:27.

יִקְבֵּאל ("what God gathers"), [Jekabzeel], Neh. 11:25, and קִבְּזֵאל [Kabzeel], Josh. 15:21; 2 Sa. 23:20, pr. n. of a town in the south of Judea.

יִקְרָה fut. יִקְרָה Isa. 10:16, and יִקְרָה Deu. 32:22, TO BURN, TO SET ON FIRE, Isa. 65:5 (Arab. وَقَد id., Syr. (ܩܕܝܐ). Part. pass. יִקְרָה "that which is kindled," i. e. the fuel burning on the hearth, Isa. 30:14.

HOPHAL הוֹקֵר to be kindled, to burn, Lev. 6:2, 5, 6; trop. of anger, Jer. 15:14; 17:4.

Derivatives, יִקְרָה, יִקְרָה.

יִקְרָה Ch. id. Part. fem. יִקְרָה and יִקְרָה, burning, Dan. 3:6, 11, 23, 26.

יִקְרָה f. Ch. a burning, Dan. 7:11.

יִקְדָּע ("burning of the people;" [In Thes. "possessed by the people, from the root יִקְדָּע"]), [Jokdeam], pr. n. of a town in the mountains of Judah, Josh. 15:56.

יִקְהָ an unused root. Arabic وَقَى V. to reverence; VIII. to fear God, to be pious.

[Hence pr. n. יִקְהָ, יִקְהָ.]

יִקְהָ ("pious"), [Jakeh], pr. n. m. Prov. 30:1; compare יִקְהָ.

יִקְהָ an unused root. Arabic وَفَى to obey. Hence—

יִקְהָ fem. only const. st. יִקְהָ (with Dagesh forte euphon.), obedience, submission, Gen. 49:10; Pro. 30:17.

יִקְוֶה m. a burning, Isa. 10:16.

יִקֵּם m. whatever lives (in the earth), from the root קֵם in the signification of living, in which it is used in the Samaritan, Gen. 7:4, 23; Deu. 11:6.

יִקֵּשׁ Hos. 9:8, and יִקֵּשׁ Psal. 91:3; Prov. 6:5. Pl. יִקֵּשׁ Jer. 5:26, m. a fowler. Root יִקֵּשׁ. Of these forms, the former is properly intransitive; the other of a passive but intransitive power.

יִקְוִתִּיאל (perhaps, "the fear of God," from the subst. יִקְוִת, from the root יִקְהָ, of junction, and יִקְוִת), [Jekuthiel], pr. n. m. 1 Ch. 4:18.

יִקְטָן ("small"), [Joktan], pr. n. of one of the descendants of Shem, a son of Heber, Gen. 10:25, 26; to whom many of the tribes of southern Arabia refer their origin. In the Arabian genealogies he is

also called *قحطان* *Kahtân*. See Bochart, Phaleg. iii. chap. 15; Pococke, Spec. Hist. Arab. page 3, 38; A. Schultens, Histor. Imperii Joctanidarum in Arabia Felice, Harderov. 1786, 4to.

יקים ("whom God sets up"), [*Jakim*], pr. n. m. —(1) 1 Ch. 8:19.—(2) 1 Ch. 24:12.

יקר adj. *dear*, Jer. 31:20. Root יקר.

יקר adj. Chald.—(1) *heavy, hard, difficult*, Dan. 2:11.

(2) *honoured, mighty, powerful*, Ezr. 4:10.

יקמיה (for יקפה יהוה, "whom Jehovah gathers"), [*Jekamiah*], pr. n. m.—(1) 1 Ch. 2:41.—(2) 1 Ch. 3:18.

יקמעם ("who gathers the people together," for יקפה עם), [*Jekameam*], pr. n. m. 1 Chr. 23:19; 24:23.

יקמעם ("gathered by the people," root יקח), [*Jokmeam*], pr. n. of a Levitical town in the tribe of Ephraim, 1 Ki. 4:12; 1 Chron. 6:53. For this in Josh. 21:22, there is קבצ'ים, of nearly the same signification.

יקנעם ("possessed by the people," for יקנה יעם), [*Jokneam*], pr. name of a town in the tribe of Zebulon, Josh. 12:22; 19:11; 21:34.

יקע only in fut. יקע i. q. נקע TO BE TORN OFF, TO BE TORN AWAY; hence—

(1) *to be dislocated*, as a limb, Gen. 32:26.

(2) metaph. *to be alienated* from any one, Jer. 6:8; Eze. 23:17, 18; followed by מן and נצל.

HIPHL הוּקַע to hang upon a stake, to fix to a stake, a punishment by which the limbs were dislocated: [Perhaps simply to hang, in which the neck is dislocated], Nu. 25:4; 2 Sa. 21:6, 9.

HOPHAL pass. 2 Sa. 21:13.

יקץ used only in fut. יקץ, יקץ, once יקץ Gen. 9:24; TO AWAKE, TO BE AROUSED, Gen. 28:16; 41:4, 7. For the preterite is used the form הִקִּיץ Hiphil, from קוץ (Arab. يقط id.)

יקר fut. יקר 2 Ki. 1:13; יקר Ps. 72:14, and יקר Ps. 49:9.

(1) TO BE HEAVY. (Syriac ܬܚܝܩ, Arabic ٳثقل id.) Metaph. *to be hard* to be understood, Psal. 139:17, compare Dan. 2:11.

(2) *to be precious, dear*, Ps. 49:9. Followed by ְ and ְּ to be precious or dear to any one, 1 Sa.

26:21, אֲשֶׁר יִקְרָה נַפְשִׁי בְּעֵינֶיךָ "because my life was precious to thee," because thou hast spared it. 2 Ki. 1:13, 14; Psal. 72:14; also, followed by מַעַל *to be highly estimated by any one* (compare מִן זָדָק מִן רָשָׁע מִן). Zec. 11:13, "a goodly price, אֲשֶׁר יִקְרָתִי at which I was estimated by them," i. e. reckoned worth.

(3) *to be heavy*, i. e. *honoured*, 1 Sam. 18:30. Compare קָבַר.

HIPHL הוּקַר to make rare (compare adj. No. 5), Isa. 13:12; Pro. 25:17.

Derivative, besides those which follow immediately, יקיר.

יקר m. יקרה fem. adj. prop. *heavy*, see the verb; hence—

(1) *precious*. יקרה אבן collect. *precious stones*, gems, 1 Ki. 10:2, 10, 11; also, of the better kinds of stone used in building houses, as of marble, of stones cut square, 2 Ch. 3:6; plur. יקרות 1 Ki. 5:31; 7:9, seq. Metaph. Psal. 36:8, אֱלֹהִים יְהוָה יִקְרָה "how precious is thy lovingkindness, O God!" Ps. 116:15, compared with 72:14.

(2) *dear*. Psal. 45:10, "the daughters of kings are amongst thy dear ones," i. e. amongst thy damsels. יקרה יקרה by a Syriacism for יקרה יקרה, with Dag. forte euphon.

(3) *heavy*, i. e. *honoured*, Ecc. 10:1.

(4) *magnificent, splendid*, Job 31:26. Subst. magnificence, beauty. Psal. 37:20, יקרה קרים "like the beauty of the pastures," i. e. grass.

(5) *rare*, 1 Sa. 3:1.

(6) Prov. 17:27, יקרה קרי in קרי, perhaps "with a quiet spirit," compared with Arab. ٳقر to be quiet, meek. In כתיב it is יקרה קרי.

יקר m. (with Kametz impure).—(1) *preciousness, costliness*. יקר כלי a *precious vessel*, Pro. 20:15. Concr. יקר קל whatever is precious, Job 28:10; Jer. 20:5.

(2) *honour, dignity*, Ps. 49:13, 21; Est. 1:20.

(3) *magnificence*, Est. 1:4.

(4) *price* (ٳر), Zec. 11:13.

יקר m. Chald.—(1) *precious things*, Dan. 2:6; compare with Isa. 3:17; 10:3. Targum.

(2) *honour, dignity*, Dan. 2:37; 4:27, 33.

יקש (yākōsh) 1 pers. יקשה i. q. נקש and קש (which see), TO LAY SNARES, TO BE A BIRDCATCHER. Part. יקש a fowler, 124:7. Followed by ְ of pers., Jer. 50:24; and more fully ְּ יקש פוח to lay snares for, i. e. to plot against any one. (Fut. יקשן Isa. 29:21, is from קש.)

NIPHAL נִקַּשׁ, *to be snared, to be taken in a noose*, Isa. 8:15; 28:13; Pro. 6:2. Metaphorically to be snared, or seduced by avarice, Deu. 7:25.

PUAL, part. מִיקָשִׁים for יִקְשִׁים Ecc. 9:12.

Derivatives, יִקָּשׁ, מִקָּשׁ, and —

יִקְשֵׁן ("fowler"), [*Jokshan*], pr.n. of the second son of Abraham and Keturah, ancestor of the Sabæans and Dedanites, Gen. 25:2, 3.

יִקְתָּא ("subdued by God," for יִקְתָּא from the root קָתָה = קָא to serve), [*Joktheel*], pr.n. — (1) of a town of the tribe of Judah, Josh. 15:38. — (2) the name which king Amaziah gave to Sela the metropolis of Arabia Petræa, which he took, 2 Ki. 14:7.

יָרָא pret. pl. יָרְאוּ Deut. 5:5, and יָרְאוּ Josh. 4:14; fut. יִירָא, יִירָא, plur. יִירְאוּ and יִירָאוּ, 2 Ki. 17:28; imp. יָרָא, plur. יִירָאוּ, by a Syriacism for יִירָאוּ, Lehrs. p. 417. 1 Sam. 12:24; Psa. 34:10; inf. יָרָא Josh. 2:25; with pref. לִירָא for לִירָא 1 Sam. 18:29; elsewhere fem. יִירָא, prop. TO TREMBLE. For this root is softened from יָרַע, יָרַע to tremble, comp. יָרַע Aramaean יָרַא to sow, וָרַע and וָרַע to swallow greedily, חָבַע and חָבַע to hide. Hence —

(1) *to fear, to be afraid*. It is construed — (a) absol. Gen. 3:10; 18:15. אֶל-יְהוָה, אֶל-יְהוָה, *fear not*, Gen. 15:1; 21:17; 26:24; and often elsewhere. — (b) followed by an acc. of pers. or thing, that we fear, Num. 14:9; 21:34; Job 9:35; also כִּן and כִּפְנֵי Deut. 1:29; 5:5; Psa. 3:7; 27:1; Josh. 11:6 (prop. to fear from [or before] some person, or thing, in the same manner as verbs of fleeing; compare כִּן No. 2, a). — (c) followed by ? to fear for any person or thing. Josh. 9:24, לְנַפְשֵׁינוּ כִּפְנֵיכֶם, "and we feared greatly for our lives because of you;" Pro. 31:21. — (d) followed by ? and כִּן with an inf. *to fear* (to hesitate) to do any thing. Genesis 19:30, לְשֹׁכֵת בְּצֹר, כִּי יָרָא "for he feared to dwell in Zoar;" 46:3; Ex. 3:6; 34:30. — (e) followed by לְ to fear lest any thing may be done, like *δεδωκεν*, Gen. 31:31; 32:8.

(2) *to fear, to reverence*, as one's parents, Lev. 19:3; a leader, Josh. 4:14; the sanctuary, Levit. 19:30; an oath, 1 Sa. 14:26.

Specially יָרָא אֶת-יְהוָה — (a) to fear God, prop. Ex. 14:31; 1 Sam. 12:18. — (b) to reverence him, as the avenger of wrong; hence *to be godly, upright*. e.g. Lev. 19:14, 32; 25:17; Exod. 1:17; Pro. 3:7, "fear God, and fly from evil;" Job 1:19. Followed by מִלִּפְנֵי Ecc. 8:12, 13. Once without the name of

God, Jer. 44:10. In like manner in Syr. and Arab. verbs of fearing are applied to religion and piety; as

Conj. III. *وتى, رهب, ورع, حشى*

(3) *to tremble for joy*, like the synonym. יָרָא. Isa. 60:5, where the more correct copies have יָרָא i. q. יָרָא, not יָרָא. [In Thes. this meaning is expressly repudiated; and in Isaiah 60:5, the reading יָרָא is preferred; so LXX., Vulg., Targ., Syr., Saad.]

NIPHAL נִירָא *to be feared*, Psa. 130:4. Part. נִירָא *δεδωκεν*.

(1) *terrible, dreadful*, used of the desert, Deu. 1:19; 8:15; of the day of judgment, Joel 2:11; 3:4.

(2) *venerable, august*, Gen. 28:17; Psa. 99:3; Job 37:22; Eze. 1:22.

(3) *stupendous, admirable*, Psa. 66:3, 5; Ex. 15:11. Plural נִירָאוֹת *wonderful, or illustrious deeds*, of men, Ps. 45:5. [But the man here spoken of is "God with us"], especially the deeds of God [*al-ways*], Deu. 10:21; 2 Sam. 7:23; adv. *in a wonderful manner, wonderfully*, Ps. 65:6; 139:14 (like נִירָאוֹת).

PIEL יָרָא *to terrify, to put in fear*, 2 Sa. 14:15; 2 Ch. 32:18; Neh. 6:9, 14.

Derivatives the following words, and מִירָא.

יָרָא m. constr. יָרָא fem. יָרָא constr. יָרָא (Prov. 31:30); verbal adj. —

(1) *fearing, reverencing*; with personal pronouns it forms a periphrasis for the finite verb, as יָרָא I fear, Gen. 32:12; יָרָא thou fearest, Jud. 7:10; יָרָאנוּ we fear, 1 Sa. 23:3; יָרָא he does not fear, Ecc. 8:13. Followed by the case of the verb יָרָא אֶת-יְהוָה fearing God, 2 Ki. 4:1; elsewhere followed by a genitive, יָרָא אֱלֹהִים *religious, pious* [one who fears God], (*timidus Deorum*, Ovid.); Gen. 22:12; Job 1:1, 8; 2:3.

(2) *fearful*, Deu. 20:8.

יָרָא f. — (1) prop. inf. of the verb יָרָא *to fear, to reverence*. Neh. 1:11, לְיָרָא אֶת-שִׁמְךָ "to fear thy name." 2 Sa. 3:11, מִיָּרָאתוֹ "because he feared him;" Deu. 4:10; 5:26; 6:24; 10:12; 14:23.

(2) subst. *fear, terror*. Jon. 1:10, יָרָאוּ הָרִגְשִׁים "and the men were seized with great fear." Followed by a genitive of the subject, i. e. of him who fears, Ps. 55:6; Job 4:6; and of the object, i. e. of that which is feared, (compare as the double sense of the phrase *metus hostium*, Gell. N. Att. ix.10). Hence יָרָאת יָרָאתָ thy fear. Deu. 2:25; Isaiah 7:25, יָרָאת שִׁטִּי "fear of thorns and briars." Compare Eze. 1:18, יָרָא לָהֶם "terror (was) in them;" i. e. they caused terror.

(3) *reverence, holy fear*, Ps. 2:11; 5:8. **יָרֵא** *reverence towards God, piety*. Pro. 1:7, **יָרֵא** *יהוה ראשית דעת*, Job 28:28; Isa. 11:2; Ps. 34:12; 111:10; meton. the precepts of religion or piety [rather the revealed will of God], Ps. 19:10; without *יהוה* Job 4:6; 15:4.

יָרֵא ("timid," "pious" ["piety?"]), [*Iron*], pr. n. of a town in the tribe of Naphtali, Josh. 19:38.

יָרֵא ("whom Jehovah looks on"), [*Iriah*], pr. n. m. Jer. 37:13, 14.

יָרֵב Hosea 5:13; 10:6; commonly taken as a substantive, see under the root **יָרַב** *an adverse king*.

יָרֵבָע m. (contr. from **יָרַב** *"with whom Baal contends,"* see Jud. 6:32), a cognomen of Gideon, the judge of the Israelites, for which there is *יָרֵבָע* [*Jerubbesheth*], ("with whom the idol contends"), 2 Sa. 11:21. LXX. *Ἰεροβάαλ*. Compare *אִישׁ בָּשֶׁת* and *אִישׁ בָּעַל*.

יָרֵבָע ("whose people are many"), *Yarobeam* (for so it should be pronounced, not *Yorobeam*), [*Jeroboam*], pr. n. of two kings of the ten tribes, the former of whom, the son of Nebat, was the founder of the kingdom of Ephraim and of Moscholatry; he reigned 975—54, B. C., 1 Ki. 12—14; the other was the son of Jehoaz, 825—784. 2 Ki. 14:23—29.

יָרַד fut. **יָרֵד**, **יָרַד**, in pause **יָרֵד**, imp. **יָרֵד**, *once* **יָרַד** (Jud. 5:13), inf. absol. **יָרַד** (Gen. 43:20), const. **יָרַד**, with suff. **יָרַדְתִּי**, *once* **יָרַדְתִּי** Gen. 46:3.

(1) TO GO DOWN, TO DESCEND. (["*Æth. ὈΛῆ:*"]) In Arabic the word which literally corresponds to this is **وَرَد** to go for drink, for water, so used because one goes down to the spring: the word in common use is **نَزَلَ**. One is said to descend, not only in going down from a mountain (Ex. 34:29), but generally whoever goes from a loftier place or region to one less elevated, specially those who go to a *spring* or *river*, Genesis 24:16, 45; Exod. 2:5; Josh. 17:9; 1 Ki. 18:44; to the *sea*, Isa. 42:10; Ps. 107:23 (as the land is elevated above the surface of the water), those who disembark from a ship, Eze. 27:29; those who go out from a city, (cities, for the sake of strength, being mostly built on mountains), Ruth 3:3, 6; 1 Sa. 9:27; 2 Ki. 6:18; those who go from a mountainous and lofty country to one more flat, as from Jerusalem [the land of Canaan rather] into Egypt, Gen. 12:10; 26:2, seq.; 46:3; into Philistia and the sea coast (**שָׁרְיָה**) Gen. 38:1; 1 Sa. 13:20; 23:6, 8,

11; into Samaria 1 Kings 22:2; 2 Ki. 8:29; 10:13; those who go into southern countries (as the ancients supposed the northern regions of the earth to be the more lofty, see Intpp. ad Virg. Georg. i. 240—43. Herod. i. 95. 1 Macc. 3:37; 2 Macc. 9:23), 1 Sam. 25:1; 26:2. Compare Chr. B. Michaëlis Diss. de Notione Superi et Inferi, reprinted in Commentt. Theol. a Velthusenio aliisque editis, v. p. 397, seq.

The place whither one goes down has prefixed to it the particle **לְ** 2 Sa. 11:9, 10; **לְ** Cant. 6:2; or is put in the accusative (**לְ** paragogic either added or omitted). Ps. 55:16, **יָרְדוּ שְׂאוֹל חַיִּים** "let them go down alive into Hades." Job 7:9; 17:16; 33:24. Part. **יָרֵדְבוֹר** those who go down to the grave. Prov. 1:12.

It is often used also of inanimate things, as of a river flowing downwards, Deut. 9:21; of showers, Ps. 72:6; of a way and of boundaries which are in a direction downwards, or to the south, Nu. 34:11, 12; Josh. 18:13, seq.; of the day closing in, Jud. 19:11.

Like other verbs of flowing (see Hebr. Gramm. § 135, 1, note 2, ed. 10.), poet. it takes an accus. of the thing which is sent down in great abundance; and thus has the transitive signification of sending down, to *let fall down*. Lam. 3:48, **פָּלְגֵי מַיִם חָרָר**, *"my eye pours down rivers of waters."* Lam. 1:16; Jer. 9:17; 13:17; 14:17; Psalm 119:136. The same phrase is commonly used in Arabic **العين**

وردت البكا *my eye pours out weeping* (in great abundance), see Schult. Orig. Hebr. p. 99. There is a different turn of expression, Isa. 15:3, **יָרַד בְּכִי**, *"(weeping) to flow down with weeping."*

(2) to be cast down, to fall (as if to go down against one's will, compare **נָפַל**, **נָצַח**), used of men or beasts slain (fallen), Isa. 34:7; of those who from prosperity and affluence are cast down into poverty, Deu. 28:43; also of inanimate things, as of a wall, Deu. 28:52; of a wood cut down, Isa. 32:19; Zec. 11:2; of a city destroyed, Deu. 20:20.

HIPHI'L **הוֹרִיד** to make some person or thing come down, in whatever way, Genesis 42:38; 44:29, 31; hence—

(1) when relating to persons, to bring down (*hin-abführen, —bringen*), Gen. 44:21; Jud. 7:4; to let down, as by a rope, Josh. 2:15, 18; to send down (to Hades), 1 Sa. 2:6; Eze. 26:20; and when done violently, to cast down, e. g. of God casting down a people, Ps. 56:8; to pull down (kings from their thrones), Isa. 10:13, compare Obad. 3, 4; to subdue (nations), 2 Sa. 22:48.

(2) when relating to things, to carry down, Gen.

37:25; 43:11, 22; to send down (*herunter nehmen*), Gen. 24:18, 46; Nu. 4:5; to cause to flow down, 1 Sa. 21:14; Joel 2:23; and, when connected with force, to cast down, Hos. 7:12; Prov. 21:22.

HOPHAL הִפִּיד pass. of Hiph. Gen. 39:1; Isa. 14:11, seq.

Derivatives, the following nouns and מִדָּר.

יָרַד ("descent"), [*Jared*], pr. n. m.—(1) Gen. 5:15. Gr. Ἰαριδ, Luke 3:37.—(2) 1 Ch. 4:18.

יַרְדֵּן in prose always with the art. הַיַּרְדֵּן (as an appellative, river, so called from descending, flowing down; like the Germ. Rhein, from the verb rinnen, compare יָרַן a lake, sea), *Jordan*, Gr. ὁ Ἰορδάνης, the largest river of Palestine, rising at the foot of Antilibanus, and flowing into the Dead Sea, where it is lost, Gen. 13:10, 11; 32:11; 50:10.

Arab. العُردن *el-Urdun*, and also now it is called العِشْرِيَّة *esh-Sheri'ah*, i.e. the ford (as having been of old crossed by the Israelites), [or rather, the watering place]. אֶרֶץ יַרְדֵּן the country near Jordan, Ps. 42:7.—Job 40:23, Jordan is put for any large river [?] (like Cicero, a *Cicero*, for a great orator); and this marks a writer as belonging to Palestine: [not necessarily, any more than such a use of the name Cicero would mark a writer to be a Roman].

יָרַד inf. יָרַח, and יָרוּחַ 2 Chron. 26:15, imp. יָרַח, fut. יָרַח [1 pers. pl. with suff. יָרַח].

(1) to CAST, Ex. 15:4; e.g. a lot, Josh. 18:6; an arrow, 1 Sa. 20:36, 37; Ps. 11:2; 64:5; Num. 21:30. Part. יָרַח an archer, 1 Ch. 10:3.

(2) to lay foundations (compare Gr. βάλλεσθαι *ballenai*, for to lay the foundations of a city; Syr. *فصل* to cast, to place a foundation), to found. Job 38:6, "who laid (or founded, or placed) its corner stone." Gen. 31:51, "behold the pillar יָרַח which I have founded," i.e. placed, or raised.

(3) to sprinkle, to water (pr. to throw water, to scatter drops, compare *פָּרַק*), Hos. 6:3. Hence part. יָרַח the former rain, see above, page CCCXLIII, B.

NIPHAL, pass. of No. 1, to be shot through with darts or arrows. Fut. יָרַח Ex. 19:13.

HIPHAL הִפִּיד, fut. יָרַח, with Vav convers. יָרַח.

(1) i.q. Kal, to cast, Job 30:19; specially arrows, 1 Sa. 20:20, 36. Fut. apoc. יָרַח 2 Ki. 13:17. Part. יָרַח an archer, 1 Sam. 31:3. Written by an Aramaism in the manner of verbs לא, 2 Sam. 11:24, and the archers shot, comp. 2 Ch. 26:15.

(2) to sprinkle, to water. Part. מִדָּר i.q. יָרַח "the former rain," Joel 2:23; Ps. 84:7.

(3) to send out the hand (like יָרַח), especially for pointing out. Hence to show, to indicate, Gen. 46:28. Prov. 6:13, מִדָּר בְּאֶצְבָּעָיו "showing (i.e. giving signals) with his fingers;" followed by two accusatives, of the person and of the thing, Ex. 15:26.

From pointing out or shewing it is—(4) to teach, to instruct (comp. Gr. δεικνύω, ἀναφαίρω), Ex. 35:34; Mic. 3:11; followed by an acc. of pers. to instruct any one, Job 6:24; 8:10; 12:7, 8; followed by an acc. of the thing, Isa. 9:14; Hab. 2:18. Hence followed by two accusatives, of the person and of the thing, Ps. 27:11; 86:11; 119:33; followed by 3 of the thing (properly to instruct in something), Job 27:11; Ps. 25:8, 12; 32:8; more rarely followed by אֶל (prop. to teach or conform to something) 2 Ch. 6:27; or כֵּן (to instruct concerning) Isa. 2:3; Mic. 4:2. Followed by a dative of pers. and acc. of the thing, Deu. 33:10; Hos. 10:12.

Derived nouns, מִדָּר, יָרַח, [also יָרַח, יָרַח, יָרַח, יָרַח].

יָרַח *ἄπαξ λεγόμεν*, in my judgment, kindred to the roots יָרַח, יָרַח, pr. TO TREMBLE; hence to be frightened, like the Arabic *جزع*. Hence יָרַח (2 Codd.

יָרַח, Isa. 44:8, i.q. *πλησθῆναι*. LXX. *μὴ πλανᾶσθαι*. All the other versions express the signification of fearing, as though it were the same as יָרַח.

יָרוּחַ ("people," or "habitation of God," see יָרוּחַ ["founded by God"], [*Jeruel*], pr. n. ["of a town and"] desert, 2 Ch. 20:16.

יָרוּחַ (i.q. יָרוּחַ "moon"), [*Jaroah*], pr. name, m. 1 Ch. 5:14.

יָרוּק m. that which is green, Job 39:8. Root יָרוּק.

יָרוּשָׁה & יָרוּשָׁה ("possessed, sc. by a husband"), [*Jerusha*], pr. n. of the mother of king Jotham, 2 Ki. 15:33; 2 Ch. 27:1.

יָרוּשָׁלַם (as found sometimes, though rarely, in the books of Chronicles, 1 Ch. 3:5; also on some of the coins of the Maccabees, although others of them have the name spelled defectively, see Eckhel, Doctr. Numm. Vett. iii. page 466, seq.), commonly יָרוּשָׁלַם, anciently (Gen. 14:18) and poet. (Psal. 76:3) יָרוּשָׁלַם pr. n. *Jerusalem* (Gr. Ἱερουσαλὴμ and Ἱεροσόλυμα), a royal city of the Canaanites (Josh. 10:1, 5; 15:8), and from the time of David and onward the me-

tropolis of the Hebrews, and the royal city of the house of David; situated on the borders of the tribes of Judah and Benjamin.

Interpreters differ as to the etymology and orthography. As to the first of its compounded parts, Reland (Palæstina, p. 832, seq.), and lately, Ewald (Heb. Gramm. p. 332), consider that יְרוּשָׁלַם stands for יְרוּשָׁלַם *the possession of peace*, one ש being excluded; but this does not agree well with analogy: for, in Hebrew, the former of doubled letters is not in such a case usually excluded, but is commonly compensated with Dagesh forte; as in יְרוּשָׁלַם for יְרוּשָׁלַם; besides the form יְרוּשָׁלַם with the meaning of *possession* (= יְרוּשָׁה) neither occurs separately nor yet in composition. I prefer regarding יְרוּ as a segolate

noun (of the form יְרוּ, i. q. Arabic *men*, and יְרוּשָׁלַם *men* or *people of peace*; or perhaps, *house* or *habitation of peace*; just as, on the contrary, אֵהָל and בֵּית are transferred from the house to the inhabitants. The same word is found in the pr. n. of a desert, יְרוּשָׁלַם, which may be more suitably rendered *house of God* than *people of God*; and the same interpretation of this name is found in Saadiah, who translates مدينة دار السلام *house of peace, city of peace*: [In Thes. Gesenius takes the former part of this name יְרוּ from the root יָרָה, signifying *foundation*, and thus יְרוּשָׁלַם *the foundation of peace*]. As to the latter of the compound parts of this name, some suppose יְרוּשָׁלַם and יְרוּשָׁלַם to be the dual of יְרוּשָׁה *quiet*, and they think that a city in two parts was designated by this name, referring to 2 Sam. 5:9 (Ewald, loc. cit.): but no mention is made in the cited passage of a double city; and it may be pretty certainly concluded that י in this word is originally radical, not servile; as shewn by the forms יְרוּשָׁלַם, Arab. شلم, Chald. יְרוּשָׁלַם, Gr. Σόλυμα, Ἱεροσόλυμα. It appears to me that whenever it is written defectively יְרוּשָׁלַם, it should be pronounced יְרוּשָׁלַם *the dwelling of peace*: and at length the later writers regarded יְרוּשָׁלַם as an ancient form of the Dual, and on this account every where to have read יְרוּשָׁלַם, even in those places where it is written defectively in the text; [It is written with the Yod in very few places]. In like manner, Samaria was called in Hebrew and anciently שָׁמְרוֹן, Ch. שְׁמֶרֶן, and hence as if it were a dual, שְׁמֶרֶן; compare Lehrs. page 538.

יְרוּשָׁלַם & יְרוּשָׁלַם Chald. id. Dan. 5:2; 6:11; Ezr. 4:8.

יְרוּ an unused root, probably (as noticed by Maurer), i. q. יָרָה *to be yellow*; י and פ being interchanged." Hence]—

יְרוּ m. THE MOON; a word prob. primitive [but see above], Gen. 37:9; Deu. 4:19; Josh. 10:12, 13; Ps. 72:5, יְרוּ לְפָנַי "before the moon," i. e. as long as the moon shall shine.

יְרוּ m. (comp. Lehrs. p. 512, note 11); pl. יְרוּיִם const. יְרוּיִ.

(1) a month, which amongst the Hebrews was lunar, (compare Germ. Monat and Monat, Gr. μήνη and μήν, a month), i. q. חֹדֶשׁ, but a rarer word, and one used by the older writers (Ex. 2:2), and by poets (Deut. 33:14; Job 3:6; 7:3; 29:2; 39:2; Zech. 11:8); see however 1 Ki. 6:37, 38; 8:2.

(2) [Jerah], a people and region of Arabia, of the race of the Joktanites, Gen. 10:26; Bochart (Phaleg. ii. 19) remarks, not unsuitably, that this name is Hebrew, but a translation from an Arabic name of the same signification. On this assumed ground he understands this people to be the *Alilæi*, living near the Red Sea in a district where gold is found (Agatharchides c. 49, Strabo xvi. p. 277); their true name he conjectures to have been *بنو هلال* children of the moon, so called from the worship of the moon, or Alilat (Herodot. iii. 8). As to a tribe bearing this name, near Mecca, see Niebuhr in Descr. of Arabia, p. 270. A more probable opinion, however, is that of J. D. Michaelis in Spicileg. ii. p. 60, understanding this to be *the coast of the moon* (غيب القمر) and *the mountain of the moon* (جبل القمر), near Hadramaut; for יְרוּ Gen. loc. cit. is joined with the country of Hadramaut.

יְרוּ Chald. *the moon* [a month, so expressly corrected in Thes.], Ezr. 6:15.

יְרוּחַ Num. 22:1; also יְרוּחַ Josh. 2:1, 2, 3, and יְרוּחַ 1 Ki. 16:34; Jericho, a well known city of Palestine, situated in the neighbourhood of the Jordan and the Dead Sea, in the territory of Benjamin, in a very fertile district; LXX. Ἱεριχώ, Strabo Ἱερικου, xvi. 2, § 41, Arabic رِيحِي Rīḥa, see Relandi Palæstina, p. 383, and 829, seq. (If the primary form be יְרוּחַ, it may be rendered *city of the moon*, from יְרוּחַ and יָ, as in the words יְרוּחַ, שָׁלֵחַ, if יְרוּחַ, it signifies a *fragrant place*, from the root יָרַח.)

יְרוּחַ ("who is loved" ["who will find mercy"]), [Jeroham], pr. n. m.—(1) 1 Sa. 1:1.—(2) 1 Chron.

9:12.—(3) 1 Ch. 27:22.—(4) 2 Ch. 23:1.—(5) Neh. 11:12 all.

יִרְחֵם ("whom God loves"), [*Jerahmeel*], pr. n. m.—(1) 1 Ch. 2:9, 25, 26, 42.—(2) 1 Chron. 24:29.—(3) Jer. 36:26; From No. 1, there is patron. in **יִרְחֵם** [*Jerahmeelites*], 1 Sa. 27:10.

יִרְחֵם [*Jarka*], pr. n. of an Egyptian slave, 1 Ch. 2:34, 35. ["As to the etymology I can say nothing."]

יָרַם fut. **יִרְמֵם**.—(1) TO THROW any one HEAD-LONG, TO PRECIPITATE, TO CAST DOWN (Arabic **رَمَى**, II. id. **رَمَى**, a precipice, destruction). Job 16:11, **עָלֵי יָדַי וְשָׁעִים יָרַמְנִי** "he has cast me into the hands of the wicked." Well rendered by the Vulg. *manibus impiorum me tradidit*, LXX. *ἐπέψυε*. **יָרַמְנִי** (to be marked with the line Metheg) for **יָרַמְנִי**. [Taken as Piel in Thes.]

(2) Intrans. *to be destructive, perverse*, Num. 22:32. In the Samaritan Pentateuch there is given an interpretation **יָרַע** (הָרַע).

[PIEL, Job 16:11; see above.]

Derivative **מִרְמָה** [in Thes. referred to **מִרְמָה**].

יִרְיָאֵל ("people of God"=**יִרְיָאֵל** ["founded, i. e. constituted by God"]), [*Jeriel*], pr. n. m. 1 Chron. 7:2.

יָרִיב—(1) m. *an adversary*, from the root **רִיב**, Ps. 35:1; Jer. 18:19; Isa. 49:25.

(2) [*Jarib*], pr. n. m.—(a) see **יָרִיב** No. 1.—(b) Ezr. 8:16.

יִרְיָבִי (from **יָרִיב** with the adj. termination **י**), [*Jeribai*], pr. n. m. 1 Ch. 11:46.

יִרְיָהוּ & **יִרְיָהוּ** "people of Jehovah;" see **יִרְיָהוּ** ["either 'founded by God,' (or else), i. q. **יִרְיָהוּ** 'whom Jehovah regards'"], [*Jerijah*], pr. n. m. 1 Ch. 23:19; 24:23; 26:31.

יִרְיָהוּ; see **יִרְיָהוּ**.

יִרְמֹת [*Jerimoth*]; see **יִרְמֹת**.

יִרְמֹת ("heights"), [*Jeremoth*], pr. n. m. 1 Ch. 7:8.

יִרְיָה f. *a veil, curtain*, so called from tremulous motion (see the root **יָרַע** No. 1); specially of a tent, Isa. 54:2; Jer. 4:20; 49:29; of the holy tabernacle, Ex. 26:1, seq.; 36:8, seq.; of the palace of Solomon, Cant. 1:5. (Syr. **سِتْر** the curtain of a tent, and the tent itself).

יִרְיָה ("curtains"), [*Jerioth*], pr. n. f. 1 Ch. 2:18.

יָרַךְ an unused root, perhaps of the same or a similar meaning as the cognate root **רָכַךְ** *to be soft, tender*. Hence—

יָרַךְ const. **יָרַךְ**, with suff. **יָרַכְתִּי** f. (Nu. 5:21); dual **יָרַכְתִּים**.

(1) *the thigh*, perhaps so called from softness (see the root), Gr. *μῆρος*. (Arab. **رَجْل**, *thigh, haunch, buttocks*.) Wherein it differs from **מִתְנַסִּים** *the loins*, *ἄσφύς*, is seen both from the words, Ex. 28:42, "make for them linen breeches to cover their nakedness **מִתְנַסִּים** from the loins even to the thighs," and also from the general use of the word. For thus **מִתְנַסִּים** signifies the lower part of the back, **יָרַךְ** dual **יָרַכְתִּים** the double thick and fleshy member extending from the bottom of the spine to the legs (**שׁוֹמְרִים**) i. e. the two thighs with the buttocks. **כֶּף הַיָּרֵךְ** the socket of the thigh, where the thigh is joined to the pelvis, Gen. 32:26, 33. On the thigh (**עַל יָרֵךְ**) soldiers wore their swords, Exod. 32:27; Jud. 3:16, 21; Ps. 45:4; men smote their thigh in mourning and indignation, Jer. 31:19; Eze. 21:17 (compare Iliad xii. 162; xv. 397; Od. xiii. 198; Cic. cl. Orat. 80; Quintil. xi. 3), those who swore put the hand under the thigh; Gen. 24:2, 9; 47:29; to have come forth from the thigh of any one, is to be descended from him, Gen. 46:26; Ex. 1:5; Jud. 8:30 (comp. Kor. Sur. iv. 27; vi. 98). The buttocks are to be understood, Num. 5:21, 27; in animals, the thigh, the haunch (*Reule, Schinken*), Eze. 24:4.

(2) Figuratively applied to inanimate things (in which sense however the feminine form **יָרַכָה** is more used; [query, the existence of such a form, see Thes.]), it is—(a) *that part of the holy candlestick in which the shaft (קֶנֶף) divided into three branches*, Ex. 25:31; 37:17.—(b) *the side of a tent*, Ex. 40:22, 24; of the altar, Lev. 1:11; 2 Ki. 16:14.

Dual **יָרַכְתִּים** *both thighs*, Ex. 28:42 (see above), Cant. 7:2.

יָרַכָה [*Jerka*, Thes.] f. i. q. **יָרַךְ** No. 2, *the hinder part, or side* (of a country), Gen. 49:13. Compare **שָׁקֵם**, **קֶמֶח**.

Dual **יָרַכְתִּים** constr. **יָרַכְתִּי**, properly *both sides, the haunches, the buttocks*, but always used of inanimate things—

(1) *the hinder part, the back, the rear*, Exod. 26:23; of the temple, 1 Ki. 6:16; Eze. 46:23.

(2) *in the interior area, the parts farthest in, the extremities inmost recesses*, as of a house,

Ps. 128:3; of a ship, Jon. 1:5; of a cave, 1 Sam. 24:4; of a sepulchre, Isa. 14:15; Eze. 32:19. Hence יִרְכָּה the recesses of Lebanon, i. e. the extreme and inaccessible parts of that wood. Isa. 37:24; and Jud. 19:1, 18, יִרְכָּה הַרְאֲמֹרִים "the inner recesses of the mountains of Ephraim." Hence—

(3) *the most remote regions*. [Is not this meaning wholly needless?] יִרְכָּה צִפּוֹן the extreme regions of the north, Isa. 14:13. [But see Ps. 48:3, where the same phrase is applied to Jerusalem, and belongs to the description of its site; although Gesenius contradicts this in Thes., applying it to some other place.] יִרְכָּה אֶרֶץ the extreme regions of the earth, Jer. 6:22; 25:32 (comp. הָאֲרָץ).

יִרְכָּה f. Chald. *the thigh, the haunch*, Dan. 2:32.

יִרְם an unused root, probably i. q. יִרְם and יִרְם *to be high, lofty*. Hence—

יִרְמוֹת ("high"), [*Jarmuth*], pr. n. of a town in the plain country of the tribe of Judah; formerly a royal city of the Canaanites, Josh. 10:3; 12:11; 15:35; Neh. 11:29. [Prob. now Yarmûk, יִרְמוֹק Rob. ii. 344.]

יִרְמוֹת ("high places"), [*Jeremoth*], pr. n. m. —(1) 1 Chron. 8:14. —(2) Ezra 10:26. —(3) Ezra 10:27. —(4) 1 Ch. 23:23; for which there is יִרְמוֹת 24:30. —(5) 25:22; for יִרְמוֹת verse 4. —(6) Ezra 10:29 כְּחִיב קִרְיָה.

יִרְמִי ("dwelling in high places"), pr. n. m., Ezr. 10:33.

יִרְמִיָּהּ & יִרְמִיָּהּ (יְהוֹיָכִן) probably "whom Jehovah has appointed," from יִרְמָה in the Chald. usage), *Jeremiah*. LXX. *Ἰερεμίας*, pr. n. —(1) of a very celebrated prophet, son of Hilkiah the priest, Jer. 1:1; 27:1; Dan. 9:2, etc. —(2) 1 Chr. 12:13. —(3) 2 Ki. 23:31; comp. Jer. 35:3. —(4) 1 Ch. 5:24. —(5) 12:4. —(6) 12:10. —(7) Neh. 10:3; 12:1.

יִרְעַ —(1) properly to TREMBLE. (This signification lies in the primary syllable רַע, compare the roots רָעַד, רָעַל, רָעַם, רָעַשׁ, and the remarks made under the root רָעַד.) Once, thus, in the verb, Isaiah 15:4, נַפְשִׁי יִרְעָה לוֹ "his soul trembles for him (Moab)," for fear, terror. (The same signification of fearing, being terrified, belongs to the Arabic رِيع. In the same sense in Hebrew יִרָא is commonly used, which is formed from this root, the letter י being somewhat softened. Compare also יִרָה.)

(2) i. q. רָעַע *to be evil* (prop. *to rage, to make a noise, to be tumultuous*, see the root רָעַע). It occurs

only in fut. יִרְעַ (the other forms, as pret. רָעַע, Hiphil רָעַע are from רָעַע, from which also the fut. itself of יִרְעַ may be taken, as יִרְעַ from יִרְעַ, but comp. pret. יִרְעַ fut. יִרְעַ). [The fut. is taken from רָעַע expressly in Thes.] These phrases are especially to be observed—(a) יִרְעַ לִי it will be ill for me, will go ill, Ps. 106:32. —(b) וַיִּרְעַ בְּעֵינַי and it displeased me, Gen. 21:11; 38:10; 48:17; 1 Sa. 8:6; also followed by ? Neh. 13:8; and with the addition of רָעַע, to increase the force of the sentence, Neh. 2:10; Jon. 4:1. Impers. used 1 Ch. 21:7, וַיִּרְעַ הָאֱלֹהִים עַל הַדָּבָר הַזֶּה "and God was displeased because of this thing." Farther, *to be evil* is also i. q. *to be injurious*, 2 Sa. 20:6, followed by ?; used of the eye, i. q. *to be envious, malignant*, Deu. 28:54; of the face, i. q. *to be sad, morose*, Neh. 2:3; of the heart, id. 1 Sa. 1:8; Deut. 15:10, לֹא יִרְעַ לְקַבְּךָ "let it not go ill with thee (be grievous to thee) to give to him."

יִרְפָּאֵל ("which Jehovah heals"), [*Irpeel*], pr. n. of a town of the Benjamites, Josh. 18:27.

I. יִרְקָ —(1) TO SPIT, i. q. רָקַץ (Ch. רִקַּץ, *Æth.* Ὠλφ; id.). Pret. Num. 12:14; Deut. 25:9. Inf. absol. Nu. loc. cit. The fut. is taken from רָקַץ.

II. יִרְקָ an unused root; *to be green*, as an herb, a plant. Arab. رَقَّ to come into leaf, as a tree. IV. *to shoot forth*; both ideas arising from that of verdure. Hence the following words [also יִרְקָ].

יִרְקָ masc. adj. *green*, neutr. *that which is green, verdure*, 2 Ki. 19:26; Isaiah 37:27. Specially *an herb*. הַיִּרְקָ a garden of herbs, Deu. 11:10; 1 Ki. 21:2. אֶרְצַת יִרְקָ a portion of vegetables, Pro. 15:17. (Syr. رَمْدًا, herb.)

יִרְקָ m. *greenness*. כְּלִי-יִרְקָ all greenness of herb, Gen. 1:30; 9:3. יִרְקָ רִשָּׁא greenness of grass, i. e. green grass, Ps. 37:2. Elsewhere concr. *anything green* (das Grüne), of the fields and trees, Ex. 10:15; Nu. 22:4; Isa. 15:6.

יִרְקָ m. *λωρότης, ὠχρότης*—

(1) of persons, *palleness* of face; that lurid greenish colour in the countenance of men when smitten with great terror, Jer. 30:6.

(2) of grain, *yellowness, palleness, mildew*, Deu. 28:22; 1 Ki. 8:37; Am. 4:9. (Arab. رِقَان id.)

["יִרְקָעַם" ("palleness of the people?"), *Jorkeam*, pr. n. of a town of Judæa, 1 Ch. 2:44.]

יִרְקָק: plur. fem. **יִרְקָקוֹת**—(1) adj. *greenish, yellowish*, *χλωρίζων*, used of the colour of leprosy seen in garments, Lev. 13:49; 14:37.

(2) subst. *yellowness, paleness, tawinness*
(of gold), Psa. 68:14. (Æth. 𐩈𐩣𐩪: denotes *gold*
itself. Arab. ^{٥٤} *درهم*, money, coins.)

יִרְשׁ (Jer. 49:1) & יִרְשׁ fut. יִרְשׁ imp. יִרְשׁ Deu. 1:21; יִרְשׁ ib., 2:24, 31; and fully יִרְשׁ with ה parag. יִרְשָׁה 33:23; inf. יִרְשׁ suff. יִרְשׁוּ

(1) TO TAKE, TO TAKE POSSESSION OF, TO OCCUPY, especially by *force*, 1 Ki. 21:16. (This, and not *to inherit*, is shewn to be the primary signification, by the derivatives **רֶשֶׁת** a net, so called from taking or catching; and **תִּירוֹשׁ** must, new wine, from its affecting (taking possession of) the head. This root is kindred to other verbs of seizing, ending in **רם, רץ, רץ**, such as **הָרַם** which see. In Arabic and Syriac there is

a secondary sense of inheriting in the verbs **נָסַח** and perhaps the Lat. *heres, heredis*, is of the same stock, unless, indeed, it be from *αἰρέω*, capio). Constr.—(a) followed by an acc. of thing, and used most commonly of the occupation of the Holy Land, Lev. 20:24; Deut. 1:8; 3:18, 20; Psa. 44:4; 83:13.—(b) followed by an acc. to take possession of any one, i. e. to take possession of his goods; to expel, to drive him out from the possession, to succeed in his place. Deu. 2:12, **וַיִּנְחֹם יִשְׂרָאֵל בְּיָדָם** “and the Edomites expelled them (the Horites) and destroyed them before them.” Verses 21, 22. 9:1; 11:23; 12:2, 29; 18:14; 19:1; 31:3; Pro. 30:23, “a handmaid when she expels her mistress,” succeeds in her place; Isaiah 54:3; Jer. 49:2. The following passages exhibit the proper force of this verb, Deu. 31:3, “the Lord will destroy those nations before thee, **וַיִּנְחֹם** and thou shalt occupy their possession.” Jud. 11:23, “Jehovah drove out the Amorites before his people, **וַיִּנְחֹם** and wilt thou occupy their land?”

(2) *to possess*, Lev. 25:46; Deu. 19:14; 21:1; and frequently. The phrase is of very frequent occurrence, **יָרַשׁ אֶת** *to possess the (holy) land*, spoken of a quiet occupancy in that land, which had been promised of old to the Israelites, and was regarded as the highest happiness of life, Ps. 25:13; 37:9, 11, 22, 29 (Matt. 5:5).

(3) Specially to *receive an inheritance*, with an acc. of the thing, Num. 27:11; 36:8; also with acc. of pers. (compare No. 2), to *inherit any one's goods*, Gen. 15:3, 4. Absol. Gen. 21:10, "the son of the

bond-woman shall not inherit with my son, even with Isaac." Part. *עֲבָדָה אֵינֶנּוּ אֶחָד* *an heir*, Jer. 49:1.

NIPHAL, *to be dispossessed of one's possessions* (pass. of Kal No. 1, *b*); *reduced to poverty*, Gen. 45:11; Pro. 20:13. In this signification it is kindred to נִיפַל to be poor.

PIEL ^{פִּיל} i. q. Kal No. 1, with an acc. of the thing, Deu. 28:42; with an acc. of the pers. i. q. to cast out of possession, *to make poor*. Jud. 14:15, where there is ^{אֶתְכִי} which I prefer placing here rather than under Kal. Inf. Kal would be ^{לְרַשְׁתִּי}

HIPHIL הוֹרִישׁ—(1) *to give the possession of any thing to any one*, followed by two acc. Jud. 11:24; 2 Chr. 20:11; Job 13:26, וְתוֹרִישֵׁנִי עֲוֹנוֹת נַעֲרִי "and makest me to possess the sins of my youth," i. e. now imputest them to me. Followed by לְ of the pers. Ezr. 9:12.

(2) i. q. Kal No. 1, *to occupy* — (a) followed by an acc. of the thing, e. g. land, Nu. 14:24; a city, Josh. 8:7; 17:12; mountain-land, Jud. 1:19. — (b) followed by an acc. of pers. to possess the property of any one, i. e. “to expel him from possession.” Ex. 34:24; Nu. 32:21; 33:52; Deu. 4:38. Figuratively applied also to inanimate things, Job 20:15, “God shall drive them out from his belly” (the riches swallowed up). Hence to *dispossess of goods*, to reduce to poverty; 1 Sa. 2:7. Comp. Niph.

(3) *to blot out, to destroy*, Nu. 14:12.

Derivatives, תִּירוּשׁ, מוֹרֶשֶׁה, מוֹרֶשׁ, רֶשֶׁת, יִרְשָׁה, יִרְשָׁה, and pr. n. יְרוּשָׁא or יְרוּשָׁה [מִוְרֶשֶׁת].

יִרְשָׁה f. Nu. 24:18, and—

רִשָּׁה f. *a possession*, Deut. 2:5, 9, 19; Joshua 12:6, 7.

[" (2) *inheritance*, Jer. 32:8."]

ישחק see **יצחק**.

יְשִׁמְיֵאל ("whom God makes," i.e. creates),
[*Jesimiel*], pr. n. m. 1 Ch. 4:36.

ישום—(1) i. q. **שום** TO SET, OR PLACE. Hence **ואישמה** Jud. 12:3 **כתוב**.

(2) intrans. *to be set, placed* (compare יָצַר and צִוּר). Fut. וַיִּשֶׂם Genesis 50:26, and 24:33 כְּחִיב, where the קרי is וַיִּשֶׂם, Hoph. from שָׂם.

יִשְׂרָאֵל ("contender," "soldier of God," from **יָרָה** to fight, and **אֵל**, Gen. 32:29; 35:10; compare 12:4), *Israel*, pr. n. given by God to Jacob the patriarch (Gen. locc. citt.), but used more frequently of his descendants, i. e. of the Israelitish nation (comp. **יַעֲקֹב**). — **יִשְׂרָאֵל** or **בְּנֵי יִשְׂרָאֵל** signifies —

(1) *all the descendants of Israel, or Israelites.*

Gen. 34:7; 49:7. אֶרֶץ יִשְׂרָאֵל 1 Sa. 13:19; 2 Kings 6:23; Eze. 27:17; and יִשְׂרָאֵל f. Isa. 19:24, the land of Israel, i. e. Palestine. Emphatically יִשְׂרָאֵל is sometimes used of those really worthy of the name of Israelites (ἀληθῶς Ἰσραηλίται, John 1:48), as being righteous, Isa. 49:3; Ps. 73:1; according to Romans 9:6, οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ; also lovingly, as elsewhere יִשְׂרָאֵל (which see). Hos. 8:2, יִשְׂרָאֵל יָדַעְנוּךָ "we know thee, we (are thy) Israel," compare Ps. 24:6.

(2) From the time of the dissensions, after the death of Saul, between the ten tribes and Judah, the ten tribes, following Ephraim as their leader, took to themselves this honourable name of the whole nation (2 Sa. 2:9, 10, 17, 28; 3:10, 17; 19:40—43; 1 Ki. 12:1); and this after the death of Solomon was applied to the kingdom founded by Jeroboam, so that from that time the kings of the ten tribes were called מַלְכֵי יִשְׂרָאֵל, while David's posterity, who ruled Judah and Benjamin, were called מַלְכֵי יְהוּדָה. Other names of the ten tribes were אֶפְרַיִם (which see), taken from the more powerful tribe, and שֶׁמְרֹן (which see), from the capital city. The prophets of that period, principally of Judah, occasionally use both names, Judah and Israel, in poetical parallelism of the kingdom of Judah [?], see Isa. 1:3; 4:2; 5:7; 10:20; Mic. 1:14.

(3) After the Babylonish exile, the whole people, although chiefly consisting of the remains of Judah and Benjamin, again took the name most delighted in by the nation when flourishing, (1 Macc. 3:35; 4:11, 30, 31; and on the coins of the Maccabees, which are inscribed שְׁקָל יִשְׂרָאֵל): whence it is, that in the Chronicles יִשְׂרָאֵל is even used of the kingdom of Judah, 2 Chron. 12:1; 15:17; 19:8; 21:2, 4; 23:2; 24:5.

The Gentile noun is יִשְׂרָאֵלִי 2 Sam. 17:25; fem. יִשְׂרָאֵלִית Lev. 24:10, *Israelite*.

יִשְׂרָאֵלִי pr. n. m. 1 Ch. 25:14, see יִשְׂ.

יִשְׂשָׁכָר [Issachar], pr. name of the fifth son of Jacob by Leah, Genesis 30:18; whose descendants (בְּנֵי יִשְׂשָׁכָר) dwelt in the region near the sea of Galilee, Josh. 19:17—23. — This name, as it now stands in the editions (like יְהוֹשֻׁעַ, etc., see Simonis, *Analys. Lect. Masoreth. in Pref.*), takes the vowels belonging to a continual קִרְיָה, (bought with wages or price, see Gen. 30:16). The more full reading in כְּחִיב may be read in two ways, either יִשְׂשָׁכָר *he is wages*, or יִשְׂשָׁכָר (יִשְׂשָׁכָר) *he brings wages*, *er bringt den Lohn*.

יִשְׂ followed by a Maccaph, יִשְׂ—(1) prop. subst.

esse, being, existence (see יִשָּׁה); whence *that which is present, ready; οὐσία, wealth* (compare עֲשִׂיתָ). So prob. Prov. 8:21, יִשְׂ לְהִנָּחֵל אֲהַבֵּי יִשְׂ "to cause those who love me to inherit substance."

(2) By far the most common use of the word is its being put for the *verb substantive*, without distinction of number or tense (Aram. אִינִי, which see, id.; Arab. أَيْس. Opposed to אִין, אִין, there is not).

Specially, therefore, with a sing. *is, was, will be, may be*. Gen. 28:16, יִשְׂ יְהוָה בְּמִקוֹם הַזֶּה "Jehovah is in this place." 2 Ki. 10:5, יִשְׂ יִשְׂ "truly it is so." Nu. 22:29; Jer. 31:6. With plur. *are, were, will be*, 2 Ki. 2:16; Ezr. 10:4; 2 Chron. 6:19. יִשְׂ אֵשֶׁר *there are those who, there will be those who*

(Syr. ܝܫܝܬ, Neh. 5:2, 3, 4. יִשְׂ לִי there is to me, I have, Genesis 43:7; 44:20; hence יִשְׂ לוֹ whatsoever he had, Gen. 39:5.

(3) especially, *to be present, ready, to exist*, Ru. 3:12; Jer. 5:1. Ecc. 1:10, יִשְׂ דָּבָר שֵׁיִאֲמַר "there is anything of which it may be said." Ecc. 2:21; 7:15; 8:14. Pro. 13:7, יִשְׂ מִתְעַשֵּׂר "there are those (who) feign themselves rich." Pro. 11:24; 18:24. Comp. Num. 9:20, יִשְׂ אֵשֶׁר יְהוָה "there was, when there was," etc., i. e. there was sometimes, like Ch. אִית דְּהוּי.

If the subject be contained in a personal pronoun, this is expressed by a suffix, as יִשְׂךָ thou art, Jud. 6:36; יִשְׂכֶּם ye are, Gen. 24:49; יִשְׂנִי he is, Deut. 29:14. The verb substantive, when thus expressed, stands often in conjunction with a participle for the finite verb, Jud. 6:36, אִם יִשְׂךָ מוֹשִׁיעַ "if thou savest," Gen. 24:42, 49.

יִשְׁבֵּי fut. יִשְׁבֵּי inf. abs. יִשְׁבֵּי (1 Sa. 20:5), constr. שָׁבָה, with suff. שָׁבָתִי, imp. שָׁב, שָׁבָה.

(1) to SIT, TO SIT DOWN; absol. Gen. 27:19; followed by ? of place, Ps. 9:5; Pro. 9:14; Job 2:13; and with a dative pleon. Gen. 21:16, וַיֵּשֶׁב לָהּ "and she sat down." Also, *to be seated, to be sitting*, followed by ? (Gen. 19:1; 2 Sa. 7:1); על (1 Ki. 2:19), and poet. also with an acc. of the place on which any one sits. Ps. 80:2, יִשְׁבֵּי הַכְּרֻבִּים "he who sits upon the cherubim," i. q. sits on a throne upborne by cherubim. Ps. 99:1; Isa. 37:16. Psa. 122:5, פִּי שֹׁמֵר "for there they (judges) sit on for judging;" commonly, but incorrectly, taken as, *there sit*, i. e. are placed, *thrones*; (Aram. ܝܬܒ, id. Arab. verb نَب, has the signification of *sitting* only in the dialect of the Himyarites; see the amusing story in Pococke, in *Spec. Hist. Arab.* page 15, edit.

White; but this sense is found in the substantives **יָתָב**, a sitting down, habitations, places, **יָתָב**, a throne, a bed. In the vulgar Arabic the verb is commonly used in the sense of lying in wait, springing on the prey, and leaping in general).

Specially, to sit is used of—(a) judges, where they sit to give judgment, Ps. 9:5; kings sitting on their thrones, Ps. 9:8; 55:20. Hence, Isa. 10:13, **יֹשְׁבֵי** “those who sit on (thrones),” i. e. kings.—(b) of those who *lie in wait* for others, Psal. 10:8; 17:12; Job 38:40. Followed by **לְ** Jer. 3:2. Comp. Gr. **λόχος**, ambush; **λοχεύω**, **λοχίζω**, to lie in ambush, from **λέγω**, to sit down; **σίθ** *legen*, and Arabic **وَسَب** (see above).—(c) of an army, which sits down in a place, and holds possession of it (*einen Ort besetzt haben*), 1 Sa. 13:16.—(d) of mourners, Isa. 47:5; Job 2:13. (e) of those who sit down idly, do nothing, are slothful, Isa. 30:7; Jer. 8:14.—(f) *To sit with any one*, followed by **עִם** is to associate with him, Ps. 26:4, 5; compare Psal. 1:1, and **בְּיָדָה עִם**.—As to the phrase, “to sit at the king’s right hand,” see above, page CCCL, B [and see the note added there].

(2) *to remain, abide*, Gen. 24:55; 29:19. Followed by an accus. of place, Gen. 25:27, **יֹשֵׁב אֶת־הַטֵּנִים** “remaining in the tents,” i. e. staying at home. With a dative pleonast. Gen. 22:5, **יֹשֵׁב לְכֶם פֹּה** “remain here.” Followed by a dat. of pers. *to remain for some one*, i. q. to expect him, Ex. 24:14. Also used of inanimate things, Gen. 49:24, **וְיֹשֵׁב בְּאַחֶיךָ** “but his bow remained strong.”

(3) *to dwell, to dwell in, to inhabit*, Gen. 13:6, 7, 12; 19:29; followed by **בְּ** Deut. 17:14, and **עַל** of the place or land which one inhabits, Levit. 25:18; also followed by an acc. Gen. 4:20. Poet. Ps. 22:4, **יֹשֵׁב תְּהִלֹּת וְשִׁירָאֵל** “dwelling amongst the praises of Israel,” in the temple, where the hymns of Israel from around sound in thy ears. Ps. 107:10. Part. **יֹשֵׁב** *an inhabitant, a dweller*, Gen. 19:25; Jud. 1:21; 3:3. But **יֹשֵׁב** followed by an accus. is also to dwell *near, by* anything, to be neighbour (comp. נֶגֶד). **יֹשְׁבֵי** those who dwell near her, sc. the city, Eze. 26:17. Gen. 4:20, **יֹשֵׁב אֶת־לֶבֶן וְיֹשְׁבֵי** “those who dwell in tents and amongst flocks.”

(4) pass. *to be inhabited*, as a place, city, country, Isa. 13:20; Jer. 17:6, 25; Ezek. 26:20. In like manner **יֹשְׁבֵי** and Greek *vaiw*, *vaueraw*, signify both *to inhabit* and *to be inhabited*.

NIPHAL **נִשְׁבַּח** *to be inhabited*, Exod. 16:35, and often in other places.

PIEL **יָשַׁב** *to place, to make to sit down*, Ezek. 25:4.

HIPIIL הִשְׁבִּיב (1) causat. of Kal No. 1, *to cause to sit down*, 1 Sa. 2:8; 1 Ki. 21:9.

(2) causat. of Kal No. 3, *to cause to inhabit*, Psal. 68:7; 113:8; followed by **בְּ** of place, Gen. 47:6; 2 Ki. 17:26. Also, *to cause a woman to dwell with one*, i. e. to take in marriage (compare Kal, Hos. 3:3; Ethiop. ወስከ: Conj. IV. to take a wife), Ezr. 10:2, 10, 14, 17, 18; Neh. 13:27.

(3) causat. of Kal No. 4, *to cause a land to be inhabited*, Eze. 36:33; Isa. 54:3.

HOPHAL.—(1) *to be made to dwell*, Isa. 5:8.

(2) *to be inhabited*, Isa. 44:26.

Derivatives, **יֹשִׁיבָה** (for **יֹשִׁיבָה**), **מִיֹּשֵׁב**, **מִיֹּשֵׁב**, and the pr. names which follow.

יֹשֵׁב בְּשֵׁכֶת (“dwelling tranquilly” [“sitting on the seat”]), pr. n. of one of David’s captains, 2 Sa. 23:8; in the parallel passages **יֹשְׁבֵי**.

יֹשֵׁב־אָב (“father’s seat”), [*Jeshebeab*], pr. n. m. 1 Ch. 24:13.

יֹשֵׁבַח (“praising”), [*Ishbah*], pr. n. m. 1 Ch. 4:17.

יֹשְׁבֵי בְנוֹב (“his seat is at Nob”), pr. n. m. 2 Sam. 21:16 כְּחִיב קְרִי, **יֹשְׁבֵי בְנוֹב** (“my seat is at Nob”), [*Ishbi-benob*].

יֹשְׁבֵי לֶחֶם [*Jashubi-lehem*], pr. n. m. 1 Ch. 4:22.

יֹשְׁבֵי l. **יֹשְׁבֵי** *Yashov'am*, like **יֹרְבֵעַם** (“to whom the people turn”), [*Jashobeam*], pr. n. m. 1 Ch. 11:11; 27:2.

יֹשְׁבֵק (“leaving behind”), [*Ishbak*], pr. n. of a son of Abraham and Keturah, Gen. 25:2.

יֹשְׁבֵק־שָׁה (“a seat in a hard place”), [*Joshbekashah*], pr. n. m. 1 Ch. 25:4, 24.

יִשָּׁה a root unused in Hebrew, but found very widely spread through ancient languages, whence the noun **יִשָּׁה** *esse, being*, and **יִשְׁתָּה** *a setting upright* (aid), *uprightness*, truth. Prop. *to stand, to stand out, to stand upright*; hence *to be*. (With this agree Sanscr. *as*, to be, Pers. هستن, Latin *esse*.) Kindred in signification is **בָּנָן** to stand, whence **כָּאן** *to be*. Other traces of this root are found in the pr. names **יִשָּׁה**.

יֹשֵׁב (“turning oneself”), [*Jashub*], pr. n.—(1) of a son of Issachar, Nu. 26:24.—(2) Ezr. 10:29. From No. 1 is the patron. **יֹשְׁבֵי** Nu. loc. cit.

יִשְׁוָה (“even,” “level”), [*Ishua, Isua*], pr. n. of a son of Asher, Gen. 46:17.

יִשְׁוִי (id.), [*Isui, Ishui, Jesui*], pr.n.—(1) of a son of Asher, Gen. 46:17.—(2) of a son of Saul, 1 Sa. 14:49.

יִשְׁוִיָּה ("whom Jehovah casts down"), [*Jeshohai*], pr.n. m. 1 Ch. 4:36.

יִשְׁעָ [*Jeshua*], a contracted form of the pr.n. **יְהוֹשֻׁעַ** used in the later Hebrew, Gr. *Ἰησοῦς*.—(1) of Joshua, the leader of the Israelites, Neh. 8:17.—(2) of a high priest of the same name; see **יְהוֹשֻׁעַ** No. 2, Ezr. 2:2; 3:2; Neh. 7:7.—(3) pr.n. of other men, mentioned in the books of Chronicles, Ezra, and Nehemiah.

[("4) a city of Judah, Neh. 11:26."]

יִשְׁעָה f. with הָ parag. poet. **יִשְׁעָהּ** Ps. 3:3; 80:3 (from the root **יִשְׁעָ**).

(1) Verbal adj. f. *that which is delivered, safe*, Isa. 26:1, 18.

(2) Subst.—(a) *deliverance, help*; **יִשְׁעָהּ יְהוָה** "aid vouchsafed by God," Ex. 14:13.—(b) *welfare*, Job 30:15.—(c) *victory*, 1 Sa. 14:45; 2 Ch. 20:17; Hab. 3:8.

יִשָּׁ an unused root. Arab. transp. وحش *to be void, empty*, used of a desert and desolated region, and of a famishing belly. Conj. IV. *to be famished*, hungry, وحشًا *fasting, having taken no food*. Hence—

יִשָּׁ m. found once Micah 6:14; *hunger*, prop. emptiness of stomach.

יִשָּׁ only found in HIPHIL הִשְׁשִׁית *TO STRETCH OUT*, Est. 4:11; 5:2; 8:4. (Syr. and Ch. **ܐܫܫܐ**, **ܐܫܫܐ** id.)

יִשָּׁ (perhaps "wealthy," see **יִשָּׁ** No. 1), pr. n. *Jesse*, a shepherd of Bethlehem, the father of King David, who, as being of humble birth, was called contemptuously by his enemies **יִשָּׁ** 1 Sa. 20:27; 30:31; 22:7, 8; 2 Sam. 20:1; 1 Ki. 12:16 (1 Sam. 16:1, seq.); *the stem of Jesse*, Isa. 11:1; poet. used of the family of David, and *the root*, i. e. the shoot of Jesse, ib. ver. 10, used of the Messiah. [Compare Rev. 22:16, "I am the root and offspring of David," root can never be put for shoot as suggested by Gesenius, but the Lord Jesus Christ, son of God and son of David, was both.] LXX. *Iessai*.

יִשְׁיָה ("whom Jehovah lends"), [*Ishijah, Ishaiah*], pr.n.—(1) 1 Ch. 7:3.—(2) Ezr. 10:31; also the name of several Levites.

יִשְׁיָהּ (id.), [*Jesai*], pr.n. m. 1 Ch. 12:6.

יִשְׁמֹן m. *a waste, a desert*, Ps. 68:8; 78:40; 106:14. Root **יִשְׁמַן**.

יִשְׁמוֹת pl. f. *desolations, destruction*, Psalm 55:16 כתיב. Root **יִשְׁמַן**; compare pr. n. of the town **יִשְׁמוֹת** p. cxvii, B.

יִשְׁשִׁי m. *an old man*, properly hoary, (from the root **יִשַּׁשׁ**); a word altogether poetic, Job 12:12; 15:10; 29:8; 32:6. In the cognate languages these correspond to this **يَسِيسَ**, **يَسِيسَ**, the letter ' being changed into the hardest of the palatals (see under the letter ב).

יִשְׁשִׁי ("descended from an old man"), [*Jeshishai*], pr. n. m. 1 Ch. 5:14.

יִשָּׁם i. q. **יִשָּׁם** *TO BE LAID WASTE, DESOLATED*. Hence fut. **יִשָּׁם** Genesis 47:19; Ezek. 12:19; 19:7 (which however may come from **יִשָּׁם** itself, like **יָלַל** from **יָלַל**, see Hebrew Grammar § 66, note 3); plur. **יִשְׁשָׁנָה** Eze. 6:6.

Derived nouns, **יִשְׁמוֹן**, **יִשְׁמוֹת** and—

יִשְׁמָה ("wasteness"), [*Ishma*], pr. n. m. 1 Ch. 4:3.

יִשְׁמָעֵאל ("whom God hears"), *Ishmael*, pr. n. borne by—(1) the son of Abraham, by Hagar his concubine, the ancestor of many Arabian tribes, Gen. 25:12—18. Hence patron. **יִשְׁמָעֵאלִי** 1 Chron. 2:17; 27:30; pl. **יִשְׁמָעֵאלִים**. Arabs descended from Ishmael, trading with Egypt (Gen. 37:25, 27; 39:1), wandering as nomades from the east of the Hebrews, and from Egypt as far as the Persian gulf and Assyria (i. e. Babylonia), Gen. 25:18, which same limits are elsewhere (1 Sa. 25:7) assigned to the Amalekites, Jud. 8:24 (compare verse 22); Ps. 83:7.—(2) the killer of Gedaliah, Jerem. 40 and 41.—(3) several others, 1 Ch. 8:38; 2 Ch. 23:1; Ezr. 10:22.

יִשְׁמָעֵיָה ("whom Jehovah hears"), [*Ishmaiah*], pr. n. m. 1 Ch. 12:4. A different person is **יִשְׁמָעֵיָהּ** 1 Ch. 27:19.

יִשְׁמֶרֶי (for **יִשְׁמֶרֶה**, "whom Jehovah keeps"), [*Ishmerai*], pr. n. m. 1 Ch. 8:18.

יִשָּׁן & **יִשָּׁן** fut. **יִשָּׁן**, inf. **יִשָּׁן** Ecc. 5:11, pr. *TO BE LAQUID, WEARY* (šāḥaff, mûde šayn), hence—

(1) of persons, *to fall asleep*, Gen. 2:21; 41:5; Ps. 4:9; *to sleep, to be sleeping*, Isa. 5:27; 1 Ki. 19:5. (Arab. **وسن** *to begin to sleep, to slumber*, šāḥummern; **سنة** *the beginning of sleep*. As *to sleep*

itself, they commonly use the verb נָם, which on the contrary is used in Hebrew of slumbering, see נָם. Persons are said, poetically, to sleep who are—(a) idle, doing nothing, whence ἀνεργησιμότητος, Psalm 44:24, “why sleepest thou, O Jehovah?” Psalm 78:65.—(b) dead. Job 3:13; concerning whom the idea is more fully expressed with an accus. following, יָשַׁן שְׁנַת עוֹלָם, Jer. 51:39, 57, and יָשַׁן מָוֹת, Ps. 13:4.

(2) used of inanimate things, to be flaccid, dried, hence to be old (opp. to fresh or new), compare נָבֵל, נָבֵלָה. So adj. יָשָׁן, and—

NIPHAL נִישָׁן—(1) to be dry, used of old [last year's] corn, opp. to what is fresh. Lev. 26:10.

(2) to be old, inveterate, of leprosy, Lev. 13:11; of a person who has long dwelt in any country, Deu. 4:25.

PIEL, causat. of Kal No. 1, to cause to sleep, Jud. 16:19.

Derivatives, שָׁנַת, שָׁנָה and those which follow immediately.

יָשָׁן m. יָשָׁנָה f. adj. old, opp. to recent, fresh, used of corn of the past year, Levit. 25:22; Cant. 7:14. (Luth. firm), of an old gate (opp. to a new), Neh. 3:6; 12:39; of the old pool, Isa. 22:11.

יָשַׁן f. יָשָׁנָה. Pl. const. יָשָׁנוּ Dan. 12:2.—(1) part. and verbal adj. sleeping, 1 Sa. 26:7; Ps. 78:65. It serves in the same manner as participles in periphrastic expressions for the finite verb. 1 Ki. 3:20, יָשָׁנָה אֲמַתְּךָ “thy handmaid was sleeping.” Cant. 5:2.

(2) [Jashen], pr. n. m. 2 Sa. 23:32; for which 1 Ch. 11:34, there is יָשָׁם.

יָשָׁנָה (“old”), [Jeshanah], pr. n. of a town of the tribe of Judah, [in the kingdom of Samaria rather]. 2 Ch. 13:19.

יָשַׁע unused in Kal, Arab. سَع. TO BE SPACIOUS, AMPLE, BROAD, figuratively to be opulent, kindred to שָׁע. See Jeuhari in A. Schultens, Orig. Heb. tom. i. p. 20. The signification of ample space is in Hebrew applied to liberty, deliverance from dangers and distresses (compare רָחַב, רָחֹב), as on the other hand narrowness of space is frequently used of distresses and dangers (comp. צָרָה, צָר). Hence—

HIPHAL הוֹשִׁיעַ fut. יוֹשִׁיעַ, the ה rarely retained יוֹשִׁיעַ Ps. 116:6, apoc. יוֹשִׁיעַ, יוֹשִׁיעַ.

(1) to set free, to preserve, followed by מִן Ps. 7:2; 34:7; 44:8; מִיֵּד Jud. 2:16, 18; 3:31; 6:14, 15, 31, 36.

(2) to aid, to succour. Const. absol. Isa. 45:20; followed by an acc. Ex. 2:17; 2 Sam. 10:19; and ? Josh. 10:6; Eze. 34:22; most commonly used of God giving help to men, followed by an acc. Ps. 3:8; 6:5; 31:17; by a dative, Ps. 72:4; 86:16; 116:6. As victory depends on the aid of God, it is i. q. to give victory, followed by a dat. Deu. 20:4; Josh. 22:22; 2 Sa. 8:6, 14.—A phrase frequently used is, הוֹשִׁיעָה לִי יְיָ, “my own hand has helped me,” [saved me] or, הוֹשִׁיעָה לִי זְרֹעִי, “my own arm has helped me,” i. e. “by my own valour (without the aid of any one) have I gained the victory.” Jud. 7:2; Job 40:14; Ps. 98:1.—Ps. 44:4; Isa. 59:16; 63:5. In another sense and construction, 1 Sa. 25:26, הוֹשִׁיעַ יָדְךָ לָּךְ “to help thyself with thy own hand,” i. e. to take private vengeance, 1 Sa. 25:33. יָדְךָ and יְדִי 1 Sa. 25:33, is the accusative of instrument which is also elsewhere coupled with this verb (Psalm 17:13); with regard to which see Heb. Gramm. ed. 10, § 135, 1, note 3.

NIPHAL—(1) to be freed, preserved, followed by מִן Nu. 10:9; Ps. 33:16.

(2) to be helped, Isa. 30:16; 45:17; to be safe, Ps. 80:4, 8; also to conquer, [Is it not saved in the alleged passage?] Deu. 33:29. Part. נִישָׁע conqueror, Zec. 9:9 [In this passage of course it refers to Christ as bestowing salvation]; Ps. 33:16.

Derivatives, besides those which immediately follow, מוֹשִׁיעוֹת, מוֹשִׁיעָה, and the pr. n. מוֹשִׁיעַ, חוֹשֵׁעַ, חוֹשֵׁעָה, מוֹשִׁיעַ, יוֹשִׁיעַ, [also מוֹשִׁיעַ and מוֹשִׁיעָה].

יָשַׁע & יוֹשִׁיעַ with suff. יוֹשִׁיעֶךָ, יוֹשִׁיעֵנוּ Ps. 85:8.

(1) deliverance, aid, [salvation], Ps. 12:6; 50:23. Used like verbals with the case of the finite verb, Hab. 3:13, לְיָשַׁע אֶת־מִשְׁחָה “to deliver thine anointed.” יוֹשִׁיעֵי אֱלֹהֵי יִשְׂרָאֵל God of my help [salvation], i. e. my helper [saviour]. Ps. 18:47; 25:5; 27:9; Mic. 7:7; Isa. 17:10.

(2) safety, welfare, Job 5:4, 11; Ps. 132:16; Isa. 61:10 [in these two last cited passages, salvation].

יָשַׁע (“salutary”), [Ishi], pr. n. m.—(1) 1 Ch. 2:31.—(2) 1 Ch. 5:24.—(3) 1 Ch. 4:20, 42.

יִשְׁעִיהוּ (“the salvation of Jehovah”), Isaiah, [Jeshaiiah], LXX. Ἡσαΐας, Vulg. Isaias, pr. n. borne by—(1) a very celebrated prophet who flourished, and had great influence among the people, in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, see Isaiah 1:1; 6:1, seq.; 7:1, seq.; 20:1, seq.; 22:15, seq.; chaps. 36—39.—(2) 1 Chron. 25:3, 15.—(3) 1 Ch. 26:25.

יִשְׁפָּה (id.) [*Jeshaiah, Jesaiah*], pr. n. m.—
(1) 1 Ch. 3:21.—(2) Ezr. 8:7.—(3) Ezr. 8:19.—
(4) Neh. 11:7.

["**יִשְׁרָה** an unused root, kindred to the roots **שָׁפַה** to make smooth, and **צָפָה** ^{שָׁפַה} to shine, to be bright, which appears also to have been the signification of this root. Hence may be derived"—]

יִשְׁפָּה (read Yah-sh'p'heh), Ex. 28:20; 39:13, and—

יִשְׁפָּה Eze. 28:13, a *jasper*, a precious stone of different colours. (Arab. ^{يشب} ^{يشم} ^{يشف}, also ^{يشب} ^{يشم} ^{يشف}, id.) If an etymology is to be sought in Hebrew, it may be from the root **שָׁפַה** to be smooth [but see **יִשְׁרָה** above]. But the form of the word appears strange, as if it were foreign.

יִשְׁפָּה (perhaps "bald," from **שָׁפַה**), [*Ispah*], pr. n. m., 1 Ch. 8:16.

יִשְׁפָּן (prob. id.), [*Ishpan*], pr. n. m., 1 Ch. 8:22.

יִשְׁרָה fut. **יִשְׂרָה** (once **יִשְׂרָה** 1 Sa. 6:12).

(1) i. q. **יִשְׂרָה** (kindred roots are **יִשְׂרָה**, **יִשְׂרָה** TO BE STRAIGHT, especially of a way, 1 Sa. 6:12, **יִשְׂרָה** ^{יִשְׂרָה} prop. "and the kine were straight in the way," i. e. they went in a straight, direct way. (As to the grammatical form, see Gramm. § 47, note 3.) Metaphorically in this one phrase, **יִשְׂרָה** ^{יִשְׂרָה} to be straight in my eyes, i. e. "it is pleasing to me," I approve it, Nu. 23:27; Jud. 14:3, 7; 1 Sa. 18:20, 26; 2 Sa. 17:4; 1 Ki. 9:12.

(2) to be even, level, metaphorically used of an even mind, i. e. tranquil (compare **יִשְׂרָה** Isa. 38:13), or composed, opp. to inflated, proud, Hab. 2:4, **יִשְׂרָה** ^{יִשְׂרָה} "behold the puffed up, his soul is not tranquil in him."

PIEL—(1) to make a way straight, Pro. 9:15, "those who make their ways straight," i. e. those who go on in a straight way, the upright. **יִשְׂרָה** ^{יִשְׂרָה} to go straight forward. Prov. 15:21, "God makes straight the ways of any one," i. e. causes that his affairs may prosper; Prov. 3:6; 11:5. Hence to direct, as a water course, 2 Chr. 32:30; poetically applied to thunder, Job 37:2.

(2) to esteem as right, to approve, Ps. 119:128.

(3) causat. of Kal No. 2, to make even, level, as a way, Isa. 40:3; 45:13; followed by ? for any one.

PUAL, pass. of Piel No. 3. Part. **יִשְׂרָה** ^{יִשְׂרָה} gold made even, spread out, 1 Ki. 6:35.

HIPHIŁ **יִשְׂרָה** and **יִשְׂרָה** (Ps. 5:9; Isa. 45:2 כתיב) —(1) to make a way straight. Ellipt. Pro. 4:25, "let thy eyelids **יִשְׂרָה** ^{יִשְׂרָה} make straight (sc. a way) before thee," i. e. let them look straight.

(2) to make a way even, Ps. 5:9; high places, Isa. 45:2.

Derived nouns, **יִשְׂרָה**, **יִשְׂרָה**, pr. n. **יִשְׂרָה** and those which immediately follow.

יִשְׂרָה adj. f. **יִשְׂרָה** —(1) straight. Eze. 1:7, 23; Job 33:27, **יִשְׂרָה** ^{יִשְׂרָה} "I have made the straight crooked;" I have acted perversely. Figuratively **יִשְׂרָה** ^{יִשְׂרָה} that which is right in my eyes, i. e. what pleases me, what I approve. Jud. 17:6, "every one did **יִשְׂרָה** ^{יִשְׂרָה} what was right in his own eyes," what was pleasing to himself. Deu. 12:25, 28, **יִשְׂרָה** ^{יִשְׂרָה} "that which is pleasing to God." Followed by **יִשְׂרָה** id., Pro. 14:12; 16:25. Often used of persons—(a) upright, righteous, Job 1:1, 8; Ps. 11:7. More fully expressed **יִשְׂרָה** ^{יִשְׂרָה} Ps. 7:11, and **יִשְׂרָה** ^{יִשְׂרָה} 37:14. **יִשְׂרָה** ^{יִשְׂרָה} kar' ^{יִשְׂרָה} are the Jews, Daniel 11:17. **יִשְׂרָה** [the book of Jasher] the book of the upright, either sing. or collect. is an anthology of ancient poems, to which reference is twice made in the Old Test., Josh. 10:13; 2 Sam. 1:18. (If it could be proved that **יִשְׂרָה** is also used of military valour, the title of that book might not be ill rendered the book of valour; comp. the name of the celebrated Arabic anthology, called ^{يَسَر} i. e. valour.) Neutr. **יִשְׂרָה** uprightness, integrity, Psa. 37:37; 111:8.—(b) just, true, of God, and the word of God, Deu. 32:4; Psa. 33:4; 119:137.

(2) even, used of a way, Jer. 31:9; hence **יִשְׂרָה** ^{יִשְׂרָה} an even (unobstructed) way, i. e. fortunate, Ezr. 8:21. **יִשְׂרָה** ^{יִשְׂרָה} ready-minded, prompt for doing any thing; followed by a gerund, 2 Ch. 29:34. Compare Arabic ^{يسر} to be ready, obsequious. Conj. III. to make oneself of easy access to any one.

יִשְׂרָה ("uprightness"), [*Jesher*], pr. n. masc., 1 Ch. 2:18.

יִשְׂרָה m. —(1) straightness, of way, Pro. 2:13; 4:11.

(2) Figuratively—(a) what is right, what ought to be done, that which is just and meet. Prov. 11:24, "who withholds **יִשְׂרָה** more than is just and meet." With suffix **יִשְׂרָה** what he ought to do, his office, Job 33:23; Prov. 14:2; 17:26. Also, what we ought to speak, that which is true or right, Job 6:25.—(b) used of persons; uprightness, integrity, often with the addition of **יִשְׂרָה**, **יִשְׂרָה**, Deut. 9:5; Ps. 25:21; 119:7; Job 33:3.

יִשְׂרָאֵל ("right before God"), [*Jesharelah*], pr. n. m. 1 Ch. 25:14.

יִשְׂרָה or **יִשְׂרָה** constr. **יִשְׂרָה** f. i. q. **יִשְׂרָה** *uprightness, integrity*, 1 Ki. 3:6.

יִשְׂרֹן m. *Jeshurun, Jesurun*, a poetical and (at the same time apparently) a tender and loving appellation of the people of Israel; found four times, Deu. 32:15; 33:5, 26; Isa. 44:2. Interpreters are not determined as to its origin. To me it appears probable [but see below] that **יִשְׂרֹן** was a diminutive of the name **יִשְׂרָאֵל**, used among the people and in common life for the fuller form **יִשְׂרָאֵלִין** (as to the syllable **ן** added to diminutives, see Lehrgeb. p. 513, and Hoffmann, Syr. Gr. page 251); but, like other words of this sort in frequent use, more freely inflected and contracted (compare Syriac *Aristot*, for Aristotle; Arab. *Bokrat*, for Hippocrates; and the German diminutive names, such as *Griß* for *Grißwaid*); and thus, at the same time, an allusion was made to the idea of *rectitude, uprightness*, as found in the root **יִשְׂרָה**; compare **יִשְׂרָה** Nu. 23:10. So Gr. Venet. *Ἰσραήλακος*. Others regard **יִשְׂרֹן** as a diminutive from **יִשְׂרָה** (as if **יִשְׂרָה**), as though *rectulus, justulus* [the righteous little people], *das liebe, fromme Böldchen* (Aqu., Symm., Theod. *εὐθὺς*); but the passage in Isaiah appears to hinder this, where it stands for **יִשְׂרָאֵל**, parall. **יִשְׂרָאֵל**: [Yet this was Gesenius' corrected judgment].

יִשְׂשִׁי an unused root; cogn. to **שֵׁשׁ** to be white, hoary; hence to have hoary hairs, i. e. to be an old man; comp. **יִשְׂשִׁי**.

Hence **יִשְׂשִׁי**, pr. n. **יִשְׂשִׁי**, and—

יִשְׂשִׁי m. an old man, prop. hoary, 2 Ch. 36:17.

יִת Chald. i. q. Heb. **יָת**, the mark of the acc. With pron. **יָתְהוּן** them, Dan. 3:12.

יָתַב Chald. i. q. Heb. **יָשַׁב**—(1) TO SIT, TO SIT DOWN, Dan. 7:9, 10, 26.

(2) to dwell, Ezr. 4:17.

APHEL הוֹתֵב to cause to dwell, Ezr. 4:10.

יָתַד unused root. Arabic **يَد** and **يَد** to make firm, to fix firmly. Hence—

יָתַד const. **יָתַד**, plur. **יָתִידוֹת**, m. Ezek. 15:3, f. Isa. 22:25; Deu. 23:14.

(1) a pin, a nail, which is fixed into a wall, Eze. 15:3; Isa. loc. cit.; specially a pin of a tent, Exod. 27:19; 35:18; 38:31; Jud. 4:21, 22. To drive in a pin or nail, is in Hebrew (as in Arabic, see Vit.

Tim. i. p. 134, 228, edit. Manger.), an image of a firm and stable abode, Isa. 22:23; in which sense **יָתַד** is used Ezr. 9:8; comp. **יָתַד** verse 9, and the roots **יָטַע**, **יָטַח**. Also, a nail or pin is used metaphorically of a prince, from whom the care of the whole state hangs as it were, Zec. 10:4; the same person is also called **יָתֵד** or corner stone, on whom the state is builded.

(2) a spade, paddle, Deu. 23:14. **יָתֵד** Jud. 16:14, a weaver's spatha. [In Thesaur. this last passage is not put under this head.]

יָתוֹם m. an orphan, from the root **יָתַם**, Ex. 22:21, 23; Deu. 10:18; 14:29. Used of a child who is bereaved of his father only, Job 24:9.

יָתַר m. (from the root **יָתַר**, of the form **יָקוֹם**), searching out; meton. that which is found by searching, Job 39:8.

יָתַח an unused root. Arab. **يَتَح** to beat with a club, **مِيتَحَة** a club. Hence **יָתוּחַ** a club, which see.

יָתִיר ("height"), [*Jattir*], pr. n. of a town in the mountains of Judah, inhabited by the priests, Josh. 15:48; 21:14; 1 Sam. 30:27; 1 Chron. 6:42. [Perhaps *Attir*, عتير Rob. ii. 194.]

יָתִיר Ch.—(1) adj. very great, excellent, pre-eminent, Dan. 2:31; 5:12, 14.

(2) f. **יָתִירָה** adv. abundantly, very, Dan. 3:22; 7:7, 19.

יָתֵלָה ("height," "lofty place," root **יָתַלָה**), [*Jethlah*], pr. name of a town of the Danites, Josh. 19:42.

יָתַם an unused root. Arabic **يَتَم** and **يَتَم** to be solitary, bereaved. The signification of solitariness appears to have sprung from that of silence, so that it is kindred to the roots **שָׁמַם**, **דָּמַם**. Hence **יָתוֹם** an orphan.—**אֵיתָם** Ps. 19:14, is from **אָתַם** see Analyt. Ind.

יָתַמָה ("bereavedness"), [*Ithmah*], pr. n. m. 1 Ch. 11:46.

יָתַן an unused root, i. q. **יָתַן** to be constant, perennial, used of water (comp. **יָתַן**); hence to be firm, stable.

Derivative, **יָתִינָה**.

יָתֵנִיאל ("whom God gives"), [*Jathniel*], pr. n. m. 1 Ch. 26:2.

יִתְּנָן ("given"), [*Ithnan*], pr. n. of a town in the tribe of Judah, Josh. 15:23.

יָתַר—(1) pr. TO BE REDUNDANT (*überflüssig* *hängen*), see **יָתַר** No. 1, and **מִיָּתַר**; hence—

(2) to abound (*überflüssig* *seyn*, *περισσεύειν*).

(3) to be over and above, to be left (*übrig* *seyn*).

(4) to be beyond measure, to exceed bounds; hence to be preeminent, to excel.

In Kal there only occurs part. **יִתְּנָן** that which is left, the rest, 1 Sa. 15:15; whence gain, and adv. more, farther, see page CCCXLIV, A.

HIPHAL הוֹתִיר—(1) to cause some one to abound with something; followed by an acc. of pers. and **בְּ** of the thing, Deu. 28:11; 30:9.

(2) to let remain, to leave, Ex. 10:15; 12:10; Isa. 1:9. Ps. 79:11, הוֹתִיר בְּנֵי תְּמוּתָה "let remain (i.e. keep alive) the sons of death," i.e. those doomed to die.

(3) to make profit (like Syr. **ܢܝܬܢܐ** Pe. and Aph.). Gen. 49:4, אַל תוֹתֵר "thou shalt not lay up gain" [in Thes. "thou shalt not excel," shalt not be superior to thy brethren].

NIPHAL נוֹתַר—(1) to be left, to be left to remain, Ex. 10:15; also, to remain, Gen. 32:25. Part. נוֹתֵר, fem. נוֹתֶרֶת rest, remainder, Gen. 30:36; Ex. 28:10; 29:34.

(2) to excel, to be superior to the rest; hence to gain a victory. (Syr. Ethpa. to excel, to be pre-eminent.) Dan. 10:13, וְאֲנִי נוֹתַרְתִּי שָׁם אֶצֶל מַלְכֵי פָּרַס "and I there obtained the victory with the kings of Persia." [This sense is in Thes. spoken of very doubtfully, and in this passage the meaning given in the Engl. Vers. is preferred.]

Derived nouns, יוֹתֵר, יוֹתֶרֶת, יוֹתֵר, and those which immediately follow.

יָתַר with suff. יָתְרוֹ m.—(1) a cord, a rope, prop. something hanging over, redundant, so called from hanging over, hanging down; see the root No. 1.

(Arab. **يَتَر**, id. a bow string, harp string), Jud. 16, 7, seq. Specially—(a) used of the cords which in pitching a tent fasten the curtains to the stakes. Metaph. Job 4:21, נִסְעוּ יִתְרֵם בָּם "their cords are torn away," their tents are removed, i.e. they die (comp. the metaphor of a tent, verse 19; Isa. 38:12).—(b)

of the string of a bow, Ps. 11:2.—(c) of a cord used as a bridle; Job 30:11 יָתְרוֹ פָּתַח "he looses his bridle," or coll. "they loose their bridle," i.e. they are unbridled, unrestrained; יָתְרוֹ קָרִי they loose my bridle, i.e. the rein which I put on them, or the reverence owed to me.

(2) abundance, Psalm 17:14; Job 22:20; adv. abundantly, very, Isa. 56:12; Dan. 8:9; יָתַר על abundantly, enough and more, Ps. 31:24.

(3) remainder, rest, residue; יָתַר הָעָם the rest of the people, Jud. 7:6; 2 Sa. 10:10; יָתַר דְּבָרֵי שִׁי the rest of the acts of Solomon, 1 Ki. 11:41; compare 1 Ki. 14:19. But Joel 1:4, יָתַר הָאֲרָבָה "that which the locust has left."

(4) that which exceeds measure or limit, whence adv. besides (i. q. יוֹתֵר 2, c); hence eminence, excellence, Pro. 17:7. Concr. that which is excellent, or first, Gen. 49:3.

(5) [*Jether, Jethro*], pr. n. m.—(a) Jud. 8:20.—(b) 1 Ch. 2:32.—(c) 1 Ch. 4:17.—(d) 1 Ch. 7:38, for which there is יָתְרוֹ verse 37.—(e) the father-in-law of Moses, elsewhere called יָתְרוֹ Ex. 4:18.—(f) 1 Kings 2:5, for which there is יָתְרוֹ 2 Sam. 17:26. Patron. יָתְרוֹ 2 Sa. 23:38.

יָתְרוֹ i. q. יָתַר No. 3, f. that which is left, residue, Isa. 15:7; Jer. 48:36.

[In Thes. abundance, riches, i. q. יָתַר No. 2.]

יָתְרוֹ (i. q. יָתְרוֹ), [*Jethro*], pr. n. of the father-in-law of Moses; compare יָתַר and יָתְרוֹ; Exod. 3:1; 4:18.

יָתְרוֹ m.—(1) gain, profit, emolument, what one has over and above, Ecc. 1:3; 2:11; 3:9; 5:8, 15; 10:10 ["Syriac **ܢܝܬܢܐ** gain"].

(2) pre-eminence, followed by כֵּן Ecc. 2:13.

[**יָתְרוֹ** *Ithran*, pr. n. m. Gen. 36:26; 1 Ch. 1:41; 7:37.]

[**יָתְרוֹת**; see **יָתְרוֹת**.]

יָתְרָם ("abundance of people," ["rest of the people"]), [*Ithream*], pr. n. m. 2 Sam. 3:3; 1 Ch. 3:3.

יָתֶת (according to Simonis for יָתֶת "a nail") [*Jetheth*], pr. n. of an Edomite prince, Gen. 36:40.

ב

Caph, the eleventh Hebrew letter as a numeral, standing for twenty. Its name (כַּף) signifies a wing—hollow of the hand, palm—בָּ, to which the

figure of the letter in the Chaldee alphabet now in use refers.

It takes a middle place among the palatal letters,

and is interchanged—(a) with the softer ones נ (see p. CL, A); and also ' , as יֵשׁ and יֵשֶׁר (compare also יֵשִׁי and חֲמִיל an old man).—(b) with the harder palatal P; see יִבְרָךְ and יִבְרַךְ; יִבְרָךְ and יִבְרָךְ; יִבְרָךְ and יִבְרָךְ; and other words almost without number in the cognate languages; see Schult. Clav. Dialectorum, p. 295; Scheid. ad Cant. Hiskia, p. 196. It more rarely passes into the somewhat harsher gutturals ח (ח) and ע (ע), as חֲלָד, חֲלָד a mole; כִּרְיִס and כִּרְיִס the river Chebar; כִּרְיִס cheese; כִּרְיִס a young lion, כִּרְיִס and כִּרְיִס to surround.

כִּ, before monosyllables and barytones often כִּ (Lehrg. § 151, 1); with suff. כִּי, כִּי, כִּי (with the other pers. pronouns there is put כִּי, כִּי, which see).

(A) adv. of quality, abbreviated from כִּי (like אִי for אִי and the like, see Hebr. Gramm. § 100, ed. 10); —(unless it be preferred to regard the adverb כִּ as having sprung from כִּ properly the relative pronoun *qui, quæ, quod*, hence *quomodo* (wie beschaffen), like אִי from the relative ו, also *ut, uti*, from *ut*. If this etymology be adopted the *power* of the word would be *properly* relative, and the signification A, 2 must stand first.)

(1) demonstr. pron. *thus, so, in this manner*, Gr. *ὥς*. Hence repeated כִּ...כִּ as *as...so; how...thus*; when two things are compared with each other (old Germ. *so...so*, for the common *wie...so*). Lev. 7:7, כִּי כִּי כִּי "as the sin-offering, so the trespass-offering;" Num. 15:15; Hos. 4:9; 1 Ki. 22:4, and contrariwise, although more rarely *so...as; thus...how*, Gr. *ὥς...ὥς*; Gen. 44:18, כִּי כִּי "so art thou, as Pharaoh;" Gen. 18:25; Ps. 139:12. According to the various modes of comparison, it may often be rendered, *as well...as, tam...quam*; Lev. 24:16, "all the congregation shall stone him כִּי כִּי as well the foreigners as the natives;" Deu. 1:17; Eze. 18:4; *how great, so great, quantus, tantus; qualis, talis* (*ὅσος, ὅσος...ὅσος*); Josh. 14:11, כִּי כִּי "as great as my strength was then, so great is my strength now;" 1 Sam. 30:24; *as soon as...so or then* (when two things are said to have happened at the same time), Ps. 48:5 [?]; compare Gr. *ὥς...ὥς*, Il. i. 512. More fully expressed כִּי...כִּי Ps. 127:4; Joel 2:4; also in the later [?] Hebrew כִּי...כִּי Josh. 14:11; Dan. 11:29; Eze. 18:4.

(2) relat. *in what way, how, auf welche Weise*, after the verb יָדַע (as elsewhere אִי Jud. 3:8); Ecc. 11:8, "as thou dost not know what is the course of the

wind, וְכִי כִי and how the bones (grow) in the pregnant womb, so," etc.

(3) indefinitely, *in some way, some measure* (*enigermassen*), hence, when numbers, or measure of space or time are expressed in round numbers; *about*, Gr. *ὥς* (*ὥς πενήκοντα*), *ὥς, ὥς*; German, *ungefähr, etwa*. 1 Ki. 22:6, כִּי כִי "about four hundred men." Ex. 12:37; Ruth 2:17, כִּי כִי "about an ephah of barley." Nu. 11:31, כִּי כִי "about one day's journey." Ruth 1:4, כִּי כִי "about ten years."—Also used of a point of time, when not defined with strict exactness. Ex. 11:4, כִּי כִי "about midnight." Ex. 9:18, כִּי כִי "to-morrow about this time." Dan. 9:21, כִּי כִי "about the time of the evening sacrifice." (In these examples כִּי may, as has been here done, be taken adverbially, and the substantive as the accusative marking the time when; but see B. No. 3.)

(B) Prep.—(1) *as, like, as if*, denoting some kind of resemblance, Gen. 3:5; 9:3; 29:20; Psalm 1:3; Job 32:19; Gen. 25:25; either of form, appearance (Cant. 6:6, "thy teeth (are) כִּי כִי like a flock of sheep." Jud. 8:18; Job 41:10); or of magnitude (Josh. 10:2, "for Gibeon was a great city, כִּי כִי like one of the royal cities," i.e. "as great as one of those cities"); or of time (Job 10:5; Ps. 89:37, כִּי כִי "his throne shall stand like the sun," i.e. as long as the sun shall shine; compare Ps. 72:17); or of lot (compare כִּי to experience the same as—p. CCXXX, A, and כִּי under the word לָמַד); often used in such a manner that what is called a third comparison is added, Job 34:7, "who is like Job, (who) drinketh iniquity like water?" Specially should be noted—

(a) A substantive with כִּי prefixed signifies *that which is like this thing*, a thing or person similar thereto, Dan. 10:18, כִּי כִי " (an appearance) like the appearance of a man, (something) like a human form," (*etwas*) wie eine Menschengestalt. Deut. 4:32, "has there been כִּי כִי anything like this great thing?" Gen. 41:38, כִּי כִי "can we find (a man) like this man?" such a man. So כִּי כִי may often be rendered in Latin, *talis, tale, talia*, Jud. 13:23. Isa. 66:8, כִּי כִי "who has heard such a thing, who has seen such things?" Job 16:2; also כִּי כִי (what) is *like this, the same, in like manner*, Jud. 8:8; 2 Ch. 31:20. כִּי כִי *such and such, so and so*, Jud. 18:4; 1 Ki. 14:5; כִּי כִי id. 2 Sam. 17:15.—

(b) כִּי may be added pleonastically to verbs of similitude, כִּי כִי like the Germ. *ähnlich seyn wie jem.*—

(C) **כִּי** is also rarely a conj. i. q. **כִּי** so that it is prefixed to a whole sentence; Isa. 8:23, **כִּי הָרָאִינוּ** "as (in what degree) the former times have brought reproach upon the land of Zebulun...so (in the same degree) shall the following times make honourable," etc.; for **כִּי** Isa. 61:11. As to prepositions changed into conjunctions by their being added to the relative conjunctions **אֲשֶׁר** or **כִּי** (which, by ellipsis, may also be omitted) see Lehrg. p. 636, Hebr. Gramm. § 102, 1; comp. as to the above example, Ewald, Hebr. Gramm. p. 614.

As to the ellipsis of the prefix בְּ after בְּ , which many have unnecessarily laid down, see my remarks, *Hebr. Gramm.* ed. 10, § 116, note.

כְּ Chald. i. q. Hebr. *as, as if, as it were*, Dan. 6:1.
כִּדְּנָה Hebr. כִּדְּנָה *as if this*, i.e. *so, thus*, Jer. 10:11;
Ezr. 5:7; *such*, Dan. 2:10. כִּדְּנָה = כִּדְּנָה *as, when*,
see כִּדְּנָה.

כַּאֲשֶׁר (Aram. כְּרִי, כְּ) pr. *as who, as one who*, Job 29:25; according to the different significations of each particle, it means—(1) *according to* (that) *which*, hence—(a) *according as*, as much as. Gen. 34:12, “and I will give **כַּאֲשֶׁר תִּשְׁאָל** as much as ye shall ask from me;” 1 Sa. 2:16. —(b) *according to what manner*, i. q. *as, like as*, i. q. אֵי. א. 2, but not prefixed to single words, but only to sentences. Gen. 7:9, **כַּאֲשֶׁר צִוָּה אֱלֹהִים** “as God had commanded him;” Gen. 34:12; Isa. 9:2; 1 Ki. 8:57, also before an imperfect sentence (Josh. 8:6, “they flee **כַּאֲשֶׁר בָּרַאשָׁה** as they fled formerly”);—(c) *because* (demgemäſß baß). Num. 27:14, **כַּאֲשֶׁר מְרִיתֶם פִּי** “because ye have rebelled against me;” 1 Sam. 28:18; 2 Ki. 17:26; Mic. 3:4. The use of the prefix אֵי in such phrases as **כַּאֲשֶׁר כִּצְדִיקִי** corresponds with this. Very often **כַּאֲשֶׁר ... כֵּן** answer to each other, *as...so*, Nu. 2:17; Isaiah 31:4; *even as...so*, Jud. 1:7; *in what degree...in the same*, Ex. 1:12; Isaiah 52:14; where there is a double protasis **כַּאֲשֶׁר ... כַּאֲשֶׁר ... כֵּן**, Isaiah 10:10, 11.

(2) *as if, as though* (wie wenn, compare אִם־כִּי Conj. No. 4); Job 10:19, הָיִיתִי אֲדֵיָה, "I should be as though I had not been;" Zec. 10:6.

(3) *as, so as*, of time, i. q. **כִּי** prefixed to infinitives, Germ. *wie, sowie, als*, followed by a pret. i. q. *after that, when*. Ex. 32:19, **וַיִּהְיֶה כִּי קָרַב** "and when he drew near to the camp." Gen. 29:10; 1 Sam. 8:6; Exodus 17:11; Est. 4:16, **כִּי אֶפְרָח אֶמָּוֶת** "when I shall perish, I perish," wenn ich zu Grunde gegangen bin, so bin ich es, the cry of one despairing; Gen. 43:14. Followed by a fut. it has a conditional

power. Ecc. 4:17, "when (if) thou shalt go to the house of God." 5:3, "when thou shalt vow a vow."

פָּאַב or **פָּאַב** (see Syr. and Arab.) fut. **יִפְּאַב**.
TO HAVE PAIN, TO BE SORE, Gen. 34:25; figuratively
applied to a sorrowing soul, Pro. 14:13; Psa. 69:30;
Job 14:22; pain is attributed to a corpse, followed by
עַל of cause. (Syr. **חַכ** to be in pain, to be sorrow-
ful. Arab. **كَب** to be sorrowful).

HIPHIL — (1) *to cause pain*, Job 5:18; Eze. 28:24; followed by an acc. of person, Eze. 13:22.

(2) to afflict, i. e. to mar, to destroy. 2 Kings 3:19, תַּחֲבֹיֵן הַטּוֹבָה הַזֹּאת "and ye shall mar every good piece of land with stones" cast on it, by which means it would become sterile; compare Isaiah 5:2; Job 5:23. LXX. ἀρχειώσατε. By a similar figure an untilled field is called *dead* (Gen. 47:19), and vines destroyed by hail are poetically said to be slain, Ps. 78:47. (Simonis considers תַּחֲבֹיֵן to be put by a Syriacism for תַּחֲבִיבֵי from the root חֲבַב Syriac חַב to harm, which, however, it is not necessary to suppose.)

Derived nouns, מְבֹאֵב and—

פַּאב m. (Tzere impure) constr. **פֶּאֶב** (Isa. 65:14), *pain* of body, Job 2:13; 16:6; and *sorrow* of mind (with the addition of **ל**), Isa. loc. cit. (Germ. *Serzleid*).

פָּחַח unused in Kal, properly TO REPROVE, TO REBUKE, like the Syr. **ܦܚܚ**, hence to *become fearful, faint-hearted, to be sad*, compare **פָּחַח** **כִּי**

to be faint-hearted, Arabic كَلْبٌ to be sad, كَلْبٌ
faint-hearted, كَلْبٌ to terrify, to restrain, intrans.

Med. E. to be fearful, faint-hearted.

HIPHIL, *to make sad, faint-hearted, to afflict*,
with the addition of לָב Eze. 13:22.

NIPHAL—(1) *to be rebuked*, followed by כִּן *to be cast out, expelled*. Job 30:8, נִכְּאוּ כִּן הָאֲרָץ “they are cast out of the land.” (Dagesh euphon. in Caph.) [In Thes. this passage is referred to נִכָּה, and this meaning is therefore not given.]

(2) *to be faint-hearted, dejected*, Dan.11:30; Ps. 109:16. Hence—

כָּאֵה m. *sad, unhappy*. Plur. **כְּאֵים** Ps. 10:10
קרי. But the **כְּתִיב** is preferable, see **חִלְקָה**.

[פֶּה see פֶּה.]

נבב an unused root, see **נבב**; see also **נבב**

Hiphil. ["Arabic **كَبَّ**, Æth. **ከበ**: to roll up, **ከበ**: round, **ከበ**: globe, Syr. **كُحْل** a ball."] [Derivatives, **נבב**, and pr.n. **נבב**.]

נבב & **נבב** (Jud. 20:34) fut. **נבב**.

(1) to BE HEAVY (Æthiop. **ከበ**: id. In Arabic there is but one trace of this signification in **كَبَد** Conj. III. to bear up under any thing, to endure adversity ["and so in Syr. **كَبَد** to be indignant, angry"]). Prop. used of weight, Job 6:3. Mostly used figuratively, thus—

(2) to be heavy, to be honoured (Gr. **βαρύς**, Germ. **gewichtig**), Job 14:21; Eze. 27:25; Isa. 66:5. Compare **נבב**.

(3) i. q. to be great, vehement, plentiful, of enormity of wickedness, Gen. 18:20; of a battle becoming fierce, Jud. 20:34; 1 Sam. 31:3; of a weight, i. e. a plenty of sand, Job loc. cit.

And in a bad sense—(4) to be troublesome, burdensome, followed by **על** Isa. 24:20; Neh. 5:18; 2 Sam. 13:25; **נבב** **על** **י** "lest we should be burdensome to thee;" compare 14:26. **נבב** **י** "the hand of God is heavy upon" any one, i. e. God afflicts some one heavily (compare **βαπτίζω** **χριστός**, Hom.); 1 Sa. 5:11; Ps. 32:4. Followed by **אני** 1 Sa. 5:6. Job 23:2, **נבב** **על** **אנתי**, "the hand of God which presseth on me is heavier than my sighing," i. e. the calamities which oppress me are more weighty, or more vehement than my complainings; compare **י** letter **f**. (In Arabic also verbs of weight, such as **كَبَر** followed by **على** denote trouble.) From heavy things not being easily moved, this verb is applied—

(5) to indolence, dullness (**Schwermüßigkeit**), and to any hindrance of the use of the senses; hence to be dull, sluggish, of the eyes, Gen. 48:10; of the ears, Isa. 59:1 (**schwerhörig**); also of the mind not easily moved, and therefore obdurate, Exod. 9:7 (compare **נבב**). In like manner verbs of fatness are applied to indolence; compare **נבב**, **חלב**.

PIEL **נבב**—(1) causat. of Kal No. 2, to honour, to do honour to persons, Jud. 13:17; 2 Sa. 10:3; God, Isa. 29:13; followed by ? of person, Ps. 86:9; Dan. 11:38; and (in the same manner as verbs of abundance) with the two accusatives. Isa. 43:23, **נבב** **לא** **נבבתי** "thou hast not honoured me with thy sacrifices."

(2) causat. of Kal No. 5 to harden the heart, or mind, 1 Sa. 6:6.

PUAL **נבב** to be honoured, Prov. 13:18; 27:18; Isa. 58:13.

HIPHL—(1) to make heavy, e. g. a yoke, 1 Ki. 12:10; Isa. 47:6; a chain, Lam. 3:7. Ellipt. Neh. 5:15, "the former governors **על** **העם** sc. **על**, laid a heavy (yoke) upon the people," greatly oppressed the people.

(2) causat. of Kal No. 2, to honour, to increase with honours, to render illustrious, Isa. 8:23; Jer. 30:19. Also, to acquire honour or glory (for oneself), 2 Ch. 25:19.

(3) causat. of Kal No. 5, to make dull the ears, Isa. 6:10; Zec. 7:11; to harden the heart, Ex. 9:34.

NIPHAL—(1) pass. of PIEL No. 1, to be honoured, to be held in honour, Gen. 34:19; 1 Sa. 9:6; 2 Sa. 23:19, 23. **נבב** **נבב** a glorious name, Deut. 28:58. Pl. **נבב** things done gloriously, Ps. 87:3.

(2) reflect. to shew oneself great or glorious, Hag. 1:8; followed by **ב** in any thing, Exod. 14:4; 17:18; Lev. 10:3; Eze. 39:13.

(3) to be heavy, i. e. abundant, to be rich, see Kal No. 3. Pro. 8:24, **נבב** **מים** "heavy (i. e. copious) fountains of water." Isa. 23:8, 9, **נבב** **ארץ** "the most wealthy of the earth."

HITHPAEL—(1) to honour oneself, to boast oneself, Pro. 12:9.

(2) to multiply oneself; hence to be numerous, many, Nah. 3:15.

The derived nouns follow, except **נבב**.

נבב const. **נבב** Ex. 4:10, and **נבב** Isa. 1:4.

(A) adj.—(1) heavy, 1 Sam. 4:18; Prov. 27:3; also, laden (Isa. 1:4). Mostly used figuratively, as—

(2) abundant (Germ. eine **schwere** Menge; Lat. **graves pavonum greges**. Varr.); **נבב** a numerous army, 1 Ki. 10:2; Isa. 36:2; also, rich (**ære gravis**), Gen. 13:2. In a bad sense—

(3) grievous, burdensome (**drückend**), of a heavy famine, Gen. 12:10; 41:31; of enormous sin, Psal. 38:5 (compare Isa. 1:4, **נבב** **עון** "a people) laden with iniquity."

(4) difficult, hard, of an affair or business, Exod. 18:18; Num. 11:14; of a language hard to be understood, Eze. 3:5.

(5) not easily moved because of weight; slow, of the tongue, Ex. 4:10.

(B) subst. the liver (Arab. **كبد**, **كبد**, **كبد**), as being the heaviest of the viscera, both in weight and in importance, Ex. 29:13, 22; Lev. 3:4, 10. Lam. 2:11, **נבב** **לִפְתִּי** "my liver is poured out upon the earth;" hyperb. spoken of the most severe wounding of the liver, i. e. of the mind.

נבד adjective, everywhere fem. **נבדה** for **נבדה** *magnificent, splendid*, Eze. 23:41; Psal. 45:14; subst. *precious things*, Jud. 18:21.

- נבד**—(1) *heaviness* (of a weight), Prov. 27:3.
(2) *vehemence*, e. g. of fire, Isa. 30:27.
(3) *multitude*, Nah. 3:3.
(4) *heaviness*, i. e. grievousness of war, Isa. 21:15.
נבדות f. *heaviness, difficulty*, Ex. 14:25.

נבד TO BE EXTINGUISHED, QUENCHED, GO OUT; properly spoken of fire, Lev. 6:5, 6; of a lamp, 1 Sa. 3:3; metaph. of the anger of God, 2 Ki. 22:17; of the destruction of enemies, Isa. 43:17, "they are quenched like a wick." (Arab. **كبا** to cover a fire with ashes, not quite to extinguish, but **خبا** is to be extinguished. The primary idea is that of covering over, hiding, compare **חבא**, **חבא**. To this answers the Gr. *σβίω*.)

PIEL, *to extinguish, put out*, prop. Isa. 1:31; 42:3; metaph. Jer. 4:4; 21:12. 2 Sam. 21:17, **לֹא תִכְבֶּה אֶת־יְהוָה** "that thou quench not the light of Israel," lest thou, the alone light of the people, shouldst perish. Compare 2 Sa. 14:7, and above, see **נחלח**, page CLXVII, B.

נבד m. (once f. Gen. 49:6, No. 4), pr. *heaviness*, always used figuratively.

(1) *honour, glory* of men, Ps. 8:6; Job 19:9; 1 Sa. 4:21; of God, Psal. 19:2; 79:9; 96:8. And thus, **נבד-יִשְׂרָאֵל** Mic. 1:15, the most noble of Israel, compare Isa. 5:13; 8:7; 17:3, 4. In acc. adverbially *with honour, honourably*, Ps. 73:24.

(2) *majesty, glory, splendour*. **מֶלֶךְ הַנְּבוֹד** the king of majesty, of glory, used of God, Psal. 24:7, 8, 9 [The person of the Son]; **נבד** a throne of glory, 1 Sa. 2:8; **נבד** the glory of Lebanon, i. e. its wood, Isa. 35:2; 60:13; comp. 10:18; **נבד** יהוה (LXX. *δόξα Κυρίου*), i. e. the glory, surrounded with which Jehovah appears; also, God as surrounded with this glory, Exod. 24:16; 40:34; 1 Ki. 8:11; 2 Ch. 7:1; Isa. 6:3; Eze. 1:28; 3:12, 23; 8:4; 10:4, 18; 11:23; comp. Luke 2:9.

(3) *abundance, riches*, Psal. 49:17; Isa. 10:3; 66:12.

(4) poet. *the heart, the soul*, as being the more noble part of man; comp. **יְהוָה** (if it be not i. q. **נבד** prop. *the liver*, and figuratively applied to the soul, as elsewhere (לב), Psal. 16:9; 57:9; 108:2. Const. with fem. (like its synonym **נפש**). Gen. 49:6, **נַפְשִׁי בְּקִהְלָם** "my soul was not present in their assemblies." [But, qu. is not the verb 2 p. masc.? So English version.]

נבדה see **נבד**.

נבול [*Cabul*], pr. n.—(1) of a region in Galilee, containing twenty cities, given by Solomon to Hiram, 1 Kings 9:13. Josephus, in Ant. viii. 5, § 3, probably making a conjecture from the context, says *μεθρημενόμενον γὰρ τὸ Χαβαλὼν, κατὰ Φοινίκων γλῶτταν οὐκ ἀρέσκον σημαίνει*: but this meaning can scarcely rest on etymological grounds, and perhaps **נבול** is the same as **נבול** bound, limit. The Arabian geographers mention, in the province of Safad, in that region, a fortress called **كابل** see Rosenmüller, *Analecta Arabica*, iii. page 20.

(2) of a town in the tribe of Asher, Josh. 19:27.

נבון ("bond," from the root **נבן** [In Thes. "cake, from **נבב**"]), [*Cabbon*], pr. n. of a town in the tribe of Judah, Josh. 15:40; perhaps the same as **מבבנא** 1 Ch. 2:49.

נביר m. adj.

(1) *great, large* (Arab. **كبير**). **מֵיִם נְבִירִים** great waters, Isa. 17:12; 28:2; **נביר מֵיִם** very old, Job 15:10. (Arab. **شيخ كبير** a very aged man.)

(2) *much*, Job 31:25; Isa. 16:14. Root **נביר** No. 2.

נביר m. a plaited *mattress*, from the root **נביר** No. 1. 1 Sam. 19:13, 16, **נביר עֲצִים** "a mattress made of woven goats' hair."

נבל an unused root, Ch. [Talm.], Syr., Arab. *to tie, to bind, to tie firmly*; kindred to the root **נבל** and **נבל**, **נבל**, **נבל**. Hence the quadriliteral **נביל** which see; also pr. n. **נביל** and—

נבל pl. const. **נבלי** m. *a fetter*, Psalm 105:18; 149:8. (Arab. and Syr. id.)

נבן an unused root, Talmud, *to bind, to bind together*, i. q. **נבל**, Syr. *to gird*. Hence the pr. n. **נבני** [in Thes. from **נבב**], **נבניא**, **נבניא**.

נבם pr. TO TREAD, OR TRAMPLE WITH THE FEET (cogn. to **נבט**; as to the syllable **בם**, which is primary in this root, see under **בם** p. cviii, A), hence *to wash garments* by treading on them when under water. It differs from **רחץ** to wash (the body), as the Gr. *λούειν* differs from *πλύνειν*. In Kal it only occurs in Part. **נובם** Isa. 7:3; 36:2, *a washer of garments, a fuller*, Gr. *πλυντήριον, κνυφεύς*, one who cleanses soiled garments, and fulls new ones. See Schneider, *Ind. ad Scriptt. Rei Rusticæ*, p. 385. Schöttgen, *Trituræ et Fulloniæ Antiquitates*, Lips. 1763, 8.

PIEL פָּכַם and פָּכַם — (1) i. q. Kal Gen. 49:11; Ex. 19:10. Part. מְכַם i. q. פָּכַם Mal. 3:2.

(2) Metaph. to *purge* the soul from sin, Psal. 51:4, 9; Jer. 4:14; but still allusion is made to the original signification of washing, Jer. 2:22; Mal. 3:2.

PUAL, pass. Lev. 13:58; 15:17.

HOTHFAEL, pass. הִכְבֵּם Lev. 13:55, 56.

כָּבַע an unused root, like the cogn. נָבַע and *נָבַע* to be high, specially with a round form as a tumour, cup, head. Hence כִּבְעַת helmet.

כָּבַר unused in Kal—(1) pr. TO BIND TOGETHER, TO PLAIT, TO BRAID, i. q. כָּבַל and the roots therewith compared (also כָּבַר No. II). Hence כְּבִיר plaited mattress, כְּבִיר sieve, כְּבִיר coarse cloth, מְכַר net work. Like many other words of twisting, plaiting, binding (חָוֶה, חָוֶה, חָוֶה), it is applied to *strength* and magnitude. Hence—

(2) to be great, to be much, also to be long, continual, see כָּבַר, כְּבִיר. (Arabic کبر to be great, powerful, کبر to grow up, to be advanced in years,

Syr. כַּח to increase, to grow up, Æth. ከብረ: to be glorious, illustrious.)

HIPHIL, to make much, to multiply, Job 35:16. Part. מְכַבֵּר subst. (of the form מְשַׁחֵית) abundance, with ל prefixed, מְכַבֵּר לָרַב i. q. לָרַב plentifully, much. Job 36:31.

Derived nouns, see under Kal No. 1, also כְּבִיר and those which immediately follow.

כָּבַר pr. subst. length of space, continuance of time (see the root, No. 2). Hence—

(1) [Chebar], pr. n. of a river in Mesopotamia, also called חֲבֹר (which see), Greek and Latin Chaboras. Eze. 1:3; 3:15, 23; 10:15, 22. This orthography of this name accords with the Syriac (כַּחֲבֹר), while on the other hand חֲבֹר agrees with the Arabic. (خابر) Although each form affords a suitable etymology (חֲבֹר joining together, and כָּבַר length, a long, great river), yet I should regard the Aramæan mode of spelling the name of a river in Mesopotamia, as the genuine and original.

(2) adv. already, long ago, formerly, now (lángt). Ecc. 1:10; 3:15; 4:2; 9:6, 7. (Syr. כַּח long ago, already).

כְּבִירָה f. a sieve. Am. 9:9. Root כָּבַר No. 1.

כְּבִירָה [only in const. כְּבִירָה] f. pr. length (from כָּבַר No. 2), hence of a certain measure of distance, just as many other words denoting measure, weight, time, are used of certain measures, weights, and spaces of time (compare Heb. שָׁקֶל, מָאָז, יָמִים, חֹדֶשׁ; Ch. עֵרָן

a long time, specially a year, מַחֲוֶה, שָׁעָה, a short time, specially an hour; Germ. Ader Sand, ein Maas Wein, Lat. pondo, whence pfund). But what this measure may have been, cannot certainly be gathered from the occurrences, Gen. 35:16; 48:7; 2 Kings 5:19. The LXX. once (Gen. 48:7) add for the sake of explanation, ἰσπιδόμορος, which is either stadium (see Hody, De Bibl. Text. Originalibus, p.

115), or a measure used by the Arabs (شوط الفرس)

i. e. a distance such as a horse can go without being overworked; about three parasangs (eine Station), see Koehler ad Abulf. Syriam, p. 27.

כָּבַשׁ [an unused root], pr. i. q. פָּכַשׁ and פָּכַשׁ to subdue, force, specially to have coition, to beget offspring (see פָּכַשׁ No. 3). Arab. كبس and transp. بكس subegit puellam. Hence—

כָּבֶשֶׁת [pl. כְּבָשִׁים] m. a lamb (pr. progeny of sheep), specially from the first to the third year (see Bochart, Hieroz. i. p. 421, seq.), whence there is often added בְּרִשְׁתָּהּ the son of its year, one year old. Nu. 7:15, 21, 33, 39, 45, 51, 57, 63, 69, 75, and in plur. בְּרִשְׁתָּהּ Nu. 7:17, 23, 29, 35, 41. Sometimes it is used in a wider sense, and denotes sheep generally, Gen. 21:27. [This is quite a mistake, this word does not occur there.] כֶּשֶׁת a lamb of a year old, see the Arabian grammarians in Bochart, loc. cit.). The feminine of this word is—

כְּבִישָׁה 2 Sa. 12:3, and כְּבִישָׁה Lev. 14:10. Nu. 6:14 [pl. כְּבִישֹׁת, const. כְּבִישֹׁת] a ewe lamb, from the first year to the third.—Rather more rarely with the letters transposed, כְּבִישָׁה is found, but the former is undoubtedly the original form.

כָּבַשׁ fut. יִכְבֹּשׁ — (1) TO TREAD WITH THE FEET, TO TRAMPLE UNDER FEET, kindred to the root כָּבַם. Zec. 9:15, וְכָבְשׁוּ אֲבִנֵיגֶלְעָד “they shall tread with their feet the stones of the sling,” i. e. shall easily turn them aside, so as not to be hurt (compare Job 41:20, 21). Mic. 7:19, וְכָבְשׁוּ עֲוֹנוֹתֵינוּ “he treads down our iniquities,” i. e. disregards them, does not avenge them.

(2) to subject, to subdue to oneself, e. g. of

beasts, with regard to man, Genesis 1:28; enemies, slaves, a hostile country, Nu. 32:22, 29 [In Niph.]; 2 Ch. 28:10; Jer. 34:11; Neh. 5:5. Comp. **נִדָּה**.

(3) *to force a woman*, Est. 7:8. (Arab. **كس**.) PIEL, *to subject*, i. q. Kal No. 2, 2 Sam. 8:11. ["Hiph. i. q. Kal No. 2, Jer. 34:11 כחיב."] NIPHAL—(1) pass. of Kal No. 2, Nu. 32:22, 29; Josh. 18:1.

(2) pass. of No. 3; Neh. 5:5, at the end. Hence—**נָבֵשׁ** m. *a stool* for the feet, 2 Ch. 9:18. Syriac **ܢܒܫܐ** id. ["Chald. **נְבִישׁ**."] **נִבְשָׁן** masc. *a furnace*; according to Kimchi *a lime kiln*, or *a furnace for smelting metal*, differing from **פֶּנוּר** an oven, Gen. 19:28; Ex. 9:8, 10; 19:18. So called apparently from its *subduing* metal; unless it be judged best to refer it to the Arab. **قيس** to kindle. [In Thes. the allusion to this Arabic verb is expressly renounced.]

בֶּרֶךְ fem. (1 Ki. 17:16) plur. **בְּרִים** m. (Jud. 7:16; 1 Ki. 18:34), ["Sanskrit *ghada*, Slav. *Kad*"], *ádōc*, *ádōc*, *cadus*, *a bucket, a pail*, a vessel both for drawing (see the root **בָּרַר** No. 2), and for carrying water, Gen. 24:14, seq.; Ecc. 12:6; also for keeping meal, 1 Ki. 17:12, 14, 16; this vessel was one which women were accustomed to carry on their shoulders. (Gen. loc. cit.)

בָּרַב Chald. Pael *to lie, to tell lies*, i. q. Heb. **בָּרַב**. Hence—

בָּרַב f. **בְּרָבָה** Chald. adj. *lying*, Dan. 2:9.

בָּרַד an unused root; prop. i. q. **בָּתַח** *to beat, to pound*; hence—

(1) *to strike fire*, whence **בִּירוֹר** a spark, and **בִּרְבֹר** a sparkling gem, a ruby.

(2) *to labour heavily, toilsomely*, like smiths (comp. *cudo*); specially *to draw water from a well*.

Hence is **בָּר**. (Arab. **كد** to pound, to labour toilsomely, to draw from a well, **كيد** a striking fire: ["compare Æth. **ጸጸጸ**"].)

בָּרִי see **בָּרִי**.

בָּרִי see **בָּרִי**.

בִּרְבֹר m. Ezek. 27:16; Isaiah 54:12, a certain sparkling gem, prob. *the ruby*, from the root **בָּרַר** No. 1. Arab. **كذکذة** extreme redness (Chald. **ܒܪܒܪܐ** Ex. 39:11, id.).

כָּדַר an unused root. Arab. **كدر** and **كدر** (cogn. **קָדַר**).—(1) *to be turbid, troubled*.

(2) *to be disturbed*, as life by adverse circumstances and calamities (compare **עָכַר**). By another metaphor in Hebrew it is applied to warlike disturbances, see **בִּירוֹר**.

כֶּדֶרְלֹמֶר [**Chedorlaomer**] (if it be a Phœnicio-Shemitic word "a handful of sheaves," from **כָּדַר** i. q. **כֶּדֶר** a handful, and **לֹמֶר** sheaf), pr. n. of a king of the Elamites in the time of Abraham, Gen. 14:1, 9. ["Perhaps its true etymology should be sought in the ancient Persian."]

כֹּה constr. from **כָּהוּ** (like **קָטְלוּ** from **קָטַל**, see Hebr. Gramm. ed. 10, p. 24, 82), pr. *like as this*, i. q. **כָּה**, Arab. **كذا** i. e.

(1) *so, thus*, Gen. 32:5; Ex. 3:15. Of very frequent occurrence is the phrase **כֹּה אָמַר** **יְהוָה**, where the words themselves follow, Jud. 11:15; especially in the beginning of communications from God. **כֹּה אָמַר יְהוָה**, "thus saith Jehovah," Jer. 2:2; 7:20; 9:16, 22. Rarely in the manner of substantives with a prefix **כֹּה** *in this manner* (like **כֵּן** for **כֹּן**), and put twice *in this manner... in that manner*, 1 Ki. 22:20.

(2) When applied to place, *hither, here*, but this is rare, Gen. 31:37; 2 Sam. 18:30; also doubled, *here, there; hither, thither*, Nu. 11:31. **הִיְתֵרוֹ** *hitherto*, borthin, Gen. 22:5. **כֹּה וְכֵן** *hither, and thither*, Ex. 2:12.

(3) Used of time, *now* **עַד כֹּה** *hitherto*, Ex. 7:16; Josh. 17:14. **עַד כֹּה וְעַד כֵּן** till now and till then, *bis bann und dann*, i. e. *in the meanwhile*; 1 Ki. 18:45.

כֹּה Ch. i. q. **כֹּה** No. 3, Dan. 7:28. **הִיְתֵרוֹ** *hitherto*.

בָּהָה (Cogn. roots **בָּהָה** and **בָּהָה**) fut. **יִבָּה**.—(1) *TO BE FEEBLE, TO FAIL IN STRENGTH, to be cast down in mind*, Isa. 42:4. Specially,

(2) used of a lamp about to go out (see adj. Isa. 42:3); of eyes become dim, whether by age, Deut. 34:7; Zec. 11:17; Gen. 27:1; or by grief, Job 17:7.

PIEL **בָּהָה** and **בָּהָה**.—(1) intrans. *to become pale*, as a spot on the skin, Levit. 13:6, 21, 26, 28, 56; also *to be feeble, timid*, to be cast down in mind, Ez. 21:12; comp. Isa. 61:3.

(2) *to chide, to restrain* any one; 1 Sam. 3:13, **וְלֹא כָהָה** *and (that) he did not chide them*; i. e. *restrain them*. Compare **בָּהָה**. Hence—

בָּהָה adj. only used in f. **בָּהָה** *failing, weak*, specially of a wick burning with a very little flame, almost gone out, Isa. 42:3; of eyes *become dim*, 1 Sa. 3:2; of a

faint light colour, Levit. 13:39; "spots לבנות of a pale whiteness," von matt-weißer Farbe; of a spirit broken down, Isa. 61:3.

כהה f. healing, mitigation, Nah. 3:19.

כהל Ch. TO BE ABLE, (kindred to כול, כול; comp.

as to the connection of verbs עָלָה and עָלָה, p. CCXI, A. under let. ה), followed by ל with inf. Dan. 2:26; 4:15; 5:8, 15.

כהל unused in Kal. Arab. كهن and كهن Conj.

I and V. TO PRESAGE, TO PREDICT, كِهَانَة the art of augury, and كَاهِن a prophet, a soothsayer, often used amongst the heathen Arabs; hence, one who undertakes any one's cause, his deputy, delegate, to use the words of Firuzabadi (Kamûs, p. 1799);

הוּא מִן יָקוּם בְּאֵרֵי הָרֶגֶל וְיִסְעִי בִּי חָאֲתֵה he who stands up in any one's matter, and labours in his cause. The signification of priest is kindred in Heb. כהן, inasmuch as prophets and priests were alike supposed to intercede between the gods and men. Syr.

כַּסְיָא to be rich, opulent, כַּסְיָא rich, abundant, כַּסְיָא riches, abundance, glory; all which ideas are secondary, and appear to be deduced from the condition of the priests. (As to the signification of ministering, which has been inaccurately [?] attributed to this root, I have lately made observations, in pref. to Hebr. Lex. Germ. ed. III., p. XXXIII.)

PIEL כָּהֵן—(1) to be or become a priest, Deu. 10:6. (Syr. כַּסְיָא.)

(2) to minister as a priest, to use the office of priest, Ex. 31:10; often followed by ליהוה Ex. 28:41; 40:13, 15; Hos. 4:6.

(3) from the use in Syriac, Isa. 61:10, כָּהֵן "as a bridegroom makes splendid his head-dress." So Symm., Vulg., Syr. Hence—

כהן [pl. כֹּהֲנִים], m. a priest (Syr. Chald. כַּסְיָא, Ethiop. ኃሊኃ; id. As to the Arabic, and the etymology, see the root), Gen. 14:18; 41:45, 50; Ex. 2:16; 3:1; 18:1, and often. כֹּהֵן הָרֶאשׁ 2 Ch. 19:11; 24:11; 26:20, and הַכֹּהֵן הַגָּדוֹל Lev. 21:10; Nu. 35:25, 28; Josh. 20:6, the high priest, who also is called כֹּהֵן הַמִּשְׁחָה the anointed priest, Lev. 4:3, 5. Kings, who were also priests, are mentioned Gen. 14:18; Psalm 110:4.—There is a very old opinion of Hebrew writers, that כהן also signifies prince. Not only have the Chaldee interpreters in several places

(Gen. 41:45; Ex. loc. cit.; Ps. 110:4) translated it by נָכָר a prince; but even the author of the books of Chronicles seems to have followed this opinion; giving, according to his manner, an interpretation of the words, 2 Sa. 8:18, וַיִּבְנֵי דָוִד הַכֹּהֲנִים הָיוּ; 1 Chr. 18:17, וַיִּבְנֵי דָוִד הָרִאשִׁים לְיָד הַמֶּלֶךְ, "and the sons of David (were) the chief about the king," i. e. the principal ministers of the kingdom. Nevertheless, from 2 Sa. 8:17, compared with 1 Sa. 21:2; 22:9, it appears pretty clearly that in 2 Sa. 8:18, priests are really to be understood, although not of the tribe of Levi; [This shews that they could not have been priests]; and the author of the Chronicles seems to have chosen this interpretation of the more ancient text, being unable to admit of any priests except those of the tribe of Levi. [No such priests could have been under that dispensation; the inspiration of the books of Chronicles, as well as those of Samuel, must not be forgotten.] (See De Wette, Beiträge zur Einleit. ins A. T. i. page 81, 82; and my history of the Hebrew language, page 41.) The authority of Onkelos is much lower, and in all the above cited examples the signification of priest is the only true one. [Let this assertion of Gesenius be carefully weighed.]

כהן emphat. st. כֹּהֲנָא, pl. כֹּהֲנִין, Ch. i. q. Heb. כהן a priest, Ezr. 7:12, 16, 21.

כהן f. priesthood, the office or function of a priest, Ex. 29:9; 40:15; Nu. 16:10; 25:13.

כו pl. כֻּוּ, Chald. a window, Dan. 6:11. Syr.

כּוּ Arab. كَوْ id., and كَوْ an aperture in a wall. From the root כּוּ No. II.

כּוּ ἀπαξ λεγόμεν. Eze. 30:5, [Chub], pr. n. of a country which is joined with Egypt and Æthiopia. Some understand by it Coben, a port of Æthiopia, or Cobium, a town near the Mareotis; perhaps it should be written נוב Nubia, a reading followed by the Arabic translator (he undoubtedly imitating the LXX., although in our copies this word is wanting); he has translated أهل النوبة the people of Nubia; a trace of this reading is found in De Rossi's Cod. 409, which for כּוּ has וכוּ a prima manu has וכוּ.

כּוּעַ (Milra) Ezek. 27:10, in pause 38:5, const. כּוּעַ (Milél) 1 Sa. 17:5; Isa. 59:17, pl. כּוּעִים Jer. 46:4; 2 Chron. 26:14, m. a helmet; twice כּוּעַ (Milra) Eze. 23:24, const. כּוּעַ (Milél) 1 Sa. 17:38. Root כּוּעַ. In this word there is a singular confusion of the segolate and penacutic form כּוּעַ with the acute עוּעַ, which may be thus explained. Properly

each of these words was a segolate, of the form פָּעַל (like the Arabic قَبْعَة a cup). But the Cholem as strengthened by the accent, and being written fully, contrary to the common usage, in the manner of the later Hebrew and Syriac (comp. קוּלַשׁ Dan. 11:30, שוֹכֵךְ 2 Sa. 18:9, Syr. حَمِيمٌ), had such force in this word, that it was retained even in the pl. כּוֹכְבִים (for כְּכָבִים, or כְּכָבִים, *kōvaim*), as if from the singular כּוֹכֵב, of the form עוֹלָם. Hence it was that such a form (כּוֹכֵב) was used at least in the absolute state, although in the construct state the original segolate form was preserved (compare כְּכָב, constr. כְּכָבִי). A longer and secondary form is found in Syr. مَوَكِّح. Intermediate forms, which fluctuate between the two, are כּוֹכֵב Eze. 27:10, כּוֹכֵב 23:24.

כָּוָה unused in Kal.—(I) TO BURN; Gr. *kalō* (*καύω*); Arab. كَوَى; Syriac حَوַ to burn in, to brand, to mark by burning, see כִּי No. II, מְכֹה, כְּוִיָּה. —(II) Like the cognate words כָּבַב, נָכַב, נָכַב, also כָּוָה, כְּוִי, appear to have the signification of *hollowing, excavating*, a trace of which is found in the Ch. כְּוִי a window, Arabic كَوْر an aperture, كَوْر a window. I formerly derived this from כָּוָה to bore through, but this is an uncertain meaning. As to what the Arabic lexicons give, كَوَى to pierce, to prick as a scorpion, this meaning comes from that of burning in, because a scorpion marks the skin as with a cautery, in piercing it and introducing its poison.

NIPHAL pass. of No. I, to be burned, scorched (with fire), Pro. 6:28; Isa. 43:2.
[Derivatives, כְּוִי, מְכֹה, כְּוִיָּה, כִּי.]

כּוֹחַ might, Dan. 11:6, see כָּח.

כְּוִיָּה fem. a burning, a burnt part of the body, Ex. 21:25. Root כָּוָה.

כּוֹכֵב [const. כּוֹכְבִי], m. a star, Gen. 37:9; Psal. 8:4. (Arabic كَرَكَب, Syr. حَمَمٌ, Æthiop. ከብከብ: and ከብከብ: id.; whence denom. verb כְּכָב to sparkle like a star. The root is כְּכָב, Arab. كَب, Æth. ከከከ: to roll up in a ball; whence כְּכָב, and כ being softened פְּכָב prop. a globe, a ball; compare מוֹכְמוֹת.) Metaph. used of an illustrious prince, Nu. 24:17; like the Arab. كوكب often in Hariri.

כֹּל TO MEASURE (like the Syr., Chald., Arab. كِل for كِيل). In Kal it occurs once, Isa. 40:12.

PILPEL כִּלְכַּל—(1) to take in, to hold, to contain; prop. used of a vessel (in *fid* halten, messen). 1 Ki. 8:27, "behold heaven and the heaven of heavens cannot contain thee," 2 Ch. 6:18.

(2) to hold up, to sustain.—(a) i. q. to bear, to endure (aushalten), Mal. 3:2; Pro. 18:14; Jer. 20:9. —(b) to protect any one; Ps. 112:5, to defend one's cause before a tribunal, Ps. 55:23.

(3) to nourish, to sustain, to provide with sustenance, Gen. 45:11; 47:12; 50:21; 1 Kings 4:7; 17:4. Followed by two acc. Genesis 47:12; 1 Kings 18:4, 13.

Pass. כִּלְכַּל to be provided with food, 1 Kings 20:27.

HIPHAL כִּיל. —(1) i. q. Pilpel. No. 1, 1 Kings 7:26, 38; Ezek. 23:32, מְכֹה לְהַכִּיל "containing much."

(2) i. q. Pilp. No. 2, a, Jerem. 6:11; 10:10; Joel 2:11.

כּוּם an unused root. Arab. كَام Conj. II. to heap up, كَوْمَة a heap, like the Hebr. כִּימָה, which see. This root belongs to the very widely extended family of כּוּם, כּוּם, כּוּם, concerning which see below on the root כּוּם.

כּוּמָה (of the form עוֹנֵב), a globe, little ball of gold (from the root כְּכָב, כְּכָב to make globular), perhaps collectively globules, or a necklace made of golden globules strung together, (which are found solid in Arabia; see Diod. Sic. iii. 44, al. 50; Strabo xvi. p. 777, Casaub.), such as the Israelites in the wilderness, and the Midianites wore, Ex. 35:22; Nu. 31:50.

כָּוֵן unused in Kal, prop. TO STAND UPRIGHT; see PILEL, HIPHAL, and the noun כָּוֵן. A secondary root is the Arab. and Æth. كَان: to exist, to be. As to וְכִינֵנו Job 31:15; see Analyt. Ind.

PILEL כִּוֵּן.—(1) to set up, to erect, prop. to set upright, as a throne, Ps. 9:8; 2 Sa. 7:13; hence, to confirm, to establish, to maintain, Psalm 7:10; 40:3; 48:9; 68:10; 90:17; 99:4.

(2) to found, as a city, Ps. 107:36; Hab. 2:12; the earth, Psalm 24:2; 119:90; heaven, Proverbs 3:19.

(3) to direct, as arrows, Psalm 7:13; 11:2; also without the accus. הַיָּמִים absol. (zielen), followed by לָל of the mark, Ps. 21:12. Metaph. with the

omission of לָב (for the full form, see HIRPHIL, No. 4), *to turn one's mind* to any thing, to have in one's mind, Job 8:8; Isa. 51:13.

(4) *to create, to form*, used of God with regard to man, Deut. 32:6; Psalm 119:73; the moon and stars, Ps. 8:4.

Pass. פָּוִן.—(1) *to be established* (used of one's steps), Ps. 37:23.

(2) Pass. of act. No. 3, to be prepared, Ezek.
28:13.

חִפְּחַל חִפְּחַל i. q. Pilel.—(1) *to set up, to erect*, e. g. a seat, Job 29:7; Ps. 103:19; hence, *to establish*, Ps. 89:5; 2 Sa. 7:12; *to strengthen*, Ps. 10:17; 89:5.

(2) *to constitute, to appoint* any one, e. g. a king; followed by } 2 Sa. 5:12; Josh. 4:4.

(3) *to found*, as a sanctuary, 1 Ki. 6:19; an altar, Ezr. 3:3; the world, the mountains, Ps. 65:7; Jer. 10:12; 51:15.

(4) *to direct, to aim*, as a weapon, followed by ל of pers. (against any one), Ps. 7:14; *to set the face*, Eze. 4:3, *one's way*, 2 Chron. 27:6. Specially—(a) לִּי לֵב הָיָה לִּי לֵב to *apply one's mind* to do something, i. e. to purpose seriously, to take in hand, 2 Ch. 12:14; 30:19; Ezr. 7:10; and without לֵב 1 Chron. 28:2; הִכִּינוּחִי לִבְנוֹת, “I have purposed to build,” Jud. 12:6.—(b) לִי לֵב הָיָה לִי לֵב to *apply the mind*, 1 Sa. 23:22; followed by ל of pers. (for to care for) 2 Ch. 29:36.—(c) לִי לֵב הָיָה לִי לֵב to *direct the heart to the Lord*, 1 Sam. 7:3; 2 Ch. 20:33; and without לִי לֵב הָיָה לִי לֵב Job 11:13.

(5) *to prepare, make ready*, as food, Gen. 43:16; deceit, Job 15:35; compare Job 27:17; 39:5, etc. — As to the Inf. absol. לָקַח (for לָקַח), and its use as an adverb, see that word.

HOPHAL, pass. of Hiphil, No. 1, Isa. 16:5; of No. 2, Isa. 30:33; of No. 5, Nah. 2:6; Pro. 21:31.

NIPHAL, pass. of Pilel and Hiphil.—(1) *to be set up, to rise up*, Isa. 2:2; Eze. 16:7 (of breasts becoming round); *to stand firm, to be established*, Ps. 93:2; 101:7; Job 21:8. Hence נָכַח הַיּוֹם Prov. 4:18, *fixed, steady day*, noon, when the sun seems to stand without moving, at the highest point of its course in the sky; Gr. σταθερὸν ἤμαρ, σταθερά, μεσημβρία, Arab. قايمة النهار; see Schult. on Pro. loc. cit.; Ruhnken ad Tim. p. 236. Figuratively—(a) *to be right, fit*, Ex. 8:22; Job 42:8; Ps. 5:10.—(b) *to be true, sincere*; Ps. 78:37, לֹא נִכְחָנוּ עִמּוֹ “their heart was not sincere towards him.” Part. f. נִכְחָהּ *that which is sincere, sincerity*, Ps. 5:10.—(c) *to be firm, constant*; נִכְחָ רַחַם a spirit constant in the pur-

pose of virtue, Ps. 51:12; Gen. 41:32, נָבוֹן הַדָּבָר מֵעַם, "the thing is certainly decreed of God."—(d) to be firm, intrepid, used of the mind, Ps. 57:8; 108:2; 112:7.—(e) to be sure, certain, אָל־נָבוֹן certainly, 1 Sa. 26:4; 23:23.

(2) *to be founded*, Jud. 16:26.

(3) *to be prepared*; Ex. 19:11, הָיִו כְּלוּנִים "be ye ready;" verse 15; 34:2; Eze. 38:7. Followed by לְ of pers. *to be ready for any one*, i. e. to be near at hand, Pro. 19:29; compare Job 15:23; followed by לְ of the thing, *to be ready for anything*, i. e. to be near doing it; Ps. 38:18, אֲנִי לִפְעֹל כְּבוֹן "I am near falling."

HITHPAEL הִתְחַבֵּן, once Proverbs 24:3; elsewhere הִבֵּן—(1) *to be established, confirmed*. Prov. 24:3; Num. 21:27; Isa. 54:14.

(2) *to prepare oneself.* Ps. 59:5.

Derived nouns, מְכוּנָה, מִכּוֹן, פֵּינוּ, אָבֶן, בֶּן
and the pr.n. יְהוֹיכִין, כַּנְיָהּ, יְכֻנְיָהּ, יְחִזְקִיא.

כֶּזַי 1 Ch. 18:8 [*Chun*], pr. n. of a town in Phœnicia, called in the parallel place, 2 Sam. 8:8, כֶּזַי. In the itinerary of Antoninus, it is called *Conna*, see Michaëlis in Suppl. p. 1233.

כִּיבָּ m. *a cake, a small cake* [used for idolatrous offerings], Jer. 7:18; 44:19; Greek *καυών, χανών, χαβών*, a word adopted from the Phœnicio-Shemitic. It is from the root כִּיבָּ, Piel כִּיבֵּי (Ch. כִּיבֵּי) *to prepare*; not, as some have supposed, from כִּיבֵּי, like the Greek *κόπανον, πέμμα*, from *πέπω* to cook, bake; for this root has the signification of *burning, branding*, not cooking.

כּוֹס pl. כּוֹסוֹת f. (Jer. 25:15)—(1) *a cup*. Syr. ܕܡܝܐ, Chald. ܕܡܝܐ, ܕܡܝܐ, ܕܡܝܐ, [" Sam. ܕܡܝܐ and ܕܡܝܐ"], Arab. ڪاس, ڪاس, ڪاس *a cup full of wine*. As to the etymology I have no doubt that the true origin was seen by Leberecht, a very skilful young Oriental scholar, who of late [1832] made the observation, that כּוֹס appeared to him to be contracted from כּוֹס, כּוֹס *a receptacle, a vessel, a cup*, like כּוֹס *a purse* from כּוֹס, according to the analogy of the nouns כּוֹס for כּוֹס, כּוֹס for כּוֹס, כּוֹס, compare also כּוֹס. Genesis 40:11, 13, 21; 2 Sa. 12:3; Psalm 23:5. Psalm 116:13, כּוֹס שְׁלוֹמִי "I will take the cup of salvation," i.e. I will pour out the cup of thanksgiving to Jehovah, because of aid vouchsafed. In the prophets, Jehovah is sometimes represented as making the nations drink a cup of intoxicating wine (כּוֹס הַתַּהוֹמָה), so that they rush reeling into destruction. Isa. 51:17, 22; Jer. 25:15;

49:12; 51:7; Lam. 4:21; Hab. 2:16; Eze. 23:31, 32, 33; compare Apoc. 17:24; and as to the same image as used by the Arabic poets, see my Comment. on Isaiah 51:17.—Elsewhere *cup* is used metaphorically of *lot*, the image of a cup however being retained, Psalm 11:6; 16:5; compare Matt. 26:39; 20:22; and see my observations out of Arabic writers, on Isaiah 51:17, on Matt. loc. cit. in Rosenmüller's Repertorium, i. p. 130, and in the London Classical Journal, liii. p. 159.

(2) a certain unclean bird (Lev. 11:17; Deuter. 14:16), dwelling amongst ruins (Ps. 102:7). Some of the ancient translators render it *night owl*, but this is not supported by its etymology. Bochart more correctly (Hieroz. ii. p. 267) understands it to be the *pelican*, or *cormorant*, so called from the *pouch* or *bag* hanging from the throat; like the Lat. *truo* from *trua*.

I. כִּיר a root of doubtful authority in the verb, but signifying as far as can be gathered from its derivatives, TO DIG, TO BORE THROUGH, like the kindred roots, פָּרַה, אָכַר, קָר, גָּר. Compare Arab.

كُور a digging in the earth, and in the Indo-Germanic languages, Sanscr. *khâr*, to cleave, to dig. Hence כִּירָה *μάχα*, a sword, so called from its piercing, פֶּר executioner, also מְכִירָה, מְכִירָה a place where metals are dug, hence native place.

Very many interpreters suppose the verb itself to be found in a passage much discussed as relating to the Messiah [see the note], Ps. 22:17, where David, pursued by the soldiers of Saul, says, "Dogs have surrounded me, the assembly of the wicked have inclosed me, מְכִירֵי יָדִי וְרַגְלִי." To give my own opinion, I now regard it as the most simple exposition to retain the ordinary signification of the words, and to translate "as lions" they gape upon, or threaten [this would be a strange ellipsis], "my hands and my feet," i. e. they threaten to tear all my members. The form מְכִירֵי is *ὡς ὁ λέων*, i. e. as lions, like Isaiah 38:13; and to threaten, to gape upon, or a similar verb may be understood in this member of the sentence from the foregoing context, by the ordinary figure zeugma. [But no such *idea* is comprised in what goes before.]

However, all the ancient interpreters have taken כִּיר as a verb, and this may be defended, if we regard מְכִירֵי a participle of Kal, formed in the Chaldee manner (קִים part. קָאם) and plural, for מְכִירִים (like מְכִירֵי Ps. 45:9, for מְכִירִים): although it would be cause for surprise if we were to find two grammatical forms of such extreme rarity joined in one word (compare

Lehrg. 401, 523). If this opinion were adopted, we should render, *piercing, digging through, my hands and my feet*, that is, my enemies (who are to be understood by the dogs) with their darts and weapons on every side: and there is no need to remark that even these things apply as suitably as possible to David [?], to whom this psalm is ascribed in the title, and that at least there is no need to understand them of Christ as affixed to the cross [?]. A verb of *piercing* in the sense of wounding (com-

pare קָלל and Arab. حَز to perforate, to wound) is most aptly applied to hostile weapons; and hands and feet are used poetically for all the members and the whole body [?] (compare Hesiod. 114). LXX. *ἔρυσαν* (the verb which they use elsewhere for פָּרַה, פָּר). Vulg. *foderunt*. Syr. حَارَحَ.—Aqu. Symm. in the Hexapla and Jerome (according to the reading *vinxerunt* [which is a mere erratum]) give the word the signification of *binding, tying*, which is defensible on philological grounds (and this ought not to have been denied by Hengstenberg, Christologie d.

A. T. i. p. 180), compare כָּר I. V. to fold round a head-dress, כִּיר a wreath, a head-dress, but it is much less suitable to the context.—Aquila in his first edition *ἠὲν στυγνὰν*, they disfigured, i. e. they stained with blood, prob. ascribing to the root מְכִיר the signification of the Aramaean מְכִיר.—Farther, that כִּיר was commonly regarded as a verb is shown by the reading of two MSS. כִּירֵי (כִּירֵי) for כִּירֵי.

[Note. The remarks of Gesenius are sufficient to shew any unprejudiced reader that מְכִירֵי in this passage, does not mean, as a lion; it is to be observed, 1st. That all the ancient versions take it as part of a verb, and most of them in the sense of *to pierce*; and this, as Gesenius has shewn, is explicable with the present reading. 2nd, The Jews themselves (see the Masora on Num. 24:9.), expressly disclaim the meaning of "as a lion." 3rd, Ben Chaim states that, in the best MSS., he found a ק' and כ' on the word כִּירֵי. 4th, מְכִירֵי is actually the reading of some MSS. (see De Rossi). The sense will be just the same whether we read כִּירֵי as a participle pl., or whether we read כִּיר pret. of the verb; the latter is apparently preferable. We may either take it from כִּיר with א inserted, or from a kindred root כִּיר (compare רָאם and רִים). It is hardly needful to state how certain it is that the Psalm applies to Christ and not to David; the *authority* of the New Test. proves this, even if it had not been clear from the contents of the Psalm.]

II. **כיר** or **כיר** an unused root, prob. i. q. **כיר** to be hot, to boil (*qāḥren*), hence to cook. Hence **כיר** frying pan, **כיר** basin, and —

כור m. a furnace in which metals are smelted from the ores, Ez. 22:18, 20, 22; Pro. 17:3; 27:21; Metaph. Isa. 48:10, "I have proved thee in the furnace of affliction;" Deut. 4:20, "and he brought you from the iron furnace of Egypt;" 1 Ki. 8:51. (Arab. **كور**, Syr. **ܚܘܪ** id.)

כור עשן ("smoking furnace"), [*Chor-ashan*], pr. n. of a town in the tribe of Simeon, 1 Sam. 30:30; elsewhere **עשן**, Josh. 15:42; 19:7; 1 Ch. 4:32; 6:44.

כור i. q. **כור** which see.

כוש pr. n.—(1) [*Cush*] *Æthiopia* (f. Ps. 68:32), and *Æthiopians* (LXX. *Aithiopia*, *Aithiopes*, comp. Jos. Archæol. i. 6, § 2, and Pesh. Act. 8:27); a people descended from Ham, Gen. 10:7, 8; whose country was surrounded by the river Gihon (Gen. 2:13; comp. Isa. 18:1; Zeph. 3:10); inhabited by black men (Jer. 13:23); and very rich (Isa. 43:3; 45:14); very often joined with Egypt (Isa. 20:3—5; 37:9; see my comment on this passage); see also 2 Ki. 19:9; 2 Ch. 14:11, sq.; Ps. 68:32; 87:4; Jer. 46:9; Eze. 30:4, sq.; Dan. 11:43; Am. 9:7; Job 28:19. Bochart has incautiously (Phaleg iv. 2) made the *Cushites* inhabitants of Arabia Felix; and the opinion of J. D. Michaëlis, who places the Cushites partly in Arabia, partly in *Æthiopia*, is not to be regarded (Spicileg. i. p. 143, sq.); for there is no place in the Old Test., as Schulthess has rightly remarked (Paradies, p. 10, sq.), which makes it needful to regard **כוש** as having inhabited any where but in Africa (the passages Num. 12:1; Hab. 3:10; 2 Ch. 21:16; 14:16, prove nothing); [but even if these passages proved nothing, Gen. 2:13 would still mark an Asiatic *Cush*. See Forster's Arabia]. Indeed all the nations sprung from **כוש** and enumerated in Gen. 10:7, are to be sought for in Africa.

(2) a Benjamite in the court of Saul, [if not a name applied to Saul himself, or to Shimei], Ps. 7:1.

כוש m.—(1) Gent. n. from **כוש** No. 1, an *Æthiopian*, Jer. 13:23; 38:7, 10, 12; 2 Chr. 14:8, pl. **כוש** 2 Chr. 21:16; Dan. 11:43; and **כוש**, Am. 9:7, fem. **כושית** Num. 12:1.

(2) [*Cushi*], pr. n. of the father of Zephaniah the prophet, Zeph. 1:1.

כושן [*Cushan*], f. Hab. 3:7, i. q. **כוש**, No. 1.

כושן רשעים ("most malicious," (or wicked) "*Æthiopian*?" [*Cushan-rishathaim*], pr. n. of a king of Mesopotamia, Jud. 3:8, 10.

כושרה f. *prosperity*, pl. (comp. **אשר**, **אשר**) Ps. 68:7. Root **כש** No. 2.

כותה 2 Ki. 17:30, and **כותה** verse 24, pr. n. *Cuth*, *Cuthah*, the country of the Cuthæans; i. e. of a nation who were brought by the king of Assyria to inhabit the territory of the kingdom of Israel after the people had been carried into captivity; they afterwards became one nation with those who were left of the old inhabitants, thus forming the Samaritan people, who, on this account, are called by the Chaldeans and Talmudists, **כותים**. Nothing can be certainly stated as to the locality of this country, which Josephus (Archæol. ix. 14, § 3) places in Persia; others seek it in Phœnicia, because the Samaritans themselves professed a Sidonian origin (Jos. Ant. xi. 8. § 6; xii. 5. § 6); see Michaëlis Spicileg. P. i. p. 104, sq.

כותרת; see **כותרת**.

כזב in Kal part. **כזב** Ps. 116:11; of more frequent occurrence in —

PIEL **כזב** TO LIE, Job 6:28; 34:6; Prov. 14:5. (Arab. **كذب**.) Followed by **ל** to lie to any one, to deceive him. Ps. 78:36; 89:36, "shall I lie unto David?" i. e. break my fidelity (comp. Num. 23:19). Eze. 13:19, followed by **א** id. 2 Ki. 4:16. Metaph. applied to water quickly drying up and disappointing the traveller, comp. **אֶכְזֵב**.

HIPHIL, to reprove of lying, to convict of falsehood, Job 24:25.

NIPHAL, pass. of Hiphil, to be proved false, or deceitful, Job 41:1.

The derivatives follow, except **אֶכְזֵב**, **אֶכְזֵב**.

כזב m.—(1) *falsehood, lying*, Ps. 4:3; 5:7; Prov. 6:19.

(2) *any thing that deceives*, deludes by false hope; used of idols, Ps. 40:5; Am. 2:4; used of a false oracle, Ez. 13:6.

כזבה ("lying"), [*Chozeba*], pr. n. of a place, 1 Ch. 4:22, which appears to be the same as **כזיב**, which see.

כזיב ("lying"), [*Cozbi*], pr. n. of a daughter of a prince of Midian, Num. 25:15, 18.

כזיב [*Chezib*], pr. n. of a town in the tribe of Judah, Gen. 38:5, prob. the same as that called elsewhere **אֶכְזֵב**.

כזר an unused root; nearly the same as Arab. **كسر** (the root **كسر**, which is found in Simonis, is altogether wanting in Arabic), to break with vio-

lence, to rout an enemy, med. Kesra, *to be angry*, followed by *على*; compare Syriac *ܠܬܝܢ*, *bold, daring*. (Kindred roots are *קָצַר*; *קָזַר*; *קָזַל*.) Hence *אֶבְרִיּוֹת*, *אֶבְרִי*, *אֶבְרִי*.

כָּח rarely *כֹּחַ* Dan. 11:6, with suff. *כֹּחִי* (from the root *כָּח*; which see).

(1) *strength, power, might*—(a) of men, Jud. 16:6, 30; Job 26:2, *לֹא כָח* “to him who is devoid of strength.” *כֹּחִי* Ps. 103:20 i. q. elsewhere *כֹּחִי*.—(b) of animals, Job 39:11.—(c) used of the power of God, Num. 14:17; Job 23:6; 30:18; [used in a bad sense of *violence*, Ecc. 4:1]. Specially used of virile strength, Gen. 49:3, *אֶתְּךָ כָּחִי* “thou art my strength” i. e. the son of my strength, begotten in my youthful vigour. The “strength of the earth” is used for its produce, Gen. 4:12; Job 31:39.

(2) *the ability, power* of doing any thing, followed by a gerund. Dan. 1:4.

(3) *substance, wealth, riches* (compare *חֵיל* No. 3), Job 6:22; 36:19; Pro. 5:10, comp. Ezr. 2:69.

(4) a larger kind of lizard, probably so called from its strength, Lev. 11:30; see *Boch. Hieroz. i.*, p. 1069.

כָּחַד unused in Kal; kindred root *כָּחַשׁ*, prob. TO DENY, TO DISOWN, i. q. *Æth. ከሐደ*: and Arab. *جحد*.

[“This root, like *כָּחַשׁ* and *כָּחַל*, appears to have had the signification of *covering, covering over*; and this idea was partly transferred to that of *denying* (in *כָּחַשׁ*, *כָּחַד*), and partly to that of *smearing over* (in *כָּחַל*.” *Thes.*]

PIEL *כָּחַד* (1) *to deny, to disown*, followed by an accus. Isa. 3:9; Job 6:10.

(2) *to cover, to hide*, Job 27:11; Ps. 40:11, followed by an accus. of the thing and ? (Ps. 40:11) or *לְ* of pers. *to conceal from any one*, Jos. 7:19; 1 Sam. 3:17, 17; Jer. 38:14, 25.

HIPHAL *הִכָּחִיד*.—(1) *to hide*, Job 20:12

(2) *to cut off, to destroy*, i. q. *ἀφανίζειν*, as a people, Exod. 23:23; Zec. 11:8.

NIPHAL—(1) pass. of Piel, No. 1, 2 Sam. 18:13; Ps. 69:6; 139:15; Hos. 5:3.

(2) pass. of Hiphil No. 2, Job 4:7; 15:28; 22:20, with the addition of the words *from the earth*, Ex. 9:15.

כָּחַח an unused root, having, as I consider, the same meaning as Syriac *ܕܠܟܝܢ* *to pant*, Germ. *kaufen* (compare the roots of similar sound, which also are

onomatopoetic, *כָּחַח*, *כָּחַח*); hence, *to exert one's strength*, whence *כָּח* *strength, power*. I consider the Arab. *كاح* to overcome in battle, as a secondary root, formed from the Hebr. *כָּח*.

כָּחַל i. q. Arab. *كحل* TO PAINT the eyes with stibium, Ez. 23:40; prop. perhaps *to blacken*, as if with charcoal, so that it would be kindred to *חָלַל* charcoal. For the *paint* of the Hebrew women (elsewhere called *פִּיךָ*, Gr. *στίμμι*) was dust, producing a black colour, commonly prepared from lead ore and zinc, which they mixed with water, and spread on the eyelids in such a way that the white of the eye might appear brighter surrounded by a black margin. Compare Car. Büttiger's *Sabina*, p. 22, 48, and A. Th. Hartmann, *Die Hebräerin am Putztische*, P. ii. p. 149 sq.; iii. p. 198, sq.

כָּחַשׁ (kindred to *כָּחַד*)—(1) prob. TO LIE (see PIEL).

(2) *to fail*, used of the body (compare *כָּזַב* Isa. 58:11). Ps. 109:24, *כָּחַשׁ בְּשָׁרִי* “my flesh faileth of fatness,” i. e. is void of fat, is become lean. Compare *כָּחַשׁ*.

PIEL *כָּחַשׁ*.—(1) *to deny*, Gen. 18:15; Josh. 7:11; followed by *לְ* of pers. and thing, *to disavow any thing*, Lev. 5:21, 22; Job 8:18, *כָּחַשׁ בַּיהוָה* to deny the Lord; Isa. 59:13; Jer. 5:12; ellipt. Pro. 30:9, *לֹא אֶשְׂבֵּעַ וְכָחַשְׁתִּי* “lest I be full and deny (God).”

(2) *to lie*, Levit. 19:11; Hos. 4:2; followed by *לְ* 1 Ki. 13:18, *כָּחַשׁ לוֹ* “he lied to him.”

(3) *to deceive* (one's expectation); hence, i. q. to fail, used of the productions of the earth, Hos. 9:2; Hab. 3:17; compare Lat. *spem mentita seges, fundus mendax*.

(4) *to feign, to flatter*, most commonly used of the vanquished pretending subjection and love towards a victor, Ps. 18:45; 66:3; 81:16; *כָּחַשׁ לַיהוָה* Job 31:28.

NIPHAL, Deut. 33:29, and HITHPAEL, 2 Sa. 22:45, i. q. Piel No. 4. Hence—

כָּחַשׁ—(1) *falsehood, fraud, deception*, Nah. 3:1; Hos. 12:1.

(2) *leanness*, Job 16:8; see the verb in Kal; and—

כָּחַשׁ m. (for *כָּחַשׁ*, *כָּחַשׁ*, of the form *כָּחַשׁ*), *lying*, Isa. 30:9.

I. כִּי—(A) prop. relative pron. i. q. *אֲשֶׁר*, although in the Hebrew, that we have, this primitive use is extremely rare. This very ancient and truly primi-

tive word is widely extended also in the Indo-Germanic languages; compare Sanscr. relat. *jas, já, jat* (softened for *gas*, etc.); interrog. *kas, ká, kim*; Latin *qui, quæ, quod*; Pers. *کی, که*, and even Chinese *ts'eh*, he, and *ts'eh*, who; the correlatives of these words are the demonstr. *הוא, הי, הי, הי*, Gr. *ἐ, ἵ=ἵς, ἵς*, Latin *is*, idem; see Buttmann's larger Gr. Grammar, i. 290; demonstr. and relat. *זו, זי (die)*; interrogatives *מי, מי, מי*. From the fuller and ancient form *qui*, by the rejection of the palatal from the beginning, have arisen also Pers. and Zab. *وی, و*, Germ. *wie*; a trace of the palatal is found in the Anglo-Saxon *hwa* and *hweo*, Notk. As I judge, there is a most certain example of the use of this word as a relative in Gen. 3:19, "until thou returnest to the earth *לְאֶרֶץ לְקַחְתָּ* out of which thou wast taken" (LXX. *ἐξ ἧς ἐλήφθης*, and so also Onk., Syr., Saad.), which is expressed in verse 23, *אֲשֶׁר לָקַח מִשָּׁם*. In this sentence it can scarcely be causal, for the cause immediately follows in these words *כִּי עָפָר אָתָּה וְאֶל עָפָר תֵּשׁוּב*. An equally probable instance is Gen. 4:25, *כִּי הָרְגוּ אֶת קַיִן*, Vulg. *quem occidit Cain* (LXX. *ὃν ἀπέκτεινε Καὶν*. Onk., Syr.); and in this passage nothing could be more languid than, "for Cain had killed him." This more ancient usage is again found revived, Jer. 54:6; "The Lord calleth thee as a wife of youth *כִּי הָיִיתָ אִשָּׁה* who wast rejected" (LXX. *μεμισσημένην*. Vulg. *abjectam*; Ch. who wast rejected); Isa. 57:20, "the wicked are like a troubled sea *וְיָבֵל לֹא יִשְׁקָט*," Vulg. *quod quiescere non potest*. Other examples which have been referred to this usage are either uncertain (Deu. 14:29; Ps. 90:4), or unsuitable (see Noldii Concord. Part. p. 372); but the primary pronominal power of this word no one will doubt, who has considered the analogy of other languages, and has compared the double use of the conjunction *אֲשֶׁר*. Just like *אֲשֶׁר*, Gr. *ὅτι* (whence *uti, ut*); Latin *quod, quia*; French *que*; it commonly becomes—

(B) A relative conjunction.—(1) THAT (Germ. *daß*, sprung from the demonstr. *daß* changed into a relative), prefixed to sentences depending on an active verb, occupying to it the place of an acc.; as elsewhere *אֲשֶׁר*, and fully *אֲתָּה אֲשֶׁר* (see *אֲשֶׁר* B, No. 1); Gen. 1:10, *וַיֵּרָא אֱלֹהִים כִּי טוֹב* prop. "and God saw (this) which was good;" Job 9:2, *יָדַעְתִּי כִּי כֹן*, "I know this to be so." So after verbs of seeing, Gen. 1:4; of hearing, 2 Ki. 21:15; Isa. 37:8; of speaking, Job 36:10; demanding, Isaiah 1:12; knowing, Gen. 22:12; 24:14; 42:33; Job 10:7; believing, Ex. 4:5; Job 9:16; remembering, Job 7:7; 10:9;

forgetting, Job 39:15; rejoicing, Isa. 14:29; repenting, Gen. 6:6, 7; when in Latin there is used either an accus. with an infinitive, or the particle *quod*. In other phrases the sentence depending on this particle is to be regarded as the nominative, e. g. *טוֹב כִּי it is good that*; Job 10:3; 2 Sa. 18:3; Lam. 3:28, and *יָהִי* which may be rendered in Latin *accidit ut* [it happened that], but properly *accidit hoc, quod* (as *trug* *fiel* *daß* *zu, daß*), Job 1:5; 2 Sam. 7:1, so frequently. Here belong—(a) *כִּי num verum est quod?* is (it so) that? (French *est-ce-que?*) for *num?* whether? Job 6:22, *הֲכִי אֶמְרָתִי* "is (it) that I said?" 2 Sa. 9:1; and so when an answer is expected in the affirmative, (compare *ן* No. 1, b), *nonne verum est quod, is it not true that* (French *n'est-ce-pas-que*), i. q. *nonne?* Genesis 27:36; 29:15; 2 Sam. 23:19 (compare 1 Ch. 11:21.—(b) *כִּי* added to adverbs and interjections, which have the force of a whole sentence, e. g. Job 12:2, *אֲמַנְתִּים כִּי אֲמַנְתִּים* " (it is) true that you are the people." So *כִּי behold that*, does not differ from the simple *הִנֵּה* Ps. 128:4; *כִּי הִלֵּל* id.; 1 Sam. 10:1; *כִּי אִם* also that (see *אִם*); *כִּי אֲמַנְתִּים* only that (see *אֲמַנְתִּים*). In all these phrases *כִּי* may in Latin [or English] be omitted; and this is always done—(c) when *כִּי* is prefixed to *oratio directa*, like Gr. *ὅτι* in Plato [and New Test.], and Syr. *ܐܝܢܐ*; see a number of examples in Agrelli Otiola Syr. p. 19; Gen. 29:33, *וַיֹּאמֶר כִּי שָׁמַע* "and she said, Jehovah has heard," prop. she said, that Jehovah has heard; for the whole of what is said is regarded as in the accusative, depending on the verb of saying, Ruth 1:10; 1 Sam. 10:19. Often also after expressions of swearing, as *כִּי יְהוָה* "by the life of God (I declare) that," 1 Sa. 20:3; 25:34; 26:16; 29:6; 2 Sa. 2:27; *כִּי אֵל* Job 27:2; *כִּי אֱמִי* Isa. 49:18; *כִּי יוֹסִיף* 1 Sam. 14:44; 2 Sam. 3:9; 19:2; 1 Ki. 2:23; whence it is that by the ellipsis of such an expression it is put affirmatively, even at the beginning of an oracular declaration, Isa. 15:1.

(2) so that, that, used of consecution and effect (compare Arab. *كَي* in the sense of *that final, in order that*). Job 6:11, *מָה כֹּחִי כִּי אֶחָל* "what is my strength that I should hope?" Isa. 36:5, *עַל מִי בְטַחְתָּ כִּי מִרְדָּתָ* "upon whom dost thou so trust, that thou shouldst rebel?" Isai. 29:16, "is then the potter as the clay *כִּי יֹאמַר מַעֲשֵׂה לַעֲשֹׂה וְגו'* so that the work may say of the workman, he hath not made me." Ex. 3:11, *מִי אֲנִי כִּי אֵלֶּךָ אֶל פַּרְעֹה* "who (am) I that I should go unto Pharaoh?" I am not such a one as can go before him. Hos. 1:6, "I will

great sterility of the fields the land shall be desolated. Isa. 7:21, "in that day shall a man nourish a heifer and two sheep. 22. . . . כִּי הִסְאָה וְרִבֵּשׁ כִּי יֵאָכֵל בְּלִי-הִנּוּחַר וְנִי" for butter and honey shall they all eat who shall be left," etc. In the desolated land for want of fruits and wine they shall live on milk and honey, and *therefore* they shall all attend to the keeping of cattle. Compare Isai. 17:3, seq.; 30:9. In other places כִּי sometimes does not refer to the words next preceding, but to those a little more remote. Isa. 7:14, "therefore the Lord himself will give you a sign, behold a virgin shall conceive . . . 16. for (כִּי) before the child shall know," etc. i. e. in this very thing, which is contained in verse 16, was the sign of the prophecy contained (comp. Isa. 8:4); 10:25, "fear not . . . 26. for yet a very little while and the punishment shall cease." Josh. 5:5. Compare as to a similar use of the particle γὰρ, Herm. ad Viger, p. 846, ed. 3, and as to *enim* Ramshorn's Lat. Gram. § 191, i. And כִּי also agrees with these particles, in its being put when any thing is brought forward as a matter of common knowledge, Germ. denn ja, ja (inserted in a sentence). Job 5:6, כִּי לֹא יֵצֵא מִצֶּפֶר אֵין, nicht aus dem Norden kommt ja das Unheil. Isa. 32:6—8. —Ironical expressions are these, Prov. 30:4, "what is his name, and what is his son's name? כִּי תֹדַע for thou knowest," bu weißt es ja. Job 38:5. 1 Ki. 18:27, אֱלֹהִים הוּא כִּי "for he (Baal) is a god."

From the causal power there arises—(6) its varied use in *adversative* sentences. For often—(a) after a negation, it is i. q. *sed*, but (sondern). Gen. 24:3, "thou shalt not take for my son a wife of the daughters of Canaan. . . . 4. כִּי אֶל אֶרֶץ־חֵטְא but thou shalt go unto my country," etc. Prop. for thou shalt go unto my country: the former must not be done, *because* the latter is to be done. (Verse 38, with the same context, there is put אִם כִּי.) Gen. 45:8, "you have not sent me hither, but (כִּי) God," pr. *for* God sent me. Gen. 19:2, כִּי בָרוּחַ גָּלִין, " (we will) not (go in); but we will lodge in the street." Gen. 3:4, 5; 17:15; 18:15; 42:12; Exod. 1:19; 16:8; Josh. 17:18; 1 Ki. 21:15; 2 Chr. 20:15; Psal. 44:8; Isa. 7:8; 10:7; 28:27; 30:16; 38:5; 65:6, 18; Dan. 9:18. Compare אִם כִּי B, 1. Once for אִם כִּי B, 2. 1 Sa. 27:1, "nothing is well for me, אִם כִּי אֶפְלֹט unless that I flee." LXX. ἐὰν μή.—(b) On a similar principle is the use of כִּי in passages where, although an express negative does not precede, there is a negative force in the sentence itself. In Latin it may be more fully rendered (*minime vero*) *sed*, and simply *enim*, as in this example from Cicero (Tusc. ii. 24): "*num*

tum ingemuisse Epaminondam putas, quum una cum sanguine vitam effluere sentiret? Imperantem enim patriam Lacedæmonius relinquebat, quam acceperat servientem," for "*Minime vero, nam—;*" Germ. nein sondern, nein denn; aber nein, denn ja. Job 31:17, "have I then eaten my morsel alone? have I withheld it from the orphan? 18. nay but (כִּי) from youth he grew up with me as a father." Mic. 6:3, "what harm have I done to thee? 4. (none) for I brought thee;" כִּי הִזְכַּרְתָּ בִּידִי ja, etc. Psal. 44:21—23, "if we have forgotten God. . . would not God search this out. 24. but on the contrary, (כִּי) for thy sake we are killed." Job 14:16, "(oh! that thou wouldst hide me for a while in Hades, and afterwards recal me to life, though I know this to be impossible): כִּי עֲלֵמָה but no! (on the contrary) thou numberest my steps;" so far from dealing with me kindly, thou even art almost lying in wait against me. Psal. 49:11; 130:2; 2 Sam. 19:23; Isa. 49:24, 25. It rarely occurs—(c) without any previous negation, like ἀλλὰ γὰρ, *enimvero*, but truly, yet; aber ja, aber freylich. (Comp. אִם כִּי letter B, No. 3.) Isa. 28:28, "wheat is threshed, יְדֻשָּׁה אֲדֹשׁ יְדֻשָּׁה, yet it is not threshed hard;" aber man brischt ihn freylich nicht stark. Isa. 8:23, כִּי לֹא מִנְעָה לְאִשָּׁר מִנְעָה לָהּ, "nevertheless, darkness (shall) not (always be) where (now) distress is;" aber freylich bleibt's nicht dunkel; or, aber es bleibt ja nicht dunkel.—(d) It introduces an explanation, like the Lat. *atque*, Isa. 5:7; Job 6:21; Isa. 51:3.—Also—(e) a causal power is also manifest in those examples in which it may be rendered by the Latin *quanquam*, *although*. Ex. 13:17, "God led them not by the way through the land of the Philistines, כִּי הוּא קָרוֹב although it was near (prop. for this was near): for (כִּי) he said," etc. Psal. 116:10; Deu. 29:18; Josh. 17:18.

(7) Prepositions, to which כִּי is joined (the same as אֲשֶׁר No. 11), are turned into conjunctions, as וְעַל כִּי and כִּי עַד *on account of, because*; כִּי עַד *until that, until*; וְעַקֵּב כִּי and עַקֵּב כִּי for the reason that, *because*; see Lehrs. 637.

In the expression כִּי עַל כֵּן the relative conjunction is put before the adverb. For wherever this phrase occurs (Gen. 18:5; 19:8; 33:10; 38:26; Nu. 10:31; 14:43; 2 Sa. 18:20; Jer. 29:28; 38:4) it is for כִּי עַל כֵּן *on account that, because*, like וְעַל כֵּן Job 34:27, for וְעַל כֵּן אֲשֶׁר. [Gesenius afterwards entirely rejected the idea of any such transposition in the phrase; he would take כִּי in its own proper causal power, separating it in such cases from the following וְעַל כֵּן; in other passages, he would take the compound phrase unitedly, as signifying *on this account*

h parag. Although this is very incorrect, the Hebrew grammarians [the Masorites] seem to have held the same opinion, by the accent being placed on the penultima.)

כָּכָר f. (Gen. 13:10; Exod. 29:23; 2 Ki. 5:5), cstr. **כָּכָר** pr. a circle, globe, for **כָּכָר** from the root **כָּכָר** Pi. **כָּכָר**. (To this there agree in the western languages, *circus, circulus*, and the letter *r* being softened, *κύκλος*; comp. **כָּכָר**.) Specially—

(1) *a circumjacent tract of country*, ber **כָּכָר**, Neh. 12:28; **כָּכָר הַיַּרְדֵּן** the tract of Jordan, i. e. the region through which the Jordan flows down into the Red Sea; *καρ' ἐξοχῆν* **כָּכָר**, Gen. 13:12; 19:17, sq.; 2 Sam. 18:23; Gr. ἡ περιχώρος τοῦ Ἰορδάνου, Matt. 3:5; now called **כָּכָר** *el Ghôr*.

(2) **כָּכָר** a cake, a round loaf, Exod. 29:23; 1 Sa. 2:36; Pro. 6:26. Pl. m. **כָּכָרִים** Jud. 8:5; 1 Sa. 10:3.

(3) *a talent* (Syr. **כָּכָר**), equal, as nearly as can be computed from Ex. 38:25, 26, to three thousand shekels of the sanctuary, Zec. 5:7, **כָּכָר** a talent of gold; 1 Kings 9:14; 10:10, 14. Dual **כָּכָרִים** two talents, 2 Ki. 5:23; **כָּכָרִים** two talents of silver, ibid.; where **כָּכָרִים** holds as it were a middle place between the absolute state **כָּכָרִים** and the const. **כָּכָרִי**, which could not be used without taking away the numeral distinction. Pl. **כָּכָרִים** const. **כָּכָרִי** f. *talents*, 2 Ki. 5:5; 1 Ch. 22:14; 29:7; Ezr. 8:26.

כָּכָר pl. **כָּכָרִין** Ch. i. q. Heb. No. 3, Ezr. 7:22.

כָּל, once **כָּל** (Jer. 33:8 **כָּתִיב**), followed by Makkeph **כָּל** m. prop. subst. *the whole, totality*, das Ganze, die Gesamtheit, from the root **כָּל** to complete.

(Arabic **كُل**, Syriac **ܟܠ** id. [" Sam. 2, Æthiop. **ከል**"]. To this answer the Greek *ὅλος*, Lat. *ullus*, comp. No. 4, Germ. *all, alle, omnes*, and *heil, totus*, Eng. *all and whole*.) In western languages it has to be rendered by adjectives.

(1) If used with regard to one continuous thing, *the whole, totus, a, um* (*ὅλος, ganz*); followed by a substantive (regarded as being in the genitive) either made definite by the article (like the Greek *πᾶσα ἡ γῆ, toute la terre, die ganze Erde*), or by a genitive of a noun or pronoun, unless it be a proper name, which needs no such definition: [in English this has to be expressed either by *whole* preceded by the article, or by *all* followed by it; when the noun is made definite by a pronoun suffixed, it must be rendered in English by *all* without the article, or else by *the whole of*]; **כָּל הָאָרֶץ** the whole earth, all

the earth, Genesis 9:19; 11:1; **כָּל הָעָם** the whole people, Genesis 19:4; **כָּל הַצֹּאן** the whole flock, Genesis 31:8; **כָּל הָרָמַל** the whole ram, Exodus 29:18; **כָּל הַיּוֹם** the whole day (see **יוֹם**, letter *g, β*); **כָּל הַיַּרְדֵּן** the whole circuit of Jordan, Gen. 13:10; **כָּל אֶרֶץ אֲרָם** the whole land of Æthiopia, Gen. 2:13; compare Gen. 14:7; 41:8; 45:20; **כָּל עַמִּי** all my people, Gen. 41:40; **כָּל לִבְכָּד וּבְכָל נַפְשָׁךְ** Deu. 4:29; 2 Sa. 9:9; Gen. 2:2; **כָּל יִשְׂרָאֵל** all the people of Israel, 1 Ch. 11:1. With suff. **כָּלְךָ** all of thee, Isa. 14:29, 31; 22:1; **כָּלּוּ** all of him, Gen. 25:25; **כָּל** is rarely placed after in the genitive (in the same manner as the phrase **הַר הַכְּרִישׁ** and the like) as **כָּל הַחֲזוֹן** the whole vision, Isa. 29:10; more often with a suffix, as **כָּל יִשְׂרָאֵל** prop. *Israel, it the whole*, 2 Sa. 2:9; **כָּל מִצְרַיִם** for **כָּל מִצְרַיִם** Eze. 29:2; **כָּלָה** Job 34:13. (As to a similar use of the Arabic

words **كُل** and **جميع** see De Sacy, Gramm. Arabe ii. § 68.)

(2) When it refers to many things, many individuals, *all, omnes, omnia*.—(a) followed by a plural, made definite (compare *tous les hommes*); **כָּל הַנְּהוּיִם** all peoples, Isa. 2:2; 25:7; **כָּל הַלַּיְלוֹת** all nights, Isa. 21:8; **כָּל הַרְשָׁעִים** all the wicked, Psalm 145:20; **כָּל הַנִּפְלִיִּם** all those who fall, Ps. 145:14; **כָּל יְמֵי אָדָם** all the days of (the life of) Adam, Gen. 5:5; **כָּל יְמֵי לֵוִי** all the Levites, Exod. 32:25; **כָּל יִשְׂרָאֵל חָבֵל** Isa. 18:3; **כָּל הַמַּלְכִּי** Isa. 14:9; **כָּל נִפְלְאוֹתָיִךְ** all thy wondrous works, Ps. 9:2. But however, poetically, without art. **כָּל יְמֵי** Isa. 13:7; **כָּל שְׁלֵחוֹת** Isa. 28:8; compare Isa. 51:18, 20. With pl. suff. **כָּלְנוּ** all of us, Gen. 42:11; **כָּלְכֶם** all of you, Deut. 1:22; **כָּלְכִי** all of them, they all, Isa. 14:10, 17; 31:3; f. **כָּלְכֶנָּה** Gen. 42:36; 1 Ki. 7:37. Also followed by a relative, Gen. 6:2, **כָּל הַיָּשָׁר בָּחָרוּ** "all (the virgins) whom they chose;" Gen. 7:22, **כָּל אֲשֶׁר נִי רֵיחַ הַיִּים בְּאַפִּי** "all in whose nostrils was the breath of life;" Gen. 39:5, **כָּל אֲשֶׁר** "whatsoever he had," and ellipt. **כָּל הַיְּבוֹתַי** "all things (which) I have prepared," 1 Ch. 29:3. Also followed by a periphr. **כָּל יְדִידִי** in all ages, Ps. 45:18; **כָּל יְמֵי הַיּוֹם** Est. 2:11.—(b) followed by a collective singular always having the article, as **כָּל הָאָדָם** Gen. 7:21; Jud. 16:17; **כָּל הַחַיָּה** all animals, Gen. 8:1; **כָּלָם** they all, Isa. 1:23; **כָּל זֶה** all this, Isa. 5:25 (a demonstrative pronoun not requiring the article).—(c) followed by a singular without the article, it is, *all, every one, whoever, whatever, omnis, omne; quivis, quodvis*; Germ. *jeder* (French *tout homme*), e. g. **כָּל שָׁנָה** every year, Est. 9:21; **כָּל בֵּית** every house, Isaiah

24:10; **כָּל פָּנִים** every face, Isa. 25:8; compare Isa. 15:2; 24:11; 30:25; 40:4; 45:24; **כָּל עֲבוֹד** all splendour, every thing splendid, Isaiah 4:5; **כָּל גָּאֹה** whatever is high, Isa. 2:12. Here also belongs **כָּל אָדָם** every man, Job 21:33; 37:7; Ps. 39:6; and **כָּל בָּשָׂר** all flesh, all that is of flesh, *πάσα σὰρξ*, all mortals. Genesis 6:12, 13; Isa. 40:5; 49:26.—(d) absol. it is put—(α) without the art. **כָּל** *omnes, all*, Isaiah 30:5; **כָּל הִבְאִישׁ** they were all ashamed “all things (which are),” Isa. 44:24.—(β) with the art. **כָּל** *all* (men); Genesis 16:12; **כָּל יָדוֹ** “his hand against all men;” Eccl. 9:2; **כָּל הַבָּשָׂר** “to all it shall be, as to all,” the same lot awaits all; Job 24:24; **כָּל הַיָּמִין כָּל הַיָּמִין** “they melt away, like all the rest they are carried away” (where **כָּל** is put for the fuller **כָּל הַיָּמִין** Jud. 16:17); also *all things*; Ecc. 1:2; **כָּל הַבָּשָׂר** “all things are vanity;” Ecc. 12:8; Dan. 11:2.

Followed by a noun not made definite, it is also—(3) *any, whosoever, ullus, quicunque*; as **כָּל דָּבָר** anything whatsoever (*igend eine Sache*), Ru. 4:7; Levit. 4:2; Nu. 35:22; Eze. 15:3; hence with a negation, **לֹא** and **אֵין**, *not any, no one, non ullus, nullus*. 2 Ch. 32:15; **לֹא יוֹכֵל כָּל אֶמְלָכָה בְּלִי נֹחַ** “nor is any god of any people able to save his people.” Ex. 12:16; **כָּל מַעֲשֵׂה לֹא יַעֲשֶׂה** “not any work shall be done,” i. e. no work shall be done. Prov. 12:21; **לֹא יֵאָדָה לְצַדִּיק כָּל אֵין** “there shall no evil happen to the righteous.” Ecc. 1:9; **כָּל תִּרְשָׁה** “there is not anything new.” Gen. 3:1; Ex. 10:15; 20:4; Lev. 3:17; Jud. 19:19; Pro. 30:30. A difference must be made in the passage, Ps. 49:18; **כָּל הַיָּמִין** (where **כָּל** has the article) “when he dies he does not take away all this,” *im Tode nimmt er das Alles nicht mit sich*; and also in those passages where **כָּל** is followed by a defined substantive, and signifies the *whole, totus*. 1 Sa. 14:24; **כָּל הָעָם לָחֶם** “the whole people did not taste food.” Nu. 13:23; **כָּל הָרְאָה** “the whole of him thou wilt not see (but only a part).” And—

(4) *all, of all kinds, every sort, omnis generis, varius* (like the Gr. *πᾶς*, for *παντοῖος, παντοδαπός*, II. i. 5; and just as a periphrastic plural is used in speaking of things of many kinds, *Biet für Bietarten*, Gram. § 106, 4). **כָּל עֵץ** trees of every kind, Levit. 19:23; **כָּל מִסְכָּר** saleable commodities of every kind, Neh. 13:16; 1 Ch. 29:2.

(5) Adv. it is put for *πάντως, all, wholly, altogether, omnino, plane, prorsus*; placed before—(a) substantives, Ps. 39:6; **כָּל הָאָדָם** “altogether vanity is every man,” *ganz eitel, lauter Eitelkeit*, i. q. **הָאָדָם**.—(b) other adverbs, especially in the

later Hebrew. **כָּל עֲמֻתָּ שׁ** *wholly as, altogether like* (gerade so wie, eben so wie), Eccles. 5:15; **כָּל עֵדוֹד** altogether in the same period of time, *eben so lange, ganz so lange*, Job 27:3. Comp. Lehrs. p. 626.

Note. When **כָּל** stands connected with a feminine substantive, or a plural, the predicate commonly agrees in gender and number with such noun as being the more important word, e. g. **כָּל הַנְּשִׂמָה תִּהְיֶה** Ps. 150:6; rarely with **כָּל** as the governing word, Gen. 9:29; Ex. 12:16; Nah. 3:7.—**כָּל** is found separated from its genitive, Hos. 14:3; **כָּל הַנְּשִׂמָה עִוִּין**.

כָּל followed by Makk. **כָּל** Chald. i. q. Heb.—(1) followed by a sing. *whole, totus*. **כָּל מְלִכּוּתָא** the whole kingdom, Ezr. 6:11; 12:7, 16.

(2) *all, omnes*, followed by a plur. Dan. 3:2; 5:7. With suff. **כָּל** all of them, Dan. 2:38; 7:19. Absol. in emphat. st. **כָּלָא** (Milél, in the Syriac manner) i. q. Hebr. **כָּל** *all, omnia*; (not adverbially, *altogether*, as it is made through some error by Winer, p. 481). Dan. 2:40; **כָּלָא** “breaking to pieces all things;” Dan. 4:9; **כָּלָא** “food for all (was) in it” (the tree). Dan. 4:25; Ezr. 5:7.

(3) *any, whosoever, ullus, quicunque*, Dan. 6:8.

(4) adv. like Heb. No. 5, *altogether*; used redundantly prefixed to other adverbs, (in the Aramæan manner, in which particles heaped upon one another weakly are so commonly used); in the phrases **כָּל כָּל** altogether on that account, **כָּל כָּל** wholly because, for the simple *because* (see **כָּל**).

כָּלָא—(1) TO CLOSE, TO SHUT UP, Jer. 32:2, 3; Psal. 88:9. Intrans. *to be closed*, Hag. 1:10.

(2) *to restrain, to hold in*, Num. 11:28; Ecc. 8:8; Psal. 40:10; followed by **כָּל** from doing anything, 1 Sa. 25:33; Ps. 119:101; followed by **כָּל** of pers. *to withhold something from some one, to prohibit in respect to anything*, Gen. 23:6; Ps. 40:12; comp. Hag. 1:10. (Ch., Syr. **כָּלָא**, **כָּל**, **כָּל**, **כָּל**;

to prohibit, Arab. **كَلَّ** to guard, II. to prohibit, to restrain. This root is also very widely extended in the western languages, in the signification of shutting up: *κλείω, κλείς, κλήεις, κλαίς, clavis, claudio*; in the signification of prohibiting: *κωλύω, κολουώ, κολάζω*. Compare also *celo, oculo*.)

NIPHAL, *to be shut up, restrained*, Gen. 8:2; Ex. 36:6.

The forms are often borrowed from the cognate verb **כָּלָה**, which see; as **כָּלָה** 1 Sa. 25:33; **כָּלָה** 1 Sa. 6:10; **כָּלָה** Gen. 23:6, and **כָּלָה** Ps. 119:101. On the other hand, **כָּלָה** Dan. 9:24, inf. Piel is for **כָּלָה** or **כָּלָה** (Lehrs. page 418).

Derivatives, מכלאות, מכלה, כלוא, and—

כלא m. with suff. כלוא Jer. 52:33, *a prison*, so called from the idea of shutting up, Jer. loc. cit. 2 Ki. 25:29; more fully כלוא בית הכלא 2 Ki. 17:4; 25:27, pl. כלואים Isa. 42:22.

כלאב (perhaps for כלאה, "whom the father (i.e. creator) has perfected"), [*Chileab*], pr. n. of a son of David, 2 Sa. 3:3.

כלאים dual. *two things of diverse kinds, heterogeneous things*, prop. two separations, two separated, i.e. diverse, things. (Arab. كلا both, see

De Sacy, Gram. Arabe ii. page 122; and Jauhari, as quoted by him on Haririi Cons. page 87; Æthiop. ሁል: two, of a twofold kind). Lev. 19:19; Deut. 22:9.

כלב an unused root.—(I) onomatopoeitic, prop. imitating the sound of *striking, beating* (like the kindred root כלף, which see), klappen, klopfen, figuratively applied to the *barking* of dogs (just as it is said in Germ. der hund schlug an), klaffen, French clapir, clabauder, Swedish glaffa, to bark. Hence כלב a dog.

(II) i. q. כלב to plait, to braid, in the Western languages, with the letters transposed, πλέκω, plecto, flecto, flecten. Hence כלוב [כלב II. is not given in Thes.].

כלב ([“perhaps ‘dog,’ i.e. כלב], i. q. כלב “rabid?”), *Caleb*, pr. n. borne by—(1) the companion of Joshua, the son of Jephunneh, Nu. 13:6; 14:6, seq.; Josh. 15:14. Patron. כלבי 1 Sa. 25:3.—(2) 1 Ch. 2:18, 19, for which there is כלבי ver. 9.—(3) 1 Ch. 2:50.

[“כלב אפרתה” [*Caleb-ephraiah*], pr. n. of a place elsewhere unknown, 1 Ch. 2:24.”]

כלב, plur. כלבים, const. כלבי m. *a dog*, so called from barking, as if, *barker*, see כלב No. 1. (Arab.

כלב, Syr. فحل idem. Secondary roots, taking their signification from the nature of dogs, are

כלב to be rabid, to persecute one's enemies; also,

כלב to be rabid. In the East, troops of fierce half-famished dogs, without masters, are often wandering around the towns and villages (1 Ki. 14:11; 16:4; 2 Ki. 9:10); whence fierce and cruel men are sometimes called *dogs*, Ps. 22:17, 21. As a dog is

also an unclean and despised animal, so by way of reproach, any one is called *a dog*, 2 Ki. 8:13; *a dead dog*, 1 Sa. 24:15; 2 Sa. 9:8; 16:9; *a dog's head*, 2 Sa. 3:8 (compare Gr. κύων, Germ. Gelfestopf, and Hundsfott, i.e. dog's foot); just as, in the East, in the present day, Christians are called *dogs* by the Mohammedan rabble. Also, because of the shamelessness of dogs, this name is given to *scorta virilia* (κύνες, Apoc. 22:15), Deu. 23:18; elsewhere קרשים.

כלה—(1) TO BE COMPLETED, FINISHED. (Kindred roots כלל and כלל q. d. abschließen), Ex. 39:32; 1 Ki. 6:38, hence *to be prepared, made ready* for some one by any one, Prov. 22:8, וכלה עברתו “and the rod of his anger shall be prepared;” followed by וכלה, מלא of pers. 1 Sam. 20:7, 9; 25:17; Est. 7:7; also *to be accomplished, fulfilled*, used of a prophecy, Ezr. 1:1; Dan. 12:7.

(2) *to be past, gone by*, of a space of time, Gen. 41:53; Isa. 24:13, וכלה זמנך “when the vintage is ended,” 32:10; 10:25. וכלה זמנך “and the indignation (period of indignation) shall be past,” 16:4.

(3) *to be consumed, spent*, Gen. 21:15; 1 Ki. 17:16; *to be wasted, to be destroyed, to perish*, Jer. 16:4; Eze. 5:13; Ps. 39:11; *to waste, to pine away*, Lam. 2:11, “my eyes waste away with tears.” Of frequent occurrence is the phrase וכלה נפשי Ps. 84:3, וכלה רוחי Ps. 143:7, וכלה עיני Ps. 69:4, וכלה Job 19:27, my soul, my spirit, my eyes, my reins, pine away, or waste, for, I myself pine or languish, especially from disappointed hope. Job 11:20; 17:5; Jer. 14:6; Lam. 4:17 (comp. חסם); *to vanish away*, used of a cloud, Job 7:9, smoke, Ps. 37:20, time, Job 7:6; Ps. 31:11.—In fut. once וכלה 1 Ki. 17:14 in the manner of verbs כל.

PIEL כלה—(1) causat. of Kal No. 1, *to complete, to finish*, Gen. 2:2; 6:16; also *to prepare* evil for any one, Prov. 16:30.

(2) *to come to an end, i.e. to finish*, followed by a gerund, *to cease* doing any thing, Gen. 24:15, וכלה דבר “he had not yet done speaking,” had not ceased speaking. Gen. 43:2; Num. 7:1; Deu. 31:24, followed by מן; Ex. 34:33; Lev. 16:20.

(3) *to consume*, Isaiah 27:10, *to waste* (one's strength), Isa. 49:4; *to destroy* men, peoples. Gen. 41:30; Jer. 14:12; 2 Sa. 21:5, וכלה 2 Ki. 13:17, 19, and וכלה 2 Ch. 31:1, even unto destruction; *to make to pine away*, to cause to languish. Job 31:16; 1 Sa. 2:33; Lev. 26:16; to cause to vanish, Ps. 78:33; 99:9.—For inf. Piel כלה there is once כל, in the manner of verbs לא.

PUAL **כָּלָה** and **כָּלָה** to be completed, finished. Gen. 2:1; Ps. 72:20.

Derivatives, **כָּלָה**, **כָּלָה**, **כָּלָה**, **כָּלָה**, **כָּלָה**, **כָּלָה**, and the proper names **כָּלָה**, **כָּלָה**.

כָּלָה adj. f. **כָּלָה** pining away (used of the eye); compare the verb No. 3. Deut. 28:32.

כָּלָה fem.—(1) completion, perfection; hence adv. **כָּלָה** 2 Ch. 12:12; Eze. 13:13, and **כָּלָה** altogether, Gen. 18:21; Ex. 11:1.

(2) consumption, destruction, **כָּלָה** to make consumption, to destroy altogether; Jer. 4:27; 5:10; Neh. 9:31; Nah. 1:8, 9. Followed by **כָּ**, Jer. 30:11, and **כָּ** of pers. Jer. 5:18; 46:28; Eze. 11:13; 20:17.

כָּלָה fem.—(1) a bride, maiden betrothed, so called from her being crowned with a chaplet, see **כָּלָה** No. 2. Cant. 4:8, seq.; Jer. 2:32; 7:34; 16:9; 25:10. [Syr. **כָּלָה** pl. **כָּלָה** id.]

(2) daughter-in-law, Gen. 38:11, 24; Lev. 18:15; Ruth 4:15. Compare **כָּלָה**.

כָּלָה m. prison, i. q. **כָּלָה** Jer. 37:4; 52:31 **כָּרִי**. In **כָּתִיב** there is **כָּלָה**.

כָּלָה m. wicker-work, woven of twigs or rods, from the root **כָּלָה** No. II., specially—(1) a basket for fruit, Am. 8:1.

(2) a cage for birds, Jer. 5:27. (Syr. **כָּלָה** id., and the same word is also adopted in Greek, **κλωβός**, **κλουβός**, **κλωβός**, a cage, see Bochart, Hieroz. i. 662, ii. p. 90). It is also pr. n. m. [**Chelub**].—

(a) 1 Ch. 4:11.—(b) 1 Ch. 27:26.

כָּלָה see **כָּלָה** No. 2.

כָּלָה **כָּלָה** **כָּלָה** [**Chelluh**], pr. n. m. Ezr. 10:35.

כָּלָה f. pl. denom. from **כָּלָה**; the state, or condition of a bride before her marriage, **Bräutstand**, Jer. 2:2.

כָּלָה an unused root, to which interpreters have assigned various meanings. However I have no doubt but that it signifies the same as **כָּלָה** to be completed, finished (compare **כָּלָה** and **כָּלָה** and the examples given below on the root **כָּלָה**). Hence—

כָּלָה m.—(1) completion, finishing [this meaning is not given in Thes. see No. 2]. So Job 30:2, used of very despicable men; "what can the strength of their hands profit me **כָּלָה** **כָּלָה** in whom completion is perished," who cannot complete any thing. LXX. **ἐπ' αὐτοὺς ἀπώλετο συντέλεια**. **כָּלָה** (אָשֶׁר). Hence—

(2) poetically used of old age, as rightly taken by Targ. Saad. Ms. Kimchi: (the Arab. **كَلَمَ** to have an austere countenance, and **كَلَمَ** to draw up and contract the lips, are secondary words, both of them being derived from the idea of old age). Job 5:26, **תָּבוֹא בְּכָלָה אֵלַי קָדָר** "thou shalt go to the grave in old age," as if **בְּשִׁיבָה טוֹבָה**. As to the word with which I, together with others, formerly compared this, "Syr. **حسب** soundness, health," it rested on a singular error of Edm. Castell, who had incorrectly rendered a gloss of Barbañul, see Lex. min. edit. 3, pref. p. xx. [In Thes. the primary meaning given to this word is "perhaps mature old age."]

(3) [**Calah**], pr. n. of a city and province of Assyria, probably the same as is elsewhere written **קַלָּח**, which see. (Compare **כָּדָר** and **קַדְדוֹר**.) Gen. 10:11. See Michaëlis, Supplem. p. 767.

כָּלָה m. in pause **כָּלָה** pl. **כָּלָה** (from the lost sing. **כָּלָה**) const. **כָּלָה** properly whatever is made, completed, or prepared, from the root **כָּלָה** a word of very general import, like the Germ. **zeug** from **zeugen**, i. e. to complete = **ρεύειν**, specially—

(1) any utensil, vessel. Gen. 31:37; 45:20. **כָּלָה** **כָּלָה** **כָּלָה** vessels of gold, of silver (**Silberzeug**). Ex. 3:22; 11:2. **כָּלָה** **כָּלָה** Jer. 27:18, and **כָּלָה** **כָּלָה** Isa. 52:11, the vessels of the temple. **כָּלָה** **כָּלָה** vessels of wandering, outfit for exile (**Wanderzeug**), Jer. 46:19.

(2) clothing (**zeug**), ornaments. **כָּלָה** a man's clothing, Deut. 22:5; used of the ornaments of a bride, Isa. 61:10; also of yokes for oxen, 2 Sa. 24:22.

(3) a vessel for sailing (**Schiffzeug**). Isa. 18:2.

(4) an implement, a tool (**Werkzeug**). **כָּלָה** **כָּלָה** musical instruments, 2 Chr. 34:12; Am. 6:5. **כָּלָה** **כָּלָה** pleon. instrument of a psalter, Psalm 71:22. Metaph. **כָּלָה** **כָּלָה** instruments of the indignation of Jehovah. Isai. 13:5; Jer. 50:25. Isai. 32:7, **כָּלָה** **כָּלָה** "as to the deceiver his instruments are evil," i. e. the devices which he uses to carry out his plans. Gen. 49:5.

(5) arms, weapons (**Waffzeug**), Gen. 27:3; more fully, **כָּלָה** [**כָּלָה**] Jud. 18:11, 16. **כָּלָה** **כָּלָה** deadly weapons, Psalm 7:14. **כָּלָה** **כָּלָה** an armour-bearer, 1 Sa. 14:1, 6, 7, seq.; 31:4, 5, 6. **כָּלָה** **כָּלָה** an armoury (**Waffenhaus**). Isa. 39:2.

כָּלָה see **כָּלָה**.

כָּלָה m. a prison. Jer. 37:4; 52:31, **כָּתִיב**. Root **כָּלָה**.

נליה only in plur. נליות const. נליות f.

(1) *the kidneys, reins.* Exod. 29:13, 22; Job 16:13. חלב נליות אילים "the fat of the kidneys of rams," Isa. 34:6; comp. Deu. 32:14.

(2) meton. used of the *inmost mind*, as the seat of the desires and affections. Jer. 11:20, נליות בתי " (God) tries the reins and the heart." Jerem. 17:10; 20:12; Psalm 7:10; Job 19:27, נליותי "my reins (i.e. my inmost soul) have wasted away." Ps. 73:21; Prov. 23:16. Chald. sing. נליא, Arab.

נליה rarely and inaccurately נליה id. Schultens supposed the reins to be so called, because of their being *double*; compare נליים (which is unsuitable because נליים signifies rather things diverse in kind, and in Arabic this word is used in sing. dual and plural); Aben Ezra and Bochart considered them to be so called from the idea of desire, longing, comp. Job 19:27, but I do not know why נליה should not be simply the fem. of the noun נלי and thus signify properly *instrument, vessel* (Vesél), just as physicians call the veins and arteries, vessels.

נליו const. נליו m.—(1) *destruction, consumption*, Isa. 10:22.

(2) *pinning, wasting away.* נליניו pinning of the eyes, i. e. languishing itself, Deu. 28:65. See נלה No. 3.

נליו ("wasting away"), [Chilion], pr. n. m. Ruth 1:2; 4:9.

נליל m. [f. נלילה] (from the root נלל)—(1) adj. *perfect, complete*, especially of perfect beauty. Eze. 28:12, נלילי יפי of perfect beauty. Eze. 27:3; Lam. 2:15; Eze. 16:14.

(2) subst. *the whole, the totality.* Jud. 20:40, נלילי העיר the whole city. Ex. 28:31, נליל תכלת the whole of blue. Ex. 39:22; Nu. 4:6.

(3) i. q. נולה a whole burnt offering, a sacrifice of which the whole is burned, Deut. 33:10; Psalm 51:21.

(4) adv. *altogether.* Isa. 2:18; Lev. 6:15.

נלל (perhaps "sustenance," from נלל to sustain, Pilpel of the verb (נול) [Chalcol, Calcol], pr. n. of a wise man of an age prior to that of Solomon. 1 Ki. 5:11; 1 Ch. 2:6.

נלל (1) TO COMPLETE, TO PERFECT. Ezekiel 27:4, 11. (Cogn. נלה, which see.) Hence נליל, נלל, נלל, נלל.

(2) to put a crown upon, to crown (Arab. كل Conj. II. Ethiop. ከለለ: Syr. Pa. id). Hence נלה, נלה.

נלל Chald. whence Shaph. נלל to finish, to perfect, Ezra 5:11; 6:14; Pass. נלל, Ezra 4:13. Chap. 4:12, in נחב there is נלל, by omission of the letter ח.

נלל ("completion"), [Chelal], pr. n. m., Ezr. 10:30.

נלם unused in Kal, pr. to wound; like the Arab. Conj. I. II.; comp. Sansc. klam, to be exhausted, fatigued, whence perhaps is the Lat. calumnia. A similar figurative use is certainly found in Hebrew, ["like many other words implying, to pierce, to prick, to cut, such as נקב, נקב, נקב"].

HIPHAL and הכלים (1 Sa. 25:7).

(1) to reproach, pr. to hurt some one, 1 Sam. 20:34.

(2) to treat shamefully, to injure, 1 Sa. 25:7; Jud. 18:7.

(3) to put any one to shame, Job 11:3; Proverbs 25:8; Ps. 44:10. This verb is stronger than the synonym נלם Hi. הוביש, comp. Isa. 45:16, 16; Jer. 31:19, and see Reimarus de Differentiis, vcc. Hebr. Diss. I. p. 67, sq.

HOPHAL—(1) to be hurt, injured, 1 Sa. 25:15.

(2) to be made ashamed (through disappointed hope), Jer. 14:3; comp. Niph.

NIPHAL—(1) to be insulted, disgraced, 2 Sam. 10:5; 1 Chron. 19:5.

(2) to be put to shame, besüämst dassehn, zu Schanden werden, Jer. 31:19; often used of one who fails in his endeavours, Ps. 35:4; 40:15; 70:3; 74:21; also to be ashamed, i. q. נלם, Num. 12:14; followed by מן of cause, Eze. 16:27, 54; followed by ב, Ps. 69:7.

Derivatives נלמה, נלמה.

נלמד [Chilmad], pr. n. of a town or region which, in Ezr. 27:23, is mentioned together with Assyria. Nothing is known either of the meaning of this quadriliteral name (if it be Phœnicio-Shemitic), or of the situation of the place.

נלמה f. shame, reproach, Ps. 69:8; Jer. 51:51; Ezr. 16:54; 32:24; 36:7; 44:13. נלמה to be clothed with shame; i.e. to be, as it were, altogether covered with reproach, Ps. 109:29; Plur. נלמה — Isa. 50:6.

נלמה f. id., Jer. 23:40.

כְּלָנָה Gen. 10:10; **כְּלָנָה** Amos 6:2; and **כְּלָנָה** Isa. 10:9, [*Calneh, Calno*]; pr. n. of a great city subject to the Assyrians; according to the Targums, Eusebius, Jerome, and others, *Ctesiphon*, situated on the eastern bank of the Tigris, opposite Seleucia. This latter name is said to have been given by Pacorus to this city; see Bochart, Phaleg. iv. 18; Michaëlis, Spicileg. i. p. 228. (The origin of this foreign word does not appear.) [See also **כְּנָנָה**.]

כָּלַף a root unused as a verb, onomatopœt. imitating the sound of *beating*, or *striking*; compare Gr. *κολάπτω* (whence *κόλαφος*, *colaphus*; Ital. *colpo*; French, *coup*); Germ. *klöpfen*, *klappen*; Engl. *to clap*, The cognate forms are figuratively applied sometimes to the beating of the feet; i. e. to leaping (Gr. *κάλλη*, Germ. *Galopp*); sometimes to hewing, or scraping (**כָּלַף** *γλύφω*, *sculpo*, *scalpo*); sometimes to barking, as similar in sound to beating (**כָּלַף** to bark, *der hund schallt an*). Derivative noun is **כְּלִיפָה**, Gr. *πέλεκυς*, hatchet.

כָּמָה TO PINE WITH LONGING FOR any thing, it once occurs, Ps. 63:2. Arab. **كَمَ** to become dark, used of the *eye*, a colour, the mind. According to Firuzabadi (see Kamûs, p. 1832, Calcutta), specially used of a man whose colour is changed or fails; pr. therefore *to become pale*, which is applied to longing; comp. **כָּמָה**. With this accords Sanscr. *kam*, to desire; Pers. *کام* desire; comp. also the Greek *κάμω*, *κάμνω*.

Derivative, pr. n. **כְּמָה**.

כְּמָה see **כָּמָה**.

כְּמָה ("languishing," "longing"), [*Chim-ham*], pr. n. m. 2 Sam. 19:38, 39; Jer. 41:17 (**כְּמָה**); also **כְּמָה** 2 Sa. 19:41.

כְּמוֹ (when followed by nouns and before grave suffixes, **כְּמוֹכָם**, **כְּמוֹהֶם**) and **כְּמוֹ** (before light suffixes, **כְּמוֹנִי** like me, as I, **כְּמוֹהוּ**, **כְּמוֹהֶם**) a separable particle, especially poet. for the prose **כִּי**, i. q. **כִּי** (see below).

(A) Adv. of quality, demonstrative, like the Gr. *ὥς*, *ita*, *sic*, *thus*, *so*. So in the difficult passage, Ps. 73:15, "if I should say **כְּמוֹ** **אֶסְפָּרָה** I will thus speak" (as the wicked speak). LXX. *οὕτως*. (Others take **כִּי** in this passage as a suffix, **כְּמוֹ** for **כִּי**, but then **כְּמוֹ** would be the reading.) When repeated *as...so*; *such...so*; Jud. 8:18 **כְּמוֹ** **כְּמוֹהֶם** *such as thou (art) so (were) they*; and on the contrary *so...as*; *so...such*, 1 Ki. 22:4, **כְּמוֹנִי** **כְּמוֹ**, *so (am) I, as thou (art)*.

(B) A preposition marking similitude, *as*, *such*

as, *like*, Gr. *ὥς*. **כְּמוֹנִי** *a man such as I*, Neh. 6:11; Ex. 15:5, "they sank into the depths **כְּמוֹ** **אֶבֶן** like a stone;" Job 6:15; Psa. 58:9; Job 10:22, **כְּמוֹ** **אֶרֶץ** **עֵיפָתָה** "a land of darkness, like the darkness of night," *es finstet oft, wie stofffinstere Nacht*. — Hag. 2:3, **כְּמוֹ** **בְּעֵינֶיכֶם**, "is not (a temple) like this (i. e. such a temple) as nothing in your eyes?" **כְּמוֹ** **אֵלֶּה** "(words) like these" (i. e. such words), Job 12:3; **כְּמוֹהוּ** "(such) as he," Ex. 9:18.

(C) Conj. i. q. **כְּמוֹ**, prefixed to an entire sentence — (1) *like as*. Isa. 41:25, **כְּמוֹ** **יוֹצֵר יְרֵמְיָהוּ**, "like as the potter treadeth clay."

(2) *as*, of time, = *when*, *afterwards*, *as soon as*. Followed by a pret. (as in Lat.) Gen. 19:15, **כְּמוֹ** **הַשָּׁחַר** "as (as soon as) the morning arose;" Isa. 26:18, **כְּמוֹ** **יָלֵדְנוּ רֵחַ**, "when we brought forth, it was wind."

To this correspond in the cognate languages **كَمَا**

Ch. **כְּמָה**, Syr. **كَمَا**; from which forms an opinion may be formed as to the signification of the syllable **כָּמָה**. This then is i. q. **כָּמָה** indef. *what*, *whatever*, *something*, *anything*, so that in Ps. 73:15 (letter A) it is properly *like any (such) thing*; letter C, *like (that) which*.

כְּמוֹשׁ m. [*Chemosh*], pr. n. of a national god of the Moabites and Ammonites, Jud. 11:24, worshipped also at Jerusalem in the reign of Solomon [after his wives had turned aside his heart]. 1 Ki. 11:7; 2 Ki. 23:13; Jer. 48:7; perhaps subduer, conqueror, tamer, from the root **כָּמַשׁ**, which see; hence **כְּמוֹשׁ** **עַם** people of Chemosh, i. e. the Moabites, Num. 21:29. LXX. *Χαμώς*. Vulg. *Chamos*.

כְּמוֹ an unused root. Arab. **كَمَز** to make globular, whence **כְּמוֹ**, which see.

כְּמוֹ an unused root. Syr. and Arab. — (1) to *hide away*, to *lay up*; whence **כְּמוֹנִים**, treasures, ["Arab. **كَمَن**, **كَمِن** id."]]

(2) Syr. also, to *season*, especially with salt (properly, to lay up in salt); hence —

כְּמוֹ m. *cummin* [a plant], which was used with salt as a condiment (Plin. H. N. 19, 8). Arab. **كَمُون** ["Ch. **כְּמוֹנִי**, Syriac **כְּמוֹנִי**, Æth. **ኣጣን**"], Gr. *κύμινον*. Isa. 28:25, 27.

כְּמוֹ *ἀπαξ λεγόμεν*. Deu. 32:34, TO LAY UP; perhaps the same as **כְּמוֹ**, which is the reading of the Samaritan copy in this passage.

Hence pr. n. **כְּמוֹ**.

I. **נָמַר** a root unused in Kal; kindred to the root **חָמַר** (compare **חָמַם**, **חֹמֶם**).

(1) TO GROW HOT, TO BECOME WARM, TO GLOW; see Niphal No. 1 (Talmud **בּוֹמֵר**, a warming).

(2) to be *burned, scorched* (see Niphal No. 2); hence to be *black, dark, obscure*, like the Syriac

ܚܕܐ to be *sad, sorrowful*. Aphel, to go about in black, i. e. mourning. Compare **בָּמָר**, **בְּמָרִים**.

NIPHAL—(1) to be *warm, to glow*, used of love towards any one; followed by **עַל** 1 Ki. 3:26, and **אֵל** Gen. 43:20; to be *moved*, spoken of pity, Hos. 11:8.

(2) to be *scorched*; Lam. 5:10, "our skin is scorched as in an oven from the burning heat of of the famine."

II. **נָמַר** i. q. **נָבַר** TO PLAIT, TO BRAID; whence **מְבַמֵּר**, **מְבַמֵּרֶת**, **מְבַמֵּרֶת** a net.

נָמַר only in pl. **בְּמָרִים** *idolatrous priests*, 2 Ki.

23:5; Hos. 10:5; Zeph. 1:4. Syr. **ܚܕܐ** used of any priest whatever; but Syriac words relating to divine worship are in Hebrew restricted to the worship of idols; see *Gesch. der Heb. Sprache*, p. 58. If the etymology of this word be inquired for, **בָּמָר**, **בְּמָרִים** is prop. *blackness, sadness*, and as a concrete, one who goes about in black attire, mourning;

hence, an ascetic, a priest. Compare **أَبِيل** *sad, mournful*; hence, an ascetic, a monk, an ecclesiastic. See my Comment. on Isa. 22:12; 38:15.

בְּמָרִים pl. m. *obscurations*, from the root **נָמַר** I, 2, of the form **נִמְרִיר**, except the Chirik in the first syllable, as in **פִּרְחָהוּ**. Found once in Job 3:5, **יִבְעֲתֵהוּ** **בְּמָרִים** "let the darknesses terrify it" (i. e. the day of my birth); that is, obscurations of the light of day, of the sun, eclipses, which the ancients believed to portend ills and calamities. [Some of] the ancient interpreters [Aqu., Vulg., Syr., Targ.] regarded **ב** as a prefix to the substantive **מָרִים**, according to which opinion it should be interpreted *the greatest bitternesses*, i. e. calamities which could befall a day (see as to **ב** intensive, p. cclxxix, A); but the former view of the word suits the context by far the best.

נָמַשׁ an unused root, prob. i. q. **נָבַשׁ** to *subdue* (**ב** and **מ** being exchanged), whence **חֲמֻשָּׁא** incubus, nightmare; Arab. **كابس** grape husks, so called from their having been trampled on. Hence Hebr. **מְבַמֵּר** and **מְבַמֵּרֶת** [?].

נָמַת an unused root, prob. i. q. **נָתַת** to lay up. Hence **מִנְמָתָהּ** pr. n.

I. **נָתַת**—(A) prop. part. act. from **נָתַן** *upright, erect*; metaph. *upright, honest* (German *aufrechtig, redtlich*); plur. **נָתַתִּים** Gen. 42:11, 19, 31; Isa. 16:6, **לֹא** **נָתַתִּים** *non rectum*, i. e. vanity, folly.

(B) Adv.—(1) *rightly, well*; 2 Kings 7:9, **לֹא** **נָתַתִּים** **אֲנַחְנִי עֲשִׂים** "we do not well," or rightly; Ex. 10:29, **כִּי** **נָתַתָּה** "thou hast well spoken;" Nu. 27:7; 36:5; Ecc. 8:10.

(2) *so, thus*; Gr. **ὥς, ὡς** (prop. *rightly, according to some standard*, Germ. *recht so, gerade so, also*; although Gusset, Danz, and others maintain **נָתַת** *so*, to be another word contracted from **נָתַת** *like those things*, in the same manner as **כֹּה** from **כִּהוּ**; but compare **נָתַת** **מִכֶּמֶת** Job 5:27; Josh. 2:21; Prov. 26:2; 33:7; Genesis 1:7, **וַיְהִי כֵן** "and it was so," as God had commanded; verses 9, 11; Gen. 29:26, **כֵּן** **בְּמִקְוֵנוּ** "it is not customary to be so done amongst us;" Psalm 1:4, **כֵּן** **לֹא** **מִשְׁפָּחָה** "not so the wicked;" 1 Ki. 20:40, **כֵּן** **אֲמַתָּה הִרְצִיתָ** "so (this) is thy judgment, thou hast thyself decided;" 1 Sam. 23:17, "also Saul my father **כֵּן** **יָדַע** knoweth so," i. e. knoweth this, **וַיֵּשׁ** **עַל** **סוֹ**, *nicht anders* (where it is by no means needful to render **כֵּן** by a demonstrative pronoun); Jer. 5:31, **כֵּן** **אֶהְיֶה** **לָהֶם** "my people loveth (it) thus," **לִיבֵת** **עַל** **סוֹ**; Pro. 28:2, "if men are prudent and wise **כֵּן** **יִצְרָר** thus (so, dann) is the state of long continuance. (In this example **כֵּן** approaches very nearly in power to the sign of apodosis; compare **ὡς**, Matthiae Gr. Gram. p. 822.) Often as answering to each other **כֵּן**... **כֵּן** *as... so* (see **כֵּן** A, 1); **כֵּן** **כֵּן** (see **כֵּן** No. 1); more rarely inverted **כֵּן**... **כֵּן** *so...as*, Gen. 18:5; 2 Sam. 2:25; Ex. 10:14. Elsewhere **כֵּן** is omitted in the protasis, Isa. 55:9 (comp. verses 10, 11); Jud. 5:15.

This adverb of quality is also variously rendered, according as it belongs to quality, quantity, or time.—(a) if to quality, it is *so, such, so constituted*; Job 9:25, **כֵּן** **אֲנִי עֹמֵד** *non ego sic sum* (as often in Terence) *apud me*, i. e. I am not so constituted with myself, I am not at heart; 1 Ki. 10:12, **כֵּן** **עָצִי**, **לֹא** **כֵּן** **אֶהְיֶה** "never afterwards did there come any such sandal trees;" also *so very* (so **עַלְיָן**), Nahum 1:12, **אֲמַתָּה** "although they be secure and so very many" (Germ. *so sehr viele*, *noch so viele*). In Latin in like manner there is the negative expression, *non ita multi*, *nicht so sehr viele*.—(b) when referring to quantity and abundance, it is *so many* (*soviel*); Ex. 10:14, **כֵּן** **אֲרָבָה** **כְּמֹהוּ** "so many locusts as these were;" Jud. 21:14, **וְלֹא** **מָצְאוּ** **לָהֶם** **כֵּן** "and there were;"

districts of Egypt (*Culex reptans*, Linn.; *culex molestus*, Forskål). See Herod. i. 95; Philo, De Vita Mosis P. p. 97, ed. Mangey, and other accounts, both of ancients and moderns, in Edmann, Verm. Samml. aus der Naturkunde, Fasc. I. cap. 6. As to the etymology, nothing certain can be laid down [In Thes. from כֶּנֶה No. 2]; the gnats may indeed be so called from the idea of covering (root כֶּנֶה No. 1); but I prefer rather from the idea of pinching (tneipen); so that this word may be cognate to the Greek κνάω, κνήθω, κνίπος, κνίψ, and with a prefixed sibilant (as found in the LXX.), σκνίψ, σκνίφεσ, which opinion I see was also held by Eichhorn (Einleit. in das A. T. t. iii. p. 254). The Jews and Josephus (Antt. ii. 14, § 3), without much probability, explain it to mean lice; and the Talmudists also use the singular כֶּנֶה for a louse; this is, however, approved by Bochart (Hieroz. tom. ii. p. 572, seq.); compare כֶּנֶם.

[כֶּנֶה so, found also in the Chal. text, Dan. 2:24, 25.]

כֶּנֶה unused in Kal. Arab. كنى I., II., IV., to call some person or thing by a figurative name or cognomen, especially by an honourable appellation, to adorn with a title (see Tauritz. ad Hamas. Schult. p. 320; Tebleb. ad Har. Schult. ii. 57). Ch. to address honourably. So, in the Hebrew, in

PIEL כֶּנֶה—(1) TO ADDRESS KINDLY, TO CALL (any one) KINDLY. Isa. 44:5, וְנִשְׁמַע יִשְׂרָאֵל בְּכֶנֶה “and he kindly speaks to Israel” [addresses by that name]; Isa. 45:4, אֶבְכְּדָה וְלֹא יִדְעָתִי “I have (gently) called thee, though thou hast not known me.”

(2) to flatter. Job 32:21, 22.

Hence subst. כֶּנֶת.

כֶּנֶה ἀπὸ λεγόμε. Eze. 27:23 [Canneh], pr. n. of a town, prob. i. q. כֶּנֶה (which see), Ctesiphon, a reading which is found in one codex of De Rossi. Compare יָקַח for יָלַח.

כֶּנֶה Ps. 80:16; see כֶּנֶה f. a plant, from the idea of placing, setting, Ps. 80:16. See Thes.]

כֶּנֶת see כֶּנֶת.

כֶּנֶה Ch. see כֶּנֶת.

כֶּנֶה m. pl. כֶּנֶה Eze. 26:13, 1 Ki. 10:12, Gr. κυνύρα, κυνύρα, cithara, a harp, a musical instrument; that on which David excelled in playing; both used with regard to sacred and secular things, whether in rejoicing (Isa. 5:12) or in sorrowing (Job 30:31), commonly accompanied by singing to the music played upon it. Gen. 4:21; 1's. 33:2; 43:4; 49:5; 71:22; 1 Sa. 16:16, 23; and often besides. Josephus says (Ant. vii. 12, § 3), that the cinyra had ten

strings, and was struck with a plectrum; but this is contradicted by the words, 1 Sa. 16:23; 18:10; 9:9, from which it may be seen that this was an instrument struck by the hand. (To this answers the Arab. كِنَارَة, كِنَارَة, كِنَارَة a harp. The original idea appears to me to be that of tremulous, stridulous sound, compare the root כֶּנֶה.)

כֶּנֶה [Coniah], pr. n.; see יהִיָּדִין.

כֶּנֶם i. q. כֶּנֶם gnats. Ex. 8:13, 14. Joined in the manner of plurals and collectives with a feminine, and it is to be inquired whether it should not be read defectively כֶּנֶם, as the Samaritan copy has כֶּנֶם. Compare Lehrs. p. 517.

כֶּנֶה adv. Chald. so, thus, in this manner. Ezra 4:8; 5:4, 9, 11; 6:13. It appears to be compounded of כֶּנֶה and נֶאֱמַר, often in the Talmud used for נֶאֱמַר, the letter נ being negligently omitted: thus it properly means, as it has been said, or as we say; and it is so used as to refer sometimes to what precedes, sometimes to what follows. The Heb. translator [of the Chaldee parts of Daniel and Ezra, printed in Kennicott's Hebrew Bible] renders 4:8, כֶּנֶה (read כֶּנֶה), and 5:4 כֶּנֶה (as it has been said). In like manner, Syr. כֶּנֶה to wit, is contracted from כֶּנֶה as if thou wouldst say.

כֶּנֶה—(I.) i. q. כֶּנֶה TO COVER, TO PROTECT, TO DEFEND (compare כֶּנֶה, כֶּנֶה). Imper. with ה parag. כֶּנֶה protect, Ps. 80:16: [This meaning is rejected in Thes.], where others less suitably understand a plant, a shoot (compare כֶּנֶה Dan. 11:7). [See כֶּנֶה.]

[Derivatives, כֶּנֶה 2 and 3, כֶּנֶה, כֶּנֶה.]

[Also perhaps to nip, to pinch, Gr. κνάω, etc.; hence כֶּנֶם. See Thes.]

(II.) i. q. כֶּנֶה. See כֶּנֶה No. II.—From No. II. is—

כֶּנֶה (“protector”), [Chenani], pr. n. m. Neh. 9:4.

כֶּנֶה (“whom Jehovah defends” [“has set up”]), [Cononiah], pr. n. of a Levite. 2 Ch. 31:12, 13; 35:9.

כֶּנֶה (id.) [Chenani], pr. n. m. 1 Ch. 15:22; 26:29, for which there is, 15:27, כֶּנֶה.

כֶּנֶם—(1) TO COLLECT, GATHER, TO HEAP UP, as stones, Ecc. 3:5; treasures, Ecc. 2:8, 26; water, Ps. 33:7.

(2) to gather together, persons. Est. 4:16; 1 Ch. 22:2.

["(3) *to hide*, see Hithp. and deriv. מְכַסֵּים."]
(Aram. קָנַס *to collect, to gather together*. Arab. كَنَس id., also, *to lay up, elsewhere* كَنَس. Cognate to this are the transposed roots נָכַס; whence נֶכֶס treasure, and קָנַן; whence מִסְכָּנוֹת stores: also, by a softening of letters, נָנַן.)

PIEL, i. q. Kal No. 2, *to gather together persons*. Eze. 22:21; 39:28; Ps. 147:2.

HITHPAEL, *to hide oneself away, to wrap oneself up*. Isa. 28:20, וְהִמְשַׁכָּה צָרָה כְּהִתְכַּסֵּם, "and the covering is too narrow for one to wrap himself in it." Compare בּ B 5.

Hence מְכַסֵּים ["בֹּשֶׂם, בֹּשֶׂם"].

נָנַע unused in Kal, *TO BOW THE KNEE*, to fall on one's knees (kindred to נָנַע, which see); a widely extended root, see γόνυ, γυν (in γυναικείν), genu, knie; ["Sanskrit. ganu"] गणु, गणु, hollow of the knee; Aram. נָנַע, נָנַע to bow down, and, with the third radical hardened, תְּנִידֵן, einfniden. In Hebrew it is—

(1) *to fold, or lay together*, zusammenbiegen, zusammenlegen; hence *to collect, to bind together bundles* (see פָּנְיָה), compare Arab. كَنَع to draw together, to be drawn together, Conj. I., V., VII.

(2) *to be low, depressed*, used of land (see פָּנְיָה), *to be depressed in spirit* (נָנַע Ithpeal, and כָּנַע Conj. I., IV., id.).

HIPHIL הִנְנִיעַ *to bow down, to bring any one low*, Job 40:12; Ps. 107:12; Isa. 25:5; especially enemies by victory gained over them, 2 Sa. 8:1; 1 Chr. 17:10; 18:1; Ps. 81:15.

NIPHAL נִנְנַע—(1) *to be brought low, subdued* (used of a vanquished enemy), Jud. 3:30; 8:28; 11:33; 1 Sa. 7:13.

(2) *to submit oneself, to behave oneself submissively*, especially before God or a divine messenger, followed by לִפְנֵי, מִפְּנֵי, and מִלִּפְנֵי. 1 Ki. 21:29, "seest thou, how Ahab has humbled himself before me?" 2 Ki. 22:19; 2 Ch. 12:7; 30:11; 33:23; 36:12.

[Derivatives, the following words—]

פָּנְיָה or פָּנְיָה [with suff. פָּנְיָה,], ἀπαξ λεγόμεν. Jer. 10:17, *package, bundle*, Päckchen, Bündel, so called from *folding together* (see the root), and binding together. See the root No. 1 (LXX. ὑπόστασις. Targ. merchandise).

פָּנְיָה pr. name—(1) *Canaan*, a son of Ham, ancestor of the nation of the Canaanites, Gen. 9:18, seq.; 10:6.

(2) the land of the *Canaanites* (Ex. 15:15, fully פְּנִינִי Gen. 13:12; 33:18), and the nation (Jud. 3:1, with masc. Hos. 12:8); pr. *the depressed, low, region* (from the root נָנַע, with the addition of ה־, as in נָנַע), opp. to the loftier country אֶרֶץ (see פָּנְיָה No. 1). [But this name was taken from Canaan, the son of Ham, the ancestor of the Canaanites.] It specially denotes—(a) the land on this side Jordan, as opposed to the land of Gilead, Nu. 33:51; Josh. 22:9.—(b) Phœnicia, Isa. 23:11, i. e. the northern part of Canaan, situated at the base of Lebanon; the inhabitants of which call themselves כְּנַעַן upon their coins (see my Comment. on Isa. loc. cit.; Gesch. der Heb. Sprache, p. 16, 227); by the Greeks they are called Φοινικες. The Pœni, also a colony of the Phœnicians, retained this ancient name, as we learn from Augustin (Expos. Ep. ad Romanos) in these words, "*Interrogati rustici nostri*," i. e. *Hipponenses*, "*quid sint? punice respondententes Chanani, corruptâ scilicet, ut in talibus solet, unâ litterâ, quid aliud respondent, quam Chananaei?*"—(c) Philistia, Zeph. 2:5, פְּלִשְׁתִּים, פָּנְיָה. —(d) the language of Canaan, i. e. Hebrew, which the Canaanites and Hebrews used, Isa. 19:18.

(3) for פָּנְיָה a *Canaanite*, Hos. 12:8; hence any *merchant*. Isaiah 23:8, פְּנִינִי "her merchants." Comp. Zeph. 1:11; Ezr. 17:4.

פָּנְיָה (fem. of the preceding), [*Chenaanah*], pr. n. m.—(1) 1 Ch. 7:10.—(2) 1 Ki. 22:11; 2 Ch. 18:10.

פָּנְיָה f. פְּנִינִי 1 Ch. 2:3, pl. פְּנִינִים Gent. noun.

(1) *a Canaanite, the Canaanites*, Gen. 24:3; Jud. 1:1, seq.; for the particular tribes composing this nation see Gen. 10:15—19. Specially this was the name applied to the inhabitants of the lower region (see פָּנְיָה No. 2), on the sea shore, and the banks of Jordan; opposed to the inhabitants of the mountainous region אֶרֶץ (which see), (Num. 13:30; Josh. 11:3; Gen. 13:7; 15:20; Exodus 3:8, 17; 33:2; 34:11, etc. From the Canaanites having been famous as merchants—

(2) *Canaanite is applied to any merchant*, Job 40:30; Prov. 31:24; just as פְּשָׁרִי Chaldean, is applied to an astrologer.

כָּנַע [unused in Kal], i. q. Arabic كَفَّ *TO COVER, TO COVER OVER*; whence כָּנַע a covering, a wing. (Comp. the root עָנָה.)

NIPHAL, *to cover over oneself, to hide oneself away*, Isa. 30:20, לֹא יִכְנְעוּ עוֹד מִלִּפְנֵי "thy teachers shall no more hide themselves," i. e. they shall be able to appear in public, without being any more

troubled by persecutors. So Abulwalid, and Yarchi; see my Comment. Hence—

כנף f.—(1) *a wing*, so called from its covering. **כנף** **בַּעַל הַכְּנָפִים** Ecc. 10:20, that which has a wing, poet. used of a bird. **כְּלֵי כְנָף** **לְכָל עֹפֶלֶת** **וְעִפְלִיטָה**, birds of all kinds, Gen. 7:14. Poet. there are used, **כְּנָפֵי רוּחַ** the wings of the wind, Psa. 18:11; 104:3; **כְּנָפֵי שָׁמַיִם** the wings of the morning, 139:9; on account of the rapidity of the moving on of the winds and the morning. Often also used metaph. of care and protection. Ps. 17:8, **כְּנָפֶיךָ** **בְּצִלָּתָם** **הִסְתִּירֵנִי** “hide me under the shadow of thy wings.” Psa. 36:8; 57:2; 61:5; 63:8; 91:4; Ruth 2:12. (Compare Arab. **كف** and **جناح** Schult. on Job, 472; Gr. **πτερυξ**, Grot. on Matt. 23:37.) *Wings* are also spoken of as applied to armies (as in Latin) [and English], Isa. 8:8; comp. **אֲנָפִים**.

(2) *edge, extremity*—(a) of a garment, *the skirt*, **πτερυξ**, **περυγιον**; fully **כְּנָף הַפָּעִיל** the skirts of a mantle, 1 Sa. 24:5, 12; Num. 15:38; Deut. 22:12; also without the name of the garment, Zech. 8:23, **כְּנָף אִישׁ יְהוּדִי** “the skirt (of a mantle) of a man who is a Jew.” Eze. 5:3; Hag. 2:12. From the Orientals having been accustomed at night to wrap themselves in their mantles, this expression is used for the *edge of a bed covering*. Deu. 23:1, **וְלֹא יִגְלֶה כְּנָף** **וְלֹא יִכְסֶּה אָבִיו** “neither shall he uncover his father’s coverlet;” i. e. he shall not violate his father’s bed. Deut. 27:20; comp. Eze. 16:8. Ru. 3:9, “spread thy coverlet over thy handmaid;” i. e. take me to thy couch as thy wife. (Comp. Theoc. Idyll. xviii. 19, and **ἐπισκιάζειν**, Luke 1:35[?]).—(b) *the extremities of the earth* (just as the inhabited earth is often compared to a cloak spread out). Isa. 24:16, **כְּנָף הָאָרֶץ** “the extremity of the earth.” Especially in pl. Job 37:3; 38:13, **כְּנָפֹת הָאָרֶץ** “the extremities of the earth;” and Isa. 11:12. Eze. 7:2, **אַרְבַּעַת כְּנָפֹת הָאָרֶץ** “the four quarters,” or “extreme bounds of the earth.”—(c) *the highest summit of the temple*, Dan. 9:27; comp. **περυγιον τοῦ ἱεροῦ**, Matt. 4:5.

Dual **כְּנָפִים** const. **כְּנָפֵי** fem. pr. *a pair of wings*; hence often used for the pl. **שֵׁשׁ כְּנָפִים** six wings, Isa. 6:2; **אַרְבַּע כְּנָפִים** four wings, Eze. 1:6; 10:21. Pl. const. **כְּנָפֹת** m. used of the skirts of a garment, Deu. 22:12; and of the extremity of the earth (see No. 2, a, b).

כנר an unused onomatopoeic root, denoting to give forth a tremulous and stridulous sound, such as that of a string when struck. Germ. **ſchnarren** (tnarren); **כִּנּוֹר** a harp, so called from its stridulous sound. Kindred are the Gr. **κινύρος**, Germ. **wimmernd**,

used of a querulous, mournful sound; whence the Gr. **κινύρα**; also, **γίγγρος**, **γίγγρα**, **γίγγρας**; Latin **gingrina**, i. e. a pipe which gives a stridulous and mournful sound; and **gingritus** (**Γεφθνatter**), cackling of geese.

כִּנְרֹת Deu. 3:17; **כִּנְרֹת** 1 Ki. 15:20; **כִּנְרֹת** Josh. 11:2 (prob. i. q. **כִּנּוֹר** “a harp”), [**Chinneroth**, **Cin-neroth**, **Cinnereth**], pr. n. of a town in the tribe of Naphtali, by the sea of Galilee, which hence received the name **כִּנְרֹת** ים Num. 34:11. In the times of the New Test. this sea [or lake] was called **Γεννησαρέτ**.

כָּנַשׁ Ch. TO GATHER TOGETHER, i. q. Hebr. **כָּנַס**. Inf. Dan. 3:2.

ΙΘΗΡΑΕΛ, to gather selves together, Dan. 3:3, 27.

כָּנַת unused in sing.; plur. **כְּנֹת** Ezr. 4:7; prop. *cognomen* (from the root **כָּנָה**, which see); meton. *one who bears the same cognomen as another*, i. e. *performs the same function*, is subject to the same king; **σύνδουλος**, *colleague, associate* in office. The form **כָּנַת** is for **כְּנָאֵת**, **כְּנָאֵת**, and the plural is formed in the same manner as **מְנָאוֹת**, **מְנָאוֹת** from **מָנַת**; see Lehrg. p. 607. To this answers Syriac **ܕܢܐܬܐ**, plur. **ܕܢܐܬܐ** i. e. **σύνδουλος**, **σύνδουλοι**. As to the feminine form of nouns of office, see Lehrg. p. 468.

כָּנַת Ch. id.; plur. **כְּנֹת** const. and with suff. **כְּנֹת** Ezr. 4:9, 17, 23; 5:3, 6; 6:6, 13.

כִּסֵּא m. **ἀπ. λεγόμεν.** a suspected reading, Ex. 17:16. It is commonly taken to be the same as **כִּסֵּא** *a throne*, which is the word actually found in the Samaritan copy. But the context, and the words of verse 15 (**יְהוָה נִסִּי**), almost demand that we should read **כִּסֵּא** a standard. [Let the reader judge for himself of this necessity.]

כָּסָה an unused root, i. q. **כָּסָה** to cover; whence **כָּסָה**.

כָּסָה Prov. 7:20, and **כָּסָה** Psalm 81:4, *the full moon*; Syr. **ܕܡܠܐ** according to Isa Bar Ali (concerning whom see Pref. to smaller Hebr. Germ. Lex. p. xviii) is the first day of the full moon, also the whole time of the full moon, and so it is often used by Bar-hebræus and Ephraim Syrus. The etymology is not clear to me, for it is not satisfactory to say that it is so called from the whole moon being then covered with light (from the root **כָּסָה**, **כָּסָה**). Verbs of covering are often applied in the sense of hiding and covering over, but never, as far as I know, to that of giving light.

כָּסֵא twice **כָּסֵא** Job 26:9; 1 Kings 10:19; with suff. **כָּסֵאִי** (for **כָּסֵאִי**); pl. **כְּסֵאוֹת** (for **כְּסֵאוֹת**) m. a seat, lofty and covered with a canopy or hanging, (from the root **כָּסָה**, **כָּסָה**); hence, a royal throne, Job 36:7; 2 Sa. 3:10; fully **כִּי הַמִּסְכָּה** 2 Sa. 7:13; **כִּי הַמִּלְכוּת** 1 Ch. 22:10; 2 Ch. 7:18; also that of God, Jer. 3:17; the tribunal of a judge, Ps. 122:5; Neh. 3:7; the seat of the high priest, 1 Sa. 1:9; 4:13; rarely used of a common seat, 2 Ki. 4:10; Pro. 9:14. (Arab. **كُرسى**, Aram. **ܟܪܝܫܐ** id., the letter **ר** being inserted before the letter which had been doubled, *rs* for *ss*; see below under the letter **ר**. In the root itself the Samaritans have for **כָּסָה**, **כָּסָה**.)

כַּשְׂדִּי Chald. a Chaldean; elsewhere **כַּשְׂדִּי**, Ezra 5:12.

כָּסָה TO COVER, TO COVER OVER; kindred roots **כָּסָה** and **כָּסָה**. (Syr. **ܟܣܐ** id. also to put on; Arab. **كسا** to put on; Ch. **כָּסָה** to cover; hence, to be hidden, concealed.) In Kal it is only found in part. **כָּסָה** Pro. 12:16, 23, and **כָּסִי** Ps. 32:1. Much more frequently used is—

כָּסָה.—(1) *to cover*, followed by an acc. Ex. 10:5; Num. 9:15; 22:5, or by **לָל** (like other verbs of covering **כָּסָה**, **כָּסָה**), as if *eine Decke machen über etwas*; Nu. 16:33, **וַיִּכְסֶה אֶת הָאָרֶץ** “and the earth covered them,” prop. covered over them; Job 21:26, **וַיִּכְסֶה אֶת הָאָרֶץ** “and the worms cover them;” 2 Chron. 5:8; followed by **לָל** Isa. 11:9. *To cover some person, or thing with any thing*, const.—(a) followed by an acc. of pers. and **כָּסָה** of the covering; Levit. 17:13, **וַיִּכְסֶה אֶת הַדָּם** “and he shall cover it (the blood) with dust;” Nu. 4:5, 8, 11.—(b) followed by two acc. Eze. 18:7, 16; 16:10.—(c) followed by **לָל** of pers. and **כָּסָה** of the covering, Ps. 44:20.—(d) with an acc. of the covering, and **לָל** of the thing to be covered, Ezek. 24:7; comp. Job 36:32. Often used metaph. *to cover over* sin, i. e. *to pardon*; followed by an acc. Psalm 85:3; followed by **לָל** Pro. 10:12; Neh. 3:37; Psalm 32:1 [Kal]; **כָּסִי חַטָּאת** “whose sin is covered,” i. e. forgiven; compare **כָּסָה** **אֶל** pregn. used for *to confide covertly* in any one, Ps. 143:9.

(2) Intrans. *to cover oneself, to put on any thing*, Gen. 38:14; Deu. 22:12; Jon. 3:6, **וַיִּכְסֶה** “and he clothed himself with sackcloth.” (Arabic **كسا** to put on; followed by an acc.)

(3) *to cover, to conceal* (compare Chald.), Pro. 10:18; 12:16, 23 [Kal]; Job 31:33. Job 23:17, **וַיִּכְסֶה אֶת פְּנֵי** “and (because) he hath (not) covered

the darkness from my sight;” has not set me free from calamities.

כָּסָה and **כָּסָה** (Ps. 80:11; Pro. 24:31); pass. *to be covered*; followed by **כָּסָה** of the covering, 1 Ch. 21:16; Ecc. 6:4; also by an acc. Ps. 80:11, **כָּסָה הַרְרֵים** “the mountains were covered with its shadow.” Pro. 24:31.

כָּסָה, Jer. 51:42; Eze. 24:8.

כָּסָה, *to cover over oneself*; followed by **כָּסָה** of covering, Isa. 59:6; 1 Ki. 11:29; once followed by an acc. Jon. 3:8.

Derived nouns, **כָּסִי**, **כָּסִי** (and **כָּסִי**), **כָּסִי**, **כָּסִי**, **כָּסִי**.

כָּסָה i. q. **כָּסָה**; which see.

כָּסָה Isa. 5:25; see **כָּסָה**.

כָּסִי m. const. **כָּסִי** prop. pass. from the root **כָּסָה** a covering, Nu. 4:6, 14.

כָּסִי f.—(1) *covering, a cover*, Exod. 21:10; 22:26; Job 24:7; 26:6; 31:19. Metaph. *covering of the eyes* is, i. q. a gift of appeasing given to any one that he may shut his eyes (with regard to something deserving reprehension), i. e. that he may connive at it (*das Auge zubrüden*), or a present given in order to obtain pardon, a mulct. So is the passage to be understood, which has a good deal troubled interpreters, Genesis 20:16, **כָּסִי לְךָ** *covering of the eyes* is, i. q. a gift of appeasing given to thee a mulct for all things, which have happened to thee, and before all men.” The LXX. which has either been neglected by interpreters, or else has been misunderstood, gives the meaning correctly; *τιμή*, i. e. a mulct, a price (Il. i. 159), i. q. elsewhere *τίμημα*. Several interpreters have taken a covering of the eyes to be a vail; and have thus rendered the whole passage, arbitrarily enough, *behold this is to thee a vail of the eyes*, i. e. with these thousand shekels (no little price indeed!) buy a vail for thyself, for all who are with thee, and altogether for all, i. e. that it may be manifest to all that thou art a married woman. They add that married women only wore vails, and that virgins did not; but this is altogether opposed to Eastern manners, and it cannot be proved.

(2) *a garment*, Deu. 22:12.

כָּסָה TO CUT OFF, TO CUT DOWN (a plant), Isai. 33:12; Ps. 80:17. (Syr. and Ch. to prune a vine.)

כָּסִי m.—(1) *a fool*. Ps. 49:11; Prov. 1:32; 10:1, 18; 13:19, 20; 14:8, 24, 33; 15:2, 7, etc.;

often with the additional idea of impiety, compare the synonyms אָוִיל, נָבֵל and the opp. חָכֵם.

(2) [*Chesil*], the name of a star or constellation, Job 9:9; 38:31; Am. 5:8; according to many of the ancient translators, *Orion*; which the Orientals call جبار, *ibīl*, i.e. *the giant*. They seem to have looked on this constellation as the figure of an *impious* giant bound to the sky, whence Job 38:31, "Canst thou loose the bands of Orion?" [We must not interpret the Scripture as though it countenanced foolish superstition.] R. Jonah or Abulwalid understands it to be سبیل i.e. *Canopus*, a bright star in the helm of the southern ship [Argo]. Pl. בְּסִילִים Isa. 13:10, as if it were, *the Orions*, or the giants of the heaven, i.e. the greater constellations of the sky, such as Orion; as in Latin *Cicerones*, *Scipiones* might be applied to men resembling Cicero and Scipio.

(3) [*Chesil*], pr. n. of a town in the southern part of the tribe of Judah. Josh. 15:30.

בְּסִילוֹת f. *folly*. Prov. 9:13.

כָּס a root scarcely ever used as a verb, from which derived nouns are formed of various significations. The primary meaning appears to be—

(1) *to be fleshy, to be fat*, whence כָּסֶל *loin, flank*. This as a word of middle signification—

(2) is applied in a good sense to *strength* (comp. חֲזָקָה), *firminess, boldness*, whence כָּסֶל, כָּסֶל confidence; and—

(3) in a bad sense to *languor* and *inertness* (Arab. كَسَل to be languid, inert); also applied to that which is nearly allied to these, *folly* (compare נָבֵל, נָבֵל, נָבֵל, and on the contrary compare words signifying strength applied to *virtue*, as חֵלֵל). So once as a verb fut. A., Jer. 10:8 (compare the transposed verb כָּסֶל); also in the derivatives כָּסִיל a fool, foolish, בְּסִילוֹת, כָּסֶל *folly*.

כָּסֶל m.—(1) *loin, flank*, Job 15:27. Plural בְּסִילִים the internal muscles of the loins, near the kidneys, to which the fat adheres, ψόαι, ψόαι, as rightly rendered by Symmachus. Lev. 3:4, 10, 15; 4:9; 7:4; Job 15:27, וַיַּעַשׂ בְּיָמָה עָלָי כָּסֶל "and (because) he made (i.e. produced) fat upon his loins," fattened himself, γαστριῶνος. Hence *the bowels, the inward parts*, Ps. 38:8. Compare Bochart, Hieroz. tom. i. p. 506, seq.

(2) *confidence, hope*, Ps. 78:7; Prov. 3:26.

(3) *folly*. Ecc. 7:25.

בְּסִילָה f.—(1) *confidence, hope*, Job 4:6.

(2) *folly*, Ps. 85:9.

כָּסֶל m. Zec. 7:1; Neh. 1:1; [*Chisleu*], Greek Χασελεύ, 1 Macc. 1:54, the ninth of the Hebrew months, beginning at the new moon of December. Its etymology is altogether uncertain. It may, however, be so called from the languor and torpidity of nature. [In Thes. derived from the Persic.]

כָּסָלוֹן ("confidence," "hope"), [*Chesalon*], pr. n. of a town in the borders of the tribe of Judah, elsewhere called הַרְיָעִיר Josh. 15:10.

כָּסָלוֹן (id.) [*Chislon*], pr. n. m. Nu. 34:21.

כְּסָלוֹת ("confidences"), [*Chesulloth*], pr. n. of a town in the tribe of Issachar, Josh. 19:18.

כְּסָלוֹת-תָּבוֹר ("the flanks of Tabor," or "the confidence of Tabor," as being a fortified city), [*Chisloth-tabor*], pr. n. of a town at the foot of Mount Tabor, on the eastern boundary of the tribe of Zebulun, Josh. 19:12; elsewhere more briefly called תָּבוֹר Josh. 19:22; 1 Ch. 6:62. [Probably the same place as כְּסָלוֹת.]

כְּסָלִים pl. Gen. 10:14; 1 Ch. 1:12 [*Casluhim*], pr. n. of a people deriving their origin from the Egyptians; according to the probable opinion of Bochart (Phaleg. iv. 31), *the Colchians*, who are mentioned by Greek writers as having been a colony of Egyptians (Herod. ii. 104; Diod. i. 28, 55). The insertion of the letter *s* is not contrary to the nature of the Phœnicio-Shemitic languages, comp. نَسَمْلُ

i. q. نَسَمْلُ a suckling. [In Thes. the name of *Colchians* is suggested to have been formed from this by dropping the *s*.]

כָּסַם TO SHAVE, TO SHEAR (the head); found once, Eze. 44:20. Kindred roots are כָּסַם and others beginning with כָּס, see כָּס. Hence—

כְּסָמָה f. Ex. 9:32; Isai. 28:25, pl. כְּסָמִים Ezek. 4:9; a kind of corn, like wheat, having the beard as if shorn off, *far, adoreaum, spelt*, (*tritium spelta*, Linn.), Gr. ζέα, *olupá*, Germ. *Spelt*, *Dinkel*, Arab. كرسنة, which is the same word as the Hebrew (*m* and *n* being interchanged, and *r* inserted). See my Comment. on Isaiah, loc. cit.

כָּסַם ["prop.—(1) TO DIVIDE OUT, TO DIVIDE, TO DISTRIBUTE (kindred to the verb קָצַץ, and to other roots beginning with קָץ, כָּס, (כָּס, (כָּס); whence כָּסָם"]

TO NUMBER, TO RECKON; found once, Exod. 12:4. Comp. LXX., Ch., Syr.

Derived nouns, כסף, כסף, כסף.

כסף fut. יכסף.—(1) TO BECOME PALE like the Ch. (More remote is the Arab. كسف and خسف to be eclipsed, as the sun or moon, to darken, as the eye, to be lessened.) Compare Niphal No. 1 and כסף silver; hence—

(2) to desire anything, followed by ל of pers., Job 14:15; by a gerund, Ps. 17:12.

NIPHAL—(1) to become pale, through shame (as shame is not only marked by blushing, but also by paleness, see היר and Talmud. הלבין, to put to shame, compare Comment. on Isaiah 29:22), to be put to shame. Zeph. 2:1, הני לא נכסף “a nation without shame,” impudent.

(2) i. q. Kal No. 2. Gen. 31:30; Ps. 84:3.

כסף suff. כספי m.—(1) silver, so called from its pale colour (like the Gr. ἀργυρος, from ἀργός, white, and on the other hand ὀψ gold, from its tawny colour, comp. צהב). Gen. 23:15, ארבע מאות שקל כסף “four hundred shekels of silver;” more often, however without the word שקל, e. g. אלה כסף “a thousand (shekels) of silver,” Gen. 20:16; עשרים כסף “twenty (shekels) of silver,” Gen. 37:28; Deut. 22:19, 29; Hos. 3:2.

(2) money, from silver, weighed out in small unstamped pieces, having been anciently used for money (comp. ἀργύριον, argent). Gen. 23:13; Deut. 23:20. Also used of that which is acquired by money, Ex. 21:21; of a slave כספו הוא “for he is his money.” Pl. pieces of silver, money, Gen. 42:25, 35.

כסף Ch. id. silver, emphat. st. כספא Dan. 2:35; 5:2, 4, 23.

כספא Ezr. 8:17 [Casiphia], pr. n. of a country, perhaps Caspia; according to others the city of Kaswin. [In Thes. both these suppositions are rejected as untenable.]

כסף pl. f. כסות כסות cushions, pillows. Ez. 13:18, 20. LXX. προσκεφάλαια. Vulg. pulvilli. According to the Rabbins, bolsters. The root is כסף. The letter ח, although not radical, and here marking the feminine gender, is also preserved in the pl. as in חלח, חלח, compare Lehrs. p. 474.

כסף Isa. 59:11; see על No. 8.

כסף adv. Ch. now, already. Dan. 2:23; 3:15; 4:34; 5:12; Ezr. 4:13. From the Hebrew כן so and now (see על Neh. 2:16), this more lengthened

form has sprung, just like Sam. כן, from the Hebr. כן. Hence על עד hitherto. Ezr. 5:16.

כסף fem. of the preceding, adv. Chald. so, thus, i. q. כן, found but in one phrase, יכסף Ezr. 4:10, 11; 7:12, and contr. יכסף Ezr. 4:17, and so (forth), et cætera.

כסף fut. יכסף.—(1) TO BE DISPLEASED, MO-ROSE, TO TAKE OFFENCE. Ecc. 5:16; 7:9; Neh. 3:33.

(2) to be angry. Ezr. 16:42, followed by אל of pers.; 2 Ch. 16:10.

PIEL כסף to irritate, provoke, i. q. Hiphil No. 2. Deut. 32:21; 1 Sa. 1:6.

HIPIL הכעיס.—(1) to vex any one, to grieve. 1 Sa. 1:7; Neh. 4:5; Eze. 32:9.

(2) to irritate, provoke, often used of men who provoke Jehovah by their sins, especially by idolatry. Deut. 31:29; 32:16; 1 Ki. 14:9, 15; 16:2, 7, 13, seq.; Ps. 78:58; Jer. 8:19. Fully expressed, הכעיס פעם אחת 1 Ki. 15:20; 2 Ki. 23:26; also without the name of God, 1 Ki. 21:22, אשר הכעסתי “because of the anger whereunto thou hast provoked (me);” 2 Ki. 21:6. Hence—

כסף m.—(1) vexation, grief. Ecc. 1:18; 2:23; 11:10; Prov. 17:25; 21:19, אשת מרגלים ונקעם “a contentious and morose woman.”

(2) anger. Deut. 32:19; Ezr. 20:28, pl. כעסים [provocations]; 2 Ki. 23:26.

כסף m. id. only found in the book of Job, 5:2; 6:2; 10:17; 17:7.

[כעס see כעס.]

כף f. with suff. that which is curved, or hollow, from כפה.

(1) the hollow of the hand, the palm, more rarely the whole hand. Deut. 25:12, “thou shalt

cut off her hand” (see כפה), [Arabic كَف, Syriac ܟܦܐ]; used of the foot of animals (as of a bear) when resembling a hand; Lev. 11:27. The phrases especially to be observed are—(a) מִכַּף פ' out of the hand of any one, often after verbs of freeing, like מִיֶּד 1 Sam. 4:3; 2 Sam. 14:16.—(b) Jud. 12:3, וְאִשְׁמִי נָפְשִׁי בְכַפִּי “I exposed myself to most imminent danger, since what we bear in our hands may easily be dropped or cast away; and thus the idea is conveyed of want of safety. 1 Sa. 19:5; 28:21; Job 13:14, compare Ps. 119:109. By the same proverb, Xenarchus ap. Athenæum (Deipnosoph. xiii. p. 569 C), ἐν τῇ χειρὶ ἡτοῦ ψυχῆς ἔχων; and the Danes say of a man whose

life is in danger, *at gaee med Livet i Henderne*, i. e. "to bear one's life in one's hands."—(c) חָסַם בְּכַפִּי *wrong is in my hands*, I have committed wrong. Job 16:17; 31:7; Isa. 59:6; Jon. 3:8.—(d) הִדְּבָה כָּף, חָקַע כָּף, תְּחַא כָּף, תְּחַלַּע כָּף, to clap the hands, see under the respective verbs.

Dual כַּפַּי with suff. בְּכַפִּי, בְּכַפֵּי, etc. *both hands*, Job 36:32; often also used for the plural.

Pl. כַּפּוֹת *the palms of the hands*, Dan. 10:10, used of hands when cut off and dead (see Lehrs. p. 539, 540), 1 Sam. 5:4; 2 Ki. 9:35, elsewhere i. q. יָדוֹת *the handles of a bolt*, Cant. 5:5.

(2) followed by כַּף, *the sole of the foot*, Deut. 2:5; 11:24; 28:65; לְבַרְכֵי יְדֵיךָ "rest for the sole of thy foot;" used of a quiet dwelling place, compare Gen. 8:9.—Pl. כַּפּוֹת *soles*, Jos. 3:13; 4:18; Isa. 60:14, followed by פָּעַם; 2 Ki. 19:24.

(3) *a hollow vessel, a pan, a bowl*, pl. כַּפּוֹת Ex. 25:29; Num. 7:84, 86. Hence כַּף הַיָּדָה, the hollow of a sling; 1 Sa. 25:29, כַּף הַיָּדָה, the socket of the hip or thigh; Gen. 32:26, 33.

(4) כַּפּוֹת תְּמָרִים Levit. 23:40, *palms, palm branches*, so called from their bent or curved form (see כָּפָה).

כָּף m. *rock*, only used in the pl. Jer. 4:29; Job 30:6. (Syr. and Ch. כַּפָּא, whence, in New Test. Κηφᾶς i. q. Πέτρος.)

כָּפָה TO BEND, TO BOW, TO DEPRESS [kindred to כָּפַף], hence TO TAME, TO SUBDUCE; Chald. and Talmud. כָּפַא to bow down, to depress, to overcome, to turn away; Arab. كَفَا to turn away, to turn aside; Prov. 21:14, מִתֵּן בְּסֵתֶר יָכָפָה אֶת "a gift in secret tameth wrath;" LXX. ἀνατρέπει ὀργάς; and so the Syriac version. On the other hand, Sym. σβέσει ὀργήν; Vulg. *extinguit iras*; comp. כָּבַח to extinguish.

כָּפָה f.—(1) *palm, palm-branch*, i. q. כָּף No. 4, the feminine form being often used of inanimate things (Hebr. Gram. § 105, 2). Isaiah 9:13; 19:15, כָּפָה וְרֹשֶׁת palm and rush, a proverbial expression for great and little things, those which are noble and ignoble.

(2) Generally *a branch*, Job 15:32.

כָּפֹר m.—(1) *a cup*, probably such a one as was covered with a lid, from the root כָּפַר 1 Chron. 28:17; Ezr. 1:10; 8:27.

(2) *hoar frost*, so called, according to Simonis, because it covers over the ground, Ex. 16:14; Psalm 147:16; Job 38:29.

כָּפַס ἄπ. λεγόμεν. Hab. 2:21, *a cross-beam*, from the root כָּפַס; Syr. ܕܚܦܝܬ to joint together, to connect; LXX. κάνθαρος, i. q. *cantherius* in Vitruv. iv. 2. Jerome, "*lignum, quod ad continendos parietes in medio structuræ ponitur vulgo ἰμάντωσις* (cf. Sir. 12:18)."

כָּפִיר m.—(1) *a young lion*, already weaned and having begun to ravine; (נֶאֱרָ is the *whelp* of a lion). See Eze. 19:2, 3, "(the lioness) brought up one of her whelps (אֶחָד כְּנֹנִיָּה), he became a young lion (כָּפִיר), he learned to ravine, and he devoured men," Ps. 17:12; 104:21; Jud. 14:5; and often elsewhere. Figuratively applied—(a) to cruel and blood-thirsty enemies, Ps. 34:11; 35:17; 58:7; comp. Jer. 2:15; Ezek. 32:2, כָּפִיר אֹיִם "an enemy devastating the nations."—(b) to the princes of a state, Eze. 38:13, compare Nah. 2:14. (To this answers 5 and 5) a calf, kid of the wild goat, also young lion, prop. *hairy, covered with hair*, from the root כָּפַר No. 3; Arab. كَفِر to be hairy, shaggy; comp. لَافِر.)

[(2) "i. q. כָּפַר Neh. 6:2, *a village*."

כְּפִירָה (i. q. כָּפַר a village), [Chephira], pr. n. of a town of the Hivites, afterwards in the territory of Benjamin, Josh. 9:17; 18:26; Ezr. 2:25; Nehem. 7:29.

כָּפַל ["ἄθ. κλά: to divide equally, to distribute; whence חֶלֶל: part, portion; Arab. كَفَلَ portion, equal part; and Dual كَفَّلَانِ] TO FOLD TOGETHER, TO DOUBLE, Ex. 26:6; part. pass. doubled, Exod. 28:16; 39:9 (Chald. כָּפַל to double, to roll up; Syr. Ethpe. ܕܡܠܐ to be doubled, folded together. In the western languages, by transposition, there answer to this πλέκο, *plico*.)

NIPHAL, to be doubled, or repeated, Eze. 21:19.

Hence מְכַפֵּל and—

כָּפַל m. *a doubling*. Job 41:5, כָּפַל רִסְנוֹ "the doubling of his jaws," i. e. his jaw armed with a double row of teeth.

DUAL—(1) pr. *two folds, foldings*. Job 11:6, כִּי בְּכִלִּים לְחֻשְׁפֵּיהֶ "for God's wisdom has double folds," i. e. the wisdom of God is complicated, inexplicable. According to others, *double*, i. e. manifold, infinite, is the wisdom of God.

(2) *double*, Isa. 40:2.

כָּפַן TO PINE, from hunger and thirst ["Arab. كَفَن to roll up;" see Thes.]; once used of a vine

wanting water, followed by על; Eze. 17:7, "behold this vine, כפנה ששיה עלי, thirsting, extended her roots to him" (Syr. to thirst, followed by ל to thirst after something, to desire it; Arab. to want, to suffer want.) Hence—

כפן m. *hunger, penury*, Job 5:22; 30:3.

כפס an unused root; see כפס [see Thes.].

כפר TO BEND, TO BOW DOWN. (This stock is widely extended, together with its cognates, in the Phœnicio-Shemitic and western languages, both in the signification of *bending*, and also in the kindred one of *being hollow*, or *arched*; see the roots כפה, קבב, וקבב.)

No. 1. כו hollow, and קבב, קב to hollow, to vault; קבב to dig out; קבב to bore out; and compare the Gr. κάμνω, κάμνω, γνάμνω, also κύπτω, κύβη, κύμβη, Lacon. κύββα, cask; Persian کفتن to bend over, کو hollow, a cavern; Lat. *cubo, cumbo*, also *cavus*; old Germ. *Off=kippen, umkippen*, in the sense of folding.) Isa. 58:5; Intrans. *to bend oneself*, Ps. 57:7. Part. כפופים those who are bowed down, Ps. 145:14; 146:8.

NIPHAL, *to submit oneself* to any one, Mic. 6:6; followed by ל (Aram. id.).

Derived nouns כפה, כפר.

כפר prop. TO COVER, TO COVER OVER, whence כפרת and כפרת a covering. Arabic كفر fut. I. and غفر to cover. Specially—

(2) *to cover over, to overspread* with anything, as with pitch, *to pitch*, Gen. 6:14; compare כפר No. 2, and Pu.

(3) covered with hair, *to be hairy, shaggy*, see כפיר.

(4) *to cover sins*, i. e. to pardon; compare כפר No. 4, and כפר. Arab. كفر II. to expiate a crime, כפר to pardon.

PIEL כפר fut. יכפר—(1) *to cover*, i. e. *to pardon sin* (comp. פסח); followed by acc. Ps. 65:4; 78:38; followed by על (like other verbs of covering), Jer. 18:23; Psa. 79:9; followed by ל Deut. 21:8; also followed by ל Eze. 16:63, and קלר of pers. (compare קלר Ps. 3:4). 2 Chron. 30:18.

(2) causat. *to obtain forgiveness*.—(a) *to expiate an offence*, followed by an acc. Dan. 9:24; Eze. 45:20; followed by על Lev. 5:26; followed by קלר (for) Ex. 32:30; followed by לו Levit. 4:26; Num. 6:11.—(b) *to make expiation for an offender, to*

free him from charge; followed by על of pers., Ex. 30:10; Lev. 4:20; followed by קלר Lev. 16:6, 11, 24; Ezek. 45:17; followed by ל Levit. 17:11; to inanimate things which were accounted to be defiled; followed by an acc., Lev. 16:33; followed by על Lev. 16:18. Examples of full construction are, Lev. 5:18, וקבר עלי הנה על שגגתו "and the priest shall make atonement for him, on account of his sins;" and, 4:26, וקבר עלי הנה קחמחתו "and the priest shall make atonement for him from his sin."—(c) *to appease* any one who has been injured, or is angry; with an acc. of pers., Gen. 32:21; Prov. 16:14; also to appease an impending calamity, i. e. to remove it by expiation, Isa. 47:11. The sacrifice by which the expiation is made, is put with ל prefixed, 2 Sa. 21:3; Num. 5:8.

PUAL.—(1) *to be covered*, i. e. *obliterated*; prop. used of letters which were covered and deleted by drawing the style over them; Isa. 28:18, וקבר בריתכם "your covenant shall be obliterated," i. e. abolished; a phrase derived from written agreements. (Aram. כפר, כפר to smear over, to abolish.)

(2) Pass. of Piel 2, a, *to be expiated*; of sin, Isa. 6:7; 22:14; 27:9.

(3) Pass. of Piel 2, b, *to be freed from charge*, (of a guilty person), *to receive pardon*, Exod. 29:33; Nu. 35:33.

HITHPAEL, fut. יתכפר 1 Sa. 3:14, and—

NITHPAEL, ונקבר Deu. 21:8, *to be expiated*, of sin.

The derived nouns immediately follow, except כפרת, כפיר, and pr. n. כפרה.

כפר [pl. כפרים], a village, a hamlet, so called because of its affording shelter, or covering to the inhabitants, Cant. 7:12; 1 Ch. 27:25; Neh. 6:2 [this is כפר not כפר]. Arab. كفر id.

כפר העמוני ("village of the Ammonites"), [Chephar-haamonai], pr. n. of a town of the Benjamites, Josh. 18:24. In קרי 'נה קרי.

כפר m.—(1) i. q. כפר a village, hamlet, 1 Sa. 6:18.

(2) pitch, so called from its being overspread, or overlaid; compare the root No. 2, Gen. 6:14. (Aram. כפר and Arab. كفر id.)

(3) cypress, Gr. κύπρος, a shrub, or small tree, with whitish odoriferous flowers, growing in clusters; Arab. حناء, Lawsonia inermis, Linn., so called in Hebrew, as has been well suggested by Joh. Simonis, from a powder being made of its leaves, with

which, when mixed with water, women in the East smear over their nails, so as to make them of a red colour for the sake of ornament; Cant. 1:14, אֶשְׁכֵּל הַכֶּפֶר a bunch of cypress; pl. כְּפָרִים Cant. 4:13; compare O. Celsii Hierobot. t. i. p. 222; Oedmann, Verm. Sammlungen aus der Naturkunde, fasc. i. cap. 7.

(4) λύτρον, price of expiation, or redemption; Exod. 21:30; 30:12, כֶּפֶר נָפְשׁוֹ "the redemption-price of his life;" Isa. 43:3, כֶּפֶר "the price at which thou wast redeemed."

כְּפָרִים pl. m. redemptions, atonements, Exod. 29:36; 30:10, 16; יוֹם הַכִּפּוּרִים the day of atonement, Lev. 23:27; 25:9.

כִּפְתָּר fem. a covering, from the root כָּפַר No. 1, only used of the cover of the ark of the covenant, Ex. 25:17, seq.; 30:6; 31:7; בֵּית הַכִּפְתָּר the inmost recess of the temple, where the ark of the covenant was placed, 1 Chron. 28:11; LXX. ἱλαστήριον (Vulg. propitiatorium; Luther, Gnabenstuhl) [English mercy-seat], as though it were from the signification of propitiation; see כָּפַר No. 2, c. [Of course this is the true meaning and derivation; the mercy-seat was the place on which the blood of atonement was sprinkled before God.]

כִּפְשֵׁי prob. i. q. כִּסֵּי I., IV., to cover over with any thing.

HIPIL, Lam. 3:16, הַכִּפְשֵׁי אֲשֶׁר "he has covered me over with ashes." Used by the Talmudists of a heaped measure, also of the Jewish church bowed down amongst ashes, or covered over with ashes (מִכְשַׁח בְּאֶפֶר Ber. Rabba, § 75). Ch. he hath humbled me in ashes; LXX. indeed and Vulg. ἐψώμυσέ με σποδόν, cibavit me cinere, a sense gathered from the context because verbs of food have preceded.

כִּפְתָּר Chald. to tie, to bind; pret. PEIL, Dan. 3:21.

PAEL, id., Dan. 2:20, 23, 24.

כִּפְתָּר a quadrilateral, which appears to me to be compounded of the triliterals כָּפַר to cover, and כָּתַר to crown; hence—(1) a crown, chaplet, circlet.—(a) of columns, ὀδαῖν-ῥαπιδά, Rnauf, Am. 9:1; Zeph. 2:14.—(b) an ornament of the golden candlestick, Exod. 25:31, 33, 34, seq.; 37:17, seq.; LXX. σφαῖραι, Vulg. sphaerulae; Josephus (Ant. iii. 6, § 7)

renders it by pomegranates; compare Syr. حَبَاب blossom of the pomegranate.

(2) [Capitor], pr. n. of a country, Jerem. 47:4; Am. 9:7; pl. כִּפְתָּרִים Gen. 10:14; Deut. 2:23, used

of its inhabitants. These are spoken of as a colony of Egyptians, and as the ancestors of the Philistines, loc. cit., so that in Gen. loc. cit. the words יִצְחָק אֲשֶׁר by comparison with the other passages, seem as if they should stand after כִּפְתָּרִים (see Vater on this passage). The ancient translators, almost all, understand it to mean Cappadocia, but from Jer. loc. cit. it appears to have been an island, or at least a sea coast (אִי). In consequence some have supposed it to be Cyprus, and this supposition is favoured by both the situation and some resemblance of the name; but, on the other hand, it is all but certain that the Cyprians were called כְּתִיִּם. I therefore prefer the island of Crete, an opinion favoured by this—that the Philistines were called כְּרִתִּי (Cretans); see that word, and Michaëlis Spicil. t. i. p. 292—308; Supplem. p. 1338. [In Thes. Ges. appears to prefer understanding Cappadocia.]

כָּר plur. כְּרִים m.—(1) a lamb, especially one that is fattened and well fed (Deu. 32:14; Isa. 34:6; Ez. 39:18); feeding in fertile pastures, so called from its leaping, or skipping (root כָּרַר), Amos 6:4; 1 Sam. 15:9; 2 Kings 3:4; Ps. 37:20; Jer. 51:40; Vulg. agnus; Syr. حَفِصَصَان fattened; Ch. פִּטְסִים fat. Collect. Isa. 16:1, שְׁלַחְדָּבָר מִלְּאֵי אֶרֶץ "send ye the lambs of the ruler of the land," i.e. those which were owed to the king, the lord of the land. Figuratively used—(a) a pasture of lambs, a meadow; Isa. 30:23. Ps. 65:14, לִבְשׁוֹ כְּרִים הַצֵּאֵן "the pastures are clothed (adorned) with flocks."—(b) a battering ram, Gr. κριος, a warlike engine for breaking through the walls of besieged cities; in Arab. also called كَبش Eze. 4:2; 21:27. (The Ionians also adopted this word in the signification of lamb and pasture; Hesych. Κάρ... πρόβατον. Κάρα... ἰωνες τὰ πρόβατα. Κάρος... βόσκημα, πρόβατον. Κάρος... βόσκημα. Compare Bochart, Hieroz. i. 429.)

(2) כָּר הַנֶּזֶל Gen. 31:34, a camel's saddle, with a kind of canopy over it, bound to the back of a camel, in which women were accustomed to ride; so called from its leaping, bounding [jolting] motion, or like curvus à currendo (comp. אֶפְרַיִן). Arab. كور and مكور, also قر id. See Jahn's Bibl. Archæologie, t. i. vol. i. p. 287; Hartmann's Hebräerin, t. ii. p. 397.

כָּר prop. piercing through, a piercer; hence an executioner; a kind of guards or pretorian soldiers, whose office it was to inflict capital punishments, i. q. כְּרִתִּי. It occurs three times in pl. כְּרִי

(for **כָּרִים** Lehrs. p. 525), 2 Ki. 11:4, 19, of the attendants of Athaliah; **הַכָּרִי** **וְהַרְצִים** *executioners* and *runners*, and 2 Sam. 20:23 in כחית, of king David's guards, **הַכָּרִי** **וְהַפְּלִחִי**. [Root **כָּרָה**.]

כָּר m. *cor*, a *measure*, both of dry and liquid things, 1 Ki. 5:2; Ez. 45:14, containing ten ephahs or baths, i. q. **חֶמֶר**. (The Arameans commonly use **חֶמֶר** for the Hebrew **כָּר**.) The Hellenists also adopted *κόπος*.) The origin of this word is in its round form, and **כָּר** appears properly to signify a round vessel. See the root **כָּרָה**.

כָּרָה Ch. TO BE PAINED, SORROWFUL, like the Syr. **ܟܪܐ**. Ithpaël, Dan. 7:15, **אֶתְכָרִית רִוּחִי** "my spirit was grieved."

כָּרַב a doubtful root, see **כְּרֹב**.

כָּרְבֵּל quadrilateral, i. q. **כָּבֵל** (which see), TO GIRD, TO PUT ON, the letter **ר** being inserted. See Lehrs. p. 864. Pass. **כִּכְרְבֵּל** *girded, clad*, 1 Ch. 15:27; hence—

כִּרְבֵּלָה Ch. f. a *cloak*. Dan. 3:21.

I. **כָּרָה** TO DIG (Ch. **כָּרָה** and Arab. **كرا** to dig the earth. Kindred roots are **כָּרַר** No. 1, **אָכַר**, also **קָרַר** and **בָּכַר**; e. g. to dig a well, Gen. 26:25; a pit, 50:4. Hence—(a) it is figuratively applied to plots, Psa. 7:16; 57:7; 119:85; Prov. 16:27, **אִישׁ בִּלְעֵל כָּרָה רָעָה**, "the wicked man prepares mischief." Followed by **עַל** of pers. and without any word signifying ditch or pit, Job 6:27, **תְּכַדוּ עַל־יָדַיִךְ**, "ye dig (pits) for your friend," similarly in the much discussed passage, 40:30, **יִכְרוּ עָלָיו חֲפָרִים**, "do the companions (i. e. the company of fishermen) lay snares for him (the crocodile)? do they divide him (when taken) amongst the merchants?"—(b) Ps. 40:7, **אָזְנִים כָּרִיתָ לִּי** "ears hast thou digged for me," a poetical and also a stronger and bolder expression for the common **אָזְנִי נָתַתָּה לִּי** "thou hast opened the ear for me," i. e. thou hast revealed (this) to me. [But does not this refer to the law in Ex. 21, relative to the servant whose ear had been bored, and who was thus made a servant for ever?] To this answer the German phrases *jemandem den Staat stechen*, i. e. to sharpen any one's sight, to shew what he ought to see, but which, as if blind, he had not seen; *jem. die Zunge stechen*.

[“NIPHAL pass. of Kal, Ps. 94:13.”]

Derived nouns, **כָּרָה** No. 1, **מְכָרָה**.

II. **כָּרָה**—(1) TO BUY, i. q. **כָּנָה**, **מָכַר**, Deu. 2:6;

Hos. 3:2. (Arab. **كَرأ** I., III., to place, VI., VIII., X., to hire.)

(2) to make a feast, 2 Ki. 6:23. (Arab. **وكر** to make a feast, especially on the completion of a building, also **قري** to entertain as a guest, **قرا** entertainment. How these ideas are to be connected with that of buying I do not define. Perhaps costly banquets are intended, for which one's own stores would not suffice, and thus the provision was bought elsewhere, *zu denen man einkaufen muß*.)

I. **כָּרָה** or **כָּרָה** f. pl. const. **כָּרֹת**, *pits, cisterns*, root **כָּרָה** No. 1 (compare Gen. 26:25). Zeph. 2:6, **נֹת פֶּת רְעִים וְנִרְוֹת צֹאן** "fields full of shepherds' cisterns and folds for flocks." In the word **כָּרֹת** allusion is made to **כָּרִיתִים**, verse 5.

II. **כָּרָה** f. *feasts, banquets*, from the root **כָּרָה** No. II. (2). 2 Ki. 6:23.

כְּרֹבִים m.—(1) *Cherub*, in the theology of the Hebrews [i. e. in the revelation of God], a being of a sublime and celestial nature, in figure compounded of that of a man, an ox, a lion, and an eagle (three animals which, together with man, symbolise power and wisdom, Ezek. 1 and 10). They are first spoken of as guarding paradise, Gen. 3:24, afterwards as bearing the throne of God upon their wings through the clouds, whence, 2 Sam. 22:11, **יָרָבַב עַל כְּרֹבִי וַיַּעֲף** "and he rode upon a cherub, and did fly;" Ps. 18:11, **יֹשֵׁב הַכְּרֹבִים**, "who sits upon cherubs;" and lastly of the wooden statues of cherubs overlaid with gold, which were in the inmost part of the holy tabernacle (Ex. 25:18, seq.) and of the temple of Solomon (1 Ki. 6:23), on the walls of which there were also figures of cherubs carved. A too far-fetched idea is that of J. D. Michaëlis, who (Comment. Soc. Gotting. 1752, and in Supplem. p. 1343) compares the cherubs with the *equi tonantes* of the Greeks.

The etymology of the word is doubtful. As to the word with which I formerly compared it, "Syr.

ܟܪܒܐ powerful, strong," Cast., it was necessary to reject it so soon as I found from the words themselves of Bar Bahlul, that that signification rested on a mistake on the part of Castell (Anecd. Orient. fasc. i. p. 66). If this word be of Phœnicio-Shemitic origin, either **כָּרַב**, by a transposition of letters, stands for **כְּרֹב** and **כָּרַב** as if **כְּרֹב** *divine steed* (Ps. 18:11), compare Arab. **كرب** ship of conveyance, or (which is

the not improbable opinion of Hyde, De Rel. Vett.

Persarum, p. 263) **כְּרוֹב** is i. q. **כְּרֹב** (comp. **כְּרֹב** = **כְּרֹב**) one who is *near* to God, *ministers* to him, one admitted to his presence. Others, as Eichhorn (Introd. in O. T., vol. iii. p. 80, ed. 4), maintain that **כְּרוֹבִים** are the same as the **γρύφες** (**Greifen**) griffins of the Persians, guardians of the gold-producing mountains (compare Gen. loc. cit.); [such conjectures are awfully profane;] in this case the root must be sought

in the Pers. **گريفتن** (**greifen**) to take hold, to take, to hold. Compare also Rödiger's Dissertation on the Cherubs, in Ersch and Gruber's Encyclop. vol. 16, v. **Cherub**. [Other conjectures are given in Thes.]

(2) [**Cherub**], pr. n. m. Ezr. 2:59; Neh. 7:61.

כְּרוֹא m. Ch. emphat. **כְּרוֹא** a herald, Dan. 3:4 (Syr. **ܟܪܘܐ**); from the root—

כְּרוֹ Ch. to CRY OUT, TO PROCLAIM, as a herald,

Aphel id. Dan. 5:29 [Syr. **ܟܪܘܐ**]. (This root is widely spread in the Indo-Germanic languages, Sansc. **krus**, to cry out; Zend. **khresio**, one crying out, a herald; Pers.

کریستن to cry out; Greek **κηρύσσω**, also **κρίζω**, **κράζω**; Germ. **kreischen**, **kreißen**; Engl. to *cry*; compare **קְרָא**. Amongst the Arab Christians **کریز** is to preach, for **κηρύσσειν**.)

כְּרִי 2 Ki. 11:4, 19; see **כְּרִי**.

כְּרִית ("separation"), [**Cherith**], pr. n. of a stream to the east of Jordan, 1 Ki. 17:3, 5.

כְּרִיתוֹת and **כְּרִיתָת** f. a cutting off from marriage, a divorce; **כְּפַר כְּרִיתָת** Deut. 24:1, 3; Isaiah 50:1; **כְּפַר כְּרִיתָתִים** Jer. 3:8, a bill of divorce. Root **כְּרַת**.

כְּרַךְ an unused root; Syriac **ܟܪܝܚ** to surround, also Syr. and Chald. to wrap around, to wrap up. This appears to be a secondary root from **כָּרַךְ**, **כָּרַךְ** to surround, (whence **כְּרִי** circuit, circle), formed by the rejection of one radical; compare **שָׁרִיף** a chain, from **שָׁרִיף** (Hebr. Gramm. p. 73).

Hence **חֲכִירָה** a mantle; Syriac **ܟܪܝܚ** a fortress; compare **כְּרִי**, and—

כְּרִיב an unused quadriliteral; Zab. to surround, compounded of **כְּרִי** to surround, and **כָּבַד** (which see) to roll together. Hence—

כְּרִיב m. with suff. **כְּרִיבִי** Exod. 27:5; 38:4, the circuit, the border, which went round the middle of

the altar, over the brazen grating; perhaps in order to catch whatever might fall from the altar.

כְּרִיב m. *curcuma, crocus Indicus* ["the *crocus*, whether the Indian or the common"], Cant. 4:14; LXX. **κρόκος**. (Ch. **כְּרִיב**, **כְּרִיב** *crocus*, to dye a crocus colour; Arabic **كركم** id.; Sanscrit *kankom* and *kunkuma*; Armen. *khekhrym*.)

כְּרִיבִישׁ ["fortress of Chemosh"], [*Carchemish, Charchemish*], Isa. 10:9; Jer. 46:2; 2 Ch. 35:20, pr. n. of a city on the Euphrates, no doubt the same as was called in Greek **Κιρκήσιον**; Latin *Cercusium*; Arab. **قَرْيَسِيَا**. It is a tolerably large

and fortified city, situated on an island, formed on the east side by the river Chaboras, which flows into the Euphrates. The Hebrew name is compounded of **כְּרִי**, Syr. **ܟܪܝܐ** a fortress, and some proper name **יִישׁ**; see Michaëlis Suppl. p. 1352. [In Thes. the latter part of this compound is judged to be **כְּרִיבִישׁ** i. q. **כְּרִיבִישׁ** pr. n. of an idol.]

כְּרִיב [*Carcas*], pr. n. of a eunuch of Xerxes, Est. 1:10; Pers. **کرکس** eagle. ["Compare Sanscr. *karkaza*, severe, Benfey."]]

כְּרִיבֹת f. *dromedaries* or swift camels [Isa. 66:20], (compare Herod. iii. 103, **αἱ γὰρ σφὶ κάμηλοι ἵππων οὐκ ἥσσονες ἐς ταχύτητα εἰσι**), so called from their *leaping* or *bounding* [*jolting*] motion; (root **כְּרַךְ**, Piel **כְּרִי** to dance), their pace being sometimes quickened by musical instruments [?]. See Boch. Hieroz. t. i. p. 90; Schult. Animadvers.; and my Comment. on Isa. loc. cit.

כְּרִם an unused root. Arab. **كريم** to be noble, of a generous nature, used not only of persons, but also of other objects: **كريم** good and fertile ground; **مكرمة** land producing fine plants. Hence—

כְּרִם m. (twice fem. [properly only once, and it only occurs *once* in the two verses referred to], Isa. 27:2, 3) with suff. **כְּרִמִּי** pl. **כְּרִמִּים**. —(1) a field set with plants of nobler quality, cultivated as a garden or orchard. **כְּרִם יֵית** an olive yard, Jud. 15:5. **כְּרִמִּים** a way which leads to gardens and orchards, i. e. to a cultivated country inhabited by men, as opp. to the desert, Job 24:18.

(2) Specially a vineyard, Ex. 22:4; Deut. 20:6; 28:30, and so frequently; fully **כְּרִם חֲקִיר** a garden of

wine [but the reading is **כַּרְמִי** **הַמֶּדֶר**], Am. 5:11. A vineyard is also sometimes used in the prophets as an image of the people of Israel, Isa. 3:14; 5:1, seq.; 27:2, seq.; 51:3, compare Matt. 20:1, seq.; 21:28; Luke 20:9. (Arab. **كروم** id.) Hence the denominative—

כַּרְמִי m. (like **כַּרְמִי** from **כָּרַם**) a vinedresser, Joel 1:11; Isa. 61:5.

כַּרְמִי ("a vinedresser"), [*Carmi*], pr. n.—(1) of a son of Reuben, Gen. 46:9; Ex. 6:14.—(2) Jos. 7:1. From No. 1 is derived the patronymic which is spelled the same (for **כַּרְמִי**), Num. 26:6.

כַּרְמִי m. crimson, crimson colour, prepared from insects which inhabited in vast numbers a kind of ilex (*coccus ilicis*, Linn.); also cloth of a crimson colour; in the later Hebrew, i. q. **שָׁרִי**, which see; in the more ancient, **תולעת** 2 Ch. 2:6, 13; 3:14. The Hebrews adopted this word from the Persians; it is from the Pers. **کرم** *kerm*; Sanscr. *krimi*, a worm; and **אֵל** bright red; compare Armen. *karmir*; Arab. **قرمز** *coccus*, worm, **قرمزل** *coccus*; Germ. *cramoisi*, *carmin* [Engl. crimson]. In like manner from *vermiculus* is derived the French *vermeil* [English vermillion.]

כַּרְמֵל (from the noun **כַּרְמִי** with the addition of the termination *el*, which appears to me to have a diminutive force; see p. cccxxi, A.) m.

(1) a garden, a place cultivated as a garden, planted with fruit trees, herbs, corn, etc. (Kimchi, **מקום אילנות פירות ושרות חבואה**), sometimes used in opposition to a desert, sometimes to a forest; Isaiah 29:17, "Lebanon is changed into a garden, and the garden shall be a forest;" Isa. 32:15, 16; Jer. 2:27, "I brought you forth **אֶל-אֶרֶץ הַכַּרְמֵל** into a land like a garden, that ye might eat the fruit thereof," Isai. 10:18; 16:10; Jer. 48:33; 2 Ch. 26:10; with suff. **כַּרְמֵלִי** 2 Ki. 19:23; used of Lebanon, **יַעַר כַּרְמֵל**, "its forest like a garden," that is, the nursery of cedars in the recesses of Lebanon.

(2) meton. it appears to denote garden fruits, as being earlier and of finer quality; just as we cultivate the better and earlier species of fruits and legumes in gardens, and prefer such to those of the fields. Thus I understand **נִרְשָׁה כַּרְמֵל** Lev. 2:14, i. e. *grits, corns, polenta, early grain*; and thus by an ellipsis of a common word, **כַּרְמֵל** Levit. 23:14; 2 Ki. 4:42. In both the passages in Leviticus **כַּרְמֵל** is offered on the altar with bread of the first fruits,

with which it is also joined, 2 Ki. loc. cit.; and perhaps we may understand *groats, polenta* (*ἄλφιτα*), made from the fresh and early grain by rubbing out and skinning (*frische Weizen- und Gerstengrütze*), for which, as an offering to God, they would take the best and earliest of that grown in the gardens. The interpretation given by Hebrew writers is thus not absurd, but opens the way to the truth, **שבלת רכה ולחה** a fresh and tender ear of corn (not a green ear).

(3) [*Carmel*], pr. n.—(a) of a very fertile promontory, situated on the Mediterranean sea, on the southern border of the tribe of Asher: it commonly has the art. **הַכַּרְמֵל** Am. 1:2; 9:3; Jer. 4:26; Cant. 7:6; fully **הַר הַכַּרְמֵל** (the mountain of the garden), 1 Ki. 18:19, 20; without the art. Isa. 33:9; Nah. 1:4; Josh. 19:26. Cant. loc. cit. **רֹאשׁוֹ עֲלֵי כַּרְמֵל** "thy head (is) like Carmel;" i. e. adorned with hair, as that mountain is with trees. Comp. Relandi Palæstina, page 327.—(b) of a town amongst the mountains to the west of the Dead Sea, where there is now *el Kirmel* [**כַּרְמֵל** *Kurmül*. Robinson], a chalky mountain, Josh. 15:55; 1 Sa. 15:12; 25:5. See Relandi Palæstina, p. 695; Seetzen in v. Zach's Monatlicher Correspondenz, t. 17, page 134.

The Gentile noun is **כַּרְמֵלִי** 1 Sa. 30:5; 2 Sa. 23:35; fem. **כַּרְמֵלִי** 1 Sa. 27:3.

כֶּרֶן [*Cheran*], pr. n. m. Gen. 36:26. (Arabic **كران** i. q. **כַּנּוּר** a harp.)

כִּרְסָא Chald. a throne, tribunal, i. q. Heb. **כִּסֵּא** (the double *s* being changed into *rs*, see the letter ר), Dan. 5:20; with suff. **כִּרְסָאִי** Dan. 7:9; pl. **כִּרְסָאִין** ibid.

כַּרְסֵם quadril. derived from Piel of the verb **כָּרַס**, which see, for **כָּרַס** (see **כָּרַס**, and under the letter ר), TO CUT OFF, TO DEVOUR, TO DEPASTURE, TO LAY WASTE, as a wild boar a vineyard, Psal. 80:14. (Arabic **كرسم** to cut off, to corrode, to depasture, to gnaw, to devour; Chald. **כִּרְסֵם** to devour, depasture, as a locust.)

כָּרַע TO BEND, TO BOW, used intrans. of the knee, **כָּרַעוּ** (*beugen vom Knie*). (A kindred root is **כָּנַע**, which see. ["Samar. **כָּנַע** to lie down."] Just as from **כָּנַע** is **כַּנּוּר** leg, so from **כָּרַע** is **כַּרְס**, leg. In Arabic there are only traces found of the original signification; as to drink stooping, prop. to bow oneself to drink. With the letters transposed, **כַּע**, to be bowed down through age, or while at prayer.) Hence Isa. 45:23, **כָּל-כָּרַע יִכְרַע** "every knee shall bow." Hence used of a man, **כָּרַע עַל כַּרְסֵי** to bow

upon one's knees, Jud. 7:5, 6; 1 Ki. 8:54; 2 Ki. 1:13; Ezr. 9:5.—*To bend one's knees, or to fall upon one's knees*, is also used of those—(a) who do reverence to a king, or worship God, in which sense it is joined with *השתחויה*, Ps. 95:6. Followed by *ל* of pers. Est. 3:2, 5; Isa. 45:23; *לפני* Ps. 22:30; 72:9.—(b) those who sink down for want of strength, when it is commonly followed by *נפל*. Job 4:4; *נפלו* *בְּרַגְלֵם* “falling (failing, or bowing) knees.” Psal. 20:9; *נָפְלוּ וְנָקְלוּ* “they are bowed down and fall.” 2 Ki. 9:24, “he sank down in his chariot.” Isa. 10:4; 46:1, 2; 65:12; Jud. 5:27.—(c) those who are about to lie down on the ground, Gen. 49:9; *נָרַץ וָרָץ* “he stooped, and lay down.” Num. 24:9.—(d) used of parturient women (from the custom still existing in Æthiopia, where women bring forth kneeling, see Ludolfi Hist. Æthiop. i. 15), 1 Sam. 4:19; also used of a hind, Job 39:3.—Rarely used of those who bow down with the whole person (comp. Arab.). 2 Ch. 7:3; *וַיִּכְרְעוּ אַפַּיִם אֲרָצָה* “and they bowed themselves with their faces to the ground.” Hence *כָּרַע עַל אִשָּׁה* *compressit feminam*, Job 31:10; compare *incurvare*, Martial. xi. 44; *inclinare*, Juvenal. ix. 26; x. 224.

HIPHIL—(1) *to cause to bow down, to prostrate, enemies*, Ps. 17:13; 18:40; 78:31.

(2) *to depress, i. e. to afflict, any one*, Jud. 11:35. Hence—

נִרְעָם dual fem. *both legs*, from the knee to the ankle, which are bent in bowing down (*Unter-Schäntel, das Wadenbein, vom Knie abwärts*), Exod. 12:9; Lev. 1:13; 8:21; 9:14; Amos 3:12; used of the legs by which a locust leaps (Arab. *كِرَاع*), Lev. 11:21.

נִרְפָּם *fine, white linen, or cotton cloth*, Est. 1:6; Arab. *كرنس*, Pers. *کرباس*, Gr. *κάπρασος*, Lat. *carbasus*, a species of fine linen, or flax, which is mentioned by classic writers as being produced in the East and in India, Sanscr. *karpāsa*, cotton; see Celsii Hierobot. t. ii. page 157.

נָרַר a root not used in Kal.—(1) prop. to go, or move in a circle, compare the kindred but softer roots *חָלַל* and *חָלַל*. Hence *נָרַר* prop. a round vessel, i. q. *גָּלָה*, i. q. *גָּלָה*.

(2) *to dance* (comp. *חָלַל* No. 1; Gr. with a prefixed sibilant, *καίρω*), *to exult, to leap* (see *נָרַר* a lamb, so called from its leaping); also, *to run*, whence *נָרַר* No. 2, a camel's saddle (comp. *curro, currus, carrus, carrum*; Engl. *to carry*).

PIEL *נָרַר* *to dance*, 2 Sam. 6:14, 16, i. q. *נָרַר* in the parallel place, 1 Chron. 15:29. Hence *נָרַר* dromedaries, from their bounding motion.

From *נָרַר* in the first signification of *going round*, is derived the secondary triliteral *נָרַר* to surround, and the noun *נָרַר* for *נָרַר* a circle, a circuit.

כָּרַשׁ an unused root, *to bend, to bow oneself*, i. q. the kindred *כָּרַם*. Hence—

כָּרֶשׁ *the belly*, so called from its being curved, convex; like the Germ. *Bauch*, from the verb *beugen*, and Hebr. *נָחַן* from the root *נָחַן*, Jerem. 51:34; (Aram.

כִּרְשָׁא, i. q. *כִּרְשָׁא*, Arabic *كِرَش* the ventricle of ruminating animals, *كِرْشَا* a woman with a large belly.)

כָּרֶשׁ pr. n. *Cyrus*, king of Persia, Ezr. 1:1, 7, 8; Isa. 44:28; 45:1; 2 Chron. 36:22, 23; Dan. 1:21; 6:29; 10:1. The Greeks have remarked that the Persians called *the sun* by this name (see Ctesias ap. Plut. Artax. Opp. t. i. p. 1012, Etym. M. *Κῦρος, κύρος, ἥλιος*), and rightly so; for it is the Zend. *khoro*, *hur, ahurō*; Pers. *خور, خور* (compare Sanscr. *sūrg, sūri*, and the word most frequently used, *sūrja*); *כָּרֶשׁ* is a termination added, as in *כָּרֶשׁ*.—As to the opinion lately brought forward by U. Müller (De Authentia Oraculorum Esaia, Havniæ, 1825, p. 209, sq.), that the name *כָּרֶשׁ* in Isaiah does not signify the king Cyrus, but the people of Israel (i. q. *כָּרֶשׁ* uprightness), it is needless to do more than mention it.

כָּרֶשְׁנָה [*Carshena*] pr. n. of a prince in the court of Xerxes, Esth. 1:14; Pers. *کارشن* spoiling of war. [Benfey proposes Zend. *keresna*, Sanscr. *krishna*, black; see Thes.]

כָּרַת fut. *יָכַת*.—(1) TO CUT, TO CUT OFF, as part of a garment [“comp. Sanscr. *Krit*.”] 1 Sa. 24:5, 12; the branch of a tree, Num. 13:23, 24; præputium, Exod. 4:25; the head, 1 Sam. 17:51; 5:4; *to cut down trees*, Deut. 19:5; Isa. 14:8; 44:14; Jerem. 10:3; 22:7; 46:23 (whence *כָּרְתֵי הָעֵצִים* woodcutters, 2 Chron. 2:9); images of false gods, Exod. 34:13; Jud. 6:25, 26, 30; *כָּרִית* Levit. 22:24; more fully *כָּרִית שִׁפְכָה* Deut. 23:2, castrated.

(2) *to kill, to destroy persons*, Deut. 20:20; Jer. 11:19. Niph. and Hiph.

(3) specially *כָּרִית בְּרִית*; Gr. *ὁρκία τέμνειν, τέμνειν σπονδὰς*, *to make a covenant*, so used from slaying and dividing the victims, as was customary in making a covenant (see Gen. 15:18; Jer. 34:8, 18; comp.

Bochart, Hieroz. t. i. lib. 2, cap. 35; Danzii Interpres, p. 255; also Gr. *σπονδή*, libation, league, whence is *spondere*). Commonly construed followed by *עם* and *אִתָּא* (אִתָּא) with any one, Gen. 15:18; Ex. 24:8; Deu. 4:23; 5:3; and so frequently; but followed by *ל*—(a) where the more powerful party prescribes the terms of the covenant to the other. 2 Kings 11:4; poet. Job. 31:1; *בְּרִיתִי עִשִּׂי*, "I made a covenant with my eyes," i. e. prescribed these terms to them (compare 2 Sam. 5:3; 1 Chron. 11:3); hence used of Jehovah establishing a covenant with men, 2 Ch. 21:7; Isa. 55:3; 61:8; Jer. 32:40.—(b) where the victor concedes the benefit of peace, and a league to the vanquished. Josh. 9:6; *עָשָׂה בְּרִית לָנוּ בְּרִית*, "now grant a league to us," verse 7, sq.; 1 Sam. 11:1, 2; Ex. 23:32; 34:12, 15; Deut. 7:2.—(c) where any thing is *vowed* to God. Ezr. 10:3; *וְעָשָׂה בְּרִית נְכָרִת בְּרִית*, "now then let us vow to our God to put away all the wives," hence *בְּרִית דָּבָר* to vow, to promise any thing, Hag. 2:5. In all these phrases *בְּרִית* may also be omitted. 1 Sam. 11:2; 20:16; 22:8; 2 Ch. 7:18; Isa. 57:8, *וְהִכְרַתְּ לָךְ מִתְּוֹ*, "and thou hast joined with thee (some) of them in covenant," Vulg. *fœdus pepigisti cum eis*. For *בְּרִית* there once occurs the syn. *אִתָּא* Neh. 10:1.

NIPH.—(1) *to be cut down*, as a tree, Job 14:7; Isa. 55:13. Figuratively *to be cut off* from one's country, i. e. *to be driven into exile, to be expelled*, Zec. 14:2.

(2) *to be extirpated, destroyed*, used of persons, Gen. 9:11; Psa. 37:9; Prov. 2:22; 10:31, and so often. Thus, in the customary expression of the Mosaic law, *נִכְרַתָּה הַנֶּפֶשׁ הַזֹּאת מֵעַמִּיהָ*, "that soul (that person) shall be cut off from his people," Gen. 17:14; Levit. 7:20, 21; *עָשָׂה מִקְרֵב עֲוֹן* Levit. 17:4, 9; 18:29; 20:18; Num. 15:30; *מִיִּשְׂרָאֵל* Exod. 12:15; Num. 19:13; *מִתּוֹךְ הַקָּהָל* Num. 19:20; *יִשְׂרָאֵל* Exod. 12:19; and simpl. *הַנֶּפֶשׁ הַזֹּאת* Levit. 17:14; 20:17. By this phrase is meant the punishment of death in general, without any definition of the manner (never the punishment of exile, as is supposed by J. D. Michaëlis, on the Mosaic Law, v. § 237), Ex. 31:14; compare Ex. 35:2; and Num. 15:32. [In some of the passages it appears only to signify severed from the congregation of the Lord.] Hence—

(3) *to perish, to fail*, i. q. *אָבָד*. 1 Kings 2:4; *לֹא יִכָּרֵת לְךָ אִישׁ מֵעַל בִּסְמָא יִשְׂרָאֵל*, "there shall not fail thee (perish unto thee) a man from off the throne of Israel," 1 Ki. 8:25; 9:5; Isa. 48:19; Jer. 33:17, 18; 35:19; used of a country (people) perishing through famine, Gen. 41:36; of a name, Ruth 4:10;

of hope, Prov. 23:18; 24:14; of fidelity, Jer. 7:28; Josh. 9:23, *לֹא יִכָּרֵת מִכֶּם עָבָר*, "there shall not fail (i. e. cease) from you a slave," i. e. ye shall be slaves for ever. 2 Sam. 3:29.

(4) *to be cut off*, i. e. divided; used of the waters of Jordan, Josh. 3:13; 4:7; compare *בְּרִיתֹת* divorce.

(5) *to be consumed* as food, Num. 11:33.

PUAL *בְּרִית* *בְּרִית* *to be cut off*, or down, Jud. 6:28. Eze. 16:4.

HIPHAL.—(1) i. q. Kal No. 2, *to kill, destroy* men, Lev. 17:10; nations, Josh. 23:4; Zeph. 3:6; Eze. 25:7; instruments of idolatry, Lev. 26:30.

(2) *to separate, to remove, to withdraw*. 1 Sa. 20:15, *וְלֹא יִתְּרִית אֶת־חַסְדְּךָ מֵעַם בֵּיתִי*, "that thou withdraw not thy mercy from my house."

HOPHAL *הִכְרַת* *to be cut off* from something, followed by *מִן* Joel 1:9.

The derived nouns immediately follow, except *בְּרִית*, *בְּרִיתָה*.

בְּרִיתֹת f. pl. *hewn beams*, 1 Ki. 6:36; 7:12.

בְּרִיתִי m.—(1) *a Cherethite, an executioner* (see the root *בְּרִית* No. 1, 1 Sa. 5:4), only found in the phrase *הַבְּרִיתִי וְהַפָּלְתִּי* 2 Sa. 8:18; 15:18; 20:7, 23 (collect.) *executioners and runners*, a name borne by the guards of king David, whose office it was both to inflict capital punishments, and to convey the king's mandates as quickly as possible to those who held places of government (compare *בְּרִית*, *בְּרִית*, *אִתָּא*). See 1 Ki. 2:25; 34:36; comp. Dan. 2:14.

(2) [*Cherethites*], a Gentile name, i. q. Philistine, especially used of the inhabitants of the southern part of Philistia, 1 Sa. 30:14; Eze. 25:16; Zeph. 2:5. LXX. and the Syr. render it *Cretans*, whence by a comparison with the passages, Am. 9:7; Jer. 47:4; Deu. 2:23, it is not amiss to conjecture that the Philistines had their origin from *Crete*, and that *בְּרִיתִי* signifies that island; see that word. Others suppose *בְּרִיתִי* to be so called from *בְּרִית* to be expelled from one's country (Zec. 14:2), so that it would be the same as *Ἀλλόφυλος*, by which word *פָּלֶשְׁתִּי* is rendered by the LXX. [in some parts of the O. T.]

בְּשֶׁבֶת [pl. *בְּשֶׁבֶתִּים*] m. and *בְּשֶׁבֶתָה* f. by a transposition of letters, i. q. *בְּשֶׁבֶת*, *בְּשֶׁבֶתָה* (which see), a *lamb*, Gen. 30:32, 33, 35; Lev. 3:7; 5:6.

בְּשֶׁבֶת an unused root. Arab. *كشد* to cut in, *كشد* gain.

בְּשֶׁבֶת [*Chesed*], pr. n. of a son of Nahor, the brother of Abraham, Gen. 22:22. He is perhaps mentioned in this place, so that the origin of the

Chaldeans (כְּשָׁרִים) may be derived from him. Compare אֲרַכְכְּשָׁר. [The Chaldeans are mentioned in Gen. 11, so that they could not be derived from this son of Nahor.]

כְּשָׁרִים Gentile noun, pl.—(1) *the Chaldeans*, i.e. the inhabitants of Babylonia, often also called **כְּשָׁרִי**, Isa. 43:14; 48:14, 20; Jer. 21:9; 32:4, 24, 25, 28, 29; Ezekiel 23:14, 23; Hab. 1:6—11; poet. **כְּשָׁרִים** Isa. 47:1. Their country is called **כְּשָׁרִים** *Chaldæa*, Jer. 24:5; 25:12; Ezekiel 12:13; Isa. 23:13; and ellipt. **כְּשָׁרִים** f. (as in Latin *Bruttii*, *Samnites*, for their country), Jer. 50:10; 51:24, 35. **כְּשָׁרִיָּה** into *Chaldæa*, Ezekiel 16:29; 23:16. In a wider sense, the name of *Chaldæa* also comprehended Mesopotamia, which was inhabited in part by the Chaldeans, Eze. 1:3; 11:24; hence **כְּשָׁרִים** Gen. 11:28, Ur of the Chaldees, a city of Mesopotamia. As to the Chaldeans being said to enter Palestine in their irruptions from the north (and not from the east) through Syria (Jer. 1:14; 4:6; 6:1.—39:5; 52:9; Ezek. 26:7), it need not surprise any one; for they had to go round the desert of Arabia (بداية الشام), and no other way was passable.

Further, as to the ancient abodes of the Chaldeans (which appear to have been in Assyria), and on the mode of reconciling the accounts of sacred and profane writers, see what I have stated more at large in Comment. on Isaiah, 23:13; and in Ersch and Gruber's Encycl. vol. 16, v. *Chaldæer*; the arguments do not appear to me to be impugned by what has been advanced by Olshausen, Emendationen zum A. T. p. 41, seq. As to the form *Xaldæos*, *Chaldæus*, perhaps both this and the Heb. **כְּשָׁרִי** may be formed from a more ancient form **כְּרִי** which is still preserved in the name, the *Curds*. [But see also Forster's Arabia.]

From the Chaldeans having been greatly addicted to astrology, this name is also applied to—

(2) *astrologers, magians*, Dan. 2:2, 4; as in profane writers, Diod. Sic. ii. 24; Juv. Sat. vi. 553; compare Comment. on Isaiah, ii. p. 349, seq.

כְּשָׁרִי emph. **כְּשָׁרִיָּה** pl. **כְּשָׁרִיָּה** emph. **כְּשָׁרִיָּה** Ch.—(1) *a Chaldæan*, Dan. 3:8.

(2) *an astrologer, a magian*, Dan. 2:10; 4:4.

כֶּשֶׁה ἀπαξ λεγόμεν. Deu. 32:15, TO BECOME FAT, pr. apparently, *to be covered with fat*. Compare Arabic كَشَى Conj. I. and V. to be filled with food (Kamûs, p. 31).

כֶּשֶׁל m. *an axe, a hatchet*, so called from cut-

ting down (**כֶּשֶׁל**), Ps. 74:6. (Chald. id. Jer. 46:22, Targ.)

כֶּשֶׁל (once fut. **יִכְשֹׁל** Prov. 4:16; elsewhere fut. Niph. is used), TO WAVER, TO TOTTER, TO STAGGER. This verb differs from the synonyms **כָּרַע** and **עָנָה**, in that this properly signifies *to totter in the ancles* (mit den Knöcheln umknicken), which the Romans sometimes, but very rarely, called by a peculiar word (see Festus h. v. and Doederlein, Lat. Synon. iii. 62), *talipedare*; (kindred to this is the word **קָרַל** to totter, pr. in the ancles, to waddle, from the quadriliteral **קָרַל** an ancle, which see). The other synonyms properly signify *tottering and shaking of the knees* (just as **נוּעַ**, **נָוֶה**, **נוּעַ**, signify the quivering or trembling of the whole body); they alike imply want of strength.—However, in the common use of language, this primary idea is often neglected; hence **כֶּשֶׁל** means—

(1) *to totter, to reel, to sink together*, used of one about to fall. Ps. 27:2; **וַיִּפֹּל וַיִּכְשֹׁל** “they tottered and fell.” Isa. 31:3; 59:14; Hos. 14:2; Jer. 50:32; also used of inanimate things, Isa. 3:8; Psalm 109:24, **כֶּשֶׁלִי מִצִּוּם** “my knees totter through fasting;” compare Isaiah 35:3; Neh. 4:4. Part. **כֶּשֶׁל** *tired out, wearied*, Psalm 105:37; Isa. 5:27.

(2) *to stumble*. Followed by **בְּ** of the thing against which one stumbles, Lev. 26:37; Nah. 3:3.

NIPHAL **יִכְשֹׁל** fut. **יִכְשֹׁל** i. q. Kal *to totter, to sink down*, 1 Sam. 2:4; Prov. 4:12; Jer. 31:9; Daniel 11:19, 33. Metaph. *to be made wretched*, Ezek. 33:12.

PIEL, Eze. 36:14 **כִּתִּיב** and—

HIPHAL—(1) *to cause to fail*, Lam. 1:14.

(2) *to cause some one to stumble and fail*, Pro. 4:16; 2 Chron. 25:8; 28:23. In a moral sense, *to cause to stumble, to seduce*, Mal. 2:8.

HOPHAL, *to be made to stumble*, Jer. 18:23.

Derived nouns, **כֶּשֶׁלִּי**, **כֶּשֶׁלִּי** and—

כֶּשֶׁלֶן m. *a fall*, Prov. 16:18.

כֶּשֶׁף unused in Kal. Syr. Ethpaël, TO PRAY, TO OFFER PRAYERS OR WORSHIP, e. g. Acts 4:32; 13:1 (for Gr. λειτουργεῖν), Phil. 1:4 (for Gr. δέησιν ποιεῖν). Like many Syriac words relating to worship (e. g. **קָמַרִים**, **כָּנַד**, **כָּסַם**, which see); this also in Hebrew is restricted to the worship of idols, and means—

PIEL **כֶּשֶׁף** *to use enchantment* (pr. to use magical songs, to mutter), 2 Ch. 33:6. Part. **כֶּשֶׁפָּה**, *an enchanter, a magician*, Ex. 7:11; Deu. 18:10; Dan. 2:2; Mal. 3:5. Fem. **כֶּשֶׁפָּה** Exod. 22:17. LXX.

φαρμακός, φαρμακεύεσθαι. Vulg. *maleficus, maleficis artibus inservire.*

Hence pr. n. אֶנְשֵׁךְ, and the words which immediately follow.

אֶנְשֵׁךְ only found in pl. אֶנְשֵׁי incantations, sorceries, 2 Ki. 9:22; Mic. 5:11; Nah. 3:4; Isa. 47:12; and—

אֶנְשֵׁךְ an enchanter, Jer. 27:9.

כִּשְׁרִי fut. יִכְשֹׁר.—(1) TO BE RIGHT, like the cognate roots אָשַׁר, יָשַׁר; followed by לְפָנַי Est. 8:5, יִכְשֹׁר; and (if) it be right before the king," i. e. if it please the king. (Ch. id.)

(2) to prosper, to succeed; hence used of a seed, to sprout (Syr. id.), Ecc. 11:6.

Hiphil, to cause to prosper, Ecc. 10:10.

Hence בִּשְׁשֹׁר, בִּשְׁשֹׁרָה, and—

כִּשְׁרִי m. Syr. حُفْ.—(1) success, prosperity, Ecc. 2:21; 4:4. See בִּשְׁשֹׁרָה.

(2) emolument, profit, Ecc. 5:10.

כָּתַב fut. יִכְתֹּב. TO WRITE. (Arab., Syr., Ch. id. ["Æth. ቀተክ: book, letter"].) Constr. followed by an acc. of that which is written, 2 Sam. 11:14; Deut. 10:2; 31:24, but followed by לְ Deut. 6:9; 11:20; אל Jer. 36:2; Ezr. 2:10, and כִּי Neh. 7:5; 8:14; 13:1, of the material written on, more rarely followed by an acc. Isa. 44:5, יִכְתֹּב יְדוֹ לַיהוָה pr. "he fills his hand with letters (er schreibt seine Hand) in honour of Jehovah;" compare Ex. 32:15; Ezr. 2:10. כָּתַב כִּי to write a letter to any one, 2 Sam. 11:14; followed by לְ of pers. 2 Ch. 30:1. But this last mentioned construction also denotes, to prescribe, to direct in writing, 2 Ki. 22:13; Ps. 40:8; also followed by אֶל Est. 9:23, and לְ Prov. 22:20; Hos. 8:12; Ezr. 4:7, אֶרְמִית "written in Aramæan letters." Specially it is—(a) to write down, to put in writing (aufschreiben), Num. 33:2; Jud. 8:14.—(b) to describe, Jos. 18:4; 6:8.—(c) to inscribe, to put down in a list, men, citizens, or soldiers, Ps. 87:6, יִסְפֹּר בְּכֹתוֹב עַמִּים "Jehovah will count as he writes down the peoples;" Isa. 4:3, כָּל־הַכּוֹתוֹב לַחַיִּים "whosoever is written down for life;" compare Jer. 22:30; Ps. 69:29.—(d) to write a sentence, i. e. to decree, Isa. 65:6; Job 13:26. (Arab. كتب followed by علی to decree concerning any one; كتاب the sentence of a judge.)

NIPHAL, pass. to be written, written down, Est. 1:19; 2:23; Job 19:23; Jer. 17:13.

PIL i. q. Kal let. d, Isa. 10:1.

Hence כָּתַב and the words immediately following.

כָּתַב m. (with kametz impure) i. q. Syr. كَلْب

Arab. كِتَاب a word used in the later Hebrew for the more ancient סֵפֶר.—(1) something written, a writing, Esth. 3:14; 8:8; 2 Ch. 2:10, וַיֹּאמֶר בְּכֹתֵב, "and he said in writing," i. e. by letters: used of the kind of writing, or of the form of letters, Ezr. 4:7; of a transcript, Est. 4:8.

(2) a book, Dan. 10:21; specially a list, a register, Eze. 13:9; Ezr. 2:62; Neh. 7:64.

כָּתַב m. Chald. id.—(1) something written, a writing, Dan. 5:8, 15, 16, 24.

(2) Specially a mandate, a precept, Ezr. 6:18; 7:22, כָּתַב לֹא קֵדָה "without prescription," i. e. at will, as much as is wanted.

כָּתַב fut. יִכְתֹּב. Ch. to write, Dan. 5:5; 6:26; 7:1.

כָּתַב fem. writing, [mark], Levit. 19:28; see קַעֲשֶׁעַ.

כִּתְיִים and כִּתְיִים Gent. n.; plur. Kittim, or Chittim, i. e.—(1) Citienses or Cyprians, so called from a celebrated Phœnician colony [but see Gen. 10:4, the descendants of Japheth] in the island of Cyprus, Κίτιον, Κίττιον, Gen. 10:4; Isaiah 23:1, 12; Eze. 27:6. The singular is never found in the Old Test., but it occurs in a bilingual inscription discovered at Athens (on which I have remarked more at length in Boeckii Corpus Inscriptt. Gr. vol. i. p. 523 [See also Gesenii Monumm. Phœn. p. 118—120, and tab. 10]), where the pr. n. of a man of Citium, buried at Athens, is written in Greek, Νουμήμιος Κιτιεύς, in Phœnician letters יִמִּיִּשׁ בֶּן־חֶרֶשׁ אֲשַׁכְתִּי (son of the new moon—a Citian man).

(2) In a wider signification the name comprehended the islands and coasts of the Mediterranean sea in general, especially the Northern, Greece, and the islands and shores of the Ægean sea; (in the same manner as אֲרָם, which is of yet wider extent); Nu. 24:24; Jer. 2:10; Dan. 11:30 (compare Livy xiv. 29), in which sense Perseus, 1 Macc. 8:5, is called Κιτιέων βασιλεύς, and Alexander the Great, ib. 1:1, is said to have come, ἐκ τῆς γῆς Χερραινῶν, compare Dan. loc. cit. The truth, with regard to this twofold signification, was seen by Josephus (Ant. i. 6, § 1, Χιθίμος δὲ Χιθίμα τὴν νῆσον ἔσχεν. Κύπρος αὐτὴ νῦν καλεῖται. καὶ ἀπ' αὐτῆς νῆσοι τε πᾶσαι, καὶ τὰ πλείω τῶν παρὰ θάλασσαν Χιθίμ ὑπὸ Ἑβραίων ὀνομάζεται, μάρτυς δέ μου τοῦ λόγου μία τῶν ἐν Κύπρῳ πολιῶν ἰσχύσασα τὴν προσσηγορίαν φυλάξαι. Κίτιος γὰρ ὑπὸ τῶν ἑλλήνων—

σάντων αὐτῇ καλεῖται), and by Epiphanius, a bishop of Cyprus, born in Palestine, and not unacquainted with Hebrew (Adv. Hær. 30 § 25), παντὶ δὲ δῆλόν ἐστι, ὅτι Κίτριον ἢ Κυπρίων νῆσος καλεῖται· Κίτριοι γὰρ Κύπριοι καὶ Ῥόδιοι. The Vulg. translates it by *Italia*, apparently because of the passage in Dan. loc. cit. More may be found as to this in Bochart, Phaleg. p. 137; Michaëlis Spicileg. t. i. p. 103, seq.; Supplem. p. 1377, seq.; and my Comment. on Isa. 23:1.

נחית m. *beaten oil*, Exod. 27:20; 29:40; Lev. 24:2, i. e. according to R. Salomon, such as flowed from the olives when beaten in a mortar, without their being put into the press; and this was regarded as the purest and best. Root **נחית**.

נחל an unused root; Arab. **نحل** to press into

one; whence **نحلة** a compact mass of clay. Hence—

נחל m. [with suff. **נחלני**], a wall, perhaps as made of compacted clay, Cant. 2:9.

נחל Chald. id. Dan. 5:5; plur. **נחלים** (like **נבר**, **נברא**), Ezr. 5:8.

נחליש (prob. contr. from **נחל**=**נחל** and **איש**), [*Kithlish*], pr. n. of a town in the tribe of Judah, Josh. 15:40.

נחם unused in Kal.—(I) i. q. **نحم** TO HIDE AWAY, TO LAY UP; see **נחם**.

(II) to be soiled, stained; Syriac Pael **ܢܚܡ** to stain. Ethp. to be soiled, filthy, stained; see Niph.

(III) i. q. **נחב**, by a change of the letters **ב** and **ב**; see **נחבם**. [The arrangement of this root in its meanings must be regarded as very doubtful, see Thes.]

NIPHAL, pass. of No. II, to be stained, filthy [in Thes. to be written], Jer. 2:22. From No. I. is—

נחם m. a poetical word, *gold*; prop. *that which is hidden away in treasures, that which is precious* (comp. **נחור** and **נחור**); Job 28:16, 19; 31:24; Pro. 25:12; Dan. 10:5; Cant. 5:11. Used of golden ornaments, Ps. 45:10. Abulwalid understands it to be pearls.

נחן an unused root, perhaps i. q. **נחם** No. I, and Æthiopic **ነከን**: to cover, to cover over, **ነከን**: to clothe oneself, **נחן**: a tunic, a vest. Hence—

נחנת (only in absol. state) and **נחנת** (rarely absol. Exod. 28:39, commonly in const. state); with suff. **נחנתי** Gr. **χιτών**, a tunic, an inner garment next

the skin (Levit. 16:4); also worn by women (Cant. 5:3; 2 Sam. 13:18); generally with sleeves, coming down to the knees, rarely to the ancles (see **נחנים**).

(The etymology is uncertain. Arab. **نحن**, Chald.

ܢܚܢ, **ܢܚܢ**, **ܢܚܢ**, Syr. **ܢܚܢ** is *flax, linen*; compare **نطن**, **نطن** *cotton, cotton cloth*, Germ. *Gotton, Gattun*, and this may be a garment so called from the material. To the same effect Bohlen has lately compared Sanscr. *katam*, something woven, linen. It may be more easy to derive **נחנת** from the idea of covering, and clothing; see the root **נחן**.) Plur. **נחנות** Exod. 28:40; 29:8; 40:14; and **נחנות** Ex. 39:27; const. **נחנות** Gen. 3:21; Ex. 39:27; with suff. **נחנותם** Lev. 10:5.

נחף [Derived in Thes. from the unused root **נחף**, const. **נחף** f.—(1) THE SHOULDER; as to the difference of this from **נחם**, see that word. (Arab.

نحف id.; whence is formed the denominative verb **نحف** to wound in the shoulder, etc.) On the shoulder (**נחף** **על** Isa. 46:7; 49:22; **נחף** Nu. 7:9) burdens are spoken of as being carried (also by beasts, Isa. 30:6); whence metaph. Neh. 9:29, **נחףנו** "and they gave a revolting shoulder," i. e. refused to bear that which was appointed; prop. refused to carry; compare Zec. 7:11. **בין נחפיו** between the shoulders, i. e. upon the back, 1 Sa. 17:6.

(2) Applied to inanimate things, as the side of a building, 1 Ki. 6:8; 7:39; of the sea, Num. 34:11; of a city and country, Josh. 15:8, 10, 11; 18:12, seq. Hence poetically Deut. 33:12, "(Benjamin) shall dwell between his shoulders (Jehovah's)," i. e. between the mountains sacred to him, Zion and Moriah. Isa. 11:14, "they shall fly upon the shoulder of the Philistine;" they shall attack their borders, an image taken from birds of prey.

Plur. **נחפיות**, const. **נחפיות**, with suff. **נחפיו** (both fem.).—(1) the shoulder pieces of the high priest's dress (**אפוד**), Ex. 28:7, 12; 39:4, 7, 18, 20.

(2) the sides of a gate, i. e. spaces at each side of a gate, Eze. 41:2, 26.

(3) bearings of an axle, 1 Ki. 7:30, 34.

נחך unused in Kal; prop. TO SURROUND, i. q. **נחך**, see a long series of connected roots under the word **נחך**.

PIEL—(1) to surround, to environ, in a hostile sense, Jud. 20:43; Ps. 22:13.

(2) *to wait*, as in Syriac and Chaldee, prob. from the idea of going round; comp. חגל No. 7, and חגל Job 36:2.

HIPHIL—(1) i. q. PIEL No. 1, in a hostile sense, Hab. 1:4; but in a good sense, Psa. 142:8, followed by ק.

(2) *to put on as a crown, to crown oneself with anything* (see כתר). Prov. 14:18, יְכַתִּירֵי דַעַת "the prudent are crowned with knowledge."

Hence כְּתָרָה, and—

כְּתָרָה m. *the diadem* of a Persian king, Est. 6:8; of a queen, Est. 1:11; 2:17; Gr. κίραρις, κίδαρις, Curt. iii. 3.

כְּתָרָה plur. כְּתָרֹת f. *a capital*, the head of a column, 1 Ki. 7:16, seq.; 2 Ch. 4:12.

כֶּתֶשׁ TO POUND, TO BEAT (in a mortar), [So Chald.]; cogn. כְּתַח; Germ. quetschen. Prov. 27:22. Syr. to strike, to fight.

Derivative, כְּתִישָׁה a mortar.

כָּתַת fut. יִכָּתֵת—(1) TO BEAT, TO HAMMER, TO FORGE, Joel 4:10. (With this agree *quatio, percutio*; kindred root כָּרַר to hammer.)

(2) *to beat in pieces, to break*, e. g. a vessel, Isa. 30:14. Part. pass. כְּתוּחַ *crushed*, i. e. castrated by bruising the testicles, Lev. 22:24.

(3) *to break down*, i. e. to rout an enemy, Psal. 89:24.

PIEL כָּתַת i. q. Kal No. 1; Isa. 2:4, No. 2; 2 Ki. 18:4; 2 Chr. 34:7, No. 3, *to break down* the earth, i. e. to lay it waste, Zec. 11:6.

PUAL pass. *to beat or dash selves upon*. 2 Ch. 15:6, "they dash nation against nation, city against city;" speaking of a war in which all is mutual discord.

HIPHIL fut. יִכָּתֵי *to rout* (an enemy), i. q. Kal No. 3, Num. 14:45; Deut. 1:44.

HOPHAL, fut. יִכָּתֵי *to be beaten to pieces*, used of the images of idols, Mic. 1:7; Metaph. of persons, Job 4:20; Jer. 46:5.

Hence כְּתִישָׁה, כְּתִישָׁה.

ל

Lamed, the twelfth letter of the Hebrew alphabet, as a numeral signifying *thirty*. Its name (לָמֶד) has the same meaning as מִלְכָּד an ox goad, the form of which this letter has on the Phœnician monuments; thus, ל, 𐤋.

It is interchanged—(1) with the other liquid consonants or semi-vowels as—(a) with נ, e. g. לָחַץ and לָחַץ to burn, לָחַץ Chald. לָחַץ, לָחַץ a sheath, and לָחַץ a chamber, a cell; לָחַץ, Syr. לָחַץ to give; in all these examples *n* appears to be the primitive sound; and on the other hand, ψαλτήριον, Chald.

לָחַץ, Arab. صم etc. where *n* has sprung from *l*. Compare ἡλθον, βέντιστος, for ἡλθον, βέλτιστος; also the great number of examples from the Arabic, collected by Ev. Scheid, in Diss. Lugd., p. 953.—(b) with ר, commonly in such a manner that ר, as the harder letter, is softened into ל; this is more especially found in later books and dialects, e. g. לָחַץ a chain, Chald. and Arab. سلسلة, and even لָחַץ palaces, by a softer pronunciation, אֶלְמִנֹת Isaiah 13:22; לָחַץ and לָחַץ Chald. lo! Arab. قلب midst (compare λελειον, *lilium*); but on the other hand, elsewhere the exchange is made by *l* being hardened into *r*, e. g. אֶלְמִנֹת, אֶלְמִנֹת.

לָחַץ a widow, pr. n. מִלְכָּה, Arab. صرخت; אֱלֹהֹת Sam. אֱלֹהֹת godhead; see also the play of words, in לָחַץ and לָחַץ Mic. 1:13.—(c) more rarely with מ, as מִלְכָּה, Arab. جمجمة the skull.

(2) sometimes with נ, as לָחַץ Chald. לָחַץ and לָחַץ to go away, depart (which see); compare, besides the examples there cited, Ὀδυσσεύς, *Ulysses*, odor, and oleo, δαήρ, Lat. *levir*, etc.

Quadriliterals are sometimes formed from triliterals—(a) by inserting ל after the first radical, as לָחַץ to glow.—(b) by adding ל at the end, a form which may perhaps, in Phœnicio-Shemitic, as well as in Greek, Latin, and German (see Matthiae, Greek Gram. § 102; Ramshorn, Lat. Gram. p. 236, 257), have been used in a diminutive sense; see לָחַץ (supplein), לָחַץ (Gartchen), לָחַץ (Anthei), לָחַץ (Anthei), cup of a flower).

ל before monosyllables and barytone dissyllables ל, as לָחַץ, לָחַץ (comp. Lgb. 628), with suff. לָחַץ, לָחַץ in pause לָחַץ, לָחַץ, לָחַץ, לָחַץ poet. לָחַץ, f. לָחַץ, לָחַץ (Arab. ل, Æth. ለ, Syr. ܠ), a prefixed preposition, abbreviated from לָחַץ, to which it is, to a considerable extent, synonymous; but with this difference, that לָחַץ is more frequently used in a proper

and physical sense; ל in those which are figurative and metaphysical.

(A) it denotes prop. motion, or at least direction, and turning towards something.

(1) *to, towards, unto*; Germ. *nach*, an (*etwas*) *hin*, zu, gen; Gr. *eis*, *πρός* with acc.; hence קָרַב followed by לָא and ל to draw near to some one, מָצָא לָא to attain to anything, בּוֹא followed by לָא and ל Isa. 60:4, 5, 13; לָא to sin *against* any one; very frequently used of the turning of the heart or mind to something, as לָא to be well disposed towards any one, לָא קָנָה to wait for any one (*harren, auf jem.*); also after verbs of listening (see הִשְׁמָע, הִשְׁמָעוּ, desiring (see פָּלַח), good will (Ex. 20:6), etc.

(2) *to, even to*; fully עַד, as לָא עַד even to satiety, Eze. 39:19. לָא...לָא prop. interval...even to, i. e. between this and that, (page cxiv, B). לָא...לָא of a twofold limit, *even to...and even to*, Neh. 3:15.

Metaph. *adeo, even*. Deu. 24:5, לָא יִעָבֶר עָלָיו לָא, רָבָר “there shall not be laid on him even any matter,” i. e. not the least matter; similar to this are the following passages: 2 Chron. 7:21, ... הַיּוֹת הַזֵּה “as to this house...even all the passers by shall be astonished at it,” even the men in the streets. Eccl. 9:9, הִיא כּוֹב מִן, “for even a dog when living is better than a lion when dead,” even the meanest animal when alive excels the most noble if it be dead. Also used sometimes of a number to which a multitude or amount nearly approaches, like the Gr. *eis* *μυῖους*, *πρὸς* *μυῖους*; Germ. *an* *hundert*, 2 Ch. 5:12, כִּשְׁמֹנֶה עָשָׂר לְמֵאָה “nearly an hundred and twenty priests.” 2 Ch. 3:8; (but 1 Sa. 29:2 does not belong here).

(3) *eis, into*, used of something passing *into* another condition, as though *changed, transformed into* something, Gen. 2:22; Job 17:12; Lam. 5:15; Joel 3:4. 2 Sa. 5:3, “and they anointed David לְמֶלֶךְ (into) a king;” also, לָא to become (to be changed) *into* something, zu *etwas* werden. Gen. 2:7, וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה “and man became a living soul” (comp. לָא No. 2, a); and without the verb substantive, Job 13:12, לְנֶפֶשׁ חֲמֶר לְבָנִים “your bulwarks (are become) bulwarks of clay.” Lam. 4:3, בַּת עֲמִי לְאֶכָר, “the daughter of my people (is become, or is) cruel.” Hence—

(4) It is the *mark of the dative*, after verbs of giving, granting, delivering (see לָא, לָא), of pardoning (לָא), of consulting (לָא), of sending (לָא), etc. etc.

Specially it denotes—(a) what is called *dativum commodi* (& *incommodi*), compare No. 8, which is also often added pleonastically to verbs of motion, as

those of going (see לָא, לָא), of fleeing (לָא, לָא) especially in the imperative and future, see *Lehrgr.* p. 736; poet. also to other verbs, as לָא *be thou like* (lit. for thyself), Cant. 2:17; 8:14; Job 12:11, “the palate tastes food for itself;” Job 15:28, “houses which they do not inhabit for themselves;” Ez. 37:11, נִנְרָנוּ לָנוּ, etc.

(b) *the dative of the possessor*, as לָא לִי (see under these verbs), there is to me, I have לִי לָא there is not to me, I have not (see לָא לִי there is a son to Jesse, i. e. of Jesse, 1 Sam. 16:38. לָא לְשָׂאֵל the watchmen who were to Saul, i. e. Saul's watchmen, 1 Sam. 14:16 (an example which infringes the canon of Ewald, *Hebr. Gram.* § 308, 2, which Winer repeating, *Sim. Lex.* p. 509, by some oversight writes without the article לָא לְשָׂאֵל).

(c) *the dative of the cause and author*, of common use in Greek, and found by a Græcism in the Latin poets: the ground of this construction will be easily understood from the following and similar phrases—Ps. 18:45, לָא לְשָׂמַע אֵלַי “they submit themselves to me, to the fame, or at the fame, of my name;” Job 37:1, לָא לְיָהוָה “to this (towards such things) my heart trembles,” *solchem zittert mein Herz*, for *burch solches*; Isa. 19:22, גָּעַתְרָה לָא “he is moved to them,” he yields to their prayers. Isa. 65:1. It might be said in German, *dem Winke geschieht es*, for *auf den Wink*, in Folge und Kraft des Winkes, der Macht des Winkes gleichsam weichen. It is thus put—(aa) after passive verbs, לָא לְשָׂמַע, let there be done of (by) you, Ex. 12:16; לָא לְשָׂמַע לָא it was heard by Sanballat, Neh. 6:1; לָא לְשָׂמַע לָא invited by her, Est. 5:12.

—(bb) after neuter verbs which have a passive power, as לָא לְשָׂמַע לָא to be done by some one, Isa. 19:15; לָא לְשָׂמַע לָא to be pregnant by some one.—(cc) in the inscriptions of poems (what is called *Lamed* of the author, and is also used in Arabic), לָא לְשָׂמַע לָא a psalm of David, Ps. 3:1; 4:1, and לָא לְשָׂמַע לָא Ps. 24:1; and without the nominative לָא לְשָׂמַע לָא of David, or by David, Ps. 25:1; 26:1; 27:1; compare the datives of the author of a similar kind, which stand alone on the Phœnician coins, as לָא לְשָׂמַע לָא struck by the Sidonians, לָא by Tyre, Gr. *Σιδωνίων, Τύρον*.—(dd) in many other phrases and examples, in most of which a passive participle must be supplied, 2 Sam. 3:2, לָא לְשָׂמַע לָא “his first-born (David's) was Amnon, by Ahinoam,” i. e. born of that mother; ver. 3—5 (where some needlessly supply לָא, compare rather Ps. 128:6); Job 33:6, לָא לְשָׂמַע לָא “I am even as thou (created) by God,” comp. Ps. 24:1; 74:16; Hos. 6:10, לָא לְשָׂמַע לָא “there whoredoms (were committed) by the Ephraimites;” Isa. 2:12, לָא לְשָׂמַע לָא

"the day (of a judgment to be held) by Jehovah;" Ps. 81:5, יְעֹקֵב מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב, "a law (promulgated) by the God of Jacob;" Jon. 3:3, "Nineveh was לְיָדֵי יְהוָה a great city, (so made) by God," which God had, by his favour, made great and illustrious (compare page L, A); 1 Ki. 10:1 יָשַׁע שְׁלֹמֹה לְשֵׁם "the fame of Solomon, (prepared or given him) by Jehovah;" Ps. 3:9 לַיהוָה הַיְשׁוּעָה "by Jehovah (is) victory;" Jud. 7:18 לַיהוָה וּלְגִדְעֹן "by Jehovah and Gideon (we shall conquer)." Also used of the instrument, לְהִכָּה לְפִי חֶרֶב to smite with the edge of the sword (see פָּה); לְרֹאֵה לְעֵינַי to see with the eyes, Eze. 12:12; Ps. 12:5, לְלִשְׁנֵנוּ נִגְבֵּיר "with our tongue we shall prevail."

In many of the examples which have been just cited (see lett. *b, d, ce*), in Latin, a *genitive* would be used; and hence, also, in examples of other kinds, לְ stands as the *sign of the genitive* (compare as to the dative in Greek when put by what is called *σχημα Κολοφώνιον* for the genitive, e.g. ἡ κεφαλὴ τῷ ἀνθρώπῳ, Bernhardii Synt. Gr. p. 88; also the Gascon idiom, *le fils à Mr. A. s'est marié avec la fille à Mr. B.*, for *de*). Specially—(a) where many genitives depend on one nominative, as דְּבָרֵי הַיָּמִים לְמֶלְכִי יִשְׂרָאֵל the chronicles of the kings of Israel, 1 Ki. 15:31; מִכֶּזֶּב וְעַד שְׁנֵים לְשָׁנָה אֲבָרָם Gen. 16:3, compare Ruth 2:3; or where the nominative has an epithet adjoined, as בֶּן אֶחָד לְאַחִימֶלֶךְ 1 Sa. 22:20 (in both these kinds of examples the construct state would be unsuitable, see Lehrs. p. 673).—(b) after numerals, Gen. 7:11, "in the six hundredth year נָח לְחַיֵּי of the life of Noah;" and so רִאשֹׁן לְכָל the first of all; 2 Sa. 19:21, אֶחָד לְהָם one of them; Eze. 1:6.—(c) as a genitive marking material, Lev. 13:48; Ezr. 1:11, and—(d) where adverbs with the addition of לְ are put before substantives, and have the force of prepositions, as קָרִיב (adv.), לְ קָרִיב (prep.); מִתַּחַת (adv.); לְ מִתַּחַת = מִתַּחַת (prep.); מִעַל לְ, מִחוּץ לְ, מִפְּנֵים לְ, etc. Lehrs. p. 631, No. 3.

Hebrew writers also sometimes, especially later ones, who somewhat inclined to Chaldaism, incorrectly used לְ, the mark of the dative, *instead of the accusative*, after active verbs (as is done in Chaldee, Syriac, and Ethiopic), e.g. לְחָח Jer. 40:2; אָכַל לְ Lament. 4:5; הָרַג לְ Job 5:2, compare 1 Ch. 16:37; 25:1; Psa. 135:11. Once לְ is even prefixed to a whole sentence, which stands as an accusative, Isa. 8:1, "and write thereon with a common stylus לְפָנֶיךָ שְׁלֵל הָשׁ this (these words), 'haste to the prey,'" etc. Compare verse 3.

As to what I formerly added (Lehrs. p. 681), that לְ is found by a singular solecism prefixed even to a

nominative, it now appears to me differently; although as to the particular examples I differ from Winer (Sim. Lex. p. 509, 510). Two of them, 2 Ch. 7:21; Ecc. 9:4, we have already seen under No. 1; 1 Ch. 7:1, and 24:20, 22, should apparently be rendered, "to the sons of Issachar, to the Levites," etc. sc. belonged, are to be reckoned those that follow, *zu den Issachar Söhnen* (gehört). In that very difficult passage, 1 Ch. 3:2, הַשְּׁלִישִׁי לְאַבְשָׁלוֹם "the third was Absalom," by comparison with 2 Samuel 3:3, הַשְּׁלִישִׁי לְאַבְשָׁלוֹם the לְ may be suspected as a false reading, since it is wanting in the enumeration of the other five sons (2 Sa. 3:1—4), and in twenty codices of Kennicott's collation. However, it may perhaps be defended by regarding לְאַבְשָׁלוֹם to be the accusative of the predicate depending on the verb substantive omitted; almost like Lam. 4:3 (see No. 2); and indeed Absalom, as the son of a mother of royal birth, and more famous than his brethren, may have been distinguished from the rest by the writer of the genealogy; as though he had said, *der dritte, der war Absalom*, etc., the third, who was Absalom.

From the primary signification of direction and turning towards, there are also the following derived and applied meanings.

(5) *as to, with regard to*, Germ. in *Beziehung*, *hinfort auf*, in *Ansehung*, an, expressed in Greek by the preposition *εἰς*, and by a dative (Matthiæ, Gr. § 404), in Latin by an ablative. 1 Kings 10:23, "Solomon was greater than all the kings of the earth לְעֵינֵי as to riches and wisdom." Job 32:4, "for they were greater לְיָמִים as to days," in age. Psalm 12:7, "silver צֹרֵן צֹרֵן לְאֶרֶץ purified in the workshop, as to earth," i.e. from earthy matter, scoria. Gen. 19:21; 42:9; Lev. 14:54; Josh. 22:10; Job 9:19. Thus used absolutely at the beginning of a sentence, Isa. 32:1, וְלִשְׁרִים לְמִשְׁפָּחַם יֵשְׁבוּ "and as to princes let them rule justly." Ps. 16:3,..... לְקִרְשֵׁם לְכָל הַתְּפִלִּי כִּם "as to the saints.....in them only I delight."

(6) *on account of, propter*, used of cause and reason (compare Arab. *لام العلة* Lam causal). So לָמָּה *quare? wherefore? why?* Gr. *εἰς τί; πρὸς τί;* Germ. *wozu? und, wozu?* therefore, Gen. 4:23, "I have slain a man לְפָנַי because of a wound inflicted on me, וְיָלֵד לְחַבְרָתִי and a young man because of a stripe." Isa. 14:9; 15:5; 30:1; 36:9; 60:9 (comp. 55:5, where it is said more explicitly לְמַעַן). Hosea 10:10.

(7) *concerning, about, of*, used of a person or thing made the object of discourse, after verbs of

saying. Gen. 20:13, אָמַרְי לִי אָחִי הוּא "say of me, he is my brother." Ps. 3:2; 22:31; of commanding, Ps. 91:11; of laughing, mocking, Gen. 21:6; Ps. 25:2; of lamenting, Isa. 15:5; 16:7; compare Arab. ل Koran iii. 162; iv. 54.

(8) *on behalf of any one, for any one* (comp. No. 3, a). Psalm 124:1, לִי הָיָה שָׁהִיָּה לָנוּ "unless Jehovah had been on our behalf," had stood on our side. Ps. 56:10; 118:6. Isa. 6:8, מִי יֵלֶךְ לָנוּ "who shall go for us?" Job 13:7, הֲלֹאֵל תִּרְבְּרוּ עִלָּי "will ye speak iniquity on behalf of God?" Gen. 9:5, "only your blood will I require (vindicate, avenge) לְנַפְשֵׁיכֶם on behalf of your lives," i. e. for the security of your life. So לְקַחַם to fight for any one; לְהַעֲזִיר to pray, to make intercession for any one.—Hence it is—

(9) *as applied to a rule or standard, according to*. Gen. 1:11, לְמִינֵהוּ "according to its kind." Gen. 10:5, אִישׁ לְלִשָּׁנוֹ "every one according to his language." Nu. 4:29, "according to their tribes and families." Deu. 32:8; 1 Sa. 10:19. לְצֶדֶק according to justice, i. e. justly. Isa. 32:1. Also *as though, as if*. Job 39:16, הֲקִשִּׁיחַ בָּנֶיהָ לָהּ "she is cruel towards her young, as if (they were) not hers." Vulg. *quasi non sint sui*. Job 18:14, תִּפְעֲזְרֶהוּ לְמַלְכוֹ "terrors make him flee, as if (those) of a king," or military leader, (comp. Job 15:22; 27:20); Hos. 9:13, "Ephraim... was planted in a pleasant meadow לְצֶדֶק like Tyre (pr. as if he were Tyre); וַיֵּצֵא לְחֶפְשׁ he went out (from bondage) free;" which is also expressed without לְ, וַיֵּצֵא חֶפְשִׁי.

(B) More rarely לְ is used—(1) *of rest, or tarrance at a place, or in a place* (compare אֶל letter B), like the Gr. *εἰς*, *ἐν* for *ἐν*, and the Germ. *in* for *in*, a. n. e. g. *in* *et* *trig*; as לְיָד אֶת אֶת אֶת "at one's side; לְיָמִין אֶת אֶת "at some one's right hand (p. cccli, B); לְפֶתַח אֹהֶל "at the door of his tent," Num. 11:10; לְפֶתַח עִיר "at the entrance of the city, Prov. 8:3; לְחוּף יָם by the sea shore, Gen. 49:13; לְעֵינֵי אֶת "at the eyes, i. e. before the eyes, in the sight of any one, לְפָנֶיךָ id. This usage is yet more widely extended by the poets and later [?] writers, who sometimes put לְ for the common אֶת, e. g. לחוץ Ps. 41:7, and לחוץ 2 Ch. 32:5, i. q. בחוץ without, outside; לְמִסְפָּה Jos. 12:23; לְמִסְפָּה at Mispah, Hos. 5:1; לְשַׁחַת in the pit, i. e. in prison, Isa. 51:14. It is applied—

(2) *to time, and is spoken—(a) of the point of time at which, and in which, any thing is done; especially used in poetry, and in imitation by the later writers, as לְבֹקֶר in the morning, Ps. 30:6; 59:17; Amos 4:4, for the common לְאֹר, לְבֹקֶר at daylight, Job*

24:14; לְעֶרֶב in the evening, Gen. 49:27; Ps. 90:6; Ecc. 11:6, for the common בְּעֶרֶב עֶרֶב Gen. 8:11; לְרֵוַח הַיּוֹם, Gen. 3:8; לְעֵת בֹּא הַשָּׁמֶשׁ at the time of sunset, Jos. 10:27, and conjointly לְעֶרֶב וּלְבֹקֶר 1 Ch. 16:40; 2 Ch. 2:3.—(b) *used of space of time within which anything is done: לְשַׁלֵּשֶׁת הַיָּמִים within three days, Ezr. 10:8; אַחַת לְשָׁלֹשׁ שָׁנִים once in three years, 1 Ki. 10:22; and even—(c) of a space of time after which any thing is to be (just as Gr. *ἐν* *ἐνιαυτὸν* is through the space of a year (for a year) and after a year): Gen. 7:4, עוֹד לְיָמִים עֹד שִׁבְעָה after seven days, Germ. in (nach) noch sieben Tagen; Am. 4:4, אַחַת לְשַׁלֵּשֶׁת יָמִים after (every) three days; 2 Sam. 13:23, אַחַת לְשַׁנְתָּי יָמִים "after two years;" 11:1. Some examples of לְ prefixed to a noun of time do not belong here, in which it is really the sign of the dative, e. g. Ex. 34:2, נָכוֹן לְבֹקֶר ready for the morning; Prov. 7:20, "he will come home לְיוֹם נָקִיָּה by the day of the full moon (to the festival)." Germ. *zum* *Feite*.*

(3) *of the condition or state in which any one is, as לְבַד in separation, i. e. separately; לְבִטָּחוֹ in security, i. e. securely, confidently; לְחֹלִי in sickness, i. e. sick, Isaiah 1:5; לְרַקְמוֹת in (garments) of many colours, Ps. 45:15.*

An infinitive with לְ prefixed (as לְעֹשׂוֹת) is rendered in Latin—(1) *ad faciendum, to do*, as marking purpose and end, e. g. Cant. 5:5, "I rose up לְפָתַח to open;" עַתָּה לְלַבֵּשׁ "a time to bring forth," Ecc. 3:2; לְקִיבָה נֹנִים near to fly (thither), Gen. 19:20; also *something to be done, faciendum*: מָה לְעֹשׂוֹת what is to be done? 2 Ki. 4:13; Isa. 5:4; 10:32.

(2) *faciendo, for doing, לְעֹשׂוֹת to be ready or disposed for doing anything* (see הָיָה No. 1, d), and ellipt. הָיָה לְהוֹשִׁיעַנִי "Jehovah (is ready) for saving me," he will save me, he desires my welfare, Isa. 38:20; 21:1; 44:14.

(3) *faciendi, of doing*, Num. 1:1, "in the second year לְצֵאתָם of their going out," i. e. after they had gone out.

(4) *that, so that* (one might do), Num. 11:11; Isa. 10:2.

(5) *even to, until* (one might do), compare above, A 2, Isa. 7:15.

(6) *on account of, because* (see A, 6), Isa. 30:2.

(7) *in that, while, when* (one might do), לְאָמַר in that he said; לְפָנֹת עֶרֶב when evening drew on, Gen. 24:63, compare Jud. 19:26; לְעֹשׂוֹת when he makes, Job 28:25 (for which there is לְעֹשׂוֹת, verse 26).

(8) *as if, as though* (A, 9), 1 Sa. 20:20.

Farther, לְ is prefixed to an infinitive when it is the complement of verbs which can also be used absolutely, e. g. Gen. 11:8, וַיְחַדְּלוּ לְבָנוֹת Germ. *ſie*

hörten auf zu bauen; Deut. 3:24, הָחִלְתָּ לְהַרְחוֹת "thou hast begun to shew." In such cases ל may be omitted, e. g. הוֹסִיף followed by a bare infinitive, Am. 7:8; 8:2; with ל prefixed, Am. 7:13, just as in Latin a bare infinitive is used, and in poetry, indeed, it is mostly omitted, see the verbs אָבָה, אָמַן, הָאֵמִין, בָּגַשׁ, חָפֵץ, לָמַד, and the like.

Once ל appears to be used as a conjunction, and is prefixed to a finite verb (as in Arab. لِ for لِي, and Ch. ל lett. B), for *that*; thus, 1 Ki. 6:19, where the common reading לְחַלּוֹת may be rendered *that thou mayest place*. But as in this connexion this would be rather harsh, perhaps Ewald may be followed (Hebr. Gram. p. 213), in taking לְחַלּוֹת as a doubled infinitive, as in 1 Ki. 17:14.

ל Chald. (A) prep. i. q. Hebr.—(1) *to, towards* (used of place), Dan. 2:17; 4:19; 6:11; 7:2.

(2) the mark of the *dative*, Dan. 2:5, 7, 9, and often also of the *accusative* after active verbs, Dan. 2:10, 23, 24, 25; 5:4; also of the *genitive*, Ezr. 5:11; 6:3, 15.

(3) It is prefixed to the infinitive after verbs of speaking, commanding, etc., Dan. 2:9, 10, 12.

(B) conj. *that*, which, when prefixed to a future, gives it a conjunctive, optative, and imperative power (compare the French *que je sois*). The preformatives of the future then are omitted, see לְהוֹאֵל Dan. 2:20, לְהוֹאֵל כְּכֶדֶד "blessed be;" Dan. 4:22, "amongst the beasts of the field לְהוֹאֵל כְּכֶדֶד let thy dwelling be;" Dan. 2:29, לְהוֹאֵל כִּי רִי לְהוֹאֵל "what shall come to pass" (unless here לְהוֹאֵל be put for the fuller לְהוֹאֵל לְהוֹאֵל).

לָא ["and לָא 35 times, according to the final Masora"], an adverb of negation, NOT, anciently pronounced also לָא, לָא, לָא (compare לָאֵל, לָאֵל, לָאֵל),

Aram. and Arab. لَآ, لَآ, compare as to these syllables which have a negative power, (page XXI, A). Like the Gr. οὐ, οὐκ, it expresses an absolute negation; and hence it is put (unlike לָא, which sees) with preterites, Gen. 2:5; 4:5, and futures, as—(a) simply expressing a negative, לָא תֵּעָזָב "thou wilt not leave," Ps. 16:10.—(b) in prohibitions, Ex. 20:13, לָא תִּגְנוֹב "thou shalt not steal;" verse 5; Gen. 24:37; Lev. 19:4; 25:17; Deu. 25:4 (where it differs from לָא, which is dehortatory; but compare Prov. 22:24).—(c) rarely used in sentences expressive of end (where commonly there is לְ), although this use is denied by Winer (Sim. Lex. p. 514), [Doubted by Ges. in in Thes.] Ex. 28:32, לָא יִבְרַע "that it be not rent" ["(so) that it shall not be rent," Ges. in Thes., re-

jecting the other rendering]; Ex. 39:23; Job 22:11; Isa. 41:7. Also as to its use these particulars are to be observed—

(1) It is put absolutely when answering a question, no; Job 23:6, "will he contend with me with all his strength? no (לָא), only," etc.; also in refusing, Gen. 19:2, "not (so), but we will lodge in the street."

(2) It stands as an interrogation when an affirmative answer is expected (different from לָא No. 4), for לָאֵל nonne? like the Gr. οὐκ, Il. x. 165; iv. 242; especially thus found in sentences connected with what has preceded, Job 14:16, לָא תִּשְׁמַר עַל חַטֹּאתַי "dost not thou watch over my sin?" Job 2:10; 2 Ki. 5:26; Jer. 49:9; Lam. 3:36.

(3) It is put for לָא without; 1 Ch. 2:30, "and Seled died לָא בְּנִים without children;" Psalm 59:4; 2 Sa. 23:4; Job 34:24; לָא דֶּרֶךְ without a way, Job 12:24; לָא אִישׁ without men, devoid of men, Job 38:26.

(4) It is, i. q. לָא not yet, 2 Kings 20:4; Psalm 139:16.

(5) It is prefixed to nouns—(a) to adjectives to make them negative, לָא חַסִּיד impious, Psalm 43:1; לָא עָוִי infirm, Prov. 30:25.—(b) to substantives, as לָא אֱלֹהִים as if it were non-deus, not-god, i. e. an idol, a god only in name, Deut. 32:21; Jer. 5:7; לָא עֵץ not wood, used of a man in opposition to a rod or instrument of wood, Isa. 10:15; לָא אֱלֹהִים used of God as not to be compared with mortals, Isa. 31:8. As to the phrase לָא כָּל, see under לָא No. 3. Some ascribe to לָא, also a signification as a substantive, nothing, but there are no certain instances of it so used. Job 6:21, the reading is very doubtful, and Job 31:23, לָא אֵיכָל should be rendered *I could not* (do any thing of the kind); compare however Chald. לָא, לָא Dan. 4:32.

With prefixes—

(A) לָא.—(1) A preposition of various significations, according to the various uses of the particle לָא.—(a) *not in* (a certain time); compare לָא of time, letter A, No. 1, i. e. *out of, beyond* a certain time; Lev. 15:25, לָא עַתִּידָתָהּ "beyond the time of her uncleanness;" also *before* (i. q. לָאֵל); Job 15:32, לָא יוֹמוֹ "before his time;" compare above לָא for לָא No. 4.—(b) *not for* (some price); compare לָא of price, letter B, 9, Isa. 55:1; Ps. 44:13; and thus לָא Isaiah 45:13.—(c) *not with* (any thing), i. e. *without*; 1 Chron. 12:33, לָא לֵב וָלֵב "not with a double heart," i. e. with a unanimous heart, with the whole soul; compare Psalm 17:1; Job 8:11; Ezek. 22:29. In the same sense לָא is used, as לָא בְּיָד without hand (of man), Job 34:20; לָא בְּכַסֵּף not with

silver, i. e. so as to obtain silver, Isa. 48:10 (Syriac **לָא**, without).—(d) *not through*; compare **לָא** of instrument and cause, letter C, No. 2; Job 30:28, "I go blackened חֲפֵהָ **לָא** not (blackened) by the sun." In some instances **לָא** is also concisely used for **לָא**; Isa. 55:2, **לָא לְשִׁבְעָה**, "for that which does not satisfy;" 2 Ch. 30:18, "they eat the Pass-over בְּחֻבוֹב **לָא** not according to the written precept," prop. in a manner which was not according to that which was written; auf die Art, die nicht nach der Schrift war; Jer. 2:11.

(2) Conj. followed by a fut., Germ. ohne daß; so that not, Lam. 4:14, **לָא יִכְלוּ יָעֲנוּ בְּלִבְשֵׁיהֶם**, "so that (men) could not touch their garments."

(B) **לָא** *nonne? is not?* Genesis 4:7; 20:5; Job 1:10; Nu. 23:26; *annon?* 1 Ki. 1:11. Such a question requires an affirmative answer, and thus **לָא** is often simply an affirmation, almost i. q. **לֹא** *lo!* 1 Sam. 20:37, **לָא הִנֵּה הָחֵץ בְּיָמֶיךָ**, "lo! the arrow (is) beyond thee;" 2 Sa. 15:35; Ruth 2:8; Pro. 8:1; 14:22; 22:20; Job 22:12 (in the other hemistich **רָא**). Hence the author of the Chronicles, instead of **לָא** in the books of Kings, has often used **וְהִנֵּה**, e. g. 2 Ki. 15:36, **וְהִנֵּה הֵם בְּחֻבוֹבִים עַל סֶפֶר**, "behold these things are written in the book," etc.; comp. 2 Ch. 27:7; and so, 2 Ki. 20:20; 21:17; compared with 2 Ch. 32:32; 33:18; 35:27; and so often, see Gesch. der Heb. Spr., p. 39. The LXX. also often render **לָא** by *οὐδὲν*, Josh. 1:9; 2 Ki. 15:21. In Samaritan and Rabbinic **לָא** is commonly used for **הִנֵּה**, and in the same sense in Arabic **هَلَا**, see Lehrs. p. 834.

(C) **לָא**.—(1) *without*; once 2 Ch. 15:3, so that he have *not*.

(2) *as if not*; sec **לָא** A, 9. Elsewhere it is for **לָא** *lā* Isa. 65:1; Job 26:2.

Note 1. By a certain neglect in orthography **לָא** is sometimes written for **לָא** to him; according to the Masorah fifteen times, Ex. 21:8; Lev. 11:21; 25:30; 1 Sam. 2:3; 2 Sam. 16:18; Ps. 100:3; 139:16; Job 13:15; 41:4; Ezr. 4:2; Pro. 19:7; 26:2; Isa. 9:2; 63:9; on the contrary three times **לָא** is written for **לָא**, 1 Sam. 2:16; 20:2; Job 6:21, but several of these examples are uncertain.

Note 2. Some suppose the particles **לָא** and **לָא** to be compounded of **לָא** and **לָא**, but **לָא** in these is the prefixed preposition; see p. cccccc, A, and below **לָא**.

לָא, once **לָא** (Dan. 4:32 כְּחִיב), i. q. Hebr. **לָא**.

(1) *not*, Dan. 2:5, 9, 10, 11; 3:12, 14; **לָא** *annon?* ib. 3:24; 4:27.

(2) *nothing*, Dan. 4:32.

לָא דְבָר ("without pasture"), [*Lo-debar*], pr. n. of a town in Gilead, 2 Sa. 17:27, which is called 2 Sa. 9:4, 5, **דְּבָר**.

לָא עַמִּי ("not my people"), [*Lo-ammi*], the symbolic name of a son of Hosea, Hos. 1:9.

לָא רַחֲמָה ("not having obtained mercy"), [*Lo-ruhamah*], symbolic name of a daughter of Hosea, Hos. 1:6, 8; 2:25.

לָא an unused root. Arab. **لَاب** Med Waw, to thirst; cognate to **لَب** to burn; whence the noun **لَبَان** which see.

לָא (cogn. to **לָה**)—(1) pr. TO LABOUR (see Niph.).

(2) *to be wearied, to be exhausted*. Job 4:5, "because calamity now toucheth thee, **לָא** thou faintest;" followed by **לָא** with inf. to labour in vain, not to be able, Gen. 19:11.

(3) *to be weary of anything, to be offended at*, Job 4:2.

NIPHAL, i. q. Kal, but of more frequent use—(1) *to labour*, followed by an inf. Jer. 9:4, **לָא** "they labour to act perversely," especially "to labour in vain;" Jer. 20:9; Isa. 16:12.

(2) *to be wearied, to be exhausted*, Ps. 68:10; followed by **לָא** Isa. 47:13.

(3) *to be weary of anything*; followed by an inf., Isa. 1:14; Jer. 6:11; 15:6; followed by a gerund, Prov. 26:15, "it grieveth him (the sluggard) to bring back his hand to his mouth." Used of loathing, Exod. 7:18.

HIPHAL **לָא**—(1) *to weary, to fatigue*, Job 16:7; Eze. 24:12.

(2) *to weary out, or overcome any one's patience*, Isa. 7:13; Mic. 6:3.

Derivatives, **לָא** and—

לָא ("wearied") pr. n. *Leah*, the elder daughter of Laban, and the wife of Jacob, Gen. 29:16, sq.; ch 30, 31.

לָא i. q. **לָא** and **לָא** TO WRAP ROUND, TO MUFFLE, 2 Sa. 19:5 (with this accord Sanscr. *lud*; Gr. *λάθω*, *λανθάνω*; Lat. *lateo*). **לָא** Job 15:11; see under **לָא**.

לָא adv. *gently*, see **לָא**.

לָא i. q. **לָא** part. Kal of the root **לָא** which see.

לָא an unused root; Arabic **لَكَ** Conj. IV.

Æthiopic ለለከ: to depute, to send a messenger; ጥለከ: (to be sent) to wait upon, to minister; ለለከ: minister, servant. (Kindred roots are ለከ, ለከ, and Lat. *legavit*.)

Derivatives, מְלָאָךְ, [מְלָאָךְ], מְלָאָךְ, מְלָאָכֻת [מְלָאָכֻת], pr. n. מְלָאָךְ].

לָא ("by God," sc. created; comp. Job 33:6), [Lael], pr. n. m., Num. 3:24.

לָא an unused root, perhaps denoting the same as אָמַם, אָמַם. (Arab. لَم is, to agree, to be congruent, so far at least as its meaning can be gathered from its derivatives; perhaps, to gather together. [See other conjectures in Thes.]). Hence—

לָא suff. לָאִי, לָאִי Isa. 51:4; plur. לָאִים m. —(1) *a people, a nation*, Gen. 25:23; 27:29; Ps. 7:8; 9:9.

(2) [*Leummim*], pr. n. of an Arabian tribe, Gen. 25:3; supposed to be the same as the Ἀλλουμαῖωτα of Ptolemy.

[לָא; see לָא].

לָא followed by Makk. לָא, with suff. לָאִי pl. לָאִים; and (what is the same)—

לָא constr. לָא, suff. לָאִי, plur. לָאִים (1 Ch. 28:9); with suff. once לָאִי Nah. 2:8, m.

(1) *the heart*, perhaps so called from being hollow ["so called from fatness"]; see the root לָא. (Arab. لَاف).

לָא, Syr. ܠܗ, Æthiopic ለለ: id. 2 Sam. 18:14; Ps. 45:6, etc. As the heart is the central point of the blood and the seat of life, it often means—

(a) i. q. נֶפֶשׁ (Hom. φρένες), *the soul, life* (bas Lebensprinzip des Körpers), Ps. 73:21; 84:3; 102:5; Jer. 4:18 (comp. נֶפֶשׁ verse 10). Hence the heart is said to *live* (to be refreshed), Ps. 22:27; to be sick, Isa. 1:5; and even to sleep and to wake (Ecc. 2:23; compare 8:16; Cant. 5:2); and to *stay the heart*, is applied to those who take food and drink (see נֶפֶשׁ). *The heart* is also regarded by Hebrew writers, as—

(b) *the seat of the senses, affections, and emotions of the mind*, of various kinds, as love (Jud. 16:15, "thy heart is not with me," i. e. thou dost not love me; and on the contrary, to *love with the whole heart*, or breast, Deut. 4:29; 6:5); confidence (Prov. 31:11); contempt (Prov. 5:12); joy (Ps. 104:15); sorrow, contrition (Ps. 109:16); bitterness (Ps. 73:21); despair (Ecc. 2:20); fear (Ps. 27:3; compare Isa. 35:4; Jer. 4:9); security (כֶּבֶד Ps. 57:8; 108:2); fortitude (Ps. 40:13; 1 Sam.

17:32); and, poetically, a sick, wounded, or grieved heart is ascribed to the sorrowful (Proverbs 13:12; 14:13; Isa. 61:1); a melted heart to the timid, Isa. 13:7; Deu. 20:8; a *hard heart* (see שָׁרִירִית, קִשָּׁה), like a stone (Ezek. 11:19; 36:26), uncircumcised (Lev. 26:41), to the stubborn and inflexible. The words too, by which we utter those feelings, are poetically attributed to the heart; and thus the *heart* is said to cry out (Hos. 7:14), to lament (Isa. 15:5), to sigh (Ps. 38:9); and those are said to *pour out their heart* who pour out their tears, Lam. 2:19. Also—

(c) it is applied to the *mode of thinking and acting*; a sense in which a pure heart is ascribed to any one (Psalm 51:12), a sincere heart (1 Ki. 3:6), faithful (Neh. 9:8), upright (1 Ki. 9:4); and, on the contrary, a perverse heart (Psalm 101:4), stubborn (Pro. 7:10), deep, i. e. not to be explored (Ps. 64:7), impious (Job 36:13); and double-minded men are said to speak with a *double heart*, Ps. 12:3, בָּלֵב יְדִבְרִי, see, on the other hand, 1 Chr. 12:38, בָּלֵא יְדִבְרִי with a sincere heart. A heart that is wide (Prov. 21:4), great (נֶדֶר Isa. 9:8), high (נֶבֶד Ezek. 28:5) signifies pride; but the former of these expressions also signifies joy (Isa. 60:5). It is—

(d) *the seat of will and purpose*. 1 Sa. 14:7, עָשָׂה כְּלִיאִשְׁרָאֵל בְּלִבִּי, "do all that is in thy heart," what thou wilt, hast determined. Isaiah 10:7, לְהַשְׁמִיד בְּלִבּוֹ "to destroy is in his heart." Isa. 63:4, "the day of vengeance בְּלִבִּי is in my heart," i. e. I have decreed it, and will accomplish it. In this sense the heart is said to be willing (Ex. 35:22), rebellious (Jer. 5:23). בְּלִבִּי i. e. according to my heart, at my will, 1 Sa. 13:14. Farther—

(e) *intellect and wisdom* are also ascribed to the heart (compare לֵב heart, understanding; Lat. *cor*, Cic. Tusc. i. 9; Plaut. Pers. iv. 4, 71, and *cordatus*, i. e. discreet); and even *the faculty of thinking* (Isa. 10:7; 1 Chr. 29:18). 1 Ki. 10:2, "the queen of Sheba spake with him all that was in her heart," i. e. she knew. Jud. 16:17, "he told her all his heart," all that he knew. Ecc. 7:21. Hence one is called לֵב יָחִס Job 9:4 (comp. 1 Ki. 10:24); and on the contrary, לֵב חָסֵר foolish, void of understanding, Pro. 7:7; 9:4; לֵב אִנְשִׁי men of heart, i. e. understanding, Job 34:10. Job 12:3, לֵב כְּמוֹכִים, "I also have understanding as well as you." פֶּה לֵב Job 36:5, is spoken of the highest wisdom of God. A *fat heart* is one that is dull, devoid of sense (see שִׁמְוֹן), Isa. 6:10.

(2) metaph. *the middle part, interior, midst*,

e. g. of the sea, Exod. 15:8; of heaven, Deut. 4:11. 2 Sam. 18:14, קֶלֶב הָאֵלֶּה "in the midst of the terebinth."

לב [suff. לָבִי], Ch. id. Dan. 7:28.

לָבָה & לָבָא an unused root, whence are derived לָבִיא, לָבִי, לָבִיא, a lion, a lioness. I have hardly any doubt of its being onomatopoeitic, in imitation of the sound of roaring; like the old Germ. *lurven, lúwen, leuen*; Engl. *to low*; whence the Germ. *lúwe, lúu*; Gr. *λέων*. [In Thes. another origin is also suggested; Arab. *لَبى* to be voracious.]

לָבִיא, לָבִיא—(1) *lions*, from the sing. לָבִי, [and לָבִיא] which see.

(2) [*Lebaoth*], pr. n. of a town of the tribe of Simeon, Josh. 15:32; more fully לָבִיאֹת 19:6.

לָבָב a root unused in Kal; prob. i. q. נָבַב (comp. Job 11:12), TO BE HOLLOW ["prob. TO BE FAT, the primary idea lies in the smoothness of fat things." See Thes.]; hence לָבָב, לָבָב, לָבָה the heart, and לָבִיָּה a kind of cake, so called from its hollow form, [but see above as to the meaning of this root].

NIPHAL, denom. from לָבָב pass. of Piel No. 1, *to be deprived, to be void of heart*, i. e. of mind, of understanding. Job 11:12, וְעֵרַר פָּרָא וְלָבִיָּה נָבִיב "but man (is) empty, (and) void of understanding, and man is born (like) a wild ass's colt;" signifying the imbecility and dulness of the human understanding when compared with the divine wisdom. There is a play of words in the use of the verbs נָבִיב and לָבָב of a like origin. I formerly objected to this interpretation, which alone is suitable to the context, on the ground that there is no example of the privative power of Piel being transferred to Niphal; but this is removed by Arabic examples, as *مكبود* wounded in the liver. Or perhaps it may be inquired by the learned, whether the signification of dulness in לָבָב may not be drawn from the verb לָבַב itself, in the sense of hollowness [but has it such a sense?], so that לָבָב may be almost the same as נָבִיב. Others, by comparison of Syr. *ܠܒܐ* to make wise, to add understanding; Ethpaël, to be made wise, strengthened, render "but dull man becomes wise, (when) a man shall be born the colt of a wild ass," i. e. never; but this is contrary to the dignity of the Hebrew language.

PIEL לָבָב—(1) denom. from לָבָב, *to wound, to take away any one's heart* (spoken of a maiden),

Cant. 4:9. Compare as to such denominatives, Heb. Gram. § 51, 2.

(2) denom. from לָבִיָּה *to make such cakes*, 2 Sa. 13:6, 8 (see לָבִיָּה).

לָבִי m. *heart*, see לָב.

לָבִי m. Ch. id. with suff. לָבִיָּה, לָבִיָּה Dan. 2:30; 5:22.

[לָבִיָּה see לָבִיָּה]

לָבִי alone, see לָבִי.

לָבִי contr. from לָבִיָּה *flame*, Ex. 3:2, like יָקָטִיל for יִהְיֶה; according to others, from the root לָבַב, לָבַב; Samar. to shine, to give light.

לָבִי f. of the word לָב *heart*, Ezek. 16:30; plur. לָבִי (see לָב) Ps. 7:10; Pro. 15:11.

לָבִיָּה see לָבִיָּה.

לָבִיָּה m. (once f. see No. 2, from the root לָבִי).

(1) *a garment, clothing*, Job 24:7, 10; 31:19; 38:14; Est. 6:9, 10, 11; specially *a splendid garment*. Job 38:14, וְיִתְיַבְּבוּ כְּמֹל לָבִיָּה "and (all things) stand forth as in splendid attire," spoken of the earth, shone upon by the morning sun; comp. Est. 6:9, 10, 11; Isa. 63:1. Poet. used of the scaly coat of the crocodile, Job 41:5.

(2) *a spouse, a wife*, by a metaphor in common use in Arabic, Mal. 2:16 (where it is construed with a fem.), compare Koran, Sur. ii. 183, "Wives are your attire, and you are theirs." Compare also the verbs *لبس* *ثاب* to put on a garment; also to lie with a woman. More examples are given by Schulz in Animadv. ad Ps. 65:14.

לָבִיָּה Ch. i. q. Hebr. No. 1, Dan. 3:21.

לָבִי unused in Kal; Arab. *لَبَط* to cast on the ground, to prostrate.

NIPHAL, TO BE THROWN HEADLONG, TO FALL DOWN, TO PERISH, Prov. 10:8, 10; Hos. 4:14.

לָבִי pl. m. לָבִיאֹת *lions*, Psa. 57:5; fem. לָבִיָּה *lionesses*, Nah. 2:13, see לָבִיא.

לָבִיא a lion, so called from his *roaring*, see לָבָא, a word altogether poetic, Gen. 49:9; Num. 24:9; Deut. 33:20; Job 4:11; 38:39; Isa. 5:29; 30:6,

etc. (Arab. *لبوة*, *لبية*, *لباة*, also *لبوة* a lioness; Copt.

ΛΑΒΟΙ a bear [also a lion and lioness].) Bochart considers, Hieroz. i. p. 719, that this word does not

signify a lion, but a lioness, principally influenced by the passage, Eze. 19:2, and by an etymology, from לָבָא to draw the first milk, IV. to suckle with the first milk; but in Eze. loc. cit., there occurs the form לְבַיָּא, and the proposed etymology lacks even the appearance of truth. [In Thes., however, Bochart's supposition is treated with more favour, although on different grounds, especially as being more suited to the context of the passages.]

לְבַיָּא f. (for לְבַיָּה), Eze. 19:2, a lioness.

לְבִיבֹת [the actually occurring form is לְבִיבֹת], f. pl. a kind of cake made in a frying pan, as if *saganum* of Apicius, prob. so called from their hollow form, twisted together (eine Art zusammengerollter Gierluchsen, Stingen) [This depends on whether לָבָב has any such meaning as to be hollow; Gesenius says, in Thes., "prob. with plenty of fat"], from the root לָבַב, 2 Sam. 13:6, 8, 10. Hence the denominative verb לָבַב, which see. LXX. κολλυριδες. Vulg. sorbitiuncula.

לָבָן—(1) TO BE WHITE, unused in Kal, see לָבָן, לָבָן.

(2) denom. from לָבַנָה to make bricks, Gen. 11:3;

Ex. 5:7, 14. (Arab. لَبَن id.)

HIPHIL—(1) trans. to make white, metaph. to purge, to cleanse from the filthiness of sins, Dan. 11:35.

(2) intrans. to be white (compare as to verbs of colour in Hiph., Heb. Gram. § 52, 2), Ps. 51:9; Isa. 1:18; Joel 1:7.

HITHPAEL, to purge oneself [or, to be purged], Dan. 12:10.

The derivatives follow immediately, except מְלָבֵן.

לָבָן—(1) adj. f. לְבָנָה white, Ex. 16:31; Levit. 13:3, seq.

(2) pr. n. *Laban*, the son of Bethuel, an Aramæan, the father-in-law of Jacob, Gen. 24:29, 50; chapters 29—31. [Name of a place, Deut. 1:1.]

לָבָן i. q. לָבָן No. 1, const. state לָבָן Gen. 49:12.

["לָבָן Ps. 9:1 על מִוֹת לָבָן. Here some take לָבָן as a pr. name *Labben* of one of David's enemies; others regard לָבָן as servile and לָבָן as the pr. n. of a Levite, as in 1 Ch. 15:18. Some moderns suppose לָבָן to be the name of a musical instrument. Better to read לָבָן לְבָנִים as in many MSS., with virgins' voice (עַל עַלְמֹת) Ps. 46:1 for the boys, to be sung by them, לָבָן being taken as a collective." Ges. add.]

לְבָנָה f.—(1) white, poet. for the moon, like לְבָנָה for the sun, and Arab. قمر the moon, from قمر to be white, Cant. 6:10; Isa. 24:23; 30:26.

(2) [*Lebanah*], pr. n. m. Ezra 2:45; Neh. 7:48 [א].

לְבָנָה f. pl. יָם a brick, a burnt tile, Gen. 11:3; Eze. 4:1, so called from the white and chalky clay of which bricks were made, according to Vitruv. ii. 3.

Arab. لَبَن id. Compare מְלָבֵן.

לְבָנָה m. a kind of tree or shrub, so called from the white colour of the bark or leaves, Gen. 30:37; Hosea 4:13. According to the LXX. and Arabic translator, in Genesis, *styrax*; Arab. لَبَنِي, according to the LXX., Hos., and Vulg. Gen., λεύκη, the white poplar. See Celsii Hierobot. t. I. p. 292; compare Michaëlis Supplem. p. 1404.

לְבָנָה f.—(1) whiteness, transparency, Ex. 24:10.

(2) [*Libnah*], pr. n.—(a) of a town in the plain country, of the tribe of Judah; a royal city of the Canaanites, afterwards a city of the priests and a city of refuge, Jos. 10:29; 12:15; 15:42; 21:13; 2 Ki. 8:22; 19:8; 23:31.—(b) of a station of the Israelites in the desert, Num. 33:20.

לְבָנָה & לְבָנָה (Gr. λεβανος, λεβανωτός), [Arab. لَبَن, Syr. ܠܒܢܐ], f.

(1) *frankincense*, Lev. 2:1, 15; 5:11; 24:7; Num. 5:15; Isa. 60:6, etc., so called from the white colour of the purest frankincense (Plin. H. N. xii. 14). It is spoken of as growing, not only in Arabia (Isa. 60:6; Jer. 6:20), but also in Palestine (Cant. 4:6, 14), unless in the Canticles some other odoriferous herb is intended.

(2) [*Lebonah*], pr. n. of a town near Shiloh, only mentioned Jud. 21:19 [now prob. El Lubban اللبنة, Rob. iii. 90].

לְבָנָה see שִׁחֹר לְבָנָה.

לְבָנָן (in prose always with art. הַלְבָּנָן 1 Ki. 5:20, 23; Ezra 3:7; poet. without art. Ps. 29:6; Isa. 14:8; 29:17; compare Lehrs. p. 656), pr. n. Mount *Lebanon* (Gr. Λιβανος), on the borders of Syria and Palestine, consisting of two very high ridges, of which the western is called *Lebanon*, *Libanus kar' êxoxhiv*: the eastern ridge is partly covered with perpetual snow (Jer. 18:14, whence its Hebrew name לְבָנָן,

Ch. טור חלִינא, Arab. جبال الثلج the mountain of snow, compare *Alpes*), this is called *Antilibanus*, and towards the south, in Hebr. הַרְמֹן, which see. The modern name of the valley between Lebanon and Anti-Lebanon is بقة Bekaa, but it is, however, altogether a different place from הַבְּקָעַת הַלְבָּנוֹן the valley of Lebanon, Jos. 11:17; 12:7, as to which see page cxxxvi, B. See Relandi Palæstina, t. i. 311; Oedmann, Verm. Sammlungen, fasc. ii. No. 9; Burckhardt's Travels in Syr. p. 1, seq.; p. 214, seq.; Rosenm. Bibl. Alterthumsk. i. 2, p. 236, seq.

לבני ("white"), [*Libni*], pr. n. of a son of Gershon, Ex. 6:17; Num. 3:18. Patron. id. Numbers 3:21; 26:58.

לבש and לבש fut. יִלְבֹּשׁ ["Arab. لَبَسَ, Æth.

ለ-ለሰ; Syr. حَفَّ].—(1) TO PUT ON a garment, TO CLOTHE ONESELF WITH a garment, followed by an acc., Lev. 6:3, 4; 16:23; 24:32; once followed by ב, like the Lat. *induit se veste*, Est. 6:8 (compare לבס Med. Kesra followed by an acc. and ב of the garment), absol. Hag. 1:6. Part. pass. construed with an acc. or gen., e. g. לְבוּשׁ בָּדִים Eze. 9:2, and לְבוּשׁ הַפְּדִים, verse 11, seq. Compare הָנִיחַ.

(2) It has various figurative uses, Ps. 104:1, הוֹר וְהָרָה "thou art clothed with splendour and majesty;" Job 7:5, לְבוּשׁ בְּשָׂרִי רָמָה "my body is clothed with worms," covered over with worms; Ps. 65:14, לְבוּשׁוֹ בָּרִים הַצֹּאֵן "the pastures are clothed with flocks;" לְבוּשׁ הָרָגִים "clothed with the slain," i. e. lying in the midst of the slain, lying on some and covered over with others, Isa. 14:19. The expression is often used, *to be clothed* with shame, i. e. to be covered with shame, Job 8:22; Psalm 35:26; 109:29; *with justice*, Job 29:14; *terror*, Eze. 26:16; *salvation*, 2 Chron. 6:41, etc.; compare the phrases in Homer, δύνει ἀλκήν, Il. xix. 36; ἐννυσθαι ἀλκήν, Il. xx. 381; ἐπιέννυσθαι ἀλκήν, Od. ix. 214. There is a play on the double use of this word, Job 29:14, צָדִק לְבָשָׁתִּי "I have put on righteousness, and it has put me on," i. e. I am covered without with righteousness as a garment, and within it wholly fills me. Connected with this latter use is the expression by which the Spirit of God is said to *put on any one*, i. e. to fill him, Jud. 6:34; 1 Ch. 12:18; 2 Ch. 24:20; compare Luke 24:49; compare the Syriac expression, صَحِبَ Satan has put thee on, i. e. has filled thee, Ephraemi Opp. Syr. ii. 504, 505.

Pual, part. מְלַבֵּשִׁים Ezr. 3:10, and מְלַבְּשִׁים

1 Ki. 22:10; 2 Chron. 18:9; *clothed with* (official) garments, with robes.

HIPHL, *to clothe* some one; followed by an acc. of pers. 2 Ch. 28:15; more often followed by two acc. of pers. and garment; to clothe some one with a garment (er ließ ihn das Kleid anziehen), Gen. 41:42; Exod. 28:41; followed by לָל Gen. 27:16, "with goat skins she clothed his hands." Metaph. to clothe any one with salvation, i. e. to bestow it largely, Ps. 132:16; Isa. 61:10.

Derived nouns, מְלַבֵּשׁ, מְלַבֵּשֶׁת.

לבש fut. יִלְבֹּשׁ Chald. id. followed by an acc. Dan. 5:7, 16; Aph. הַלְבִּישׁ (in a Hebraizing form), *to clothe*, followed by an acc. of the garment, and ל of pers. Dan. 5:29.

לבש see לבש.

לָג m. prop. apparently, a deep cavity, a basin; (compare Syr. حِلْم basin, dish; Gr. λάκκος, λάκος, Latin *lacus*, *lacuna*, from the root לָגַג); hence, the *smallest of the measures* of liquid things, a *log*; according to the rabbins the twelfth part of a Hin, equal to the contents of six eggs, Lev. 14:10, 12, 15, 21, 24.

לָג an unused root. Arab. لَج means besides other things, *to be deep* (used of water, the sea [لَج "depth of the sea"]); hence the Hebr. לָג.

לָר (perhaps "contention," "strife"), pr. n. [*Lod*], *Lydda*, a large village of the Benjamites; Gr. Λύδδα, Λύδδα, Acts 9:32, 35, 38; 1 Macc. 11:34, now called لُدّ Neh. 7:37; 11:35; 1 Ch. 8:12; Ézr. 2:33.

לָר an unused root; Arab. to contend, whence the pr. n. לָר and בְּלָרִי for בְּלָרִי son of contention.

לָה Ch. *nothing*, i. q. לָא; Dan. 4:32 כְּחִיב לָהּ.

לָה Deut. 3:11 כְּחִיב לָא, for לָא not.

להב an unused root; Arab. لَهَب; Æth. ለሀብ; to burn, to flame. The primary idea is that of *licking*, *lapping*, an idea which is found in roots beginning with the syllables לה, לח, לע, and which is applied in various senses (see the root לָלַע), namely, to a flame, which seems to lap like a tongue, ["lambent tongues of flame"]; see לָהֵט, and compare γλώσσα πύρος, Acts 2:3 [but this refers to the "other tongues" with

which the Holy Ghost enabled the Apostles to testify to Jesus risen from the dead]. Whence—

להב m. **להבה** Num. 21:28, and **להבת** 1 Sam. 17:7, fem.; pl. **להבות** Ps. 105:32, const. **להבות** Ps. 29:7.

(1) *flame*, Joel 2:5; Job 41:13.

(2) *flaming*, i. e. *glittering steel*, in brightness resembling a flame, i. e. *the point of* a spear, or sword, 1 Sa. 17:7; Nah. 3:3; Job 39:23; also used absol. of a naked sword, Jud. 3:22; see also **שלהבת** and **לקה**.

להבים m. pl. *ἀπαξ λεγόμεν*. Genesis 10:13 [*Lehabim*], pr. n. of a people of Egyptian origin, prob. i. q. **לגבים** *Lybians*; as to the relation of the forms **לָו** and **לָו** see p. CCXI, A.

להג an unused root; Arabic **لَهَج** prop. to be greedy, eager for any thing, to long for greedily; commonly used figuratively, to be greatly addicted, or to attend much to any thing; to hear or learn diligently, (just like Germ. *stübiren*). Hence—

להג m. *study of letters*, as it is well explained by Aben Ezra, Eccles. 12:12; in the other member there is **עשות ספרים** to make, or write books (LXX. *μελέτη*; Vulg. *meditatio*; Luth. *ſtubiren*).

להד an unused root; Arab. **لَد** to press, to oppress; whence—

להד [*Lahad*], pr. n. m. 1 Ch. 4:2.

להה i. q. **לָאָה** (comp. **בָּאָה** and **בָּהָה** TO BE LAN- GUID, TO BE EXHAUSTED. (The primary idea appears to me to be that of *fainting from thirst*, when, with *the tongue thrust out*, one burns and longs for drink; comp. the verbs beginning with **לָ**, such as **להג**, and the remarks on the root **לָו**. Comp. Lat. *languere*, and Germ. *leiden*, whence the frequentative *leiden*, *leiden*, *leiden* (leiden). It occurs once Gen. 47:13, **וַתֵּלֶךְ אֶרֶץ מִצְרַיִם כַּפְּנֵי הָאָרֶץ** "and the land of Egypt was exhausted through the famine." (Chald. **לָהָה** often used to answer to the Hebr. **לָאָה**.)

להה unused in Kal; prob. i. q. [**לָהָה**] pr. TO BURN WITH THIRST; and, as this is the case with rabid dogs, *to be rabid, mad*, like a dog; *to be mad*. I thus understand—

HITHPALPEL, part. **מְלַהֵלֶה** *mad, insane*, Proverbs 26:18. LXX. in the Aldine edition, and Symm. *πειρώμενοι*, tempted, driven (by a demon). Venet.

ἐξέστως. There is in Syriac a secondary root derived from the idea of madness, **ܠܗܬܬܝܠܗ** to be frightened, scared.

I. **להט** TO BURN, to flame (also Syr. Ch. id.). Ps. 104:4. **לֹהֲטִים** *the flaming*, those who breathe out fire and flames, Ps. 57:5.

PIEL **להט** to kindle, to make burn (used of a flame), with an acc. Joel 1:19; 2:3; Psalm 83:15; 106:18; Isa. 42:25; to blow (used of the breath), Job 41:13.

Hence **להט**.

II. **להט** i. q. **לָאָט** (compare p. CCXI, A), pr. to hide; hence to use occult and magical arts; whence **לְהִטִּים** which see.

להט m. pr. *flame*, hence *flaming steel* of a sword, Gen. 3:24; compare **להב**.

להטים [plur. with suff. **לְהִטִּים**] *incantations*, Ex. 7:11; i. q. **לְהִטִּים**. See **להט** No. II.

להם unused in Kal. Arab. **لَهَم** to swallow down greedily, whence **لَهْم** greedy, a glutton. Cogn. is **להם**.

HITHPAEL, part. **מְלַהֵמִים** things which are swallowed down greedily; *dainty morsels*, Pro. 18:18; 26:22.

להן compounded of **לָ** and the pron. **הֵן** (which see), *therefore*, Ruth 1:13; i. q. **לָהֵן**.

להן Ch.—(1) i. q. Heb. *therefore*, Dan. 2:6, 9; 4:24. It becomes—

(2) an adversative particle (just like the Hebrew **לָכֵן** p. CCCIII, A, on which account many have regarded this word to be compounded of **לָא** and **הֵן**), *nevertheless, however*, but Ezr. 5:12, with a previous negation; *but* (fonder), Dan. 2:30; *unless*, Dan. 2:11; 3:28; 6:8.

להק an unused and doubtful root; *to increase in age*; introduced by L. De Dieu, from the Æth., to explain (according to his rendering) the following word—

להקה f. only 1 Sa. 19:20, prob. by a transposition of letters, i. q. **קְהִלָּה** *an assembly*. So LXX., Syr., Ch.; compare also **יְקִלְהִי** 2 Sa. 20:14.

לו is three times put for **לָא** *not*; see **לָא** note 1.

לו רָבַר see **רָבַר**.

perverseness, wickedness, Isa. 30:12. More fully, Prov. 14:2, *לֹחֹ דְרָכָיו* "whose ways are perverse;" and Prov. 2:15, *לֹחֹם בְּמַעֲלֹתָם* id.

HIPHIL, fut. *לֵיִי* (inflected in the Chaldee manner, like *לֵיִי* from *לָן*); i. q. Kal, *to go away, depart*, Prov. 4:21.

לֹחַ m.—(1) *the almond tree*, Gen. 30:37. (Arab. *لوز*, *لوزة*, Syr. *ܠܚܢ*). Its derivation is hardly to be sought for in the Phœnicio-Shemitic languages. It seems to be softened from the original form, which, in Armenian, is preserved in *լուխ-ող* *engies*; Lat. in *nux*; which, with a different inflection, is found in Hebrew, in *לֵחֵן* a nut.)

(2) [*Luz*], pr. n.—(a) of a town in the tribe of Benjamin, called also from its neighbouring sanctuary *בֵּית אֵל* [but see Gen. 27:17, for the *true* reason of this latter name], (see p. cxvii, A), Josh. 18:13; Jud. 1:23.—(b) another in the country of the Hittites, founded by an inhabitant of the former. Jud. 1:26.

לֹחַ an unused root, Arabic *لَحَّ* *to shine, to be bright* (comp. *λευκός, γλαυκός; λείσσω, γλαύσσω*); hence *to be polished, smooth*. Hence is—

לֹחַ m. pl. *לוחות* *a table, tablet* (Syr. *ܠܚܬܐ*; Arab. *لوح*; Æthiopic *ሀውት*; id.)—(a) of stone, on which anything was carved, or inscribed; *לוחות הברית* Deut. 9:9; *לוחות העדות* Ex. 31:18, the tables of covenant, of law.—(b) of wood, 1 Ki. 7:36; of *the leaf* of a door, Cant. 8:9; Dual *לוחים* *the deck* of a ship, which seems to have been double, Eze. 27:5.—(c) trop. Pro. 3:3, "write upon the table of thy heart;" compare Jer. 17:1; 2 Cor. 3:3; and *δέλτοι φρενῶν*, Æsch. Whence—

לֹחִית [*Luhith*], ("made of tables or boards"), pr. n. of a town of the Moabites, Isa. 15:5; Jerem. 48:5.

לֹחֵשׁ with the art. *הַלֹּחֵשׁ* ("enchanter"), [*Halohesh, Halohesh*] pr. n. m., Neh. 3:12; 10:25.

לֹחֵשׁ—(1) i. q. *לָחַם* No. II, *TO COVER OVER, TO HIDE, TO WRAP UP*. Part. acc. *לוֹחֵשׁ* *hiding*, Isa. 25:7; and another form *לָחַם* intrans. *hidden, secret*; whence *בָּלֵם* secretly, Ruth 3:7; 1 Sa. 18:22; 24:5; once *בָּלֵם* Jud. 4:21. Part. pass. f. *לֹוּשָׁה* *wrapped up*, 1 Sam. 21:10.

(2) *to do secretly*. Part. pl. *לֹוֹשִׁים* *secret arts, incantations*, Ex. 7:22; 8:3, 14; instead of which there is *קְהָטִים* Ex. 7:11; see *קָהַט*.

HIPHIL, i. q. Kal, No. 1, 1 Ki. 19:13.

Hence *לָחַם* and—

לוֹט m.—(1) *a covering, a veil*. Isaiah 25:7, *הַלוֹט הַלֹּט עַל-פְּלִי הָעַמִּים* "the covering which is spread over all nations," that which covers their faces and makes them sad. [Rather, the veil which keeps their hearts from God.]

(2) pr. n. *Lot*, the son of Abraham's brother, Gen. 13:1, sq.; 19:1, sq.; the ancestor of the Ammonites and Moabites, who were called, on this account, *the children of Lot*, Deut. 2:9; Ps. 83:9.

לוֹטֵן ("a wrapping up"), [*Lotan*], pr. n. of a son of Seir, Gen. 36:20, 29.

לוֹי ("adhesion," or "garland," "crown," i. q. *לוֹיָהּ* from the root *לוּיָהּ*) m.—(1) pr. n. *Levi*, the third son of Jacob by Leah, Gen. 29:34; 34:25; 35:23; the ancestor of the tribe of Levi (*לוֹי*), which was set apart for the service of the sanctuary, and of which was the family of Aaron (*בֵּית אֶהֱרֹן*), to whom the priesthood was appropriated.

(2) patron. name for *לוֹי* *a Levite*, Deut. 12:18; Jud. 17:9, 11; 18:3; Plur. *לוֹיִים* Josh. 21:1, sq.

לוֹיִ Chald. plur. emphat. *לוֹיִא* *Levites*, Ezr. 6:16, 18; 7:13, 24.

לוֹיָהּ f. *a garland, a wreath*, so called from the idea of *joining* and *bending* (see the root *לוּיָהּ*); compare Arab. *لوى* *to bend, to curve, to wreath, to twist*; III. *to twine one's self as a serpent*; *لَوَّى* *fold of a serpent*, Pro. 1:9; 4:9. Hence—

לוֹיָתָן (with the adj. termination *תָן*, like *נִחְשָׁתָן* *brazen*, from *נִחַשְׁתָן*, *עֶפְלָתָן* from *עָפַלָהּ*), prop. an (animal), *wreathed, twisted in folds*.

(1) *a serpent* of a larger kind, Job 3:8 (as to this place see the root *עָפַר* *Pilel*); Isa. 27:1 (where it is the symbol of the hostile kingdom of Babylon).

(2) specially, *a crocodile*, Job 40:25, seq.

(3) any *very large aquatic creature*, Ps. 104:26; used for a fierce enemy, Psa. 74:14; comp. *חִיָּה* Isa. 51:9; Ezek. 29:3; 32:2, 3. Bochart, Hieroz. P. ii. lib. v. cap. 16—18.

לוּל an unused root, kindred to the root *לָל* (which see); Germ. *rollen, to wind, to twist round*; whence the following words.

לוּלָא pl. *לוּלָאִים* *winding stairs*, 1 Ki. 6:8. (Ch. id.)

לול only in plur. לולאח, def. לולאח, constr. לולאח (of the form לולאח which see), loops, into which the hooks (לולאח) were put in the curtains of the holy tabernacle; *Esleifen, Esdingen*, so called from their being twisted round, Exod. 26:4, seq.; 36:11, seq.; Vulg. *ansulæ*.

לול Gen. 31:42; Deut. 32:27, and לולא Gen. 43:10; Jud. 14:18; 2 Sa. 2:27 (compounded of לול if; and לולא i. q. לא not). A conditional negative conjunction *except, unless* (it be, it were), conveying also the signification that something really is, thus differing from לא (compare the remarks on the word לא). Followed by a preterite, Gen. 31:42, לולא אלהים היה לי "except God had been for me." Isa. 1:9; 1 Sam. 25:34; 2 Sam. 2:27; followed by a part. 2 Ki. 3:14, לולא נשאתי יהושפט "unless I regarded Jehoshaphat," etc.

לול & לול pret. לול Gen. 32:22; 2 Sa. 12:16; לול Jud. 19:13, gerund לול Gen. 24:25; and so frequently, also לול ib. verse 23; imp. לול Jud. 19:6, 9; לול Ruth 3:13; Joel 1:13; fut. לול apoc.; לול 2 Sam. 17:16; לול Jud. 19:20; Job 17:2; conv. לול Gen. 28:11; 32:14. Part. לול Neh. 13:21.

(1) TO PASS THE NIGHT, TO LODGE (prob. denom. from לול, night, *l* and *n* being interchanged, see p. ccccxix, A), Gen. 19:2, and often; see the instances just given. Also used of inanimate things, as of food, when kept to the next day. Exod. 23:18; 34:25; Deut. 16:4; Lev. 19:13, "the wages of thy hireling shall not be with thee all night till the morning;" poet. Job 29:19, "the dew lodges in his branches." Also, to turn in, in order to lodge, Ps. 30:6, "in the evening weeping may come in, but joy comes in the morning."

(2) to tarry, to dwell, to continue (compare לול to lodge, to remain in any state), Ps. 25:13, "his soul continues in prosperity," enjoys continual prosperity; Ps. 49:13, לול בן יקר בל לול "but man, being in honour, does not remain," his honour is not stable; Job 41:14, "strength dwells (as if it had its seat) in his neck;" Job 17:2; 19:4, " (if) indeed, I have erred לול חלתי my error continues with me," i. e. I have erred, and not you, and I alone have to pay the penalty of my erring.

NIPHAL, to shew oneself obstinate, to be stubborn (the signification of remaining and persisting applied in a bad sense); hence, to murmur, to complain, followed by לול against any one, used of a people murmuring against their leader, Ex. 15:24; Num. 14:2; 17:6; and Jos. 9:18 פרי.

HIPHAL—(1) causat. of Kal No. 2, Jer. 4:14, "how long wilt thou harbour (i. e. wilt thou cherish) vain thoughts?"

(2) i. q. Niphal, pr. to shew oneself stubborn, followed by לול against any one. Pret. לול Num. 14:29; fut. לול Ex. 17:3, elsewhere always with the first radical doubled in the rabbinical manner (see Lehrs. p. 407); לול Ex. 16:8; Num. 14:36; 16:11; part. לול Num. 14:27; 17:20, an inflection which is appropriated to this signification.

HITHPALEL, i. q. Kal No. 1, Ps. 91:1; Job 39:28. Derivatives לול, לול, לול.

לול TO SWALLOW DOWN, TO SUCK DOWN, Obad. 16; hence לול throat. For לול Job 6:3, see the word לול.

It was appositely remarked a good while since by J. D. Michaëlis (Supplem. p. 1552), that the syllable לול refers to the sound of *swallowing down greedily, sucking down*; and this signification is found in most of the Phœnicio-Shemitic roots whose first or primary syllable is לול, as לול to lick up, to sip up; לול and לול id., (Arab لعظم, لعظم) to eat greedily, لول.

Ethpe. to devour greedily, لول greedy, glutton لعف, لول to lick up, to eat greedily, Syr. لول, لول a jaw: there is a similar power in the kindred syllable لول, لول, as لول (לול) to lick, לול to swallow down, and לול to eat, לול and לול to lick, lap (as a flame), i. e. to flame, compare Sansc. ली, to lick, Gr. λείγω, λειμάω, λειχναίνω, Lat. LinGo, LiGurio, transp. GuLa, deglutio, Germ. lecken, and with a prefixed sibilant schlucken, schlingen.

To these may be added a large class of Phœnicio-Shemitic roots, which commence with the syllables לול, לול, לול and signify the various motions of the tongue, such as to gape with the mouth open, and the tongue extended, as is the case in ardent and rabid thirst (see לול, לול, לול, Germ. lecken, lecken), to vibrate the tongue, and hiss like a serpent, or one speaking in a whisper (see לול); to stammer, to speak barbarously (i. e. without being understood), and foolishly (לול, where more may be seen, לול, לול). The Greeks express the idea of eating greedily, and of stammering or babbling, by the syllable la, lam, lab, lap; compare λάω to lick, λάβρος, λάμυρος, voraciously talkative, λαμός, λαμός the throat, λαμί voracious (an anthropophagite غول Ghûle; see לול), λάπτω, λαφύσσω; Lat. lambo, labium; Pers. لب lip; German Lippe, and the common words labbern, schlabbe

bern, [ἀλᾶπν. The signification of *deriding*, which comes from that of stammering (צָלָה), is found in Greek in the same letters when transposed γελᾶω, χλεύη.

לָח prop. TO STAMMER (compare צָלָה, and the observations on צָלָה); hence—

(1) to *speak barbarously*, i. e. in a foreign tongue, from those who speak a foreign language appearing, to those who are ignorant of it, as if they babbled and stammered senselessly; see HIPHIL.

(2) to *deride, to mock* any one, prob. by imitating his voice in sport (compare Isa. 28:10, 11, and צָלָה. To this answer Sansc. *lad*; Lat. *ludere*; Gr. λᾶσθῃ, derision), Prov. 9:12. Part. צָלָה a *mock, scoffer*, i. e. a frivolous and impudent person, who despises scoffingly the most sacred precepts of religion, piety, and morals (compare צָלָה, Ps. 1:1; Pro. 9:7, 8; 13:1; 14:6; 15:12; 19:25; 22:10; 24:9; Isa. 29:20.

HIPHIL.—(1) to *act as interpreter, to interpret* (from the idea of speaking barbarously, in a foreign tongue; compare Kal No. 1). Part. צָלָה an *interpreter*, Gen. 42:23 (well rendered by the LXX. ἐρμηνεύτης, Onk. צָלָה); hence an *ambassador, internuncio*, 2 Ch. 32:31; Isa. 43:27; מַלְאָךְ מִלֵּין Job 33:23; *angel interceding* with God on behalf of men, μεσίτης, tutelar; compare Matt. 18:10. [This is strange theology, Christ is the one μεσίτης and intercessor for his people.]

(2) i. q. Kal No. 2, to *deride, to mock*, followed by an acc. Ps. 119:51; Pro. 14:9; followed by a dative Pro. 3:34.

["PILEL, to this apparently belongs the part. לְצַיִם *scorners, mockers*, Hosea 7:5, for מְלַצִּים Lehrs. p. 316." Thes.]

HITHPALEL הִתְלַצֵּץ to *act foolishly, impudently*, Isa. 28:22.

Hence לְצַיִן, לְצַיָּה.

לָח ["TO KNEAD with hands and feet, kindred to דָּחַשׁ, also דָּחַשׁ, דָּחַשׁ"], TO KNEAD dough, Genesis 18:6; 1 Sa. 28:24; 2 Sa. 13:8. (Syriac and Chald., Æth. ለጸጸ: id.). Hence לָחַשׁ.

["(2) to be strong, firm; Arab. لَاف Med. Ye, III., V., id. Hence לָחַשׁ."]]

לָח pr. n. m. 2 Sam. 3:15 כְּחִיב; compare לָחַשׁ 2, b.

לָח Ch. (for לָחַשׁ, from the root לָחַ ["of the form קָצַת, קָצַת"], prop. connection, *adhesion*; used as a preposition *by, with*, like the Syr. ܠܚܐ, Ezr. 4:12, preposition *by, with*, i. q. Hebr. לָח; French *de chez toi*.

לָח see הָלַח.

לָח an unused ["and doubtful"] root, i. q. לָח, whence ["perhaps"] לָח.

לָח see הָלַח.

לָח see הָלַח.

לָח f. *perverseness*, Prov. 4:24, from the root לָח ["or from לָח"].

לָח adj. (from the root לָח); pl. לָחִים (with Dagesh forte implied, Gramm. § 22, 1); prop. *moist*; hence *fresh*, of wood, Gen. 30:37; of a grape, Num. 6:3; of new ropes, Jud. 16:7, 8.

לָח m. *vigour, freshness*, Deut. 34:7, from the root לָח.

לָח an unused root; Æth. ለጸጸ: to be beautiful, handsome, whence לָחִי cheek ["from the *fresh* colour"].

לָח or לָחִים (from the root לָח).—(1) that which is eaten, *food*; Job 20:23, וַיִּסְמְרוּ עֲלֵיהֶם בְּלֶחֶם, "and he shall rain upon them with their food," i. e. God shall send upon them what shall be their food, namely, fire and sulphur which shall fill their belly. To *rain with food* (בְּלֶחֶם) is here put poetically for send down food in rain; as in German it is said, es regnet mit großen Tropfen, and regnet große Tropfen herab.

(2) *flesh, body*, Zeph. 1:17, where for לָחִים some MSS. and printed editions have לָחִים. (Arab. لَحْم pl. لَحْم flesh.)

לָח an unused root, to be moist; Æthiopic ለጸጸ: to moisten (see Ludolfi Lex. in Syllabo, p. 635; in both editions of his Lexicon this word itself is omitted). Chald. לָחַח id., לָחַח, לָחַח, לחלח, moisture, vigour. Hence לָח [and לָח].

לָח f. in pause לָחִי; with suff. לָחִי; dual לָחִים, const. לָחִי Isa. 30:28; with suff. לָחִי Ezek. 29:4; but לָחִי Hos. 11:4.

(1) *the cheek*, so called as being the seat of beauty ["from its fresh colour"]; see the root לָח. הָקָה ב' לָחִי and הָקָה לָחִי ב' to *smite any one on the cheek*, implies castigation or insult, Mic. 4:14; 1 Ki. 22:24; Job 16:10; compare Isa. 50:6; Lam. 3:30.

(2) *jaw-bone*, Jud. 15:15—17; Job 40:26; Ps. 3:8, הִכִּיתָ אֶת-קַדְאִיבִי לָחִי "thou hast broken the jaw-bone of all my enemies:" an image taken from beasts

doubtful, and has perhaps been inserted from the end of the verse), a Bethlehemite, slew Goliath of Gath;" and mistaking the sense [see note], has sought to reconcile it with the account of David having slain Goliath, and has thus written conjecturally, וַיַּךְ אֶלְחָנִי בִּרְיָעִיר אֶחָי לְגִית הַגָּתִי "Elhanan, the son of Jair, slew Lachmi, the brother of Goliath of Gath." *Lachmi* therefore, the brother of Goliath, is a fictitious person. [Note. An inspired writer must never be charged with mistaking the sense of a passage; whatever difficulties we may find, we must never forget that "all Scripture is given by inspiration of God."]

לחמם [Lahmam], pr. n. of a town in the plain country of the tribe of Judah, Joshua 15:40, where 32 copies have לחמם. [So Engl. Trans.]

לח a Chaldee root, unused as a verb, pr. *to be lustful*, like the Gr. *λάγνος*, pr. *to be greedy*, like the kindred roots להם, לחם, but applied to sexual desire. Hence—

לחנה f. Ch. *a concubine*, Dan. 5:2, 3, 23. Of frequent use in the Targums.

לחח fut. לחח. i. q. לחח (kindred to לחם, לחם, לחם), [לחח], *to press, to squeeze*, Nu. 22:25; 2Ki. 6:32; *to oppress, to afflict* a people, Ex. 23:9; Judges 1:34; 2:18. (Arab. *لحس* VIII. *to compel*, לחس *to set upon, to be importunate with*, Samaritan *לחח* 2.)

NIPHAL, *to squeeze oneself*, Nu. 22:25. Hence—

לחח m.—(1) *oppression, troubling* of a people, Ex. 3:9.

(2) *calamities, distresses*, Job 36:15; 1 Kings 22:27, לחח לחח לחח "bread of affliction, and water of affliction," such as is eaten in a time of calamity. Isa. 30:20.

לחש not used in Kal, *sibilavit, susurravit*, *to whisper*, Greek *ψιθυρίζειν*, Germ. *zifcheln* (all of which words are like the Hebrew, onomatopoeic), compare the kindred לחש. ([Syr. *كسب* *to whisper in the ear*, *كسب* *Peal, to use enchantment*] Arab. *لوحس* *to lick, to hiss as a serpent, whence* *لوحس* *whisperers, i. e. serpents*; Æth. *ለሐሐ*: id. also, *to mutter, to speak softly*; for the Gr. *γρῦζω, ἡδαιῖν*: *to whisper into the ear*; *ἡδαιῖν*: *to whisper amongst themselves*.)

PIEL לחש *to whisper, to mutter*, specially used of

the incantations of sorcerers, uttered in a mutter. Particip. *מְלַחֵשִׁים* *enchanters, sorcerers*, Psalm 58:6.

HITHPAEL, *to whisper amongst themselves* (unter sich zifcheln, flüßtern), 2 Sa. 12:19; followed by על against any one [Ps. 41:8].

Hence pr. n. לחש and—

לחש m.—(1) pr. *a whispering*, i. e. prayers uttered in a low voice, Isa. 26:16.

(2) *incantation, magic*, Isa. 3:3; ["specially charming serpents;"] Jer. 8:17; Ecc. 10:11. Compare *לחש*.

(3) pl. לחשים Isa. 3:20, *amulets*, or superstitious ornaments, commonly gems and precious stones, or plates of gold and silver, on which magical formulæ were inscribed, such as women in the East were accustomed to hang round their necks, or put into their ears; according to Kimchi and Luther, *earrings*, (compare Gen. 35:4, and see the versions of that passage, and Syr. *حُجْمَل*). Prop. *charms against enchantment*; nor ought it be deemed strange that the same word should both denote this and also enchantment itself (comp. *رقية*, enchantment, also an amulet), since it was by the same thing, namely a magical song, that they both enchanted and sought to avert the effects of enchantment. See further in Comment. on this place.

לח part. Kal from לח (which see), *hidden*.

לח (in the Samaritan copy, and many Hebrew MSS. written fully לחל), m. Gen. 37:25; 43:11; *ledum, ladatum*, Gr. *λῆδον, λήδανον, λάδανον*, a fragrant resinous gum, collected from the leaves of a plant growing in the island of Crete (*κίστος, Cistus ladanifera*), (Herod. iii. 112), so called from *covering over, hiding* (root לח), comp. *לח* pitch from the root *לח*.—LXX., Vulg., render it *σκατῆ*, Syr. and Chald. *pistacia*, Saad. *chesnut*. See Celsii Hierob. t. i. p. 280—288; comp. J. D. Michaëlis, Supplemm. p. 1424.

לח an unused root, i. q. Arab. *لطي* and *لطا* *to cleave to the ground*, and the Chald. *לח* = לח *to hide; whence—*

לח f. *a species of lizard*, Lev. 11:30. LXX. *χαλαβώτης*. Vulg. *stellio*. See Bochart, Hieroz. i. page 1073. Zab. *لح* a lizard.

לח ("hammered," "sharpened"), pr. n. of an Arabian tribe, sprung from Dedan, Gen. 25:3.

למש

fut. יִלְמֹשׁ. — (1) TO HAMMER, TO FORGE, Gen. 4:22.

(2) to sharpen by hammering, e.g. a plough-share, 1 Sam. 13:20; a sword, Ps. 7:13. Metaph. Job 16:9, יִלְמֹשׁ עֵינָיו לִי, "he sharpens his eyes against me," he watches me with stern and threatening eyes.

Pual, part. *sharp*, Ps. 52:4.

Derivative, pr. n. לְמֹשֶׁת.

לִיָּה for לִיָּהּ = לִיָּהּ a wreath, from the root לָהָה; pl. *wreaths, festoons* (Guirlanden, Gefestons), in architecture, 1 Ki. 7:29, 30, 36.

לִיָּה

Isa. 16:3, and Lam. 2:19 כְּחִיב [“once לִיָּה Isa. 21:11 in pause, like לִיָּה and לִיָּה, const. לִיָּה Ex. 12:42; Isa. 15:1; 30:29; more often with הּ parag. לִיָּה* (Milél), in pause לִיָּהּ, pl. לִיָּהּ [Root לָהָה in Thes.], m.

NIGHT. (Arab. لَيْل, Æth. ሌሊት: Syr. حَكَا,

id. [“In all these cognate words there is a trace of הּ parag.; see the note.”] A word, beyond doubt primitive, from which the verb לָיַן to pass the night, for לָיַן, appears to be formed: [in Thes. לָיַן as implying obscurity, is derived from לָיַן]. Gen. 1:5, 14; Ps. 19:3, and so very often; לָיַן לָיַן forty nights, Gen. 7:4, 12; לָיַן לָיַן all the night, Ps. 6:7; לָיַן לָיַן in one night, Gen. 40:5; 41:11; לָיַן לָיַן in that night, Gen. 32:14, 22.—By night, is expressed in Hebrew by לָיַן Gen. 14:15; Ex. 13:22 (whence לָיַן וְלָיַן Ex. 13:21; Lev. 8:35; Num. 9:21, and לָיַן וְלָיַן Isa. 27:3; לָיַן וְלָיַן 34:10; Jer. 14:17); poet. לָיַן לָיַן Job 24:14; Psal. 42:9; 77:7; 88:2; 119:55; לָיַן לָיַן Psal. 16:7; לָיַן לָיַן Cant. 3:1. לָיַן adv. to night (like לָיַן to day), Gen. 19:5, 34. לָיַן as by night, Job 5:14. Figuratively used of calamity, misery, Job 35:10; Mic. 3:6; Isa. 21:11 (compare לָיַן).

(*) Note. לָיַן with הּ parag. pr. signified by night; however, gradually it was used for the night time (die Zeit, in welcher es Nacht ist), and night itself; just as לָיַן לָיַן the region towards the south or north, for south and north (whence לָיַן לָיַן), comp. בְּיוֹם; this termination so coalesces with this substantive that in Chaldee and Syriac it is retained as though it were radical, and it becomes י with the termination of the emphat. state. Hence—

לָיַן

m. Chald. night, Dan. 2:19; 5:30; 7:2, 7, 13.

לִילִית

f. prop. *nocturna* (from לָיַן, with the adj. term. fem. לִילִית), a nocturnal spectre, which had, according to the rabbins, the form of a beautiful woman, and lay wait for children by night. [All this is utterly absurd when thus connected with the nature of something real mentioned in Scripture; what it is, may be doubtful.] Like this are the Greek and Roman fables about the woman *Εμποισα*, about the *ὄνοκέντραυροι* (see Arist. Ran. 293; Creuzer, Comment. Herod. page 267), the *Lamia*, the Striges, and the Arabian fables about the *Ghûles* (الغول), i. e. female monsters inhabiting deserts, and tearing men in pieces. Compare other names of spectres, *עלִיָּה*, *שִׁעִירִים*. Isa. 34:14. More may be seen in Bochart, in Hieroz. vol. ii. page 831; Buxtorf, in Lexicon Ch., and Talmud. page 1140, and in my Comment. on Isa. 13:22; 34:14. [It is really lamentable that any one could connect the word of God with such utter absurdity; many understand the *nocturnal* creature spoken of to be simply the screech owl.]

לִיָּן

see לָיַן No. 1.

לִישׁ

an unused root, i. q. לִישׁ Med. Ye III. and V. to be strong, bold, לִישׁ strong; also לִישׁ strength, לִישׁ strong, brave. [This root is rejected in Thes.] Hence—

לִישׁ

m. — (1) [In Thes. from לִישׁ, a lion, so called from his strength, Isa. 30:6; Job 4:11; Pro. 30:30. (Arab. لَيْش, Chald. לִישׁ, Gr. λις, ap. Hom. id.)

(2) [*Laish*], pr. n. — (a) of a place on the northern borders of Palestine, elsewhere called לִישׁ and לִי (which see), Jud. 18:7, 29; with the addition of הּ local, Isa. 10:30, where others understand some other town near Jerusalem to be intended; see Comment. on the place. — (b) of a man, 1 Sa. 25:44, and 2 Sa. 3:15 קרי.

לָכַד

fut. יִלְכֹּד. — (1) TO TAKE, TO CATCH animals in a net or in snares (prop. to strike with a net, compare Arab. لَكَد to strike), Am. 3:5; Ps. 35:8; in a pit, Jer. 18:22; take as captives, soldiers in war, Num. 21:32; Josh. 11:12; Jud. 8:12; to take, i. e. to capture a city, Josh. 8:21; 10:1; 11:10. Metaph. Job 5:13, “he takes (snares) the wise in their own craftiness,” Prov. 5:22.

(2) to intercept, to take before (auffangen), Jud. 7:24, וְלָכַדוּ לָהֶם מַתְּחִילִים “take the water before them.”

(3) to take, to choose any one by lot. Compare

חזו No. 7. Jos. 7:14, יהוה אשר יבחרנו "the tribe which Jehovah will choose," will mark out by lot; verse 17.

NIPHAL, pass. of Kal No. 1, Ps. 9:16; Jer. 51:56; 2 Ki. 16:18; No. 3, 1 Sa. 10:20, 21.

HITHPAEL, to take hold of one another, to adhere together (Arab. لكد Conj.V. to be joined together with the parts compacted), Job 41:9, יתלכדו "they stick together (the scales of the crocodile);" Job 38:30, פני תהום יתלכדו "the face of the waters adheres together," is frozen. Compare חזו No. 4.

Derivatives, מלכד, and—

לכד m. capture, being taken, Prov. 3:26.

I. לכה imp. of the verb לך, with ה parag. go, depart, Num. 10:29. It becomes a part. of exciting, age, go to, come now, Gen. 31:44, even when women are addressed, Gen. 19:32, for לכי, in pl. לכי agile, Gen. 37:20; 1 Sa. 9:9; Isa. 2:3, 5. The sing. is also written לך, Num. 23:13; Jud. 19:13; 2 Chron. 25:17.

II. לכה for לך to thee, Gen. 27:37.

לכה ("progress," "journey," for לכה) [Le-cah], pr. n. of a town in the tribe of Judah, 1 Ch. 4:21.

לכיש (i. q. ⁵לכס "obstinate," i. e. hard to be captured), [Lachish], pr. n. of a fortified town (Isa. 36:2; 2 Chron. 11:9) in the plain country, of the tribe of Judah, which had formerly been a royal city of the Canaanites, Josh. 10:3; 12:11; 15:39; Neh. 11:30; Jer. 34:7; Mic. 1:13. [Derived in Thes. from the unused root לכש; and the meaning suggested, "smitten," "taken," "captured," or else the one just mentioned.]

לכ see 12 page ccccn, B.

לכש see לכיש [a root kindred to the Arabic لكد, لكر, لكد Thes.].

ללאות [the actually occurring form] see לגלי.

למוד—(1) prop. to CHASTISE (Arab. لمد i. q. لمد to strike, to beat with a rod), especially beasts of burden (whence מלמד an ox-goad); hence to discipline, to train cattle (see PUAL, Hos. 10:11), recruits for war; 1 Ch. 15:18, למודי מלחמה "trained (i. e. practised) for war;" compare Pual No. 2.

(2) Intrans. to be trained, to learn, e. g. war, Isa. 2:4; to accustom oneself to any thing, followed by אל Jer. 10:2; by an infinitive, Isa. 1:17; a gerund,

Deu. 14:23; 17:19; 18:9; followed by an acc. Deut. 5:1; Isa. 26:10.

PIEL למד—(1) to train, to accustom; Jer. 9:4, "they have accustomed their tongue to speak lies."

(2) to teach; const.—(a) absol. 2 Ch. 17:7.—(b) followed by an acc. of pers. to teach any one something, Ps. 17:17; Cant. 8:2.—(c) followed by two acc. of pers. and thing, Deu. 4:1, 5, 14; 11:19; Ps. 25:4; Jer. 2:33, את הָרְעוּת לִפְרִי אֶת־דְּרָכַי "wickedness hast thou taught thy ways;" Jer. 13:21, לִמְדָתִי אִתָּם עָלֶיךָ אֲלָפִים "thou hast taught them to be leaders over thee," thou hast accustomed them to exercise dominion over thee, Jer. 9:4, 13; Ecc. 12:9.—(d) followed by an acc. of pers. and dat. of thing (prop. to train some one to some thing), Ps. 18:35; 144:1; followed by ל (to train in something), Isa. 40:14; מן of the thing, Ps. 94:12; by a gerund, Ps. 143:10.—(e) followed by a dat. of pers. Job 21:22.

PUAL, to be accustomed, to be trained, used of a calf, Hosea 10:11; of soldiers (see Kal No. 1). Cant. 3:8, מְלֻמְדֵי מִלְחָמָה "trained for war." Comp. 1 Chron. 25:7, שִׁיר מְלֻמְדֵי "instructed in singing." Used of the thing to which any one is trained. Isa. 29:13, מִצְוֹת אֲנָשִׁים מְלֻמְדָה "a human commandment taught (to men);" that which they are made to learn.

Derivatives, למוד, מלמד, תלמיד.

למה, למה, למה see מה.

למו poet. for לו (like למו for לו, see מו), found four times in the book of Job 27:14; 29:21; 38:40; 40:4.

למון is used for להם ... to them, also for לו ... Isa. 44:15; 53:8, to him].

למואל ("by God," sc. created, see לאל) [Lemuel], Pro. 31:4, and—

למואל ibid. verse 1, pr. n. of a king otherwise unknown, probably not an Israelite (perhaps an Arabian), for whom the moral sentiments loc. cit. verse 2—9 were intended.

למוד & למד adj.—(1) accustomed to any thing, Jer. 2:24; expert in any thing, 13:23. Isa. 50:4, לשון למודים "the tongue of the expert," i. e. a tongue ready at speaking, eloquent, [rather skilled to answer aright].

(2) a disciple, a learner, one taught. למודי יהוה the disciples of Jehovah, i. e. the prophets, Isa. 54:13 [not restricted thus]; comp. 50:4; also pious men, 8:16 [such a name belongs to any whom the grace of God has converted].

λαμπάς, Gen. λαμπάδος. From the Phœnicio-Semitic **לִמְּ**, inflected in the Aramaean manner **לִמְּ**, springs the Gr. **λάμπω**; and from **לִמְּ**, Syr. **لَمِعَ**, Ch. **לִמְּ**, Gr. **λαμπάς**, **λαμπάδος**, and not contrariwise.—I formerly compared this with **לִמְּ** to shine, on the authority of Castell; but this verb is spurious in this sense, and must be regarded as a mistake of that lexicographer. According to the Kamûs, page 417, it denotes nothing but depression, lowness. Hence—

לִמְּ m.—(1) *a lamp, a torch* (see the root), Jud. 7:16. Job 12:5, **לִמְּ** "a torch despised," i. e. cast aside, because of its having ceased to give light; an image for a man formerly highly esteemed, but now low and despised, comp. Isa. 7:4, and my note on that place, and 14:19. Also see **לִמְּ**.

(2) *flame*, Gen. 15:17; Dan. 10:6.

לִפְּ ("torches"), [*Lapidoth*], pr. n. of the husband of Deborah the prophetess, Jud. 4:4.

לִפְּ prep. *before*, see **לִפְּ**. Hence there has been formed a new adj. **לִפְּ** (like **לִפְּ** from **לִפְּ**), *before, in front*, 1 Ki. 6:17.

לִפְּ fut. **לִפְּ** i. q. Arabic **لَفَت** TO BEND, TO INCLINE something, Jud. 16:29.

NIPHAL, *to bend oneself*—(a) to turn aside from the way. Jud. 6:18, **לִפְּ** "the journeyers of their way turn aside," i. e. those who journey that way; die Wanderer, die des Weges kommen.—(b) to turn oneself back to see (Arab. Conj. I. V. VIII. id.), Ruth 3:8.

לִצְּ m. *mocking, frivolous contempt* of what is good and upright, Prov. 1:22; hence **לִצְּ** i. q. **לִצְּ**; Isa. 28:14; Prov. 29:8; from the root **לִצְּ**.

לִצְּ a doubtful root i. q. **לִצְּ**, TO MOCK. Once in part. **לִצְּ** Hos. 7:5, unless this be for **לִצְּ** part. Pilel from **לִצְּ**.

לִקְּ ("stopping up the way," i. e. a fortified place, from the root **לִקְּ** to stop up a way), [*Lakum*], pr. n. of a town in the tribe of Naphtali, Jos. 19:33.

לִקְּ fut. **לִקְּ**, imp. **לִקְּ** Ex. 29:1, more frequently **לִקְּ** with **ה** parag. **לִקְּ** Gen. 15:9, inf. absol. **לִקְּ** Deu. 31:26; Jer. 32:14, const. **לִקְּ** with pref. **לִקְּ** (to be distinguished from **לִקְּ** 2 fem. pret.), with suff. **לִקְּ**.

(1) TO TAKE i. q. **λαμβάνω**. (To this answer Arab.

transp. **لَحَقَ** to stick together, to adhere, see Hithpaël

[“Maltese *laqach*, *jylquach*, Vassali, p. 430”], Gr. **λάχω**, **λαγχάνω**.) Prop. to take with the hand, to lay hold of, Gen. 3:22; 18:7, 8; 21:14, 27; 22:6; Ps. 18:17, and so very often, with acc. of pers. and **ל** of member, Eze. 8:3, **וַיִּקְּ** “and he took me by a lock of my head,” **וַיִּקְּ** (in Greek it would be **τῆς κόμης**, see Hist. of Bel, ver. 36). Then i. q. *to take for oneself*, with an acc. of thing and pers. Genesis 8:20, “and (Noah) took of all beasts . . . and offered them for a burnt offering,” Gen. 2:15, “and God took Adam, and placed him in the garden,” Gen. 12:5; 16:3; Deut. 4:20; 15:17; 2 Sa. 2:8. In these and similar instances **לִקְּ**, like Hom. **λαμβάνω** (see Viger. Herm. page 352), often appears to be pleonastic; but yet it serves to describe the matter more fully, and to place it, as it were, before one’s eyes. Similarly, 2 Sam. 18:18, **וַיִּקְּ** “and Absalom took and set up for himself a column in his lifetime,” but Jer. 23:31, by the words “who take their tongues and utter prophecies,” it appears to be signified that the false prophets misused their tongues. Sometimes the dative **ל** is added, *to take for oneself*, Gen. 7:2; 15:10; Lev. 15:14, 29; Job 2:8. Specially—(a) **לִקְּ** *to take a wife*, Gen. 4:19; 6:2; 12:19; 19:14; Ex. 6:25; 1 Sam. 25:43, **לִקְּ** “he took a wife for (gave one to) his son,” spoken of the father of the bridegroom; Gen. 34:4; Ex. 21:10; Jud. 14:2, 3; ellipt. Ex. 34:16, **לִקְּ**! **לִקְּ** **לִקְּ**. In the later books the usual expression is **וַיִּקְּ**, which see.—(b) *to take i. q. to take away* (wegnehmen), Gen. 14:12; Job 1:21; 1 Sam. 19:14, 20; Gen. 27:35, “thy brother has taken away thy blessing,” Job 12:20, “he takes away the understanding of the ancients,” Ps. 31:14, **לִקְּ** “to take away my life,” Jer. 15:15, “take me not away (O God)” — Gen. 5:24, **לִקְּ** **לִקְּ** “for God had taken him away,” i. e. taken him away and received him to heaven; 2 Ki. 2:3, 5.—(c) *to take, i. q. to take possession of, to occupy*, as a city, a hostile country, Num. 21:25; Deut. 3:14; 29:7. Metaph. Job. 3:6, “let darkness seize upon that night,” Job 15:12, “wherefore does thy heart (thus) seize upon thee?” Also, *to take, to captivate* any one with blandishments, wisdom (jem. woburach einnehmen); Prov. 6:25; 11:30.—(d) *to send after, to fetch* any one (holen, holen lassen), Gen. 20:2, **וַיִּקְּ** “and he fetched Sarah,” Gen. 27:13, **לִקְּ** “go, fetch me,” Gen. 42:16; Num. 23:11; Jud. 11:5; also any thing,

2 Sam. 4:6, "they came to fetch wheat" (um Weizen zu holen); *to bring* any thing (bringen, hin-, herbringen), Gen. 18:5, 7, 8; Job 38:20; *to bring*, as an offering (darbringen), Gen. 15:10; Ex. 25:2; 35:5.

(2) *to take*, i. e. *to receive*, empfangen (i. q. λαμβάνειν, in Passow. lett. B), Num. 23:20, "behold, I have received a blessing from God." Specially—
(a) *to receive* (aufnehmen) for care and protection, Ps. 49:16; 73:24.—(b) *to receive* with the ears, i. e. *to perceive* (vernehmen), Job 4:12, compare לקח.—
(c) *to receive* (i. q. to admit), e. g. prayers, counsel, Ps. 6:10; Prov. 2:1; 4:10; 24:32.

NIPHAL לקח pass. of Kal 1, letter *b*, 1 Sam. 4:11, seq.; 21:7; 2 Ki. 2:9, letter *d*; Est. 2:8, 16. More frequently in the passive signification are used—

PUAL, pret. לקח and fut.—

HOPHAL לקח pass. of No. 1, *to be taken*, Gen. 3:19, 23; letter *b*, Isa. 49:24, 25; 52:5; Jud. 17:2; letter *d*, Gen. 12:15; 18:4.

HITHPAEL, part. מלקחת Ex. 9:24; Eze. 1:4, "a fire taking hold of itself," as if a mass of fire; see שן.התלקד.

Derivatives, לקח [?], מלקח, מלקוח, מלקחים, מלקחים [מלקחים], מלקח, מלקח, pr. n. 'לקח], and—

לקח m.—(1) *arts*, by which any one's mind is *captivated* (Kunst jem. einjunehmen), Prov. 7:21; compare root No. 1, letter *c*.

(2) *doctrine, knowledge*, which any one *receives*, i. e. *perceives*, or *learns* (see root No. 2, *b*; compare Syr. مَحَا to receive and learn; Gr. παραλαμβάνω and Lat. accipio), Pro. 1:5; 9:9; Isa. 29:24. So far as this is communicated to others, i. q. *instruction*, the discourse of one who teaches, Prov. 4:2; Deut. 32:2; Job 11:4.

לקח ("learned," "imbued with learning"), [Likkh], pr. n. m. 1 Chron. 7:19.

לקח Kal and Piel TO GATHER, TO COLLECT, prop. things lying on the ground, e. g. ears of corn, Ruth 2:3, 7, 15; stones, Gen. 31:46; flowers, Cant. 6:2; manna, Exod. 16:14, seq. Once used of collecting money, Gen. 47:14. ["Arab. لقط to collect any thing lying on the ground; Syr. حَفَى Peal and Pael, used of collecting wood; Sam. 𐤓𐤓2, but Nasor. 𐤓𐤓 to collect." Thes.]

PUAL, Isaiah 27:12, and—

HITHPAEL, Jud. 11:3, *to be gathered, assembled* (of persons), Arab. and Aram. id

Hence ילקח and—

לקח m. *a gleaning* of ears of corn, or of grapes, Lev. 19:9; 23:22.

לקח see לקום. ["Arab. لقم to stop the way."]

לקח fut. לל onomatopoe. TO LICK, TO LAP, used of dogs drinking by lapping, 1 Kings 21:19; 22:38; Jud. 7:5. A kindred root is לקח, which see; also page cccxxxiv, B. Also Armen. Լակիլ lakiel, is to lap; Arab. لعلق a tongue.

PIEL, id. Jud. 7:6, 7.

לקח unused in Kal; Syr. Pael TO BE RIPE, LATE (used of fruit); whence מלקח the latter rain, and לקח hay of the latter growth. Hence—

PIEL, *to gather late fruit*, i. e. to glean, Job 24:6 (where some copies act as interpreters by reading לקטו).

לקח m. *hay of the latter growth, aftermowth*, Am. 7:1.

לשד an unused root. Arabic لسد to suck; whence—

לשד m.—(1) *juice*, from the idea of sucking; specially *vital moisture, vigour*; Ps. 32:4, 𐤔𐤓𐤕𐤓 "my vigour is changed," i. e. is dried up.

(2) *a sweet cake*; Nu. 11:8, 𐤔𐤓𐤕𐤓 "a cake of oil," an oiled cake; LXX. ἐγκρίς ἐξ ἐλαίου.

לשון of both genders, but more often f.—(1) THE TONGUE of men or of animals, Ex. 11:7; and so frequently. (Arab. لسان, Ethiop. ሐሳን: Aram. ܠܫܢ, ܠܫܢ, also in languages not Phœnicio-Shemitic, Sanscrit rasana, Armen. Լիզու liezu, Coptic 𐩬𐩣𐩪, and even γλωσσα, in which γ is an addition; comp. λεύσσω, γλαύσσω, γνόφος, νέφος, χλαῖνα, lana and many other words. [Welsh, llais, voice, lleision, endowed with voice.] The original idea is that of *lapping*, a power which is found in the syllable las, compare 𐤔𐤓, 𐤔𐤓, 𐤔𐤓. A secondary root is the Poel 𐤔𐤓 which see.) 𐤔𐤓 under the tongue of any one is used in Hebrew for *in the mouth*, Ps. 10:7; 66:17. Specially used of a *calumnious* or *malignant tongue* (what the Chaldeans and Zabians call a *third tongue*, compare Sir. 28:15; and the verb 𐤔𐤓). Ps. 140:12, 𐤔𐤓 "a man of tongue," i. e. a slanderer (but 𐤔𐤓 is an enchanter, Ecc. 10:11). Jer. 18:18, "come! let us smite him with the tongue," i. e. as rightly given in the Chaldee, let us bear false witness against him. Job 5:21,

שֹׁן לָשׁוֹן "the scourge of the tongue" (in German by a like figure, *Stattfchen*). Pro. 10:31, תַּהֲפֹכֹת, לָשׁוֹן "a perverse tongue," i. e. deceitful; 17:20. Meton.—(a) for *speech*, Job 15:5, לָשׁוֹן עָרֻמִּים "crafty speeches;" Prov. 16:1.—(b) for *idiom* (German *Sprache*). Dan. 1:4, לָשׁוֹן כַּשְׂדִּים "the tongue of the Chaldeans." Genesis 10:5, אִישׁ לְלִשְׁנוֹ "every one according to his tongue," and even—(c) *a nation, a people*, which used a peculiar language. Isaiah 66:18, כָּל-הַגּוֹיִם וְכָל-לְשׁוֹנָם "all nations and tongues" (see Chald. לָשׁוֹן). It is applied—

(2) to inanimate things which resemble tongues — (a) **לָשׁוֹן זָהָב** a tongue of gold, i. e. a bar of gold, Josh. 7:21, 24. Vulg. *regula aurea*. — (b) **לָשׁוֹן אֵשׁ** a flame of fire, so called from having some resemblance to a tongue, and seeming to lap like one, see **לָהֵט, לָהֵטָה** (Æn. ii. 684), compare **γλῶσσαι ὡσεὶ πυρός**, Act. 2:3; Arabic **لسان النار**; Persic **زبان آتش** *zubani atesh*, Isa. 5:24. — (c) **לָשׁוֹן הַיָּם** Josh. 15:5; 18:19; Isaiah 11:15, and simply **לָשׁוֹן** Josh. 15:2, *a bay of the sea* (comp. Germ. *Erbsjunge*); in the Arabian geographers **لسان البحر**.

[“שָׁחַ” an unused root, perhaps if it be Phœnicio-Shemitic, i. q. שָׁחַ; but used intrans. *to throw oneself down*. Hence—”]

לְשִׁכָּה f. i. q. **לִשְׁכָּה** (where see as to its origin [In Thes. suggested to be from **לָשַׁךְ**]), pl. **לְשִׁכוֹת** constr. **לְשִׁכוֹת**, *a chamber, a cell*, especially used of the cells of the temple, 1 Ch. 9:26; Eze. 40:17, 45; 42:1, seq.; Neh. 10:38, seq. Once, 1 Sa. 9:22, used of a dining room; and Jer. 36:12, of the room of the royal scribe in the royal palace. [See Thes.]

לִשְׁם a root of doubtful power. Arab. **لِشْم** to break, e.g. stones with the feet. ["Arab. **لِشْم** to taste, properly to lick."]

לִישָׁם m.—(1) a kind of *precious stone*, Exod. 28:19; 39:12. LXX. λιγύριον. Vulgate *ligurius*, Germ. *Opal*.

(2) Josh. 19:47, a town, otherwise called ^{וִיז} and

לָשֵׁן unused in Kal. ["But apparently signify-
ing TO LAP, like the cognate words, לָסַב, לָסַם,
לָסַח, compare לָחַשׁ, לָחַס."]

POEL לָשׁוֹן denom. from לָשׁוֹן pr. to make tongue, to tongue, i. e. to use the tongue boldly (comp. Germ. *Brine machen*, used of any one running swiftly, fleeing); to slander (see לָשׁוֹן used of the tongue of a slanderer). Part. with suff. מְלַשֵּׁן קִרִּי, מְלַשֵּׁן אִשָּׁה, for מְלַשֵּׁן אִשָּׁה, מְלַשֵּׁן, part. Piel, Ps. 101:5. (Arab. لَسَّ to slander.)

НІРНИЛ, id. Prov. 30:10.

לָשׁוֹן Ch. *a tongue*, hence used of *a nation* using a peculiar language (see לָשׁוֹן No. 1. c). Dan. 3:4, לְשׁוֹנֵי וְלָשׁוֹנוֹת וְלִשְׁנוֹת "peoples, nations, and languages." Dan. 3:7, 31; 5:19; 6:26; 7:14.

לָשַׁע an unused root. Arab. لَسَعَ to pierce, to bore, لَسْعٌ a chink, a fissure; perhaps used of chasms in the earth and fountains. Hence—

לָשָׁה [*Lasha*], pr. n. of a town, Gen. 10:19; in the opinion of Jerome (in Quæst.) *Callirrhoe* on the east of the Dead Sea, a place abounding in *hot springs*. See Plin. H. N. v. 6; Joseph. Bell. Jud. i. 33.

תָּלַח an unused root; perhaps i. q. תָּחַץ, Sam. **תָּלַח** to expand, whence Eth. ለጥፋት: a garment of byssus, pr. more costly, large. Hence תָּלַח.

לִתֵּן an unused root, prob. i. q. נָתַן to be poured out, whence—

לתף a corn *measure*, Hos. 3:2; so called from pouring out. LXX. *ἡμίκοπος*. Vulg. *corus dimidius*, by accommodation to the context.

לִּתַּע an unused root, i. q. **לָעַע** to bite, whence **מִלְחָמוֹת** teeth.

Mem, the thirteenth Hebrew letter; as a numeral it stands for *forty*. The name of this letter מ"ם probably signifies *water*, i. q. מַיִם, and its most ancient forms bore a resemblance to *waves*. In Æthiopic it is called *Mai*, i. e. *water*. ["To this answers the Greek name Μῦ, i. e. Phœnic. מו water."] [18]

It is interchanged — (a) often with the other labials,

as ך and ך, which see [“and even with ך, e. g. ך׃ and ך׃”]—(b) with liquids, especially *Nun*, comp.

𐤁𐤍; Syr. ^جج; Arab. ^اا, ^{ان}ان; ^{בְּרִי}בְּרִי; Arab. ^اا, ^{ابهام}ابهام thumb;

פִּסְתִּיּוֹ pistacio; compare حَمْدُ pistacia terebinthus,

Lin., **דִּישׁוֹן**; Arab. **مورن** to be fat, **نورج** a threshing

מֵאֲזֵן Ch. id. Dan. 5:27.

מֵאֲזֵן see מֵאֵת No. 1.

מֵאֲכָל m. (from the root אָכַל) *food*, Gen. 2:9; 3:6; 6:21; especially *corn*, 2 Ch. 11:11. מֵעֵץ מֵאֲכָל fruit tree, Lev. 19:23; מֵאֲכָל צֶאֱן sheep to be killed, Ps. 44:12.

מֵאֲכָלֶת f. id. but figuratively, Isa. 9:4, מֵאֲכָלֶת אֵשׁ *food for fire*. Isa. 9:18.

מֵאֲכָלֶת f. pl. מֵאֲכָלוֹת (from the root אָכַל) *a knife*, as being used for eating with. Gen. 22:6, 10; Jud.

19:29; Prov. 30:14. Arab. مِخَال spoon.

מֵאֵם an unused root; perhaps to *stain*, to *disfigure*, whence מֵאֵם, מֵאֵם which see.

מֵאֲמָצִים (from the root אָמַץ) m. pl. *strength*, *powers*, figuratively used of wealth. Job 36:19, כָּל־מֵאֲמָצִי כָּח "all the powers of wealth."

מֵאֲמָר m. (from the root אָמַר) *an edict*, *a mandate*, a word belonging to the later age, Est. 1:15; 2:20; 9:32.

מֵאֲמָר Ch. id. Dan. 4:14.

מֵאֵן Ch. a *vessel*, i. q. Heb. כֵּל Dan. 5:2, 3, 23. In Targg. also defect. מֵן, Syr. مِئ. It appears to be for מֵאֵנָה, from the root אָנָה No. II. Arab. اِنَ Conj. IV. to hold, whence مِئ a vessel, مِئ a ship, see page LXIV, A.

מֵאֵן not used in Kal, TO REFUSE, see the verbal adj. (Syr. مِئ, always impers. مِئ I am wearied; Aph. to cease, to leave off. Cognate is מֵנַע, see מֵן p. XXI, A).

PIEL מֵאֵן to *refuse*, to be *unwilling* (opp. to אָבָה), Gen. 39:8; Isa. 1:20; 1 Sa. 28:23; followed by an inf. Nu. 22:14; Ps. 77:3; by a gerund, Ex. 7:14; 22:16; Jer. 25:28.

מֵאֵן adj. *unwilling*, used with personal pronouns for the finite verb. Ex. 7:27, אִם־מֵאֵן אֶתָּה "if thou refuse." Ex. 9:2; 10:4.

מֵאֵן m. verbal of Piel, *refractory*, *pertinacious*, *ly refusing*. Plur. מֵאֵנִים Jer. 13:10.

I. מֵאֵם [see note after No. 2] — (1) TO REJECT (opp. to בָּחַר to choose), Isaiah 7:15, 16; 41:9; Job 34:33. Constr. with an acc. 1 Sa. 16:1; Ps. 118:22; and אֵת Isa. 7:15; absol. Job 42:6. It is most often used — (a) of God, as rejecting a people or

an individual. Jer. 6:30; 7:29; 14:19; 1 Samuel 15:23. — (b) of men as rejecting God and his precepts, 1 Sa. 15:23; 2 Ki. 17:15; Am. 2:4.

(2) to *despise*, to *contemn*, followed by an acc. Prov. 15:32; Job 9:21; followed by אֵת Job 19:18; followed by an acc. of pers. and the gerund of a verb, Job 30:1; absol. מֵאֵם מֵאֵם a despiteful tribe, Eze. 21:18. Inf. מֵאֵם Lam. 3:45, subst. *aversion*, *contempt*.

NIPHAL, pass. of No. 1, Isai. 54:6; of No. 2; Psalm 15:4, מֵאֵם *contemned*, to be *contemned*, rejected (for impiety).

II. מֵאֵם i. q. מָסַח TO MELT, TO FLOW ABROAD, Chald. מֵאֵר = מָכַר, and מֵאֵם i. q. מָסַח. Not used in Kal.

NIPHAL, Ps. 58:8, יִמָּאֵס כְּמַדְמִים "let them melt away like water," i. e. perish. Job 7:5, מֵאֵם עוֹרִי רָנַע וַיִּמָּאֵס "my skin heals up and (again) runs with water."

[Note. In Thes. מֵאֵם is given as one article; the meaning here assigned to מֵאֵם No. II. being there taken as primary.]

מֵאֲפָה m. (root אָפָה) *something cooked*, Levit. 2:4.

מֵאֲפֶלֶת m. (root אָפַל) *darkness*, Josh. 24:7.

מֵאֲפֶלֶת fem. *darkness of Jehovah*, i. e. thick darkness, from מֵאֲפֶלֶת and יָהּ = יָהּ (like שְׁלֵה־בְּתִיָּה Cant. 8:6). Jerem. 2:31, אֶרֶץ מֵאֲפֶלֶת "a land of thick darkness;" used of a desert as being pathless, in which one wanders as in darkness; compare as to the same, verse 6, אֶרֶץ צִלְמוֹת and Job 30:3.

מֵאֵר not used in Kal. ["Cognate apparently to the root מָרַר to be bitter, sour; compare מֵאֵם, and מָסַח (Arab. مَار)."] Thes.]

HIPHAL מֵאֵר, perhaps i. q. הִמְרִיר (compare מֵאֵם No. II), properly to *make bitter*, hence to *cause bitter pain*. Eze. 28:24, מֵאֵר כִּלְוֶה "a thorn which causes pain," i. e. pricking. צִרְעַת מֵאֵר painful, malignant leprosy, Lev. 13:51, 52; 14:44. Others in both cases compare Arab. مَار to become raw again as a wound.

מֵאֲרָב m. (from the root אָרַב) *ambush*, hence — (a) where one is placed, Josh. 8:9; Psa. 10:8. — (b) the *liers in wait* themselves, 2 Ch. 13:13.

מֵאֲרָה f. constr. מֵאֲרָה (from the root אָרַר), *curse*, *execration*, Pro. 3:33; 28:27; Mal. 2:2.

מֵאֵת comp. of מֵן and אֵת prop. *ab apud*, from *with*, see after אֵת p. xciv, A.

מבדלות (root בָּדַל) plural *separations*, i.e. separated places. Josh. 16:9; הָעָרִים הַמְּבֻדָּלוֹת "cities (which were) separately destined."

מְבוֹא m. (root בּוֹא) pl. מְבוֹאִים and מְבוֹאוֹת—

(1) *an entering*, Eze. 26:10.

(2) *entrance, approach*. Jud. 1:24, 25, מְבוֹא הָעִיר "the entrance of the city," i.e. the gate. Pro. 8:3; מְבוֹא פִתְחוֹת "at the entrance of the gate."

(3) מְבוֹא הַשֶּׁמֶשׁ *the entrance (i.e. place of setting) of the sun, the west*, Deut. 11:30; Psalm 50:1; in acc. *towards the west*, Josh. 1:4.

מְבוּכָה f. (from the root בִּיָּד) *perplexity, confusion*, Isa. 22:5; Mic. 7:4.

מְבִיל masc. (from the root יָבַל No. 1, which see), *an inundation of waters, a deluge*, used of Noah's flood, Gen. 6:17; 7:6, 7, 10, 17; 9:11, 28; 10:1, 32; of the ocean of heaven, Ps. 29:10. [In Thes. this passage is applied like the rest to the deluge, referring this expression to the Lord having there sat as judge, *and he will sit for ever.*]

מְבוּנִים 2 Ch. 35:3 כְּתִיב, for קְרִי מְבוּנִים, if the reading be correct, abstr. *prudences*, for the concr. *prudent teachers*.

מְבוֹסָה f. (root בּוֹס) *a treading down of enemies by conquerors*, Isa. 22:5; 18:2, 7, "a people . . . of treading down," i.e. treading down every thing.

מְבוֹעַ (from the root נָבַע) m. pl. מְבוֹעִים *a fountain*, Isa. 35:7; 49:10; Ecc. 12:6. Arab. مَبْع.

מְבוּקָה f. *emptiness*, Nah. 2:11, from the root בִּקָּה; see בִּקָּה.

מְבַחַר m. (from the root בָּחַר).—(1) *election, choice*; hence whatever is *most choice, most excellent, best*. Always in const. st., Isaiah 22:7, מְבַחַר עֲמֻנֶיךָ "thy most choice valleys;" Isa. 37:24, מְבַחַר בְּרָשָׁיו "its most beautiful fir-trees;" Jer. 22:7; Gen. 23:6; Ex. 15:4; Eze. 23:7; 24:4. In an inverted order, עַם מְבַחָרָיו "his most choice people," Dan. 11:15.

(2) [Mibhar], pr. n. m. 1 Ch. 11:38.

מְבַחֵר m. id. *choice*, 2 Ki. 3:19; 19:23.

מְבַט m. (for מְבַטֵּם, root נָבַט) *expectation, hope*, Zech. 9:5; meton. used for its object, Isa. 20:5, 6; with suff. מְבַטֵּה for מְבַטֵּה, Zec. loc. cit., Pathach shortened into Segol, like אֲבִיתָר for אֲבִיתָר, compare Hebr. Gram. § 27, note 2, b.

מְבַטָּא m. (from the root בָּטָא) *something rashly uttered*, followed by שְׁפָתַיִם Num. 30:7, 9.

מְבַטָּח (root בָּטָח) with suff. מְבַטָּחִי, pl. מְבַטָּחִים (dag. f. impl.) m.

(1) *confidence, sure and firm hope*, Prov. 22:19; hence used of the person and thing on which hope is set, Ps. 40:5; 65:6; 71:5.

(2) *security*, Job 18:14, "his security is torn out from his tent," i.e. he himself being too secure. Pl. Isa. 32:18.

מְבַלְיִית f. (from the root בָּלַל) *a cheering, exhilaration*, Jer. 8:18. The form is prop. denom. from the part. itself, מְבַלְיִין *cheering up*, see Lehrg. p. 514, where, to the instances ending with יִית, may be added this in יִית.

מְבִנָּה m. (from the root בָּנָה) *building*, Ezek. 40:2.

מְבִנִּי [Mebunnai], see מְבַנֵּי.

מְבַצֵּר m. (from the root בָּצַר No. 2), [pl. מְבַצְרִים, once מְבַצְרִים—Dan. 11:15].

(1) *defence (of a city), fortress*, Isa. 25:12; hence used for a *fortified city*, i. q. עִיר בְּצֻרָה Isa. 17:3; Hab. 1:10. The same is מְבַצֵּר, e. g. עִיר מְבַצֵּר צֹר Josh. 19:29, and מְבַצֵּר צֹר 2 Sam. 24:7, "defenced Tyre," i. e. Palætyrus (compare my Comment on Isa. 23:7). Pl. מְבַצְרֵי Num. 32:36; Jos. 19:35; also with both words in pl. מְבַצְרֵי Jer. 5:17, and with one only so put עִיר מְבַצְרוֹת "defenced cities," Dan. 11:15. (Comp. Hebr. Gram. § 106, 3.)—Metaph. Jer. 6:27, "I have set thee as a touchstone amongst my people, מְבַצֵּר like a defenced fortress," which is safe from the violence of foes; compare Jer. 1:18.

(2) [Mibzar], pr. n. of a prince of the Edomites, Gen. 36:42.

מְבַרֵּחַ m. (from the root בָּרַח) pr. *flight*; hence concr. *fugitives*, Eze. 17:21.

מְבַשֵּׁם ("sweet odour"), [Mibsam], pr. n.—(1) of a son of Ishmael, Gen. 25:13.—(2) 1 Chron. 4:25.

מְבֻשִׁים (from the root בּוֹשָׁה) masc. pl. *pudenda*, Deut. 25:11.

מְבִשְׁלוֹת pl. f. (from the root בָּשַׁל) *hearths*, i. e. *cooking places*, pr. part. Pi. those that cook flesh, Eze. 46:23.

מְגִ m. *a magian*, the name of the priests and wise men among the Medes, Persians, and Babylo-

nians, prop. *great, powerful*. (To this answer the Pers. *مَـوْغ*, *mogh*, *magian*, from *مَـوْ* *mih*, *great, leader*; Zend. *meh*, *maé*, *máo*; Sansc. *mahat*, *mahá*, in which is found the root of the Gr. *μέγας*, and Lat. *magis*, *magnus*.) מַגִּי מַלְכִּי by apposition, *prince magian*, chief of the *magi*, Jer. 39:3.

מִנְיָן see מִנְיָן under the word מִנְיָן No. I. 3, and מִן No. 2, letter *g*.

מַגְבִּישׁ ("congregating," compare Ch. **מַגְבִּישׁ**), [*Magbish*], pr.n. of a place; according to others of a man, Ezr. 2:30.

מִנְבֵּלוֹת (from the root **נָבַל** No. 1), plur. f. *small cords*, Ex. 28:14; see **נִבְלוֹת**.

מִצְנֶפֶת (from the root **נָצַע**, fem. *the mitre* of the common priests, so called from its round form; different from **מִצְנֶפֶת**, the mitre of the high priest, Ex. 28:40; 29:9; 39:28. Compare Jos. Ant. iii. 7, § 7. (Syr. **مَفْحَل** cap, hat; Æthiop. ቆብዕ: mitre of priests and monks.)

מִנְּךָ an unused root. Arab. **مَجْد** to excel in honour, in glory, **مَجْد** nobility, honour, glory. I have no doubt but that it is the same as **נִנְךָ** (*m* and *n* being interchanged), **נֶכֶד** to be chief, noble; whence **נִנְיָ** prince. Hence **מִנְּךָ נֹת** precious things, pr. n. **מִנְּךָ**, and—

מִן *m. something very precious or noble.*
Deut. 33:13, **מִן שָׁמַיִם** "the precious things of heaven," i.e. (as immediately follows) rain, dew. Deut. 33:14, **מִן תְּבוּאוֹת שֶׁשֶׁשׁ** "the precious things put forth by the sun." Deut. 33:15, 16. Cant. 4:13, **פְּרֵי מִנְרֵים** "most precious fruits," Cant. 4:16, and even without **פְּרֵי**, 7:14, **כָּל מִנְרֵים** "all most precious things," fruits are intended. Vulg. every-where *poma*. (Syr. **مِنْ** dried fruit.)

מְגִדּוֹ Josh. 12:21; 17:11; 1 Ki. 9:15; 2 Ki. 9:27, and **מְגִדֹן** (perhaps "place of crowds," from **מָגַד**, **מָגִיד**), [*Megiddo, Megiddon*], Zec. 12:11, pr. n. of a fortified city of the Manassites, in the limits of the tribe of Issachar, formerly a royal city of the Canaanites. LXX. Μαγεδδώ; Vulg. *Mageddo*. **בְּעֶקֶר** **מְגִדּוֹ** the plain of Megiddo, 2 Ch. 35:22; **כִּי מְגִדּוֹ** the waters of Megiddo, Jud. 5:19, i. e. the river Kishon; comp. verse 21; 4:13. [Prob. the town afterwards called Legio, now Lejjûn, اللجون, Rob. iii. 177.]

מִגְדֹּל & מִגְדֹּל [*Migdol*], pr. name of a town of Lower Egypt, Jer. 44:1; 46:14; situated in the most northern part of the boundaries of Egypt, Ezek. 29:10; 30:6; we are not to regard as different from this, Ex. 14:2; Nu. 33:7 (see Thes. p. 268). This name is written in Egyptian **ⲙⲉⲛⲧⲱⲗ** (abundance of hills), which as a foreign name the Hebrews appear to have changed into **מִגְדֹּל** (tower); see Champollion, *l'Egypte sous les Pharaons*, ii. page 79.

מַגְדִּיֵּאל ("prince of God"), [*Magdiel*], pr. n. of a prince of the Edomites, Gen. 36:43; 1 Ch. 1:54.

מַגְדָּל pl. **מַגְדָּלִים** and **מַגְדָּל** (from **מַגְדָּל**), m.

(1) *a tower*, so called from its height, Gen. 11:4; especially used of the tower of fortified cities and castles, Jud. 8:9; 9:46, seq.; 2 Ch. 14:6, and of *castles* themselves, 1 Chr. 27:25; Prov. 18:10; elsewhere used of *watchtowers*, 2 Kings 9:17; 17:9; of the watchtower of a vineyard, Isa. 5:2. Metaph. used of powerful and strong men, Isa. 30:25; 2:15.

(2) *a lofty platform*, Neh. 8:4 (comp. 9:4).

(3) *a bed* in a garden, *rising* up and *higher* in the middle. Cant. 5:13, "thy cheeks (are...like) to beds of balsam."

(4) in some pr. n. it is a town fortified with a tower —

(a) **מִגְדָּל** ("tower of God"), [*Migdal-e*], a fortified city of the tribe of Naphtali, Josh. 19:38; prob. Μαγδαλά, Matt. 15:39, now **مجدل** [*Majdel*], on the western shore of the sea of Galilee, not far from Tiberias.

(b) מִגְדַּל גָּד ("tower of Gad"), [*Migdal-gad*], a town of the tribe of Judah, Josh. 15:37.

(c) **מִגְדַּל עֶדָר** ("tower of the flock"), [*tower of Edar, tower of the flock*], a village near Bethlehem, Gen. 35:21; hence used for Bethlehem itself, and fig. for the royal stock of David, Mic. 4:8.

מְגִדָּנוֹת plur. f. (from the root **מָגַד**), *precious things*, Gen. 24:53; Ezr. 1:6; 2 Ch. 21:3.

מָגוֹג [*Magog*], pr. n. of a son of Japhet, Gen. 10:2; also of a region, and a great and powerful people of the same name, inhabiting the extreme recesses of the north, who are at some time to invade the Holy Land (Eze. chap. 38, 39). We are to understand just the same nations as the Greeks comprised under the name of Scythians (Joseph. Arch.

i. 6, § 1). The Arabs call them **ياجوج ماجوج** *Yajûj and Majûj*, and they have many fables about them. Their king is called **كوكب**, which see. See

Koran, Sur. xviii. 94—99; xxi. 96; Assemani Biblioth. Orient. t. iii. p. ii. pp. 16, 17, 20; D'Herbelot, Biblioth. Orient. art. Jagiugh. In the same manner are joined **چین وماچین** *Chin and Machin*, i. e. the Chinese. The syllable *ma* in these names denoting *place, region*, has of late been learnedly discussed by Frähn, De Musei Spreviziani Nummis Cuficis, page 95.

מגור m. pl. **מגורים** Lam. 2:22 (from the root **גור** No. 2), *fear, dread*, Psalm 31:14; Jerem. 6:25; 20:3, 10.

מגור m. (from the root **גור** No. 1).—(1) pl. **מגורים** *wanderings*, sojourning in foreign lands; Gen. 17:8; **אֶרֶץ מְגוּרָה** “the land in which thou sojournest,” art a stranger; Gen. 28:4; 36:7; 37:1. Sometimes used of human life, in which man remains, like a guest, for a shorter time than he wishes, Gen. 47:9; Psalm 119:54 (compare Ps. 39:13; 1 Ch. 29:15).

(2) *an abode*, Ps. 55:16.

מגורָה f. i. q. **מגורָה** *fear*, Pro. 10:24.

מגורָה f.—(1) *fear*, also *what is feared*; plur. Isa. 66:4; Ps. 34:5, from the root **גור** No. 2.

(2) *barn, storehouse*, Hag. 2:19, from the root **גור** No. 3.

מגורָה f. *an axe*, 2 Sam. 12:31, from the root **גור** No. 2.

מגל m. *a sickle, reaping-hook*, Jer. 50:16; Joel 4:13, from the root **גל**, which see (Arabic **مِغْل**, Syr. **ܡܓܠܐ** id.).

מגלה f. (from the root **גל**), *a volume, a book rolled together*, as was the ancient custom, Jer. 36:14, seq.; Eze. 2:9; Ps. 40:8; **מִגְלַת־סֵפֶר** “the volume of the book;” *kur' ixiogly* the book of the law.

Syriac **ܡܓܠܐ**; Arab. **مِغْلَة**, according to Kam. p. 1416 (not **مِغْلَة** as it is in Golius).

מגלה Ch. id. Ezr. 6:2.

מגמה f. (from the root **גמ**), *a crowd, band, forces*; found once Hab. 1:9, used of the Chaldean invaders; **מִגְמַת פְּנֵיהֶם קְרִימָה** “the crowd of their faces looks straight on,” *ihret Gesichtes Eckaar ist vorwärts gerichtet*. Arab. **جَمَة**, **جَمَة** *a troop, a multitude*. Kimchi, on Ps. 27:8, uses this word to express *longing, panting*; compare Arab. **جَم** to desire, to be near and urgent on something.

מגן not used in Kal.

PIEL **מָגַן** TO GIVE, TO DELIVER, Gen. 14:20; with two acc. of pers. and thing, Pro. 4:9; also like **מָגַן** *to make any one any thing*, Hos. 11:8; comp. **مَجَانًا**, gratis, prop. given. (To this seems to answer Arabic **مَكَّن** to be able; II. to give into one's power, **ك** and **ن** being interchanged.)

מָגַן com. (f. 1 Ki. 10:17); with suff. **מָגְנִי**; pl. **מָגְנִים**, const. **מָגְנִי** (prop. part. Hiph. from the root **מָגַן** to protect), *a shield*, Jud. 5:8; 2 Sa. 1:21; 22:31, 36; 2 Ki. 19:32, etc. (Arab. **مِجَنَة**, id.) This word implies a shield of a smaller size and extent than **לָחָשׁ**; see 1 Ki. 10:16, 17; 2 Chron. 9:16; **אִישׁ מָגֵן** an armed man, used of a thief, Pro. 6:11; 24:34. Metaph.—(a) of God as a protector, Gen. 15:1; Psalm 3:4; 18:3, 31; 144:2. Psalm 7:11, **מָגְנִי עִלְיָהֶם**, “my shield is with God,” i. e. God as it were holds my shield, protects me with a shield; compare Ps. 89:19.—(b) **מָגְנֵי אֶרֶץ** “the shields of the land;” poet. for the princes, protecting the citizens with force of arms, Ps. 47:10; Hos. 4:18.

מגנה f. *a covering* (from the root **גן**); once Lam. 3:65, **מִגְנַת־לֵב** “covering of the heart,” i. e. hardening, obstinacy; compare *καλυμμα ἐπὶ τὴν καρδίαν*, 2 Cor. 3:15; and Arab. **أَكْنَة عَلَى الْقُلُوبِ** coverings over hearts, Koran vi. 25; xvi. 48. Kimchi rightly compared *fatness of heart*, Isa. 6:10; but Jos. Kimchi (the father) comparing Arab. **غاشية القلب** (i. e. veiling of the heart, failing of mind), understands failing of mind, mortal disease.

מגנרת f. (from the root **גנר**) *the rebuke, curse* (of God) fatal to mortals, Deut. 28:20.

מגפה f. (from the root **גפ**), with Tzere impure — (1) *slaughter* in battle, 1 Sam. 4:17.

(2) *a plague* sent from God, Ex. 9:14; especially used of pestilential and fatal disorders, Num. 14:37; 17:13; 25:18; 31:16; 1 Sa. 6:4; 2 Sa. 24:21.

מגפיעש (perhaps **מגפיעש** “killer of moths”), [Magpiash], pr. n. m., Neh. 10:21.

מגור kindred to **הגור**, **הגור** TO CAST BEFORE, TO DELIVER OVER; once particip. pass. Ezek. 21:17, **מְגוּרֵי אֶל־הַרְב** “cast before,” i. e. “delivered to the sword;” Syr. intrans. **مَجَّ** to cut down.

PIEL. **מָצַר** id. to cast before, to throw down, Ps. 89:45.

Derivative, pr. n. **מִצְרָן**.

מָצַר Chald. Pael **מָצַר** id. to cast before, to throw down, Ezr. 6:12.

מִצְרָה f. (from the root **צָר** No. 2), a saw, 2 Sam. 12:31; 1 Ki. 7:9.

מִצְרֹן ("a precipitous place," from the root **צָר**), [*Migron*], pr. n. of a town of the Benjamites, near Gibeah, 1 Sam. 14:2; Isa. 10:28.

מִצְרֹת pl. f. (from **צָרַע** No. 2, to take away, to withhold), contractions, drawings in, diminutions of a wall (*Abîdâq*), 1 Kings 6:6.

מִצְרֶפָה f. [pl. with suff. **מִצְרֹפֹתֵיהֶם**], a clod of earth, which is removed with a spade or other like instrument; prop. ein Spatenstück, (from the root **צָרַף**). Joel 1:17, "the grains are dried up under their clods," by which words the utmost drought is described. So Aben Ezra and Kimchi. (Syr. **ܡܝܨܪܦܐ**, *meçrêpâ* a spade itself.)

מִצְרָשׁ m. — (1) inf. of a Chaldee form of the verb **צָרַשׁ** No. 2, q. v., Eze. 36:5.

(2) a place to which cattle is driven forth to feed, pasture (from **צָרַשׁ** No. 4), 1 Ch. 5:16; Eze. 48:15; specially used of the open space around the towns of the Levites, used for feeding cattle, Num. 35:2, sq.; Josh. 21:11, sq.; 1 Ch. 6:40, sq.; whence these towns are called, 1 Ch. 13:2, **עָרֵי מִצְרָשִׁים**.

(3) any open space surrounding a city or building, Eze. 27:28; 45:2; 48:17. Plur. **מִצְרָשׁוֹת**, once **מִצְרָשׁוֹת** (as if from the sing. **מִצְרָשׁ**); but masc. gen., Eze. 27:28.

מִצְרָה with suff. **מִצְרֵי** Psalm 109:18; and **מִצְרֵי** Job 11:9; plur. **מִצְרֵי** Jud. 3:16; and **מִצְרֵי** Jud. 5:10.

(1) a garment, so called from being spread out (see the root **צָרַד** No. 1), Psa. 109:18; Levit. 6:3; also carpet, on which the more noble sit; plur. **מִצְרֵי** Jud. 5:10.

(2) a measure (from **צָרַד** No. 2), Job. 11:9; Jer. 13:25, **קִנְיַת מִצְרֵי** "the portion measured out to thee."

מִצְבֵּחַ Chald. an altar, Ezr. 7:17; from the root **בָּחַ**.

מִצְבֵּר m. [with ה local **מִצְבֵּרָה**; const. **מִצְבֵּר**; once with ה local **מִצְבֵּרָה** 1 Kings 19:15]. — (1) an uninhabited plain country, fit for feeding flocks, not desert, a pasture, from the root **צָבַר** No. 2, to lead to pasture, like the Germ. *Wirt* from *treiben* (Syriac

ܡܝܨܒܪܐ id.). Joel 2:22, **יִצְבְּרוּ** "the pastures of the plain are flourishing;" Ps. 65:13, **יִצְבְּרוּ** "the pastures of the plain drop (fatness or fertility)." And the contrary, Jer. 23:10, **יִבְשׁוּ** "the pastures of the plain dry up," Joel 1:19. Isa. 42:11, **יִצְבְּרוּ** "the plain and its cities shall rejoice." More often it is —

(2) a sterile, sandy country, Isa. 32:15; 35:1; 50:2; Jer. 4:11, etc. **מִצְבֵּר** Joel 2:3; 4:19; with the art. **הַמִּצְבֵּר** always the desert of Arabia, Gen. 14:6; 16:7; Exod. 3:1; 13:18; Deu. 11:24; the particular parts of which are distinguished by their own peculiar names (see **סִינִי**, **סִינַי**, **פָּאָרָן**, **שָׂרֵי**, **סִינִי**). **יְהוּדָה** the plain or desert of Judah; [does not this mean the wilderness of Judah by the Dead Sea, in contrast to the plain in the western part of that tribe?], Jud. 1:16; Psa. 63:1. Metaph. Hos. 2:5, **עָשִׂיתִי כַּמִּצְבֵּר** "I have made her as a desert," i. e. most bare, I have deprived her of every thing. Jerem. 2:31, **הֲיִיתִי לְיִשְׂרָאֵל** "was I a desert to Israel?" Have I commanded them to worship me for nothing? have I been barren to them? Also used of a country forcibly laid waste, Isa. 14:17.

(3) poetically the instrument of speech (from **צָרַר** to speak), the mouth. Cant. 4:33, **מִצְבֵּר נֶאֱמָה** "thy mouth is pleasant" (parell. thy lips). LXX. *λαλία*. Jerome, *eloquium*, and so the Rabbins. But the context almost requires it to be some member, as was rightly observed by Alb. Schultens, although I do not with him understand it to be the tongue.

מִצְרֵי plur. **מִצְרֵי**, twice contr. **מִצְרֵי** Isaiah 65:7, and **מִצְרֵי** Num. 35:5; inf. **מִצְרֵי** Zec. 2:6; fut. **מִצְרֵי** [with 1 conv. **מִצְרֵי**].

(1) i. q. **מִצְרֵי** to stretch out, to extend, see HITH-POEL and the nouns **מִצְרֵי**, **מִצְרֵי**, also **מִצְרֵי**.

(2) to measure (Sanskrit *mā*, *māda*, to measure, Zend. *meētē*, *matē*, Gr. *μέτρον*, *μέδωμι*, Lat. *metior*, *meta*; Goth. *mitan*, Anglo-Sax. *metan*, Germ. *meffen*). Properly to measure the length of any thing with a line stretched out, Eze. 40:5, seq.; 41:1, seq.; hence also used of measures of quantity, as of corn, Ruth 3:15. Metaphorically Isa. 65:7, "I will measure their deeds into their bosom," i. e. I will repay to them what they deserve.

NIPHAL, pass. of No. 2, Jer. 31:37; 33:22.

PIEL, fut. [see **מִצְרֵי**] i. q. Kal No. 2, 2 Sam. 8:2. Psalm 60:8, "I will mete out the valley of Succoth," i. e. I will measure it to my victorious soldiers, who shall be the new settlers therein.

POEL מוֹד id. Here some refer Hab. 3:6, "(God) measures the earth with his eyes," surveys it. But LXX. and Chald. render it, *he shaketh the earth*, מוֹד, Arab. Med. Ye, to be moved.

HITHPOEL, מוֹד to stretch oneself out, 1 Ki. 17:21.

Derivatives, מוֹד, מוֹד, מוֹד [and pr. n. מוֹד].

מוֹד m. *flight*, from the root מוֹד (compare fut. מוֹד Gen. 31:40). Job 7:4, "when I lie down, I say, when shall I arise? וְמוֹד עָלַי and (when) shall be the flight of the night?" Poet. for, when shall the night flee, come to an end? Others take מוֹד as Pret. Piel from מוֹד in an intrans. and intensive sense, *the night is extended* [so taken in Thes.].

מוֹד i. q. מוֹד to extend, to measure, a root not used as a verb, from which come the nouns מוֹד and מוֹד No. II. ["Arabic مَدَى to extend, VI. to be prolonged, long, continual, مَدَى a kind of measure."]

מוֹד fem. (from the root מוֹד) — (1) *extension, length*. מוֹד אִישׁ a man of tall stature, 1 Ch. 11:23; pl. מוֹדִים Isa. 45:14, and מוֹדִים (comp. as to the double plural of compounds Hebr. Gramm. § 106, 3). Jer. 22:14, מוֹדִים "a large (ample) house."

(2) *measure*, Ex. 26:2, 8. מוֹדִים a measuring cord, Zec. 2:5.

(3) i. q. מוֹד No. 2, a garment, plur. מוֹדִים Psalm 133:2.

(4) from the Chaldee usage, *tribute*, Neh. 5:4.

מוֹד m. Chald. *tribute*, as if what is measured, Ezr. 4:20; 6:8; for which (by resolving Dag. forte) מוֹד Ezr. 4:13; 7:24. Syr. مَدَى.

מוֹדִים α. λεγόμε. Isa. 14:4, if this be the true reading, denom. from מוֹד (which see), i. q. מוֹד gold; formed in the manner of a part. Hiph. f., prop. *gold making*, i. e. *exactress of gold*, no inapt epithet for Babylonia (parall. מוֹדִים); or *heap, storehouse of gold*; so that מוֹד formative may indicate place (compare מוֹדִים dung, מוֹדִים dunghill, Lehrgeb. p. 512, No. 14), but I prefer the former explanation with Kimchi, Aben Ezra, and others.

But most of the ancient versions have taken it differently (LXX. *ὑποσπουδασις*, Syr., Ch., Saad.), and have expressed מוֹדִים *oppression*, which actually is found in the edition printed at Thessalonica, and which ought, perhaps, to be placed in the text, compare 3, 5, where, in the like manner, the verbs מוֹדִים and מוֹד answer to one another in parallel members.

מוֹד pl. with suff. מוֹדִים m. a garment, 2 Sam. 10:4; 1 Ch. 19:4, from the root מוֹד = מוֹד.

מוֹד m. (from the root מוֹד) *disease*, Deut. 7:15; 28:60.

מוֹדִים m. pl. *seductions*, Lam. 2:14, from the root מוֹד, see Hiphil No. 3.

I. מוֹד m. pl. מוֹדִים (from the root מוֹד) — (1) *contention, strife*, Prov. 15:18; 16:28; 17:14; *that which is contended for*, Ps. 80:7.

(2) [Madon], pr. n. of a royal city of the Canaanites, Josh. 11:1; 12:19.

II. מוֹד m. (from the root מוֹד = מוֹד), *extension, tallness*, 2 Sam. 21:20 מוֹד אִישׁ a tall man, i. q. מוֹד אִישׁ 1 Ch. 20:6; מוֹד כתיב should be read מוֹד, with the same meaning.

מוֹדִים (contr. from מוֹד יוֹדֵי what is taught? i. q. for what reason? Gr. *ῥι μαθών*), adv. of interrogation, *why, wherefore?* Josh. 17:14; 2 Sam. 19:42; used in an oblique interrogation, Exod. 3:3. — Job 21:4, the words מוֹדִים אִישׁ are not to be taken as closely connected; for אִישׁ as is very often the case (see אִישׁ B, 1) answers to מוֹד interrogative in the former member, and the entire verse is to be rendered as containing a double inquiry, "do I complain of man, וְאִישׁ מוֹדִים or why should I not be impatient?" ober weshalb soll ich nicht ungeduldig werden?

מוֹדִים Ch. (from the root מוֹד) *habitation*, Dan. 4:22, 29; 5:21.

מוֹדִים f. a pile for burning, i. q. מוֹד No. 3, Eze. 24:9; Isa. 30:33.

מוֹדִים f. (from מוֹד) prop. *threshing*, as a concr. *what is threshed*, metaph. used of a people as being trampled down, oppressed, Isa. 21:10.

מוֹדִים m. *throwing down, ruin*, Prov. 26:28, from the root מוֹד.

מוֹדִים pl. f. (from the root מוֹד) *impelling; hence hastening* ["falls"], Ps. 140:12, מוֹדִים *hastily, urgently*.

מוֹד f. (Isa. 21:2) *Media*, Gen. 10:2; Est. 1:3; 2 Ki. 17:6; 18:11; Jer. 25:25; 51:11, 28, and the *Medes*, Isa. 13:17; 21:2; Dan. 9:1. (Syr. مَدَى id.) Gent. noun מוֹד a *Mede*, Dan. 11:1. [Various conjectures have been advanced as to the etymology: some of these lead to the signification of *midst, middle*.]

מוֹד Ch. id. *Media*, Ezr. 6:2; Dan. 5:28; 6:13.

Gentile noun emphat. מְדָאָה כְּחִיב, *a Mede*, Dan. 6:1.

מְדִי (contr. from מְדָי) *what is sufficient*, 2 Ch. 30:3, compare the note under מְדָי.

מְדִי see מְדִי No. 2, b.

מְדִיָּן m.—(1) *strife, contention* (from the root מְדָן see Niphal), pl. מְדִיָּנִים Prov. 18:18; 19:13, and elsewhere in קְרִי, where כְּחִיב has מְדִיָּנִים. See מְדִיָּן.

(2) [*Midian*], pr. n. of an Arabian nation, descended from Abraham (Gen. 25:2), whose territory lay from the eastern shore of the *Ælanitic gulf* (where the Arabian geographers place the city מְדִיָּן), as far as the land of Moab, and appears to have extended to Mount Sinai, Exod. 3:1; 18:5; Num. 31; Jud. 6—8. In some passages the Midianites seem nearly identified with the Ishmaelites, Gen. 37:25, compare 36; Jud. 7:12, compare 8:22, 24, from whom, however, in other places, they are distinguished, Gen. 25:2, 4, 12—18.—מְדִיָּן the dromedaries of Midian, Isa. 60:6; יוֹם מְדִיָּן the day of Midian, Isa. 9:3, i. e. the victory gained over the Midianites (compare Jud. chap. 7, 8).—The Gentile noun is מְדִיָּנִי *a Midianite*, Num. 10:29; pl. מְדִיָּנִים Gen. 37:28; f. מְדִיָּנָה Num. 25:15.

מְדִיָּן ("measures"), [*Middin*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:61.

מְדִיָּנָה fem. (from the root מְדָן) prop. *judgment, jurisdiction*; hence—

(1) *a province*, allotted to the jurisdiction of a prefect or viceroy, as was the case with the provinces and satrapies of Persia, Est. 1:1, 22; 3:12, 14; מְדִיָּנָה־הַיִּשְׂרָאֵלִית Ezr. 2:1; Neh. 7:6 (the Israelites), inhabitants of provinces.

(2) *a country, a land*, Dan. 11:24; Lam. 1:1; Eze. 19:8; Ecc. 2:8 (compare Ezr. 4:13; 5:7.) See the following word—

מְדִיָּנָה f. Ch.—(1) *a province*, Dan. 3:2, 3.

(2) *land, country*, Dan. 2:48, 49; 3:1, 12, 30; Ezr. 5:8. (Syr. مَدْيَن id. [This word means *city*, as it is corrected in Thee.]; but مَدْيَن signifies *city*.)

מְדִיָּכָה *a mortar*, Num. 11:8, from the root מְדָךְ.

מְדִיָּן ("dunghill"), [*Madmen*], pr. n. of a town in the borders of Moab, Jer. 48:2.

מְדִיָּנָה f.—(1) i. q. מְדִיָּן *dunghill*, Isa. 25:10.

(2) [*Madmenah*], pr. n. of a town in the tribe of Benjamin, not far from Jerusalem, Isa. 10:31.

מְדִיָּנָה ("dunghill"), [*Madmannah*], pr. n. of a town in the tribe of Judah, Josh. 15:31.

מְדָן (from the root מְדָן).—(1) *strife, contention*, only in pl. מְדִיָּנִים Prov. 6:14, 19; 10:12.

(2) [*Medan*], pr. n. of a son of Abraham and Keturah, brother of Midian, Gen. 25:2.

מְדִיָּנִים Gentile noun, only in pl. מְדִיָּנִים i. q. *Midianites*, Gen. 37:36, compare verse 28.

מְדָע & מְדָע (from the root יָדַע ["compensated by Dagesh as in verbs מְדָע"]), a word found in the later [?] Hebrew.

(1) *knowledge*, 2 Ch. 1:10, 11, 12; Dan. 1:4, 17.

(2) *the mind, the soul*, Ecc. 10:20, "even in thy mind curse not the king." LXX. σὺνελθούσης. (Ch. מְדָע, Syr. مَدْع id.)

מְדָע see מְדָע.

מְדָקִרוֹת pl. f. (from the root דָּקַר) *piercings* (of the sword), Prov. 12:18.

מְדָר Ch. i. q. מְדָר (from the root דָּרַג) *habitation*, Dan. 2:11.

מְדָרָה fem. *a steep mountain*, which one has to ascend *by steps*, as though it were a *ladder* (Gelfens-*steige*, Gelfentreppe, compare κλίμαξ e. g. κλίμαξ Τυρίων), from the root דָּרַג Cant. 2:14; Eze. 38:20.

מְדָרָד m. (from the root דָּרַד) *a place which is trodden*, Deu. 2:5.

מְדָרֶשׁ m. (from the root דָּרַשׁ No. 5), *a commentary*, as often in the Rabbinic. 2 Ch. 24:27, מְדָרֶשׁ "the commentary of (or on) the book of the kings," i. e. an historical commentary containing supplements. 2 Ch. 13:22. Others suppose that מְדָרֶשׁ like the Arab. مَدْرَس means any book, but this is incorrect.

מְדָשָׁה (the actually occurring form), see מְדָשָׁה.]

מְדָתָא with the art. הַמְדָתָא pr. n. (Pers.) of the father of Haman, Est. 3:1; 8:5.

מְדָה, מְדָה, מְדָה, מְדָה, מְדָה (as to the distinction of these forms, see note).

(A)—(1) interrog. pron. used of things like מְדָה of persons: *quid?* Gr. τί; WHAT (Syr. مَد, Arab. ل), in a direct interrogation, Gen. 4:10, מְדָה עֵשֶׂת "what

hast thou done?" Isa. 38:15, מָה אָנֹכִי "what shall I say?" and so very frequently; also in oblique interrogation, after verbs of asking, replying, saying, shewing. 1 Ki. 14:3, "he will declare to thee מָה לֵאמֹר what shall be to the child." Ex. 2:4. Also observe—

(a) it is placed after in the genitive, Jer. 8:9, חֵכְמַת־מָה לָהֶם "the wisdom of what (thing) is in them?"

(b) it is put before substantives regarded as in the genitive, as מָה בְּצֹעַ "what of profit?" Ps. 30:10, מָה דְּמִטָּה "what of likeness?" Isa. 40:18; which examples may be rendered in Latin, *quale lucrum, quæ similitudo* [or in English *what profit, what likeness*]: also followed by a plur. 1 Ki. 9:13, מָה הָעָרִים "what cities (are) these?" pr. *quid urbium hoc?* Questions of this kind are either of reproach (Isa. 36:4; comp. letter C) or of aggravation (Josh. 22:16); or of extenuation, 1 Ki. loc. cit.; Job 6:11.

—(c) מָה לָּךְ "what to thee?" i. e. what wilt thou, Jud. 1:14, and followed by פִּי "what (is) to thee that (thou doest thus)?" Gr. *τί παθῶν τοῦτο ποιεῖς*; Isa. 22:1; without פִּי Isa. 3:15 (comp. Koran Sur. lvii. 8, 10).—(d) מָה לִּי וְלָךְ "what (is) to me and thee?" i. e. what have I to do with thee? Jud. 11:12; 2 Sa. 16:10; 19:23; 2 Ki. 9:18, מָה לָּךְ וְלִשְׁלוֹם "what hast thou to do with peace?" without the copula, Jer. 2:18, מָה לָּךְ לְרֹדֶךְ מִצְרַיִם Hos. 14:9; and followed by אֵת Jer. 23:28, מָה לָּתֶבֶן אֶת־הַתֶּבֶן "what (is) the chaff with the wheat?" what likeness have they? (Compare Arab. *وما لي وما لك*, and Greek *τί μάλα καὶ τί καὶ*, Anacr. xvii. 4, comp. Matt. 8:29; Mark 5:7.)

(2) indefinite pron., *anything, something, whatever*, more fully מְאֹמָה for וְמָה which see. (Arab. *ما* anything, whatever.) Proverbs 9:13, בְּלִי־דָעָה מָה "he doth not care for anything." 2 Sa. 18:22, וְיִהְיֶה מָה אֲרוּצָה "whatever there is, let me run." Job 13:13, וְיַעֲבֹר עָלַי מָה "and let there happen to me whatever (will)." Job 13:14. Followed by *that which* (Syr. *ܐܝܬܐ*) Eccles. 1:9; 3:15, 22; 6:10; 7:24; 8:7; 10:14. Hence used also as—

(3) relat. pron. Jud. 9:24, מָה רָאִיתָם עָשִׂיתִי "what you have seen me do;" *was ich ſahet, daß ich that*. Nu. 23:3, דְּבַר מָה־יֹאמְרִי וְהִגַּדְתִּי לָּךְ "what thing he sheweth me I will declare to thee." LXX. *ῥῆμα ὃ ἐάναυ μοι δεῖται*. Syr., Ch. 9, 7.

(B) adv. of interrogation—(1) *wherefore? why?* for the fuller לָמָּה, as in Gr. Lat. *τί; quid?* Exodus 14:15, מָה תִּצְעַק אֵלַי "why criest thou to me?" Ps. 42:12.

(2) *how, how much*, in exclamations of admiration, as often the Arab. *ما*. Gen. 28:16, מָה הָיָה "how dreadful is this place!" Ps. 8:2, "how excellent is thy name!" Nu. 24:5, מָה טֹבֵי אֹהֶלְךָ "how goodly are thy tents!" Cant. 7:2; Ps. 119:97, מָה אֲהַבְתִּי תוֹרָתְךָ "O how (how greatly) I love thy law!" Iron. Job 26:2, מָה עֲנַתָּ לֵאלֹהֶיךָ "O how greatly hast thou helped the feeble!" Job 26:3.

(3) *how? in what manner?* Genesis 44:16, מָה נִצְטָק "how shall we justify ourselves?"

(C) There are several examples in which מָה of extenuation and reproach (see above) has nearly a negative power; compare Lehrs. p. 834; and Lat. *quid multa?* for *ne multa*. Job 16:6, "If I speak, my sorrow is not assuaged, and if I forbear יִהְיֶה לִּי מָה שֶׁיִּהְיֶה what goeth from me?" i. e. even so *nothing* of my sorrow goeth from me; Vulg. *non recedit a me*; Pro. 20:24, אָדָם מָה־יָבִין דְּרָכּוֹ "and man, how doth he know his way?" i. e. he scarcely knows it, he does not know it; Chald. *לא*. Job 31:1, "I have made a covenant with mine eyes, אֶת־בְּתוּלָה עַל־בְּתוּלָה how shall I look upon a maid?" (LXX. *οὐ*, Vulg. *non*, Syr. *لما*). Cant. 8:4, מָה תִּעֲרֹד וְיָאֵר אֶת־הָאֶהָבָה "why awake ye...my beloved?" i. e. do not awake; comp. Cant. 2:7; 3:5 (where in the same context there is *אם*); compare below בְּמָה Isaiah 2:22, and בְּמָה Job 21:17, and לָמָּה letter *b*. Here also I refer Pro. 31:2.

The Chaldee, Syriac, and Arabic, *ܐܝܬܐ*, *ما* have gradually adopted this negative power, the origin of which we see here clearly in the Hebrew.

With prepositions—

(1) בְּמָה, בְּמָה prop. *in what?* Exod. 22:26; *in what thing?* Gen. 15:8, and thus according to the varied use of the particle בְּ—(a) *for what* (price)? see *בְּ*, B, 9; Isa. 2:22, בְּמָה יִחָשֵׁב הוּא "at what price shall he be reckoned?" i. e. he is worth little, or nothing.—(b) *on what account? why?* (see *בְּ* B, 10), 2 Chron. 7:21.—(c) *how? in what way? by what means?* Jud. 16:5; 1 Sa. 6:2.

(2) בְּמָה (compare as to the article after *בְּ* of similitude, page ccxii); Syriac *ܐܝܬܐ*; Arabic *كم*; pr. *as what?* (*wie was?*), to what thing to be compared? It is applied—(a) to space, *how great?* Zech. 2:6, בְּמָה רָחֲבָה "how great is its breadth?" also, *how long?* Ps. 35:17; Job 7:19.—(b) to number, *how many?* Gen. 47:8; 1 Kings 22:16, עַד בְּמָה פְּעָמִים "how many times?" i. e. how often? Used not merely in an interrogation, but also in an exclamation, Zec. 7:3, וְהָ בְּמָה שְׁנִים "how many are now

the years!" for, now so many years; also, *how often?* Ps. 78:40; Job 21:17 (where *how often* is the question of one in doubt, for *seldom*).

(3) לָמָּה (Milél, for לָמָּה), and לָמָּה (Milra), the latter being used with few exceptions (1 Sa. 28:13; 2 Sam. 2:22; 14:31; Ps. 49:6; Jer. 15:18) before the letters מ, ה, ו and the name יְהוָה (see Noldii Concord. Part. p. 904); three times לָמָּה 1 Sa. 1:8.—(a) *wherefore? why?* (compare לָמָּה causal A, 6); Gen. 4:6; 12:18; 27:46, etc., emphat. לָמָּה and with Makk. לָמָּה (see וְהִי No. 1, δ), *why then?* (Arab. لِمَ, emphat. لِمَا; Gen. 25:22, לָמָּה וְהִי אֲנִי "why then am I?" why do I exist? the expression of an impatient woman. In oblique interrogation after a verb of knowing, Daniel 10:20.—(b) Sometimes amongst the later writers, where it is properly dissuasive and prohibitory, it passes over to a *negative* sense, like the Syr. *ܠܡܐܢܐ*, *ܠܡܐܢܐ*; Ch. לָמָּה, לָמָּה *lest, lest perhaps*; Eccl. 5:5, לָמָּה יִצְעַף הָאֱלֹהִים עָלַי "wherefore should God be angry because of thy voice?" for *lest* God be angry. Well in the LXX. *iva μή*, Vulg. *ne forte*; Syr. *ܠܡܐܢܐ*, Ecc. 7:16, 17; Neh. 6:3. To the Syriac form *ܠܡܐܢܐ* accurately answers שָׁלֵמָה Cant. 1:7; LXX. *μή ποτε*, Vulg. *ne*, and לָמָּה, which, Dan. 1:10, is even put after a verb of fearing, just like וְהִי, "for I am afraid of my lord the king יְהוָה וְהִי לָמָּה יִצְעַף לִּי lest he see;" Theod. *μή ποτε*. (Arab. from לָמָּה, לِمَ *why?* is shortened לِمَ not, like كَمَا from كَمَا, *because*.)

(4) לָמָּה *on account of* (that) *which, because that*, from לָמָּה on account of (A, 6), and לָמָּה relat. So once, 1 Ch. 15:13, where contr. לָמָּה בְּרִאשִׁיתָהּ for לָמָּה בְּרִאשִׁיתָהּ "because that from the beginning," etc. (Compare לָמָּה enough, 2 Ch. 30:3.)

(5) לָמָּה (*é ri*, Il. v. 465), *how long*, Ps. 74:9; 79:5; 89:47; Nu. 24:22.

(6) לָמָּה prop. *upon what?* Isa. 1:5; Job 38:6; hence, *wherefore? why?* Nu. 22:32; Jer. 9:11; in oblique interrogation, Job 10:2; Est. 4:5.

Note. As to the use of the various forms, we should observe—(a) the primitive form לָמָּה is found *every where* in pause, also before מ and ה, whether Makkeph be inserted or omitted, as לָמָּה אֵלֶיךָ Zec. 1:9; לָמָּה רָאִיתָם Jud. 9:48; more rarely before ה Josh. 4:6, 21; Nu. 13:19, 20; Deu. 6:20; Josh. 22:16; Jud. 8:1; Gen. 21:29; 1 Ki. 9:13; also לָמָּה 2 Ki. 8:13; Gen. 31:32.—(b) Very frequent is לָמָּה, before letters which are not gutturals, followed by Dag. forte

conjunctive, as לָמָּה Jud. 1:14; לָמָּה Ex. 3:13; לָמָּה 1 Ki. 14:3, and so very frequently; before the harsher gutturals, as ה, with Dag. occult, as לָמָּה Nu. 16:11; לָמָּה Num. 13:18; Ps. 39:5 (although when followed by ה Kametz may also be used, see letter a).—(c) sometimes לָמָּה, followed by Dag. coalesces with the next word, as לָמָּה לָמָּה for לָמָּה לָמָּה Isa. 3:15; לָמָּה Exod. 4:2; לָמָּה לָמָּה Mal. 1:13; לָמָּה (which see), and followed by a guttural, לָמָּה for לָמָּה Eze. 8:6 (also the pr. names מִכְנִיז, מִכְנִיז).—(d) לָמָּה is put, followed by the letters ה, ע, ה, with Kametz (according to the known canon, Heb. Gramm. § 27, note 2, δ), לָמָּה לָמָּה, לָמָּה לָמָּה Ps. 39:5; 89:48; Job 26:2 (לָמָּה לָמָּה 1 Sa. 20:1); also very often before letters, not gutturals, especially as the beginning of a sentence (as to Segol being shorter than Pathach, see Gramm. loc. cit. letter a); לָמָּה לָמָּה 2 Ki. 1:7; Ps. 4:3; 10:13; Isa. 1:5; Jerem. 11:15; very often also as found with prefixes לָמָּה 1 Sa. 1:8; לָמָּה 1 Ki. 22:16; 2 Ch. 18:15; Zec. 7:3; לָמָּה Ex. 22:26; 33:16; Jud. 16:5; 1 Sa. 6:2; 29:4; Mal. 1:7, etc. (this last is more used than לָמָּה); followed by Dag. forte, לָמָּה Jud. 16:5.

לָמָּה once לָמָּה (which see), Ch.—(1) *what?* Da. 4:32.

(2) *whatever*, Dan. 2:22; 4:32. לָמָּה *what* it is *that, that which*, Dan. 2:28.

With pref. לָמָּה *how! how much!* Dan. 3:33; לָמָּה *wherefore?* used dissuasively; hence *lest*, Ezr. 4:22; לָמָּה id. 7:23. Comp. Heb. לָמָּה letter δ.

לָמָּה or לָמָּה not used in Kal; prob. to

DENY, TO REFUSE; Arab. نَهَى and نَهَا to prohibit, to forbid (compare as to verbs of negation p. xxi, A). Hence—

HITHPALPEL לָמָּה *to delay, to linger* (pr. to refuse, to turn back), Gen. 19:16; 43:10; Exod. 12:39; Jud. 3:26; 19:8; 2 Sam. 15:28; Isa. 29:9; Hab. 2:3.

לָמָּה f. (from the root הוּם), *commotion, disturbance*, Isa. 22:5; Deut. 7:23; 2 Chron. 15:5. לָמָּה deadly disturbance, 1 Sa. 5:9, 11. Used of the irregular and voluptuous life of a rich man, Pro. 15:16.

לָמָּה (i. q. Syriac ܠܡܐܢܐ "faithful;" also, "eunuch," as being a faithful servant of his master, from the root ܠܡܐܢܐ, [Mehuman], pr. n. of a eunuch in the court of Xerxes, Est. 1:10.

לָמָּה ("whom God benefits," a Chaldee form for לָמָּה, [Mehetabel, Mehetebeel], pr. n.—(1) m. Neh. 6:10.—(2) f. Gen. 36:39.

מְהִיר m. *quick*; hence *prompt, apt* in business, *skilful*, Prov. 22:29; Isa. 16:5; Ps. 45:2. Syriac **ܡܚܝܪ** id. Root **מָהַר** No. 2.

מָהַל i. q. Ch. **מָהַל**, Heb. **מָהַל** (comp. p. CCXI, A), TO CUT OFF, TO PRUNE; figuratively, *to adulterate*, to spoil, to mix *wine* with water, Isa. 1:22. In like manner the Arabs apply verbs of cutting, breaking, wounding, killing; and Martial, Ep. i. 18, *jugulare vetat Falernum*. See more in my Comment. on Isa. loc. cit.

מַהְלָךְ masc. (from the root **הָלַךְ**)—(1) *a way, journey*, Neh. 2:6; Jon. 3:3, 4.

(2) *a walk, a place for walking*, Eze. 42:4.—**מְהַלְכִים** Zec. 3:7, part. Hiph. from the root **הָלַךְ** are leaders, companions.

מְהַלֵּל m. (from the root **הָלַל**), *praise, thanksgiving*. Pro. 27:21, "as the fining pot (is) to silver, so (let) a man (be) to the mouth that praises him;" i. e. let him diligently examine the praise.

מְהַלְלֵאל ("praise of God"), [*Mahalaleel*], pr. n. m.—(1) pr. n. of a patriarch descended from Seth, Gen. 5:12.—(2) Neh. 11:4.

מַהְלָמוֹת pl. f. *strokes, stripes*, Pro. 18:6; 19:29, from the root **הָלַם**.

מְהַמְרוֹת pl. f. *δυναμὶς*. Ps. 140:11, *streams, whirlpools*, from the root **הָמַר**, which see. Comp. **غمر** many waters, whirlpools. The Jewish writers, Symm., Jerome, understand it to be *ditches*.

מְהַפֵּךְ fem. (from the root **הָפַךְ**), *overturning, overthrow*, Deut. 29:22; like verbals taking after it an accusative, as the case of its verb. Isa. 13:19, *וְנִהְיֶה כְּמִתְהַפֵּכֶת אֱלֹהִים* "like the overthrow of Sodom by God." Jer. 50:40; Am. 4:11.

מְהַפֵּכֶת f. (from the root **הָפַךְ**), pr. *twisting, distortion*, i. e. *the stocks*, in which the hands and feet of a prisoner were so fixed that his body was *distorted* (worin jemand trumm gefesselt worden wurde). Compare **סַר** and Scheid, in Diss. Lugdd. page 968; Jer. 20:2, 3; 29:26. 2 Chr. 16:10, **בֵּית הַמְהַפֵּכֶת** "the house of the stocks," a prison.

I. **מָהַר**—(1) TO HASTEN, in Kal once, Psalm 16:4.

(2) *to be quick, skilful* in any art or business. Arab. **مهر** to be diligent, acute-minded, see Pi. No. 2, and **מָהַר**.

PIEL **מָהַר**—(1) *to hasten*—(a) *to quicken*, Isa. 5:19, *to bring quickly*. Gen. 18:6, **מָהַר שְׁלֹשׁ סֵאִים** "bring quickly three seahs of flour;" 1 Ki. 22:9.—(b) followed by a finite verb, either with or without the copula, *to do any thing quickly*, where, in the western languages, the adverb *quickly, speedily*, would be used, 1 Sam. 17:48; Gen. 19:22, **מָהַר הִפְלֹט** "make haste, escape," i. q. escape quickly, followed by an infinitive or gerund, Ex. 10:16; Gen. 27:20, **מָה־נָּה מָה־רָאָה לְמַעַב** "how then hast thou found it so quickly?" Ex. 2:18. **מָהַר** adv. *quickly*, Jud. 2:17, 23; Ps. 79:8.

(2) *to be prompt, apt* in any thing, Isa. 32:4.

NIPHAL **נִמְהַר** properly *to be precipitate*. Job 5:13, **נִמְהַר נִפְתָּלִים** "the counsel of the cunning is headlong," i. e. being hastily executed it is frustrated. Part. **נִמְהָר**—(1) *headlong, rash*, Isaiah 63:4.—(2) *impetuous, rushing on precipitately*; Germ. *ungeföhrt*, Hab. 1:6.—(3) *timid, precipitate in flight*, Isa. 35:4.

Derivatives, **מְהִיר**, **מָהַר**, **מְהִירָה** [pr. n. **מְהִירָה**].

II. **מָהַר** TO BUY, specially a wife, for a price paid to the parents (**מָהַר**). Kindred verbs are **מָהַר**, **מָהַר**, **מָהַר**, **מָהַר**, Exodus 22:15.

מָהַר adj. *hastening*, Zeph. 1:14. [Inf. Piel in Thes.]

מָהַר m. *a price* paid for a wife to her parents, Gen. 34:12; Exod. 22:16; 1 Sa. 18:25. Different from this is the use of the Arab. **مهر** i. e. a spousal gift promised to the future wife, and the Latin *dos*, i. e. the gift given by the parents to their daughter who is about to be married.

מְהִירָה fem. *hastening, celerity*, Ps. 147:15; whence **בְּמְהִירָה** Eccles. 4:12; **עֲרִמְהִירָה** Ps. 147:15; and **מָהַר** adv. *quickly, speedily*, Nu. 17:11; Deu. 11:17; Josh. 8:19, etc.

מְהַרֵּי ("impetuous," see the verb Niph. No. 3), [*Maharai*], pr. n. of one of David's captains, 2 Sa. 23:28; 1 Ch. 11:30; 27:13.

מְהַרְלוֹת plur. f. (from the root **הָחַל**) *deceitful things*, Isa. 30:10.

I. **מָה** properly i. q. **מָה** *what*, (that) *which*, pleon. joined in poetic language to the prepositions **בְּ**, **לְ**, **מִן**, so that there are formed the separate words **בְּמָה**, **לְמָה**, **מִמָּה**, like **בְּמָה** for **בְּמָה**, **לְמָה** for **לְמָה**, **מִמָּה** for **מִמָּה**, see de Sacy, Gr. Arabe, i. § 824, 826, 839; ii. § 82, and

Lehrgeb. page 629. As to **מור** and **מור** see in their respective places **מור** poetically used for *in*, Ps. 11:2; Isa. 25:10; 43:2; 44:16; *into*, Job 37:8; *through*, of the instrument, Job 16:4, 5.

II. **מור** i. q. **מור** Arab. **مور** *water* (see **מור**), from the unused root **מור**. [See Job 9:30 (כחיב); see more in Thes.]

מור *to flow*, see **מור**. [See Thes.]

מור ("water," i. e. "seed," "progeny of a father," see Gen. 19:30—38; compare **מור** No. II) *Moab, Moabites, and the land of Moab*, pr. n. of a people (m., Jer. 48:11, 13), and a region (fem., Jer. 48:4), now called Karrak, from the chief city, extending to the east of the Dead Sea, as far as Arnon. **מור** the plains of Moab, Deu. 34:1, 8; Num. 22:1, situated to the north of Arnon, opposite to Jericho, although called also **מור** Deut. 28:69 (29:1); 32:49, formed no part of the genuine limits of the Moabites. As to the history and geography of the kingdom of Moab, see my Comment. on Isaiah i. 501, sqq. Gent. noun **מור** f. **מור** Ru. 4:5; 2 Ch. 24:26.

מור i. q. **מור**, **מור**, which see, *over against*, Neh. 12:38.

מור m. *entrance*, Eze. 43:11 and 2 Sam. 3:25 in **מור** for **מור**, a word irregularly formed so as to correspond with the word **מור** which is added in the sentence. Compare Lehrg. p. 374, note.

מור—(1) TO FLOW, TO FLOW DOWN, ["TO MELT,"] (see Pilel, Hiphil). To this answers the Arab. **مور** Med. Ye. Figuratively *to be dissolved* with fear and alarm (compare **מור**), Ez. 21:20; Ps. 46:7; Am. 9:5.

(2) transit. *to dissolve* any one, i. e. *to cause to pine and perish*, Isa. 64:6.

NIPHAL, *to melt away* (used of a host of men), 1 Sam. 14:16. Figuratively *to melt* with fear and alarm, Ex. 15:15; Josh. 2:9, 24; Ps. 75:4.

PILEL **מור** *to cause to flow down, to soften*, e. g. arid ground with showers, Ps. 65:11, **מור** *thou hast dissolved my welfare*; כחיב **מור** "thou hast dissolved me (and) terrified (me)."

HITHPALPEL, *to flow down, to melt*, Am. 9:13, hyperbolically, "all the hills shall flow down," shall all, as it were, dissolve into wine and oil. Figuratively *to melt* with fear and alarm, Nah. 1:5; Psa. 107:26.

מור an unused root. Arab. **مور** Med. Ye; *to be moved, agitated*, e. g. used of an earthquake (cogn. **מור**, **מור**, **מור**). The verb itself in Pilel **מור** is perhaps found, Hab. 3:6, "(God) standeth **מור** and moveth the earth," compare LXX., Ch. But see under **מור** Poel.—Besides this, hence is derived the noun **מור**.

מור m. (from the root **מור**) Prov. 7:4, and Ruth 2:1 קרי *familiarity, acquaintance-ship*, and concr. *an acquaintance, a friend*.

מור f. id. Ruth 3:2.

מור fut. **מור** TO TOTTER, TO SHAKE (kindred to **מור** and **מור** [Med. Ye, to turn aside from right, Eth. **መረዘ**: to incline, comp. Syr. **مَرَح** to waver," see Thes.]), e. g. used of the mountains, Psa. 46:3; Isa. 54:10; of a land or kingdom, Psa. 46:7; 60:4; of individual persons, Prov. 10:30; 12:3; 25:26; Ps. 10:6 [most of these are Niph.], in which sense there is often said **מור** any one's foot totters; Deut. 32:35; Ps. 38:17.—Lev. 25:35, "if thy brother be poor, **מור** and his hand totter with thee," i. e. if ruin, as it were, threaten him.

NIPHAL, fut. **מור** i. q. Kal, *to totter, to shake*, e. g. used of the foundations of the earth, Ps. 82:5; almost always with a negative particle, as **מור** *I do not totter, I shall not totter*; used of an intrepid unwavering person, Ps. 10:6; 16:8; 30:7; **מור** *he does not totter, he is firm, intrepid*, Ps. 21:8; 46:6; 112:6.

HIPHIL, *to cause to totter, or come down, to cause to fall upon*, Ps. 55:4; 140:11 כחיב.

HITHPOEL i. q. Kal and Niphal, Isa. 24:19; hence the two following words.

מור m.—(1) *a tottering*, Ps. 66:9; 121:3.

(2) *a bar* for carrying any thing on, so called from being shaken, Num. 13:23; also *a frame* for bearing, Num. 4:10, 12.

(3) *a yoke*, Nah. 1:12, see **מור** No. 3.

מור f.—(1) i. q. **מור** No. 2, *a bar, staff*, 1 Ch. 15:15. **מור** bars of a yoke, Lev. 26:13; Eze. 34:27, a bent piece of wood put round the neck of a bull, with the two ends fastened to a wooden yoke.

(2) *a yoke* itself, Jer. 27:2; 28:10, 12; Eze. 30:18. Metaph. Isa. 58:6, 9.

מור i. q. **מור** TO PINE AWAY; specially, to be brought to poverty, Lev. 25:25, 35, 39, 47. Some

have absurdly referred to this root the pr. n. מִיָּדָה, מִיָּדָה, מִיָּדָה, which see in their own places.

מול TO CUT OFF, TO CIRCUMCISE (comp. מָחַל, מָחַל No. II., נָחַל No. I.); with an acc. of pers. Gen. 21:4; Ex. 12:44; Josh. 5:4, 7; and of the foreskin, Gen. 17:23. Metaph. Deut. 10:16, וּמָחַתָּם אֶת עֵרְלַת, לְבַבְכֶּם "circumcise therefore the foreskin of your heart," remove impure things from your mind [?]; Deu. 30:6; comp. περιτομή καρδίας, Rom. 2:29, and Arab. طهر to circumcise, prop. to purge, because the foreskin was regarded as unclean and profane.

NIPHAL, to be circumcised, to circumcise oneself, Gen. 17:10, 13; 34:15, 17, 22. Figuratively, Jer. 4:4, הַפְּלוּ לַיהוָה "circumcise yourselves to Jehovah," i. e. put away all wickedness from your minds, and consecrate yourselves to Jehovah.

PILEL מוֹלֵל to cut down. Impers. Ps. 90:6, לְעֶרֶב יִמּוֹלֵל יְהוָה "in the evening it is cut down (man like grass) and withereth."

HIPHAL, to cut off, destroy (a people), Ps. 118:10, 11, 12.

HITHPALEL הִתְמוֹלֵל to be cut off at the point, blunted (as arrows); Ps. 58:8, יִדְרֶה חֲצֵיו כְּמוֹ יִתְמוֹלֵלוּ " (where) he sends his arrows, (they shall be) as if cut off at the point," i. e. blunted, good for nothing.

Derivative, מוֹלָה.

מול Deu. 1:1; מוֹאֵל Neh. 12:38; elsewhere מוֹל prop. subst. the front part, front, but always used as a prep.—(1) before, in the presence of: (the etymology is doubtful; Jo. Simonis compared it with Arabic مَل, which according to Castell, followed by الى is to oppose, but this signification itself rests on a great mistake, for in Avicenna, ii. 111, the passage referred to, there is وصل الى. It may be more correctly supposed that in the verb מול to cut off the point, there is the notion of front; in this case מ in מוֹאֵל would be inserted in order to lengthen the syllable, as at the end of מָחַל for מָחַל; comp. Germ. hohel, hoheln. I prefer however with Ewald in Heb. Gramm. p. 612, to regard this form itself as proper and primary, so indeed that מוֹאֵל may be for מוֹאֵל from the root מוֹל i. q. מוֹל to go before [taken in Thes. as from מוֹל; but see Thes. p. 777]). Ex. 18:19, מוֹל הָאֱלֹהִים "before God."

(a) opposite to, over against, e. g. a city, Deu. 3:29; 4:46; 11:30; Josh. 19:46; a people, Deut. 2:19; 1 Ki. 7:5, מוֹל מַחְזֶה אֶל מַחְזֶה "window over against window."

With other prepositions prefixed—(1) מוֹלֵם towards any one, after verbs of motion, 1 Sa. 17:30; Ex. 34:3; and of rest, Josh. 8:33, "they stood מוֹל הַר גֵּרִיזִים towards mount Gerizim," Josh. 9:1. Specially מוֹלֵם prop. in the face, or front of, always after verbs of motion, 2 Sam. 11:15, "set ye Uriah מוֹלֵם הַמִּלְחָמָה in front of the battle;" Ex. 26:9; 28:25, 37; Lev. 8:9; Nu. 8:2.

["מול adv. over against, Neh. 12:38."]

(2) מוֹלֵם—(a) prop. from before, i. q. מוֹלֵם, after verbs of motion, Lev. 5:8; 2 Sam. 5:23, מוֹלֵם בְּכַאִים "from before the trees called Baka;" Mic. 2:8, "ye pull off the traveller's cloak מוֹלֵם (prop.) from the face of the garment," as if bidt, part vom Oberkleide weg.—(b) of tarrance in a place; 1 Ki. 7:39, מוֹלֵם נָגַב "on the south side;" Num. 22:5, "and he (the people) is dwelling מוֹלֵם by my side," mir zur Seite. Followed by מוֹלֵם on the fore part, in front of any thing, Exod. 28:27; 39:20.

מולדה ("birth," "race"), [Moladah], pr. n. of a town in the southern part of the tribe of Judah, afterwards given to the Simeonites, Josh. 15:26; 19:2; 1 Ch. 4:28; Neh. 11:26.

מולדת f. (from the root מוֹל).—(1) birth, origin. Est. 2:10, 20; plur. מוֹלָדוֹת nativity, origin, Ezek. 16:3, 4; מוֹלָדָה Gen. 11:28; 24:7; and simply מוֹלָדָה native land, Gen. 12:1; 24:4.

(2) progeny, offspring, children, Genesis 48:6; Lev. 18:9, 11.

(3) kindred, family, Gen. 31:3; those of the same nation, Est. 8:6.

מילה f. circumcision, Ex. 4:26; root מוֹל.

מוליד ("begetter"), [Molid], pr. n. m., 1 Ch. 2:29.

מום (for מוֹמָם, מוֹמָם, from the root מוֹם), n. spot, a stain, blemish (Syr. مَوْصَل id., Arab. ميم and موم a spot; specially of small pox; Gr. μῶμος).—(a) in a physical sense used of any defect or blemish of body, Lev. 21:17, sq.; 22:20, 21, 25. Those who are spoken of as beautiful, should be free from every blemish, 2 Sam. 14:25; Cant. 4:7.—(b) in a moral sense, Deut. 32:5; Job 11:15; 31:7.

מון [an unused root]; see מוֹן.

מוסב m. (from the root מוֹסַב), the circuit (of a house), Eze. 41:7.

מוסדר (from the root מוֹסַד) only found in pl. מוֹסְדוֹת Jer. 51:26; constr. מוֹסְדֵי, מוֹסְדוֹת.

(1) *a founding, the act of laying a foundation*, Isa. 40:21.

(2) *foundations*, e.g. of a building, Jer. 51:26; of the earth, Prov. 8:29; of heaven, 2 Sam. 22:8. Hence buildings whose foundations alone remain, *ruins*, Isa. 58:12.

מוֹסֵד m. i. q. **מוֹסֵד** No. 1. Isa. 28:16, **מוֹסֵד** "a founded foundation," i.e. firm; compare **יֵסֵד** Hophal.

מוֹסְדָה f.—(1) *foundation*, Ezek. 41:8 קרי, where the כתיב is מִסְדוֹת.

(2) *an appointment (of God), a decree*. Isa. 30:32, **מוֹסְדָה** "the rod sent by God;" compare the root **יֵסֵד** Kal, and Pi. No. 2.

מוֹסֵד m. (from the root **סָכַר**), *a (covered) portico*, 2 Ki. 16:18 קרי, where there is in כתיב **מִיֵּסֵד**.

מוֹסֵר m. **מֹסֵר** (from the root **אָסַר**), only in plural מֹסֵרִים and מֹסֵרֹת—m. *bonds*; specially used of the bonds of a yoke, often metaphorically, Psalm 2:3; 107:14; 116:16; Isa. 28:22; 52:2; Jer. 5:5; 27:2.

(2) pr. n. **מוֹסֵר** and מֹסֵרֹת—[*Mosera, Mosereth*], pr. n. of a station of the Israelites in the desert, Num. 33:30; Deut. 10:6.

מוֹסֵר m. (from the root **יָסַר**)—(1) *correction of children by their parents, of nations by kings, of men by God*. Prov. 22:15, **מוֹסֵר**, **אֶל-תִּמְנַע**; 23:13, **מוֹסֵר** "withhold not correction from a child." Job. 12:18, **מוֹסֵר מַלְכִּים פָּתַח** "he looses or dissolves the correction (or discipline) of kings," i.e. their authority. Job 5:17, **מוֹסֵר שָׁרִי** "the correction of the Almighty." Hosea 5:2, "I (will be) a correction to all."

(2) *admonition, discipline*, especially that which children receive from parents, men from God, Psalm 50:17; Jer. 2:30; Prov. 1:8; 4:1; 5:12; 8:33; and hence *example*, by which others are admonished, Eze. 5:15; compare the verb, Eze. 23:48.

(3) *instruction, doctrine*, in which sense it is joined with **דָּעָה**, **הִכָּמָה**, Pro. 1:2; 4:13; 6:23; 23:23.

מוֹעֵד m. (from the root **יָעַד**), plur. מוֹעֲדִים and מוֹעֲדוֹת.

(1) *a set time (see the root Kal No. 1)*.—(a) *of a point of time*, 1 Sam. 13:8, 11; 2 Sam. 20:5; 24:15; Gen. 17:21, **לְמוֹעֵד הַזֶּה בְּשָׁנָה הָאֲחֵרָה**, "about this time next year." Jerem. 8:7, "the stork יָדָעָה מוֹעֲדֶיהָ knows her times," those in which she has to emigrate into other countries. Hab. 2:3, **לְמוֹעֵד** "the vision belongs to a time (somewhat remote);" Dan. 8:19; 11:27, 35; Ps. 75:3; spec. a festival day, Ps. 1:4; 2:6; more fully **יּוֹם מוֹעֵד** Hos. 9:5; 12:10;

יְהוָה the feasts of Jehovah, Lev. 23:2, 4, 37, 44; and thus by meton. of the *festival sacrifices*, 2 Ch. 30:22 (compare **חַג** No. 2).—(b) *of space of time*, as appointed, defined, i. q. **יָמִין** Gen. 1:14; specially in prophetic style of *a year* [i.e. equal to that from one *festival* to its recurrence], Dan. 12:7; comp. Chald. **עֶרְן** Dan. 7:25.

(2) *an assembly* (comp. **נוֹעַד** No. 2 [in יָעַד]). Job 30:23, **בֵּית מוֹעֵד לְכָל-חַי** "the place of the assemblage of all living," of Hades; Isaiah 33:20; Num. 16:2, **קָרָאִי מוֹעֵד** "called to the assembly;" elsewhere **קָרָאִי הַמּוֹעֵד**. In Isa. 14:13, in the speech of the king of Babylon, there is mentioned "the mount of the assembly" (of gods), which is probably the mountain called by the Persians **البرج**,

el Burj, el Burz; by the Indians *Meru*, which the Orientals regarded as situated in the Northern regions of the earth, and as being like the Olympus of the Greeks, "the seat of the gods;" see what I have said more fully on this on Isa. II. p. 316, seqq. [It is utterly needless to seek for any mountain except that on which the temple stood; "the sides of the north" distinctly marks Jerusalem as the place spoken of.] **אֹהֶל מוֹעֵד** "the tent of the assembly," is a name often given to the holy tabernacle of the Israelites, elsewhere called the tabernacle of the covenant, Exod. 27:21; 40:22, 24; and often besides; either because there God met with Moses (Exod. 25:22; Num. 17:19), or from the assemblies of the people which were held before this tent. As to Luther's translation, *Stiftshütten*, i.e. the tabernacle of the covenant, he has followed the rendering of the LXX. (*σκήνη τοῦ μαρτυρίου*), and Vulg. (*tabernaculum testimonii*), who have taken **מוֹעֵד** as if it were the same as **עֲרִיבָה** compare Num. 9:15.

(3) Meton. *a place in which an assembly is held*, Josh. 8:14. **מוֹעֵד אֵל** of the temple, Lam. 2:6. It is hard to say what are meant, Ps. 74:8, **כָּל-מוֹעֲדֵי אֵל בְּאֶרֶץ** "all the holy places of God in the land;" but I scarcely doubt that the *holy places* besides Jerusalem are to be understood, such as Ramah, Bethel, Gilgal, etc. celebrated as being *high places* (**קָדְמוֹת**) and seats of the prophets; I have said more on this in the preface to Gramberg's Religionsideen des A. T. vol. i. [The fatal objection to this theory is that *high places* could not be recognised of God, as his places of assembly.]

(4) *an appointed sign, a signal*, Jud. 20:38.

מוֹעֵד m. (from the root **יָעַד**) *an assembly*, poet.

of a troop of soldiers, Isa. 14:31; compare מועד Lam. 1:15.

מועדָה pl. f. מועדות ["a spurious form"], *festivals*, 2 Ch. 8:13 [where the pl. really is מועדות]; compare מועד No. 1, a.

מועדָה f. (from the root יעד) *appointed place of meeting*. Joshua 20:9, ערי המועדה "cities of refuge" (Syr. حى سحى refuge, shelter, port; حى سحى place of refuge).

["מועדָה" ("assembly of Jehovah"), [*Mo-adiah*], pr. n. m. Neh. 12:17.]

מועדָה see מעד.

מועדָה m. verbal part. Hoph. from the root עוף, *darkness*, Isa. 8:23.

מועדָה f. i. q. עצה (from the root יעץ) only in plur. מועדות *counsels*, Ps. 5:11; 81:13; Jer. 7:24; Mic. 6:16; Prov. 1:31, יסבֵּעוּ מִמוֹעֲדֵיהֶם "they shall be satiated with their counsels" (i.e. with the fruits of them).

מועדָה f. verb. of Hoph. from the root ענא *a heavy weight*, Ps. 66:11.

מופֶת plur. מופתים *a miracle, a prodigy*. (The true etymology was long unknown. However, I have now no doubt but that it should be referred to the root יפה; and that it properly means *a beautiful, or splendid deed*, for מופֶת, although from the origin having been overlooked, Tzere of the last syllable ת is cast away in the pl., I proposed another derivation in Thes. p. 143.) Most frequently used of miracles performed by God and by those sent by Him, Exod. 4:21; 7:3, 9; 11:9; Ps. 78:43; 105:5, 27. Very often are joined אותות ומופֶת signs and miracles, Ps. 135:9; Deu. 4:34; 7:19; 26:8; 29:2; 34:11; Jer. 32:21. אותות ומופֶת to perform signs and miracles, Deu. 6:22; Neh. 9:10; also with the verb שִׁמּוּ Jer. 32:20.—As miracles were regarded as the signs of divine authority, מופֶת is also —

(2) *a sign, a proof*, as of divine protection, Psal. 71:7; of the divine justice in punishing the wicked, Deu. 28:46; and it is often used of the sign given by a prophet, to cause that which has been predicted or promised to be believed, i. q. אות 1 Kings 13:3, 5; 2 Chron. 32:24, 31; Deut. 13:2, 3 (see Comment. on Isa. 7:11). Hence —

(3) *a sign of a future event, a portent*, i. q. אות No. 3. Isa. 8:18, "behold I and the children whom Jehovah has given me לֵאחֹות וּלְמִפְתִּים (are) signs and portents in Israel," i. e. with our ominous names we indicate future events. [But see the application of

this passage to Christ and the Church, Heb. ii. 13]. Isaiah 20:3. Zec. 3:8, אֲנֹשֵׁי מוֹפֶת men who in their persons shadow forth future events, Eze. 12:6, 11; 24:24, 27.

מוֹצֵץ (1) TO PRESS, whence part. מוֹצֵץ *oppressor*, Isa. 16:4, and the noun מוֹצֵץ. Kindred is מוֹצֵץ *to squeeze out*.

(2) prob. in general *to separate*, like the Arab. ماز Med. Ye. Hence —

מוֹצֵץ Zeph. 2:2; more often defectively מוֹץ m. *chaff, husk*, separated from the grain by winnowing (Ch. מוֹץ, מוֹץ, מוֹץ). Isa. 41:15. Ps. 35:5, יִהְיוּ כְמוֹץ לִפְנֵי רֵיחַ "let them be as chaff before the wind" (blown away by the wind), compare Ps. 1:4; Job 21:18; Isa. 17:13.

מוֹצֵץ (from the root יוצא) pl. const. מוֹצֵץ m.

(1) *a going out*, Nu. 33:2; sun-rise, Ps. 19:7; comp. Hos. 6:3, the *promulgation* of an edict (see the root, letter l). Dan. 9:25.

(2) *the place from which one goes out*, hence a gate, Eze. 42:11; 43:11; מוֹצֵץ מַיִם a fountain of waters, Isa. 41:18; מוֹצֵץ כֶּסֶף a vein of silver, Job 28:1; מוֹצֵץ רֵשֶׁת a place fertile in grass, Job 38:27; absol. also *the East*, from which the sun goes out, Psalm 75:7. The expression is peculiar, and by zeugma, Ps. 65:9, מוֹצֵץ בֹּקֶר וְעָרֶב תְּרִינִן "the rising (outgoing) of the morning and the evening thou makest to rejoice;" for the evening properly does not rise.

(3) *that which goes out, is produced*, as מוֹצֵץ שִׁפְתַּי that which goes out of the lips, words, speech, Nu. 30:13; Deu. 23:24.

(4) *origin, stock*, 1 Ki. 10:28.

(5) [*Moza*], pr. n. m. — (a) 1 Chr. 8:36; 9:42. — (b) 1 Ch. 2:46.

מוֹצֵץ f. of the preceding — (1) [pl.] *origin, springing*, Mic. 5:1.

(2) pl. מוֹצֵצוֹת *cloacæ*, where filth is carried away, see מוֹצֵץ, compare Mark 7:19, εἰς τὸν ἀφεδρῶνα ἐκπορεύεται; 2 Ki. 10:27 פרי.

מוֹצֵץ m. (from the root יצק to pour), *something poured out, cast*. Job 38:38 (in this passage, dust which flows together with rain-water); cast metal, 1 Ki. 7:37.

מוֹצֵץ m. in pause מוֹצֵץ (from the root צוק), *what is narrow* (opposed to רחב). Job 37:10, מִים רַחֲבִים בְּמוֹצֵץ "the breadth of the waters become narrow," is contracted; comp. Job 36:16; whence it follows that מוֹצֵץ in this place does not mean *poured out*.

מוֹצֵקָה f. (from the root **צִק**), a tube for pouring through, *Zec. 4:2*.

מוֹק not used in Kal. ["Arab. **ماق** med. Waw, to be light, foolish."]

HIPHIL **הִמָּק** TO MOCK, TO DERIDE, *Psalm 73:8* (Aram. Pael **מִק**, **ܡܝܩܐ** id.; compare *μῶκος, μωκάω, —ἀσμαι, μωκίζω, se moquer* [Engl. to mock]).

מוֹקֵד m. (from the root **קֵד**)—(1) *heat, burning, Isa. 33:14*.

(2) *dry wood, faggot, Ps. 102:4*.

מוֹקְדָה f. (from the root **קֵד**)—(1) *the part of the altar on which the burnt offering was consumed; perhaps, heap of fuel, Lev. 6:2*.

מוֹקֵשׁ m. (from the root **קֵשׁ**)—(1) *a noose, a snare, by which wild beasts and birds are caught, Am. 3:5. מוֹקְשֵׁי מָוֶת the snares of death, Psa. 18:6. Once used of an iron ring put through the nostrils of a beast (comp. חוֹת, חֶח, Job 40:24).*

(2) *Metaph. used of a cause of injury. Ex. 10:7; עַד־מָתַי יִהְיֶה זֶה לָנוּ לְמוֹקֵשׁ, "how long shall this man be a snare to us?" i. e. bring us into evil. Ex. 23:33; 34:12; Deu. 7:16; Josh. 23:13; Isa. 8:15.*

Plur. **מוֹקְשִׁים**, once **מוֹקְשִׁים** Ps. 141:9.

מוֹר see **מוֹר**.

מוֹרֵד not used in Kal; TO CHANGE, TO EXCHANGE, i. q. **יָמַר**. In Syriac this root has the signification of *to buy*; in Arabic the letters **مار** Med. Ye, signify *to sell*; both taken from the notion of exchanging; compare Heb. **מָרַר** No. II.

HIPHIL **הִמָּרֵד**—(1) *to exchange any thing, Levit. 27:33; Ex. 48:14; Mic. 2:4; followed by מִן of the thing with which any thing is exchanged, Psa. 106:20; Jer. 2:11; Hos. 4:7.*

(2) *absol. to change. Psal. 15:4, "he sweareth יָמַר and changeth not (sc. his mind);" i. e. does not violate his oath. Ps. 46:3, לֹא־נִיָּא בְּהִמָּרֵד אֶרֶץ, "we will not fear, though the earth should change (itself)," should perish (comp. Ps. 102:27).*

NIPHAL **נִמְרַד** (as if from the root **מָרַד**), *to be changed, Jer. 48:11.*

Derivative, **מִמָּרָה**.

מוֹרָא m. (from the root **יָרָא**)—(1) *fear. Gen. 9:2, מוֹרָאָם "the fear of you." Deu. 11:25; also, reverence, Mal. 1:6.*

(2) *that which is feared or revered, specially spoken of God (compare פֹּחַד), Isa. 8:12, 13; Ps. 76:12.*

(3) *a stupendous or wonderful deed, Deut. 26:8; 34:12; Jer. 32:21. Pl. מוֹרָאִים Deu. 4:34.*

מוֹרָג m. *Isa. 41:15; plur. מוֹרָגִים 2 Sam. 24:22; and with the syllable lengthened in the later manner (see Lehrg. p. 145), מוֹרָגִים 1 Chr. 21:23 (from the root מָרַג, tribulum, a threshing wain; Spanish, trillo; Ital. trebbio (Arab. نَوْرَج), an instrument of husbandry for rubbing out corn on a threshing floor. It consists of three or four wooden cylinders armed with stones or iron, and joined together as a sledge; it is drawn by cattle over the corn, to separate the grains from the ear. See Varro de R. R. i. 52; Niebuhr's Travels, vol. i. page 151.*

מוֹרֵד m. (from the root **יָרַד**)—(1) *a declivity, a country abounding in declivities, Joshua 7:5; 10:11.*

(2) *1 Ki. 7:29, מַעֲשֵׂה מוֹרֵד work hanging down, pensive work, festoons.*

מוֹרֵדָה m. pr. part. **HIPHIL**, of the root **יָרָה**—(1) *a shooter, darter, archer.*

(2) *the early rain, see the root Hiphil No. 1, 2.*

(3) *one teaching, Isaiah 9:14; 2 Ki. 17:28; a teacher, in plur. used of prophets, Isa. 30:20.—Job 36:22, "behold God (is) great, and we know him (not), מוֹרֵדָה מִי כָמוֹהוּ who (is) a teacher like him?" i. e. is wise, and has endued us with wisdom? (comp. Job 35:11, מִלְּמֵנוּ מִבְּהֵמוֹת אֶרֶץ וּמֵעוֹף הַשָּׁמַיִם יִחְכְּמֵנוּ). LXX.*

δυνάστης, perhaps from the Aramæan use of **ܡܪܕܐ**, **lord**; and it may be inquired by etymologists whether this very word, and its signification of *lord*, may not come from the Hebrew **מוֹרֵדָה** a teacher. Others regard **מוֹרֵדָה** h. l. as i. q. **מוֹרֵדָה** Psal. 9:21, and **מוֹרֵדָה** fear, the object of fear and reverence.

(4) [*Moreh*], pr. name.—(a) of a Canaanite, like Mamre, whence **מוֹרֵדָה** **אֵלֶּן מוֹרֵדָה** Gen. 12:6, and **מוֹרֵדָה** **אֵלֶּן מוֹרֵדָה** Deu. 11:30, the oak grove of *Moreh*, not far from Shechem (so called from its possessor).—(b) **מוֹרֵדָה** **הַבְּעֵתָה־מִּנְהָרָה** the hill of the teacher, in the valley of Jezreel, Jud. 7:1.

I. מוֹרֵדָה masc. (from the root **מָרַד** to stroke), a razor, Jud. 13:5; 16:17; 1 Sa. 1:11.

II. מוֹרֵדָה Ps. 9:21 נִחַיָּב; i. q. **מוֹרָא** terror, which is given in קרי by way of explanation.

מוֹרֵט (from the root **יָרַט**) m. *destruction. Isa. 18:2, מוֹרֵט וּמוֹרֵט "a mighty and destructive nation." Others take מוֹרֵט as part. Pual from יָרַט fierce, active. [So Ges. in Thes.]*

מוֹרֵיָה see **מוֹרֵיָה**.

מורש m. (from the root **רש**) with Kametz impure, possession, Obad. 17. Isaiah 14:23; Job 17:11, **מורשי לִבִּי** "the possessions of my heart," i. e. my delights, my dearest counsels which I cherish as it were in my inmost breast.

מורשה f. id. Ex. 6:8; Deu. 33:4.

מורשת נח ("the possession of the Gittites"), [*Moreseth-gath*], Mic. 1:14; pr. n. of a town near Eleutheropolis, where Micah the prophet was born. The Gent. noun is **מורשת** [*Morasthite*], Mic. 1:1; Jer. 26:16.

I. מורש — (1) TO YIELD, TO GIVE WAY, Num. 14:44; Josh. 1:8; Isa. 22:25; 54:10; 59:21; Jer. 31:36.

(2) causat. to remove, to take away, Zec. 3:9.

HIPHI — (1) to remove, i. e. to let prey go, Nah. 3:1; to withdraw from any one, followed by **מן** of persons. Mic. 2:3, "from whom ye shall not remove your necks;" verse 4.

(2) more frequently i. q. Kal to give way, Exod. 13:22; 33:11; Pro. 17:13; Job 23:12; Ps. 55:12; Jer. 17:8, **וְלֹא יִכְשֵׁל פְּרִי** "and it shall not cease to bear fruit."

II. מורש i. q. **מִשַּׁשׁ** and **יָמַשׁ** TO FEEL, TO TOUCH, Gen. 27:21.

HIPHI, id. Ps. 115:7, and Jud. 16:26 **קָרַי**.

Derivative, pr. n. **מורשי**.

מושב (from the root **שב**) plur. constr. **מושבֵי** and **מושבות** m. — (1) a seat, place for sitting, 1 Sam. 20:18, 25; Job 29:7.

(2) a sitting down, an assembly of persons, Ps. 1:1; 107:32.

(3) habitation, Gen. 27:39. **בֵּית מוֹשָׁב** dwelling-place, Lev. 25:29. **עִיר מוֹשָׁב** a city of habitation, Ps. 107:4, 7. Meton. — (a) time of inhabiting, Exod. 12:40. — (b) inhabitants, dwellers. 2 Sa. 9:12, **כָּל מוֹשְׁבֵי בֵּית צִיּוֹן**.

(4) the site (of a city), 2 Ki. 2:19.

מושי ("yielding") ["prob. for **מוֹשִׁיָּה** 'proved by Jehovah'"], [*Mushi*], pr. n. m. Exod. 6:19; Nu. 3:20; also **יָשִׁי** 1 Chr. 6:4. Patron. itid. **מוֹשִׁי** for **מוֹשִׁיָּה** Nu. 3:33; 26:58.

מוֹשְׁבוֹת f. pl. pr. part. act. from the root **משך**, those that draw, poet. for cords with which any one is bound, Job 38:31. Compare Arab. **مُسْكَن** a fetter, from **مَسَكَ** to hold firmly.

מוֹשְׁבוֹת pl. f. (from the root **ישע**) salvations, deliverances, Ps. 68:21.

מות pret. **מָת** (compare Syr. **مَاتَ** — (1) TO DIE (so in all the Phœnicio-Shemitic languages. The middle radical **י** appears to be softened from the liquid **ר**, compare **דָּרַשׁ**, **דָּוֶשׁ**, etc., so that the original stock would be *mrt*, compare Sansc. *mri*, to die, *mrita*, dead, death; also *māth*, *muth*, *mith*, *méth*, *mid*, *mél*, to kill; Malay, *mita*, to kill and to die; Zend. *mreté*, *mereté*; Pehlev. *murdéh*, *mard*, mortal, man; Pers. **مرگ** to die; Gr. **μωρός**, i. q. **βροτός**; Lat. *mors*,

mortis, *Morta*, ap. Liv. Andr.; Germ. *Mort*; Old Germ. used not only for killing, but also for death). It is used of death, whether of men or beasts (Ex. 11:5; Ecc. 9:4), whether natural (Gen. 5:8, 11, 14, 17, 20, 27, 31, and so very frequently) or violent, Ex. 21:12, 15; Deut. 13:10; 19:11, 12; 21:21; Job 1:19, etc. The cause of death is put with the prefix **בָּ**, Josh. 10:11, "more died **בְּאֶבְרֵי הַבָּרָד** by the hailstones than," etc.; Jud. 15:18, **אָמַת בְּצִקָּא** "I die of thirst," Eze. 5:12; and with **מִפְּנֵי** Jer. 38:9. Figuratively, the heart of any one is said to die, i. e. to fail, 1 Sam. 25:37; the trunk of a tree, Job 14:8 (compare **הָרָה**); land which lies untilled, Gen. 47:19, "why should we die, we and our land," which latter is then explained **הָאָרֶץ תָּשֵׁם** (compare Arab. **مات** to be untilled, sterile, desert, as land, Koran, ii. 159; xxv. 51; xxix. 63). Used ironically, Job 12:2, **עֵצֶקֶם חִמּוֹת הָקְמָה** "wisdom dies (i. e. is extinguished, perishes) with you."

(2) to perish, to be destroyed, of a state, Amos 2:2; Hos. 13:1, see **קָוָה**. — Part. **מָת** dying, about to die, Gen. 20:3; dead, Num. 19:11; 13:16; without distinction of sex (as in Germ. *ein Töbter*, *ein Kranter*, compare Hebr. Gram. § 105, 1 note), Gen. 23:4. Pl. **מָתִים** of idols, opp. of the living God (**חַי**), Pl. 106:28.

PIEL מוֹתֵה to slay, to kill, Ps. 34:22; Jer. 20:17; often emphat. to destroy thoroughly, kill outright, 1 Sa. 14:13; Jud. 9:54; 2 Sa. 1:16.

HIPHI **הָמִית**, 2 pers. **הָמַתְּ**, 1 pers. with suff. **הָמַיתִי** 1 Sa. 17:35, **הָמַיתִהּ** Hos. 2:3, id.; Jud. 16:30; 2 Sa. 3:30; 21:1; often used of death sent by God himself, by diseases, famine, etc. (Isa. 65:15; Hos. 2:5; Ex. 16:3; 17:3; Num. 14:15; 16:13), sometimes opp. to the verb **הָרַג**, which is always used of violent death by the hand of man, comp. Isa. 14:30; whence part. **הַמָּתִים** killers, prob. angels of death, Job 33:22.

HOPHAL הַיָּמִית *to be slain*, Deu. 21:22; 1 Sa. 19:11. Derivatives, מָטָה, מָמוּתָה, and—

מָוֶת m. constr. מוֹת.—(1) *death*, sometimes used as personified (Ps. 49:15). מָוֶת לְיָמֵינוּ deadly weapons, Ps. 7:14; מָוֶת לְשָׁנָה to sleep the sleep of death, Ps. 13:4. קָדַם מָוֶת 1 Sa. 20:31; 26:16, and אִישׁ־מָוֶת guilty of death, liable to be put to death, 1 Ki. 2:26; 2 Sam. 19:29. Poet. for *the dead*, Isa. 38:18.

(2) *the place or abode of the dead*, i. e. *Hades*, Job 28:22; whence שְׁעֵי־מָוֶת the gates of death, of Hades, Ps. 9:14; הַדְרֵי־מָוֶת the utmost recesses of Hades, Prov. 7:27.

(3) *fatal disease, pestilence*, Jer. 15:2; 18:21; 43:11; Job 27:15, compare θάνατος, Apoc. 6:8; 18:8; Ch. מוֹתָם, and Germ. schmerzter Tod, used of the fatal disease of the middle ages, [which was also called in English *the Black Death*].

(4) *destruction* (opp. to מָוֶת good fortune), Prov. 11:19; 12:28; Isa. 25:8; Exod. 10:17.—With הַ parag. הַמָּוֶת Ps. 116:15; plur. מוֹתִים Eze. 28:10; Isa. 53:9. [But see מָוֶת as to the last passage.]

מוֹת Ch. id. Ezr. 7:26.

מוֹתָר m. (from the root מָוֶת).—(1) *abundance*, Prov. 14:13; 21:5.

(2) *excellence, pre-eminence*, Ecc. 3:19.

מִזְבֵּחַ constr. מִזְבֵּחַ with suff. מִזְבֵּחַי, 1 Ki. 8:31; pl. מִזְבְּחוֹת, m. (from the root מָוֶת), *an altar*, Lev. 1:9, 13, 15; 2 Ch. 29:22, etc. In the holy places, as set up by Moses and by Solomon, there were—(a) מִזְבֵּחַ הָעֹלָה the altar of burnt offering, Ex. 30:28, or מִזְבֵּחַ הַנְּחֹשֶׁת the brazen altar, placed in the outer court, Ex. 39:39.—(b) מִזְבֵּחַ הַקֶּטֶר the altar of incense, or the golden altar, within the temple (בְּהֵיכָל), Ex. 30:27; 1 Ki. 7:48. Of altars of idols, Isa. 17:8; 27:9 [?].

מִזְגֵּג an unused root, i. q. מִסַּד (which see), *to mix, to mingle*, Arab. and Syr. id.; whence—

מִזְגֵּג m. *mixed wine*, i. e. spiced [Cant. 7:3], κεράσμενον ἀπαρον, Apoc. 14:10; *vinum aromatites*, Plin. xiv. 13, § 15.

מִזְגָּה an unused root, i. q. מִצָּה (which see); Arab. مز to suck; hence—

מִזְגָּה m. adj. once Deu. 32:24, מִזְגָּה רָעָב *emaciated, or exhausted with hunger*.

מִזְגָּה (“fear,” “trepidation,” from the root מָוֶת), [Mizzah], pr. n. m. Gen. 36:13, 17.

מָוֶה (for מָוֶה [“like מָוֶה for מָוֶה.” Thes.], from the root מָוֶה), plur. מָוֶה cells, barns, storehouses, Ps. 144:13; LXX. *rapeia*.

מָוֶה (from the root מָוֶה No. 1), f. *a door-post*, upon which the hinges turn, Ex. 12:7; 21:6; Deu. 6:9.

מָוֶה m. (from the root מָוֶה), *food*, Gen. 45:23.

מָוֶה Ch. id. Dan. 4:9.

I. **מָוֶה** m. (from the root מָוֶה No. I.), *the pressing together, binding up* of a wound; hence used figuratively of a remedy applied to the wounds of the state, Hos. 5:13; Jer. 30:13.

II. **מָוֶה** (from the root מָוֶה No. II., 1), m. *falsehood*; hence, *fraud, insidious dealing*, Obad. 7, as it is well rendered by LXX., Vulg., Chald., Syr. Others understand it to mean *a net, or snare*, from the Aramæan מָוֶה to spread out.

מָוֶה an unused root, i. q. מָסַס, Ch. אֶת־מָוֶה to flow down, to fear. Hence pr. n. מָוֶה.

מָוֶה an unused root, probably to gird, to bind with a girdle, kindred to which are the transp. حزم I., IV., to bind a girth round a beast, حزام a girth of a beast, and مَسَكٌ to hold, to restrain, مَسَكَةٌ a fetter. Hence—

מָוֶה Ps. 109:19; Isa. 23:10, and—

מָוֶה m. Job 12:21, *a girdle*, used Isa. loc. cit. figuratively of bonds, or of a yoke put on a people.

מִזְלָה f. pl. pr. *lodging places, inns* (Arab. مَزَلَّ inn), sc. of the sun. The Hebrews gave this name to the twelve signs of the Zodiac, called in Arab. نَافِلُ الْبُرُوجِ the circle of palaces; these were imagined to be the lodging-places of the sun during the twelve months, and they rendered to them a superstitious worship, 2 Ki. 23:5. The Rabbins called the individual signs مَزَلَّ, and the circle of them مִזְלָה; compare מִזְלָה.

מִזְלָה m. (from the root מָוֶה; whence the Arabic دَلَج to draw out, the letters מ and ל being interchanged), *a fork*, for laying hold of pieces of flesh and drawing them up, *a flesh-hook*, 1 Sa. 2:13, 14.

מִזְלָה only in the plur. מִזְלָה id. Exod. 27:3; 38:3.

מוֹמָה f. (from the root מָמַם).—(1) *counsel*, Job 42:2; especially that which is evil or pernicious, Ps. 10:2; 21:12; 37:7; Jer. 23:20; also *a thought*, Ps. 10:4.

(2) i. q. רַעַת מְמוֹת (Prov. 8:12), *counsel, prudence, craftiness*, Prov. 1:4; 3:21; 5:2; 8:12; and in a bad sense, *the devising of snares, malice*; whence מְמוֹת אִישׁ *a fraudulent man*, Pro. 12:2; 14:17; בָּעַל מְמוֹת id. 24:8.

(3) *wickedness*, Job 21:27; Ps. 139:20.

מוֹמָר m. (from the root מָרַר, Piel to sing), *a song, poem*; a word only found in the headings of several psalms, Ps. 3:1; 4:1; 5:1; 6:1, etc.

מוֹמָרָה f. [only in pl. מְמוֹרוֹת], (from the root מָרַר to prune a vine), *a pruning hook*, Isa. 2:4; 18:5; Joel 4:10.

מוֹמָרֶת only in pl. מְמוֹרוֹת f. (from the root מָרַר to prune), *snuffers*, 1 Ki. 7:50; 2 Ki. 12:14; Jerem. 52:18.

מוֹעֵר (from the root מָעַר), m. *smallness*.—(a) of time in the expression, מַעַט מְוֵעַר “a very little while,” Isa. 10:25; 29:17.—(b) of a small number, Isa. 24:6; אֲנָשׁ מְוֵעַר “few men.”

מוֹר an unused root, prob. i. q. נָזַר *to be separated*, used in a bad sense of one who is excluded from association with others. [Other conjectures as to this root are given in Thes.] Hence מְמוֹר *a bastard*.

מוֹרָה m. (from the root מָרַר), *a winnowing fan*, Isa. 30:24; Jer. 15:7.

מוֹרוֹת pl. f. ἀστροὶ λέγονται. Job 38:32; prob. i. q. מְלוֹת (see the letter ל), *the signs of the Zodiac*; prop. lodgings; Chald. מְלוֹלָא. (Vulg. *lucifer*.) The objection to this interpretation made by Ewald (Heb. Gramm. p. 36, note), that ר is often softened into ל, but that very rarely *vice versa*, ל is hardened into ר, is removed by the examples, p. ccccxix, A, which might easily be increased.

מוֹרָח (from the root מָרַח), *the rising of the sun*; always however used of *the east*, Psalm 103:12; מְרוֹחַ יְרִיחוֹ *to the east of Jericho*, Josh. 4:19. *Towards the east* is מְרוֹחַ (acc.) Neh. 12:37; מְרוֹחַ Deut. 4:47; מְרוֹחָה Exod. 27:13, and מְרוֹחָה Deut. 4:41.

מוֹרִים m. pl. Job 37:9; properly part. Pi. of the root מָרַר *those that scatter*, poetically used of the north winds, which scatter the clouds and bring

settled cold (comp. راسسات and زاريات scatterers, used of the winds, Sur. li. 1), and thus used of *the north*; Vulg. *Arcturus*; LXX. ἀρκτοῦρια (fort. leg. ἀρκτῶα, ἀρκτοῦρος). Others regard this as the same as מְרוֹחַ Job 38:2.

מוֹרֵעַ const. מְרוֹעַ m. (from the root מָרַע), *place which is sown, field*, Isa. 19:7.

מוֹרֵק m. (from the root מָרַק to scatter), pl. יָם and מִן prop. *the vessel out of which any thing is sprinkled*, a bowl, and that of a larger size, Nu. 7:13, 19, seqq.; a sacrificial bowl, Exod. 38:3; Nu. 4:14; used of a cup of wine, Am. 6:6.

מִחָה m. adj. (from the root מָחַח).—(1) *fat*, specially used of a fat sheep. Arab. مَخِيحٌ a fat sheep, Ps. 66:15.

(2) *rich, noble*; compare מְרִיחָה Isa. 5:17.

מָחָה (from the root מָחַח) *marrow*, Job 21:24; (Arab. مَخَّ and مَخَّ, Aram. مَخَّ id.

מָחָה i. q. Aram. מָחָה, מָחָה TO SMITE, TO STRIKE, used poetically for the common מָחָה. Followed by פָּה i. q. הִכָּה פָּה (2 Ki. 11:12), *to clap the hands*. Ps. 98:8; נְהִירוֹת יִמְחָאֲרֵנָה “let the rivers clap their hands,” as in exultation, Isa. 55:12.

PIEL, id. Eze. 25:6; with the addition of יָד. Inf. with suff. מִחָהֶךָ.

מָחָה Chald. *to smite, to strike*, Dan. 2:34, 35; and often in Targg. (To this answers the Greek μάχουμαι, μάχη; in Hebrew מָחָה, מָחָה, מָחָה.) Some have referred to this מָחָה l. מָחָה Dan. 5:19; but this is part Aph. from מָחָה *keeping alive*.

PAEL מָחָה id. followed by פִּיר *to strike upon one's hand*, i. e. *to hinder, restrain*. Dan. 4:32, “there is none who can strike upon his (God's) hand, and say to him, What doest thou?” The same phrase in the Targums (Eccl. 8:3, Targ.); and the Talmud is more usual for to restrain, to hinder, and in the same sense is used the Arabic phrase ضرب على يديه.

ITHPAEL, *to be fastened upon with nails* (Germ. angehängen werden), Ezr. 6:11.

מָחֶבֶה m. (from the root מָחַבָּה) *a hiding-place*, Isa. 32:2.

מָחֶבֶתִּים m. pl. id., 1 Sam. 23:23.

מָחֶבֶת f. (from the root מָחַבָּה No. 1).—(1) *joining* (properly the place where one thing is joined to

another), e. g. of the curtains, Exod. 26:4, 5; of the different parts of the Ephod, Exod. 28:27; 39:20.

מַחְבְּרוֹת f. pl. pr. part. Pi. of the root **חָבַר** No. I, 1.—(a) *beams* of wood used for joining, 2 Chron. 34:11.—(b) *cramps*, or *hooks* of iron, 1 Chron. 22:3.

מַחְבֵּת (from the root **חָבַת** to cook) for **מַחְבֵּתָהּ** f. (Eze. 4:3); a *cooking pan*, or *plate*, Levit. 2:5; 6:14; 7:9; 1 Ch. 23:29.

מַחְגֶּרֶת f. (from the root **חָגַר**) a *girdle*, *belt*, Isa. 3:24.

I. **מָחָה** [The primary meaning given in Thes. is TO STROKE, TO RUB OVER].—(1) TO WIPE, OFF OR AWAY, TO WIPE. (Arab. **محا** id., kindred in Greek are **μάσσω**, **μέμαχα**; **μύσσω**, **ἀπο**—**έτι**—; with a prefixed sibilant **σμάω**, **σμύω**, **σμήχω**, **σμύχω**. The theme **μάσσω** is yet more nearly approached by **משח** (מָשַׁח). Used e. g. of tears, Isa. 25:8; the mouth, Pro. 30:20; something written, Exod. 32:32, 33; compare Num. 5:23; sin, i. e. to forgive, Psalm 51:3, 11; Isaiah 43:25; 44:22.

(2) to *destroy* men, Gen. 6:7; 7:4; any one's name or memory, Exod. 17:14; Deut. 9:14; a city, 2 Ki. 21:13; a passage in which the primary power (No. 1) is retained, "I will destroy (prop. wipe off) Jerusalem as a man wipeth a dish, he wipeth it, and turneth it over."

NIPHAL, fut. apoc. **יִמַּח** Ps. 109:13 (for **יָמַח**), pass. of No. 2; to be *blotted out*, Deut. 25:6; Eze. 6:6; Jud. 21:17; Prov. 6:33.

HIPHAL, fut. apoc. **תִּמַּח** i. q. Kal No. 2, to *blot out*, to *destroy*, Neh. 13:14; Jerem. 18:23. Prov. 31:3, **וְיִרְכִּיז לְמַחֹת מְלָכִין** "and (give not) thy ways to destroy kings." The passage is so rendered by those who suppose that a too warlike spirit is here reprehended. I prefer, to *those who corrupt kings*, i. e. harlots; nor is there any need for us, in this sense, to read **לְמַחֹת מְלָכִין**, if **מָחָה** be taken for the fem. of the adjective **מָחָה**.

II. **מָחָה** i. q. **מָחָה** TO STRIKE UPON, followed by **עַל** to *extend to*, in a geographical sense, Nu. 34:11. Hence **מָחִי**. [In Thes. this is joined with the preceding, as also is the following article.]

III. **מָחָה** i. q. **מָחָה**, **מַח** Conj. IV. TO BE MARROWY, whence—

PIEL, to *take out marrow*; Arab. Conj. II. and PUAL, pass. Isa. 25:6, **שֶׁמֶן מִמָּחָה** "fatness unmarrowed," taken out of a marrowy bone, very

delicate. **מָחָה** for the common **מָחָה**; see sing. **מָחִי** for **מָחָה**; comp. **מָחָה**; see Heb. Gramm. § 90, 9. [In Thes. this root is not divided into three parts.]

מַחְוֶה f. (from the root **חָוַה**) *compasses*, Isaiah 44:13.

מַחֹוּ m. [root **חָוַה**] *sea-coast*, or according to the ancient versions, a *port*; once Ps. 107:30 (Ch. id. also a region, Arab. **حوز** border, side, region), ["a *refuge*, hence a *port*"].

מַחְיֵאל & **מַחְיֵאֵל** (perhaps "struck by God," for **מָחִי אֵל**, [*Mehujael*], pr. n. of a patriarch descended from Cain, Gen. 4:18.

מַחְוִים 1 Ch. 11:46 (where one would have expected the singular **מָחִי**, [*Mahavite*], Gentile noun, whence is not known.

מַחֹל m. (from the root **חָלַל** No. 1 to dance)—(1) *dance*, *dancing*, Ps. 30:12; 149:3; 150:4.

(2) [*Mahol*], pr. n. m. 1 Ki. 5:11.

מַחֹלָה or **מַחְלָה** f. i. q. **מַחֹל** No. 1. Cant. 7:1; pl. Ex. 15:20; 32:19; Jud. 11:34; 21:21, etc.

מַחֹה m. (from the root **חָהָה**) a *vision*, Genesis 15:1; Nu. 24:4, 16.

מַחֹנֶה f. (from the root **חָנָה**) a *window*, 1 Kings 7:4, 5.

מַחְזִיאוֹת ("visions"), [*Mahazioth*], pr. n. m. 1 Ch. 25:4, 30.

מָחָה an unused root, i. q. **מָחָה** No. III. Arab.

מַח IV. to be *marrowy* as a bone, to be *fat* as a sheep, whence **מַח**, **מָח** marrow. (The original idea is that of *besmearing* with a fat material, compare **מָחָה** No. I. To this answers the old Germ. **Marth**, **Marth**, marrow, whence with **t** inserted, **Mart**, **Marts**, compare the Hebr. **מָרַח**. See Adel. Lex. vol. iii. p. 73.)

מָחִי m. (from the root **מָחָה** No. II), a *striking*. Ezek. 26:9, **מָחִי קָבָלוּ** according to the Targ. "the striking of his battering-rams."

מַחִידָה (perhaps "a joining together," from the root **חָוַה** Pa. **חָוַה** to join together), [*Mehida*], pr. n. m. Ezr. 2:52; Neh. 7:54.

I. **מַחִיָּה** f. (from the root **חָיָה**)—(1) the *preserving of life*, Gen. 45:5; 2 Ch. 14:12; Ezr. 9:8, 9.

(2) *food*, *sustenance*, Jud. 6:4.

מחיה f. *indication, sign, mark* (from the root **חיה** = **חיה**), or a *stroke* (from the root **מחה**). Lev. 13:10, וּמִחֵית בָּשָׂר חֵי בְּשָׂאָה "and (if there be found) a mark of raw flesh in the tumour." Levit. 13:24, "and if the mark of burning is a reddish white spot." [In Thes. this and the preceding are put together, the idea of a *mark, sign*, being deduced from the *living part* in which the plague might be seen, which thus became *the mark* of the disease.]

מחיר m. (from the root **מחר**)—(1) *price* for which any thing is *sold*, Proverbs 17:16; 27:26. **במחיר** at a price, 2 Sa. 24:24; **לא במחיר** not for price, gratis, i. q. **חנם** Isa. 45:13; 55:1.

(2) *wages, reward* of labour, Mic. 3:11; Deut. 23:19.

(3) [*Mehir*], pr. n. m. 1 Ch. 4:11.

מחלה m. (from the root **חלה** No. 3), *disease*, Prov. 18:14; 2 Ch. 21:15.

מחלה ("disease"), [*Mahlah*]—(1) pr. name of a woman. Nu. 26:33; 27:1; Josh. 17:3.—(2) 1 Ch. 7:18, where the sex is uncertain.

מחלה f. i. q. **מחלה** *disease*, Ex. 15:26.

מחלה f. see **מחולה**.

מחלון ("sick," from the word **מחלה** and the termination **ון**), [*Mahlon*], pr. n. m. Ruth 1:2, 4, 9.

מחלי (id.) [*Mahli, Mahali*], pr. n. m.—(1) Ex. 6:19; Num. 3:20.—(2) 1 Ch. 23:23; 24:30. [Also patron. *Mahlites*, Nu. 3:33; 26:58.]

מחלה f. (from the root **חלל**), a *cave*, Isa. 2:19.

מחליים m. pl. (from the root **חלה** No. 3), *diseases*, 2 Ch. 24:25.

מחלף m. a *slaughter-knife*, once in plur. **מחלפים** Ezr. 1:9. Syr. **ܡܚܠܦܐ** Rabbin. **חלף** a knife, from the root **חלף** to shave the hair, pr. i. q. **העביר** to make a razor pass over.

מחלפות plur. f. (from the root **חלף** Pi. and Hiph. to change, interchange, and hence to plait), *plaits of hair*, *Haarflechten*, *Ẓöpfe*, Jud. 16:13, 19.

מחלצות plur. f. *splendid*, or *costly* garments, which at home are *put off*, Isa. 3:22; Zec. 3:4; from the root **חלץ** Arab. **خلع** to put off a garment, Arab. **خلعة** a garment for a special occasion, more splendid, whence is formed a new verb, [or rather a new mean-

ing to the verb], **خلع** to bestow a garment for an especial occasion, an official dress.

מחלקות suff. **מחלקתי**, plur. **מחלקות** (from the root **חלק**).

(1) *smoothness*, hence *slipping away, flight* (compare **מלט**), and so in pr. n. **המחלקות** the rock of escapings, 1 Sa. 32:28.

(2) *an order, course*, especially used of the twenty-four courses of the priests and Levites (*ἐφημερίαι, κληροί*), 1 Chr. 27:1, sqq.; 2 Chr. 8:14; 31:2; 35:4.

מחלקה Ch. id., plur. **מחלקון** Ezr. 6:18.

מחלת m. (from the root **חלה**, *Æth.* **ሕለፕ**: to sing, *ψάλλειν*), a *harp*, or stringed instrument, Ps. 53:1; 88:1; compare *Æth.* **ሕልፕ**: a song, also *κithára*. see *Æthiopic* version, Gen. 4:21. The signification of singing, in this root, arises from that of soothing, see Kal No. 1, and Piel.

מחלת (id.) [*Mahalath*], pr. name.—(1) of a daughter of Ishmael, whom Esau married, Genesis 28:9.—(2) the wife of Rehoboam, 2 Ch. 11:18.

מחלתית [*Meholathite*], Gent. n. from **מחולה** **אבל** II, letter *d*, 2 Sa. 21:8.

מחמאות Ps. 55:22, is commonly taken as a noun formed from **חמאה** (milk) as though it were *milky words*, which does not suit the context. More correctly the reading **מחמאות** may be supposed to be for **מחמאות** or **מחמאות** (as De Rossi's Cod. 368), *Chirek* or *Tzere* being changed into *Pathach*, on account of the following *Chateph-pathach*, compare **אחרי** for **אחרי** Jud. 5:28; **יחמתי** for **יחמתי** Ps. 51:7, and similar instances. It may thus be rendered; "their mouths are smoother than butter." Or if this does seem a suitable explanation we may read with *Kimchi* **מחמאות**. *Mem* is taken also in this place for the prefixed particle by *Chald.* and *Symm.*

מחמד constr. **מחמד** masc. plur. **מחמדים** (from the root **חמד**).

(1) *desire*, hence *the object of desire*. **מחמד** **עייניך** that which thy eyes desire, 1 Kings 20:6; *the delight* of any one, Isa. 64:10. Hosea 9:16, "the delight of their womb," i. e. their dearest offspring.

(2) *grace, beauty*, Cant. 5:16.

(3) *something precious*. Plur. Joel 4:5; 2 Ch. 36:19.

מחמדים m. (from the root **חמד**) *precious things*, Lam. 1:7; also written fully **מחמודים** verse 11 **נחב**.

מחל m. ["*compassion, hence love or favour, also the object thereof*"], *that to which one's desire is turned*. Eze. 24:21, **מחל נפשכם** "that which your soul desires," or *loves*; from the root **חל** i. q. **נָחַל**, followed by **אֶל** to be borne (or lifted up) in desire towards something; it thus accurately corresponds with the expression **נָשָׂא נֶפֶשׁ** verse 25. The sense, indeed, would not be changed if the verb **חל** were taken in its ordinary signification of compassionating [see above], an idea which conveys that of love and favour along with it. As this also accords well with the preceding verb **חָמַד**, some codices read **מחמד**.

מחמצת f. part. Hiph. from the root **חמץ** *something leavened*, see the root.

מחנה com. (compare Gen. 32:9; Ps. 27:3), from the root **חנן**.

(1) *a camp*, whether of soldiers, Josh. 6:11; 1 Sa. 14:15, seq.; or of wandering tribes, Ex. 16:13; Nu. 4:5, 15; 5:2; 10:34; 11:1, 9, 30, 31. Hence—

(2) *an army* itself, Exod. 14:24; Jud. 4:16; *a band* of men, Gen. 50:9; of locusts [?] Joel 2:11; also *a herd* of cattle, Gen. 33:8.

The plural is formed in three different ways—(a) **מחני** *encampments*, Nu. 13:19; with suff. **מחניך**, **מחניהם** Deu. 23:15; Josh. 10:5; 11:4.—(b) **מחנות** Gen. 32:8, 11; Num. 10:2, 5, 6. **מחנות יהוה** "the courts of Jehovah," in which the priests as it were encamped, 2 Chr. 31:2.—(c) **מחנים** from sing. **מחני** (compare **מסחים** under the word **מחה** No. III, and Lehrs. p. 537), Cant. 7:1, there used of the *heavenly host* (**צבאות**), or angels (comp. Gen. 32:3), to which the poet [say rather, inspired writer] ascribes dances, as elsewhere songs (Job 38:7). Comp. pr. n. **מחנים**, which some also understand frigidly enough in the passage in Cant.

מחנה דן ("camp of Dan"), [*Mahaneh-dan*], pr. n. of a place near Kirjath-Jearim, in the tribe of Judah, Jud. 18:12.

מחנים ("camp," see **מחנה** pl. letter c, according to Gen. 32:3, camps or bands of angels), [*Mahanaim*], pr. n. of a town beyond Jordan, situated on the borders of Gad and Manasseh, afterwards a Levitical town, Josh. 13:26, 30; 21:38; 2 Sam. 2:8, 12, 29; 17:24, 27; 1 Ki. 2:8; 4:14.

מחנק masc. (from the root **חנק**), *strangling*, or, in general, *death*, Job 7:15.

מחסה & **מחסה** (Ps. 46:2), constr. **מחסה** Isaiah 28:17; with suffix **מחסתי** m. (from the root **חסה**) *a*

refuge, Isa. 25:4; Job 24:8; Ps. 104:18; *the person to whom one flees*, used of Jehovah, Ps. 46:2; 61:4; 62:9; 71:7; Joel 4:16.

מחסום m. (from the root **חסם**), *a muzzle*, with which the mouth is *stopped*, Ps. 39:2.

מחסור (from the root **חסר** m. *want* of any thing, Pro. 24:34. **כָּל־מַחְסוּרְךָ** every thing that thou wantest, Jud. 16:20. Absol. *need*. Pro. 28:27; 21:17, **איש מחסור** "a needy person."

מחיה ("whose refuge is Jehovah"), [*Maa-seiah*], pr. n. m. Jer. 32:12; 51:59.

מחץ — (1) TO AGITATE, TO SHAKE, e.g. the foot in blood. Ps. 68:24; Nu. 24:8, **וְיַחֲצִי יַחֲצִי** "and he shaketh his arrows," sc. in blood; compare Ps. loc. cit. (Arab. **مَحَض** to agitate, e.g. water in a bucket, see Alb. Schult. De Defectibus Ling. Hebr., p. 75. Orig. Hebr., t. i. p. 100).

(2) *to shake, to smite*, as any one's head, Ps. 68:22; 110:6; the loins, Deuteron. 33:11. Figuratively, Job 26:12, "by his wisdom he smiteth its (the sea's) pride," i. e. he restrains its proud waves. Hence—

מחץ m. *contusion, wound*, Isa. 30:26.

מחצב m. (from the root **חצב**), *a cutting of stones*. **מחצבי אבני** hewn stones, 2 Ki. 12:13; 22:6.

מחצה f. (from the root **חצה**)—(1) *half*, Num. 31:36, 43.

מחצית f. (from the root **חצה**)—(1) *half*, Exod. 30:13.

(2) *middle*, Neh. 8:3.

מחק TO SMITE IN PIECES, TO DESTROY, once found Jud. 5:26. Arab. **مَحَق** to blot out, Conj. II. to destroy. Kindred are **מחה**, **מחה**.

מחקר m. (from the root **חקר**), that which is known by *searching, inmost depth*, i. q. **חקר** No. 2, Ps. 95:4.

מחר an unused root, with the guttural hardened, i. q. **מחר** No. II, and **מחר**.

(1) *to interchange*; whence perhaps **מחר** to-morrow, **מחרת** the following day, unless indeed this should be kindred to the word **בקר**.

(2) *to buy, to sell*, i. q. **מחר**, **מחר**. Hence **מחיר** price.

מחר subst. and adv.—(1) *to-morrow*. (Syriac **ܡܚܪܐ**) Jud. 20:28; 1 Sa. 20:5; Isa. 22:13. **יום מחר**

to-morrow (subst.), Isa. 56:12; Pro. 27:1. לְמָחָר for to-morrow, Nu. 11:18; Est. 5:12; also, to-morrow (on the day), Ex. 8:6, 19 (comp. *ἐς αὔριον*, auf morgen). מָחָר to-morrow about this time (see under the word עֵת); more fully מָחָר בְּעֵת הַזֹּאת Josh. 11:6. מָחָר הַשְּׁלִישִׁית about this time, to-morrow, (or) the third day, 1 Sa. 20:12, where it is well rendered by Vulg., Chald. (Some incorrectly join closely מָחָר הַשְּׁלִישִׁית as if it were *crastinus tertius*, i. q. the day after to-morrow.)

(2) *afterwards, in future time*, Exod. 13:14; Josh. 4:6, 21. בְּיוֹם מָחָר id. Gen. 30:33; compare מִחֶרֶת. [In Thes. this word is supposed to be closely connected with the root מָחַר, see page 784.]

מִחֶרֶת f. (from the root מָחַר), *cloaca*, 2 Ki. 10:27 כתיב.

מִחֶרֶשֶׁת & מִחֶרֶשֶׁת f. 1 Sam. 13:20, two instruments of husbandry, both with edges, one of which perhaps denoted the *ploughshare* (from the root חָרַשׁ No. 3), the other the *coulter*. For the pl. of both מִחֶרֶשֶׁת is used verse 21. As to the form of ploughs in the East, see Paulsen, *Ackerbau d. Morgenländer*, page 52; Niebuhr's *Description of Arabia*, page 155; as to the Egyptian plough, *Description de l'Egypte*, i. tab. 70, 71.

מָחָר const. מִחֶרֶת f.—(1) *the morrow*, מִחֶרֶת יוֹם to-morrow, Nu. 11:32; hence—

(2) *without* יוֹם id. *to-morrow* (subst.), (*le lendemain*). לְמָחָר (comp. לְמָחָר) Jon. 4:7; מִמָּחָרֶיךָ the next day, the day after, Gen. 19:34; Ex. 9:6. אַחֲרֵי מִמָּחָרֶיךָ until the next day (comp. מָן No. 3). Lev. 23:16. Followed by a gen. הַיּוֹם הַהוּא the morrow of that day, 1 Ch. 29:21; Lev. 23:11, 15, 16. מִמָּחָרֶיךָ the day after the sabbath, Nu. 33:3; 1 Sa. 20:27.—מִמָּחָרֶיךָ 1 Sam. 30:17, perhaps adv., like יוֹמָם. [This termination מִ is taken in Thes. as a pleonastic suffix.]

מִחֶשֶׁף m. (from the root חָשַׁף), *a barking, peeling off*; used adverbially, in peeling off, Gen. 30:37.

מִחֶשֶׁבֶת & מִחֶשֶׁבֶת f. const. מִחֶשֶׁבֶת, pl. מִחֶשְׁבוֹת, const. מִחֶשְׁבוֹת (from the root חָשַׁב).

(1) *that which any one meditates, purposes, or plots*, i. e. *a counsel, a project*, 2 Sa. 14:14; Job 5:12; Prov. 12:5; 15:22; 19:21; 20:18; often specially of evil counsels, Gen. 6:5; in several places with the addition of the adjective רָעָה Esth. 8:3, 5; 9:25; Eze. 38:10.

(2) *artificial work*, Ex. 31:4; 35:33, 35.

מְחֹשֶׁךְ m. (from the root חָשַׁךְ), *darkness*, Isa.

29:15. Ps. 88:19, מְחֹשֶׁךְ מִיְדֵי “my acquaintances (are) in darkness;” i. e. have withdrawn from my sight.

Pl. מְחֹשֶׁכִּים *obscure or dark places*, Ps. 88:7; 74:20, מְחֹשֶׁכֵי אֲרָץ “the secret places of the earth.” Specially of Hades, Ps. 143:3; Lam. 3:6.

מַחֶת (abbreviated from מַחֲתֶה, “taking hold,” “seizing”), [Maheth], pr. n. m. 1 Ch. 6:20; 2 Ch. 29:12; 31:13.

מַחֲתָה f. (from the root חָתַה).—(1) *an implement or vessel in which burning coals are taken away and carried, a fire pan*, Ex. 27:3; 38:3; compare Num. 16:6, seq.

(2) Ex. 25:38; 37:23, prob. *snuffers*.—LXX. *ὑποθήματα*. Vulg. *vasa, ubi quæ emuncta sunt, extinguantur*.

מַחֲתָה f. (from the root חָתַת), properly *a breaking*; hence—

(1) *destruction, ruin*, Prov. 10:14, 29; 13:3; 18:7; Jer. 17:17; Ps. 89:41.

(2) *consternation, alarm*, Prov. 10:15 (see the root No. 2); *terror*, Prov. 21:15; Isa. 54:14.

מַחֲתֶרֶת f. (from the root חָתַר) *the breaking through* of a thief by night, Ex. 22:1; Jer. 2:34.

מָט see מָטָה.

מָטָה, מָטָה Ch. (Hebr. מָטָה, from which, however, it differs as to usage).

(1) *to come to any person or place*, Dan. 6:25; 7:13.

(2) *to reach to*, Dan. 4:8, 17, 19.

(3) *to come*, e. g. time, Dan. 7:22, followed by אֵל *to come upon any one, to happen to him*, Dan. 4:21, 25.

מִטָּאָה m. *broom, besom*, see מִטָּאָה under the root מָטָה, page CCCIX, A.

מִטְבָּח m. (from the root טָבַח) *slaying, slaughter*, Isa. 14:21.

מִטְבֵּי m. (once f. Mic. 6:9), pl. מִטְבוֹת Num. 1:16; Josh. 14:1, 2; once with suff. מִטְבֵּי Hab. 3:14.

(1) *a branch, a twig*, so called from the idea of stretching out (from the root מָטָה, compare מִטְבֵּי, from מָטָה), Ezek. 19:11, seqq.

(2) *a rod, a staff*, Ex. 4:2, 4, 17; Num. 20:9. The phrase מִטְבֵּי לֶחֶם *to break the staff of bread*, is i. q. *to cause a want of bread*, i. e. *famine*, as bread is in the Hebrew called the stay of the heart (compare מָטָה, Lev. 26:26; Ps. 105:16; Eze. 4:16; 5:16; 14:13. Specially used of the rod of a king, a

sceptre, Ps. 110:2; of a soldier's *spear*, Hab. 3:9, 14; 1 Sam. 14:27; of a rod used in chastising, Isa. 9:3; מִטָּה שֶׁכָּמוֹ "the rod which smote his back;" Isa. 10:5, 24; Eze. 7:11, "violence has risen up upon you to chasten wickedness;" whence used of the punishment itself, Micah 6:9.

(3) i. q. שֵׁבֶט *a tribe* (prop. *branch*) of the people, only used of the tribes of Israel, as לֵוִי מִטָּה Num. 1:49; מִטָּה בְּנֵי מְנוּשָׁה the tribe of the children of Manasseh, Josh. 13:29; רֹאשֵׁי הַמִּטּוֹת 1 Ki. 8:1, the leaders of the tribes.

מִטָּה (Milēl) adv. *downward, beneath, below*, Deut. 28:43; Prov. 15:24. Opp. to מִעֲלֵה above. (This word has not sprung from מִטָּה itself, but, as it appears from the acute penultima, from the shortened form מִט bending, a low place, with the addition of ה local.) With prefixes—

(1) לְמִטָּה—(a) *downward*, Deut. 28:13; Eze. 1:27; 2 Ki. 19:30; Jer. 31:37; Eccles. 3:21.—(b) *below*, 2 Ki. 19:30; 1 Ch. 27:23, "of twenty years old and under." Followed by מִן Ezr. 9:13, לְמִטָּה מֵעֲוֹנוֹ "below our sin," less than our sin deserved.

(2) מִלְּמִטָּה *beneath* (opp. to מִלְּמֵעֲלָה above), Ex. 26:24; 27:5; 28:27; 36:29; 38:4; 39:20.

מִטָּה f. (from the root נָקָה, like the Gr. κλίνω, from κλίνω).

(1) *a bed*—(a) for sleeping or sickness, Gen. 47:31; 48:2; 49:33; Ex. 7:28.—(b) such as a person lay on at table, Est. 1:6; Eze. 23:41.—(c) on which one takes a little rest (sofa), Am. 3:12; 6:4.

(2) *a litter*, Cant. 3:7.

(3) *a bier*, a litter on which the dead were carried, 2 Sam. 3:31.

מִטָּה or מִטָּה pl. מִטּוֹת (prop. part. Hophal, from the root נָטָה).

(1) *extension, expansion*, Isa. 8:8.

(2) *turning aside, or wresting judgment*, Eze. 9:9.

מִטָּה m. (from the root מָטָה) *something spun*, Ex. 35:25.

מִטָּה m. *a hammered bar* (of iron), once found Job 40:18, from the root—

מָטָה Arab. مَطَلَ *to forge, to hammer*, especially iron. Perhaps the Greek μέταλλον should rather be referred to this root, than to μεταλλάω, μετ' ἄλλα.

מִטָּה (from the root מָטָה), plur. מִטָּהִים const.

מִטָּה—(1) *a place where anything is hidden or buried, especially an underground storehouse for keeping grain*, Jer. 41:8.

(2) *a hidden or underground store or treasure*, Prov. 2:4; Job 3:21; Isa. 45:3; and *treasure* in general, Gen. 43:23.

מִטָּה (from the root מָטָה), plur. constr. מִטָּהִים Mic. 1:6, m.; *plantation, planting*, Eze. 17:7; 34:29; Isa. 61:3; 60:21; נָצַר מִטָּהִים "a shoot planted by me."

מִטָּהִים m. pl. (from the root מָטָה), Gen. 27:4; and מִטָּהִים plur. f. Prov. 23:3, 6; *savoury or seasoned food*. Alb. Schultens, on Pro. 23:3, and ad Menk. I. p. 78, observes that the Arab. مطعم, is specially applied to dishes made of flesh taken in hunting, highly esteemed by Nomade tribes; very suitable to Gen. loc. cit.

מִטָּהִים f. (from the root מָטָה), Ruth 3:15; plur. מִטָּהִים Isaiah 3:22; *a spreading garment of women, a cloak*. See N. W. Schröder, De Vestitu Mulier. Hebr. c. 16.

מִטָּה not used in Kal, TO RAIN, like the Chald., Syr., Arab.

HIPHIL, *to rain, to pour down rain*, Gen. 2:5; 7:4; Amos 4:7; used of God, Isa. 5:6 (here more fully מִטָּהִים מִטָּהִים), followed by עַל upon anything, Am. Isa. loc. cit. It is applied to other things which God pours down from heaven in great abundance like rain, as hail, Exod. 9:18, 23; lightnings, Psalm 11:6; fire with sulphur, Gen. 19:24; Eze. 38:22; manna, or heavenly bread, Exod. 16:4; Ps. 78:24. Constr. with an acc. of the thing rained down, and עַל of that upon which it descends like rain (see locc. cit.); once with אֵל of the thing rained down, Job 20:23 (see under לָחִים).

NIPHAL, *to be watered with rain*, Amos 4:7. Hence—

מִטָּה m. pl. constr. מִטָּהִים Job 37:6; *rain*, Exod. 9:33; Deut. 11:17; and frequently. מִטָּהִים מִטָּהִים rain of thy land, i. e. necessary to water thy land, Deut. 28:12, 24; and so מִטָּהִים מִטָּהִים Isa. 30:23. It differs from מִטָּהִים a shower.

מִטָּה ("pushing forward"), [Matred], pr. n. f., Gen. 36:39.

מִטָּה f. (from the root מָטָה).—(1) *custody, ward, prison*, Neh. 3:25; 12:39; Jer. 32:2, 8; 33:1.

(2) *a mark* (from the Arab. نظر to see, to keep watch; like the Greek σκοπός from σκέπτομαι), 1 Sa.

20:20; Job 16:12; Lam. 3:12 (where, in the Aramaean manner, it is written מטרי).

מטרי ("rainy," or patronymic of the name מטרי ["for מטריה 'rain of Jehovah'"]), [*Matrī*], pr. n. m., 1 Sam. 10:21.

מי sing. unused, WATER, the only trace of which is in the pr. n. אחימי brother of water, which see.

Arab. ماء, dimin. very frequent in the common language مروي, Ethiop. ማዳ: The root is מ, Heb. מוא, whence מי for the fuller מיני (like מיני for מיני), and another form מוא (for מוא) in pr. n. מואב, compare Chald. מואי water. The same signification of water is found in the somewhat harsher roots מא to have water, as a well, II. to pour out water, מה to flow through (as water), Med. O. to be watery, used of milk, IV. to dilute wine with water, מוע to be melted, dissolved, מאע to flow, to melt; and Hebrew מונ, מונ, מונ, מונ, מונ. Of the same origin in the Western languages are *mejo*, *mingo*. With the aspirate changed into a sibilant there arises a new series of roots, מנס, מנס, מנס No. 2. which see.

Plural מימ constr. מי, and rather less frequently מימי (compare as to those doubled forms, Ewald, Gr., p. 508 note), with suff. מימיו, מימיהם, with ה local מימה, Ex. 7:15; 8:16, waters, water (comp. Chald. מימ. Syr. مَيِّم). It is joined to plural adjectives. מימי living water, i. e. gushing forth, Gen. 26:19; Levit. 14:5, 5; מימי קדש holy water, Nu. 5:17; מימי רבים Ps. 18:17; to verbs both plural, Gen. 7:19; 8:5; 2 Ki. 2:19; Eze. 47:1; and sing., not only when the verb stands first, Genesis 9:15; Num. 20:2; 24:7; 33:14; 2 Ki. 3:9; but also sometimes when it stands after the noun, Nu. 19:13, 20. When joined to the name of a town it denotes the water near it, whether a fountain, or else a river or stream, or else a marsh. So מי כנרת Jud. 5:19, used of the river Kishon; מי נקרים Jer. 48:34; מי נקרים Josh. 15:7 (which see), of fountains; מי ירחו Josh. 16:1; מי ירחו Isaiah 15:9, of a brook; מי מרום (which see) of a marsh[?]; comp. מימי מצרים of the waters of Egypt. Ex. 7:19; 8:2, מימי מצרים 2 Ki. 5:12; מימי נח of the flood, Isa. 54:9.

Figuratively מי ראש water, i. e. juice, of hemlock or poppy, Jerem. 8:14; מי רגלים water of the feet, Isa. 36:12 קרי, a euphemism for urine, like Syriac מימי רגלים and simply מימי; Talm. מימי רגלים, and Persic מימי رگ vesicam exonerare (but מימי رگ Eze. 47:4, is water reaching to the loins); also aqua viri

pro semine genitali (Arab. ماء id.; Koran lxxxvi. 5; Pers. آب پشت aqua dorsi). Isa. 48:1, "who have sprung of the water of Judah," are descended from him, compare Num. 24:7; Psalm 68:27. Poetically water affords an image—(a) of abundance, Psalm 79:3; 88:18; Isa. 11:9; Hab. 2:14.—(b) of great dangers, Ps. 18:17, "he drew me out of many waters;" compare 32:6; 69:2, 3, 16; Job 27:20; and many examples of the Arabian and Greek poets, in Dissertatt. Lugd., p. 960, seq.—(c) of fear. Joshua 7:5, "the heart of the people melted like water" and became like water." (Compare Arab. ماء of watery heart, fearful, pusillanimous.) Opp. is a heart hard like a stone (Job 41:16).—(d) lasciviousness is compared to hot water boiling up, Gen. 49:4.

Hence proper names—(a) מי יהב ("water," i. e. "splendour of gold;" comp. Arab. ماء), [*Mezahab*], pr. n. of a man, Gen. 36:39.

(b) מי ירקון ("water of yellowness"), [*Mejarkon*], a town of the Danites, probably so called from a neighbouring stream or fountain, Josh. 19:46.

(c) מי נפתוח ("waters of opening"), [*waters of Nephtoth*], a fountain in the tribe of Judah, near the valley of Jerusalem, called Ben-hinnom, Joshua 15:9; 18:15.—In others מי with a genitive coalesces into one word, as מי ירקון, perhaps מי ירקון.

מי pers. pron.—(1) interrog. מי? who? of persons, like מה of things. (As to its correlatives מי, מי, מי, see p. cccxc, A. In the cognate languages the Ethiopic only has מי, but for what? when the question relates to things. Aramaean and Arabic מי, Gen. 24:65, מי האיש הזה "who (is) that man?" Ruth 3:9, מי אתה "who (art) thou?"

also when the question relates to many (Arab. منون). Gen. 33:5, מי אלה "who (are) these?" Isa. 60:8; מי נמי in which sense there is said more explicitly, מי נמי Ex. 10:6, מי נמי ההלכים "who (are) those who go?" (compare Ethiop. מי, מי, מי: who are you? Lud. Lex., page 80). It is rarely applied to things, but so that there be in them the notion of a person or persons. Gen. 33:8, מי לך להפחית "who (what) are all those companies with thee?" Jud. 9:28, מי נשקם כי נעבדנו "who (are) the Shechemites that we should serve them?" 13:17, מי נשקם; 1 Sa. 18:18, מי אנכי ומי חיי; Mic. 1:5, מי פשע יעקב; מי פשע יעקב ... i. e. "who (is) the author of the transgression of Jacob ... who (are) the authors of the high places of Judah?" Cant. 3:6.

It is put in the genitive, as **מי** whose daughter? Gen. 24:23, 47; 1 Sam. 12:3; 17:55; Jer. 44:28; and with prefixes denoting the other cases, **למי** to whom? Gen. 32:18; 38:25; to whom? (plur.) Ex. 32:24; on account of whom? Jon. 1:8; **מי** whom? 1 Sam. 12:3; 28:11; **מי** Eze. 32:19; **מי** 1 Kings 20:14; **מי**, etc. For the Latin *quis eorum*? is used **מי** Isa. 48:14; followed by **מן** Jud. 21:8, **מי** **אֶתְּ** **יִשְׂרָאֵל** **מִיִּשְׂרָאֵל** "what one of the tribes of Israel?" Specially observe—(a) it is also used in an oblique question after a verb of knowing, Gen. 43:22; Ps. 39:7; of seeing, 1 Sa. 14:17; of pointing out, 1 Ki. 1:20.—(b) An interrogation is intensified by the phrases **הֲיִי** **הֲיִי**, **הֲיִי** **הֲיִי**, see **הֲיִי**.—(c) A question is often so asked that a negative reply is expected, and the interrogative sentence almost assumes a negative power; Nu. 23:10, **מי** **הָאֵרֶץ** **הַזֹּאת** "who has counted the dust of the earth?" i. e. no one has counted; Isa. 53:1, **מי** **הָאֵמֵן** "who hath believed?" i. e. no one has believed, few have believed; Isa. 51:19. Also followed by a fut. Job 9:12, **מי** **יֹאמַר** "who shall say," or "who may say," *wer möchte, dürfte sagen?* (compare *τίς ἄν*, followed by an opt.), for *no one will say*. Pro. 20:9; Ecc. 8:4; 2 Sa. 16:10. Followed by a part. in the phrase **הַיֹּדֵעַ** **מי** *who knoweth?* for no one knoweth, Ps. 90:11; Ecc. 2:19 (on the contrary **לֹא יָדַע** **מי** Job 12:9); used for the Lat. *nescio an*, *fortasse* (compare **יָדַע** No. 5, letter a), also *unexpectedly* (see *ibid.* No. 6). Also followed by a noun it is used extenuatively, and contemptuously, Jud. 9:28, **מי** **אֲבִימֶלֶךְ** "who (is) Abimelech that we should serve him?" Ex. 3:11, **מי** **אֲנִי** **כִּי** **אֶלֹהִים** **אֶלְפָּרַעְהוּ** "who am I, that I should go to Pharaoh?" for, I am not such a one as can go to Pharaoh.—(d) Followed by a fut. it is also often expressive of a wish; 2 Sa. 15:4, **מי** **יִשְׁמַע** "who will set me as judge?" i. e. O that I were made judge! Isa. 27:4, **מי** **יִתְּנֵי** "who will give to me?" i. e. O that I had! Jud. 9:29; Ps. 53:7; Job 29:2. Hence **יִתֵּן** **מי** is a customary phrase in wishing; see **יִתֵּן**.

(2) Indefinite, *whoever, whosoever*; Ex. 24:14, **מי** **בָּעַל דְּרָכִים** **יִשָּׁא** **אֶתְּ** **אֶלֹהִים** "whoever has a cause let him go to them;" Jud. 7:3, **מי** **יִרָא וְחָרַד** **יָשָׁב** "whoever is fearful and afraid, let him return;" Pro. 9:4; Ecc. 5:9; Isa. 54:15; In Gr. and Lat. it may be suitably rendered *si quis, si quis, if any one*; 2 Sa. 18:12, **מי** **יִשְׁמְרוּ** **אֶתְּ** **בָנֵי** **אֲדָמָה** "take care of the young men every one (of you)." Followed by **אֲשֶׁר** Ex. 32:33, **מי** **אֲשֶׁר** **הָאֵם** "whoever sinneth," 2 Sa. 20:11; comp. Syr.

כֵּן.

Some regard **מי** adv. to be put for *how? in what*

way? like **מִי** B, 3. But in all the examples the common signification should be retained; Am. 7:2, 5, **מי** **יָקִים** **יַעֲקֹב** "who shall Jacob stand?" a brief expression for, who is Jacob that he should be able to stand? Compare the phrases under No. 1, letter d; Isaiah 51:19, **מי** **אֶתְּ** **הָאֵם** for the more full **מי** **אֶתְּ** **הָאֵם**; Ruth 3:16.

Proper names beginning with **מי**, as **מִיכָאֵל**, **מִיכָה**, etc., see below in their places.

מִדְבָּא ("water of rest;" see the root **דָּבָא**), [*Medeba*], pr. name of a town of the Reubenites, situated in a plain of the same name, Nu. 21:30; Josh. 13:9, 16; 1 Ch. 19:7; afterwards reckoned as part of Moab (Isa. 15:2); Greek *Μηδαβία, Μηδάβη, Μηδαβα*, see 1 Macc. 9:36; Jos. Archæol. xiii. 1, § 4; ix. § 1; Euseb. h. v. Relandi Palæstina, p. 893. Ruins still called *Mádaba* were found by Seetzen and Burckhardt (Travels in Syr. p. 625).

מִדָּד ("love," from the root **דָּד**), [*Medad*], pr. n. m. Nu. 11:26, 27.

מִיטָב m. (from the root **טָב**), *the good, or best part of any thing*; 1 Sa. 15:9, 15, **מִיטָב** **הַצֹּאֵן** "the best of the flock;" Ex. 22:4, **מִיטָב** **שָׂדֵהוּ** **וּמִיטָב** **כֶּרְמֵהוּ** "the best part of his own field and of his own vineyard;" Gen. 47:6, **בְּמִיטָב** **הָאָרֶץ** "in the best part of the land;" verse 11; LXX. *ἐν τῇ βελτίστῃ γῇ*. Vulg. *in optimo loco*; nor is the opinion of J. D. Michaëlis to be regarded (Suppl. p. 1072), who Gen. loc. cit. comparing Arabic **مِنْطَب**, proposes to translate, pastures.

מִיכָא [*Micha*]; see **מִיכָה**.

מִיכָאֵל ("who is like unto God?"), *Michael*, pr. n.—(1) of one of the seven archangels [?] who interceded for the people of Israel before God, Dan. 10:13, 21; 12:1.—(2) of a man, 1 Chron. 27:18.—(3) 2 Chron. 21:2.—(4) and of others, Num. 13:13; 1 Chron. 5:13, 14; 6:25; 7:3; 8:16; 12:20; Ezr. 8:8.

מִיכָה (for **מִיכָהוּ** "who is like unto Jehovah?" LXX. *Μιχαίας*), *Micah*, pr. n.—(1) a prophet, the sixth in order among the minor prophets, with the cognomen **הַנִּרְשָׁתִי** (which see); Mic. 1:1, and Jer. 26:18 **קִרִי**, where the **כְּחִיב** has **מִיכָה**.—(2) 2 Chron. 34:20, for which there is, 2 Kings 22:12, **מִיכָה**.—(3) and (4) see **מִיכָהוּ** No. 1 and 2.—(5) and (6) see **מִיכָהוּ** No. 1 and 2.

מִיכָהוּ ("who is like unto Jehovah?"), *Michael*, pr. n. m.—(1) see **מִיכָה** No. 1, 2.—(2) Neh. 12:35, called **מִיכָא** Neh. 11:17, 22.—(3) Neh. 12:41.

מִכִּיהוּ (id.), [*Michaiah*], pr. n.—(1) of a captain of King Jehoshaphat, 2 Chron. 17:7.—(2) the wife of Rehoboam, the daughter of Uriel, 2 Chron. 13:2; compare however 2 Chron. 11:21, 22; 1 Ki. 15:2, in which passages this wife of Rehoboam, the mother of Abijah, is called Maachab (מַעְכָּה) the daughter of Absalom.

מִכִּיָּהוּ (id.) pr. n. [*Micah, Micaiah*].—(1) a man who set up idol worship [whose idols were taken and set up] among the Danites, Jud. 17:1, 4; often more briefly called מִכִּיָּה, verses 5, 8, 9, 10.—(2) a prophet in the times of king Jehoshaphat and Ahab, the son of Imlah, 1 Ki. 22:8; 2 Ch. 18:7; also called מִיכָה verse 24, and מִכִּיהוּ verse 8 כחִיב.—(3) Jer. 36:11, 13.

מִיכָל m.—(1) 2 Sam. 17:20, מִיכָל הַמַּיִם a little stream of water (from the root מָכַל, Arab. مَكَلَ to contain a little water, as a well).

(2) [*Michal*], pr. n. of a daughter of Saul, the wife of David, 1 Sa. 14:49; 19:11, seq.; 2 Sa. 6:16, seq. This latter appears to be contracted from מִיכָאל which see.

מִי water, see **מִי**.

מִיָּמִין & מִיָּמִין ("from the right hand," unless it be rather for מִיָּמִין), [*Mijamin, Miamin*], pr. n. m.—(1) 1 Ch. 24:9.—(2) Ezr. 10:25; Neh. 10:8; 12:5; for which there is מִיָּמִין Nehemiah 12:17, 41.

מִי an unused root [referred to מוֹן in Thes.], Arab. مَانَ to lie, to speak falsehood, Æth. ተወላድ to be crafty, cunning, Heb. prob. to bear an appearance, to pretend, whence מִמּוֹנָה appearance, form, and—

מִין m. form, hence species, kind, sort, comp. Gr. *idea*, which also denotes both form and kind. Always in the phrase לְמִינֵהוּ "according to its kind," Gen. 1:11, 12, 21, 25; Lev. 11:15, 16; לְמִינֵהָ Gen. 1:24, 25; pl. לְמִינֵיהֶם Gen. 1:21. (Syr. مَسَل family, race.)

מִינְכָה nurse, part. Hiph. from the root יָנַק which see.

מִסְךְ 2 Ki. 16:18 כחִיב, a very doubtful reading for מִסְכָּה, which see.

מִיפְעֻת Josh. 13:18; Jer. 48:21, and מִפְעֻת Josh. 21:37 ("beauty"), [*Mephaath*], pr. n. of a Le-

vitical town in the tribe of Reuben, afterwards in the possession of the Moabites, Jer. loc. cit., where כחִיב is מִיפְעֻת.

מִין m. pressure, squeezing (from the root מָצַח), Prov. 30:33.

מִישָׁה ("retreat," from the root מָשָׂה), [*Mesha*], pr. n. m. 1 Ch. 8:9; compare מִשָּׂה.

מִישָׁאֵל ("who (is) that which God is?" from מִי, מִשָּׁה and אֵל, compare מִיכָאֵל, pr. n. m.—(1) Exod. 6:22; Levit. 10:4.—(2) one of the companions of Daniel, Daniel 1:6; 2:17; afterwards called מִישָׁן.—(3) Neh. 8:4.

מִישׁוֹר m. (from the root יָשָׁה)—(1) uprightness, justice, Ps. 45:7; adv. justly, Ps. 67:5.

(2) a plain, a level country, Isa. 40:4; 42:16; Ps. 143:10; with art. הַמִּישׁוֹר kar' ἡτοχμα a plain in the tribe of Reuben, near the city of מִדְבָּרָה Deut. 3:10; 4:43; Josh. 13:9, 16, 17, 21; 20:8; Jerem. 48:21.

מִישָׁח [*Meshach*], pr. n. Ch. see מִישָׁאֵל No. 2. Dan. 2:49; 3:12. Pers. مِشْك ovicula. ["Lorsbach gives an explanation which is not unsuitable, from the modern Persian مِيز شاه guest of the king." Thes.]

מִישַׁע ("welfare"), [*Mesha*], pr. n. of a king of the Moabites, 2 Ki. 3:4.

מִישַׁע (id.) [*Mesha*], pr. n. of a son of Caleb, 1 Ch. 2:42.

מִישָׁר only in pl. מִישָׁרִים, more rarely מִשָּׁרִים Pro. 1:3 (from the root יָשָׁה).

(1) straightness of way, hence happiness (compare Proverbs 3:6; 11:6), Isaiah 26:7; מִישָׁרִים Prov. 23:31, and לְמִישָׁרִים Cant. 7:10, "in a straight (way)." Hence—(a) sincerity, probity, and adv. sincerely, Cant. 1:4.—(b) justice (of a judge), Ps. 99:4; that which is just, Prov. 1:3; 8:6; Ps. 17:2. מִישָׁרִים Ps. 9:9, and מִישָׁרִים Ps. 58:2, adv. justly.

(2) peace, friendship, from the idea of evenness and easiness. מִשָּׁה מִישָׁרִים to make peace, Dan. 11:6; comp. verse 17, and Mal. 2:6.

מִיתָר only in pl. i. q. יָתֵר No. 1, the string of a bow, Ps. 21:13; a cord of the tabernacle, Numbers 3:37; 4:26; Jer. 10:20.

מִכָּאֵב & מִכְּאֹב m. (from the root מָכָה), pl. מִים—Ps. 32:10, and מִכָּאֵב Isa. 53:3, m. pain, Job 33:19. Metaph. pain of soul, sorrow, Exodus 3:7; Lam. 1:12, 18.

מִכְבִּיר *plenty*, see **כָּבֵר** Hiph.

מִכְבְּנָה ("bond"), [*Machbenah*], pr. n. of a place, see **כְּבוֹן**. [In Thes. "cloak" from the root **כָּבַן** 1 Ch. 2:49.]

מִכְבְּנִי (perhaps "what (is) like my children?" for **מִיָּה כְּבְנִי** ["clad with a cloak?" from the root **כָּבַן** Thes.]), [*Machbanai*], pr. n. m. 1 Ch. 12:13.

מִכְבֵּר (from the root **כָּבַר** No. 1) const. **מִכְבֵּר** m. *network* (of brass), Ex. 27:4; 38:4, 5, 30; 39:39.

מִכְבֵּר m. (from the root **כָּבַר** No. 1), *coarse cloth, cilicium*, 2 Kings 8:15. *Kwownetion*, a fly net, which some understand to be meant (following J. D. Michaelis) seems unsuitable to the context.

מִכָּה f. (from the root **נָכַה**) pl. **מִכּוֹת**, more rarely **מִכִּים** 2 Ki. 8:29; 9:15.

(1) *a smiting, striking*, Deut. 25:3; 2 Ch. 2:9, **חֲטִי מִכּוֹת** commonly taken to be for **חֲטִי מִכּוֹת wheat beaten out, or threshed**, but perhaps the reading is corrupted from **חֲטִי מִכּוֹת** 1 Ki. 5:25. Especially used of *plagues*, i. e. calamities inflicted by God, Lev. 26:21; Deut. 28:59, 61; 29:21.

(2) *a wound*, 1 Ki. 22:35; Isa. 1:6.

(3) *slaughter in battle*, Josh. 10:10, 20; Jud. 11:33; 15:8; or wrought by God, 1 Sa. 6:19.

מִכְוָה f. (from the root **כָּוָה**) *a place burned on the body*, Lev. 13:24, 25, 28.

מִכּוֹן m. (from the root **כָּוַן** to stand)—(1) *a place*, (Arab. **مَكَان**) Ezr. 2:68; especially used of the place (i. e. the habitation, the dwelling) of God (*Æthiopic* **ḥṛṣ**: the dwelling of God, a temple), Ex. 15:17; 1 Ki. 8:13, 39, 43; Ps. 33:14; 2 Ch. 6:33, 39.

(2) *foundation, basis*, Ps. 89:15; 97:2. Plur. Ps. 104:5.

מִכְוָה & מִכּוֹה f. with suff. **מִכְוָהָ** Zec. 5:11 (o shortened into u, Gramm. § 27, note 1 [Zec. 5:11 is made a separate art. in Thes.]), pl. **מִכּוֹנוֹת**.

(1) *a place*, Ezr. 3:3; compare Ezr. 2:68.

(2) *a base*, 1 Ki. 7:27—36.

(3) [*Mekonah*], pr. n. of a town in the tribe of Judah, Neh. 11:28.

מִכּוֹרָה, מִכּוֹרָה suff. **מִכּוֹרָתָם** Eze. 29:14; plur. **מִכּוֹרָתָיו** ibid. 16:3; **מִכּוֹרָתָיו** ibid. 21:35, f., *origin, nativity* of any one, properly, digging out, mine, a place where metals are dug out, from the root **כּוֹרַ** No. 1, used in this sense by a figure taken from metals (compare Isa. 51:1); like the Germ. *Abflammung*, by a

similar figure taken from plants. Arab. **كُور** a digging; also the nature, quality of any one.

מִכִּיר ("sold"), [*Machir*], pr. n. m.—(1) a son of Manasseh, the father of Gilead, Gen. 50:23; hence poetically used of the tribe of Manasseh, Jud. 5:14.—(2) 2 Sam. 9:4, 5; 17:27. Hence patron. **מִכִּירִי** Num. 26:29.

מִכֵּךְ prop. TO MELT AWAY, TO PINE, hence *to decay, to be brought low*, in Kal once, Ps. 106:43. (Cognate are **מוֹךְ, מוֹךְ, מוֹךְ, מוֹךְ**, see under **מִי** page CCCCLXVIII, A. Syr. **ܡܚܝܚ** to be cast down, prostrated.)

NIPHAL, fut. **יִפֹּךְ** id. *to decay* (used of a building), Eccl. 10:18.

HOPHAL, pl. **הִפְכוּ** for **הִפְכוּ** *they decay, i. e. perish*, Job. 24:24.

מִכָּל see **מִכָּל**.

I. **מִכְלָה** (from the root **כָּלָה**) f. *completion, perfection*, found once in plur. 2 Chron. 4:21, **מִכְלֹת** "perfections of gold," i. e. the most perfect, the purest gold.

II. **מִכְלָה, מִכְלָה** (like **מִכְלָה** Psalm 9:21, for **מִכְלָה**, from the root **כָּלָה** to shut up), *a pen, a fold*, Hab. 3:18; plur. **מִכְלָאוֹת** Ps. 50:9; 78:70.

מִכְלֹל m. (from the root **כָּלַל**), *perfection*, especially used of *perfect beauty*. Eze. 23:12; 38:4, **לְבָשִׁי מִכְלֹל** "perfectly (splendidly) clothed."

מִכְלָל m. (from the root **כָּלַל**) *that which is perfect, perfection*, Ps. 50:2.

מִכְלָלִים plural of the form **מִכְלָל** prop. *beauties* (*schönheiten*); hence *beautiful articles of merchandise*, especially *splendid garments*, Eze. 27:24.

מִכְלֵל f. *food*, once 1 Kings 5:25; constr. from **מִכְלֵלֹת**. [Root **אָכַל**.]

מִכְמָנִים m. plur. *treasures*; found once Dan. 11:43; from the root **כָּמַן** to hide away, lay up.

מִכְמָס Ezr. 2:27; **מִכְמָשׁ** 1 Sa. 13:2, 5; **מִכְמָשׁ** Neh. 11:31 ("laid up," "treasure," from the root **כָּמַס**), [*Michmas, Michmash*], pr. n. of a town in the tribe of Benjamin, situated to the west of Bethaven, 1 Sa. 13:5; Gr. **Μαχμάς**, 1 Mac. 9:73; in Josephus, **Μαχμάδ**, Ant. xiii. 1, § 6. [now **Mūkmās**, **محماس** Rob. ii. 113].

מִכְמָר Isaiah 51:20; and **מִכְמָר**, only in plur.

מכרים Ps. 141:10, m. *the net* of a hunter, from the root מכר No. II.

מכירת Isa. 19:8; suff. מכירתו (as if from מכרת), Hab. 1:15, 16; a *fisher's net*, from the root מכר No. II.

מכמש see מכסם.

מכמתת (perhaps "hiding place," see מכת), [Michmetha], pr. n. of a town on the borders of Ephraim and Manasseh, Josh. 16:6; 17:7.

מכנדי ("what (is) like a liberal person?" for מכנדי, [Machnadebai], pr. n. m., Ezr. 10:40.

מכנס (from the root כנס), only in plur. or dual, constr. מכנסי *breeches* of the Hebrew priests, so called from their hiding and concealing their nakedness (root כנס). Josephus (Arch. iii. 7, § 1), describes them in these words, διάζωμα περὶ τὰ αἰδοῖα ῥαπτὸν ἐκ βύσσου κλωστής εἰργγνύμενον, ἐμβαίνοντων εἰς αὐτὸ τῶν ποδῶν ὡς περὶ ἀναξυρίδας· ἀποτέμνεται δὲ ὑπὲρ ἡμισυ καὶ τελευτήσῃν ἀκρι τῆς λαγόνος περὶ αὐτὴν ἀποσφίγγεται. Ex. 28:42; 39:28; Lev. 6:3; 16:4; Eze. 44:18.

מכס m. (from the root כס, like מכר from כר), pr. number, price (see fem.), then *tribute*, Num. 31:28, 37—41. Aram. חכסא, Arab. مكس census, toll, whence is formed a new verb مكس to collect tri-

bute, also a denominative noun ماکس, حכس a publican, tax-gatherer. The Armenians have also adopted this noun; and they write it *սִմִּր*. Contracted from this is מס, fem. [מסה].

מכסה f.—(1) *number*, Ex. 12:4.

(2) *price of purchase*, Lev. 27:23.

מכסה m. (from the root כסה) a *covering* of a tent, Ex. 26:14; 36:19; of a ship [the ark], Gen. 8:13.

מכסה (prop. part. Piel of the verb כסה)—(1) a *covering*, Isa. 14:11, e.g. of a ship, Eze. 27:7; hence a *garment*, Isa. 23:18.

(2) *omentum*, or *caul*, covering the intestines, Levit. 9:19, fully חלב הַמִּכְסָּה אֶת־הַיֵּדָבֵר Exod. 29:13, 22.

מכפלה f. ("a doubling" ["'portion,' 'part,' 'lot,' like the Æth. ሙረ: "]), [Machpelah], pr. n. of a field near Hebron, where Sarah was buried, Gen. 23:9, 17, 19; 25:9; 49:30; 50:13.

מכר fut. מכור to *sell* (kindred to מכר, מחר, מחר ["perh. Arab. مَحَرَّ"], Gen. 37:27, 28; Lev. 25:25; 27:20; Joel 4:3, etc.; followed by פ of price, Amos 2:6; Psalm 44:13; specially—(a) to *sell* a

daughter, i. e. to *betroth* her to any one (Syr. مَحَرَّ to betroth, compare מחר No. II.), Gen. 31:15; Ex. 21:7.—(b) to *sell* a *people*, used of Jehovah, i. e. to deliver into the power of an enemy, Deut. 32:30; Jud. 2:14, וַיִּמְכְּרוּ בְּיַד אֹיְבֵיהֶם "and he sold them into the power of their enemies;" Jud. 3:8; 4:2, 9; 10:7. Compare Nah. 3:4.

NIPHAL נִמְכַּר.—(1) pass. of Kal, to *be sold*, Levit. 25:34; pass. of letter b, Isa. 50:1; 52:3.

(2) to *sell oneself* as a slave, Lev. 25:39, 42, 47. HITHPAEL—(1) to *be sold*, Deut. 28:68.

(2) to *sell oneself*, i. e. to *give oneself up*, to do evil, 1 Ki. 21:20, 25; 2 Ki. 17:17.

Derivatives, מכיר, מכור, מכרת [pr. n. מכרי], and—

מכר m. with suff. מכרי.—(1) something *for sale*, Neh. 13:16.

(2) *price of sale*, Num. 20:19.

(3) *possession, private property*, Deu. 18:8.

מכר m. (from the root נכר), an *acquaintance*, friend, prop. abstr. friendship, familiarity (שֵׁכָנִית [šəḥanūt], 2 Ki. 12:6, 8.

מכרה m. (from the root פרה) a *pit*, Zeph. 2:9.

מכרה (with Tzere impure) f. once plur. מכרות, ["perhaps"] *swords*, so called from piercing through (Gr. μάχαира), see the root כר No. I.; hence, Gen. 49:5, חֶסֶם מִכְרֵיהֶם "weapons of outrage (are) their swords." Jerome, *arma eorum*. This interpretation has been advanced by Jewish writers, amongst others by R. Eliezer, in Pirke Avoth, c. 38, יעקב קלל את חרבם בלשון יונית sword (that of Levi and Simeon) in the Greek language." But we must not, however, condemn the opinion of L. de Dieu, in Critica Sacra ad h. l., and of Ludolf in Lex. Æth. p. 87, who, by a comparison with the Arab. مكر to plot, to devise, and חס: to consult, חס: counsel, translate the word *wicked counsels, devices*; and this is not hindered by the Tzere [not] being pure, see Lehrg. p. 595.

מכרי ("worthy of price," or "bought" ["for מכריה 'price of Jehovah'"], [Michri], pr. name, m., 1 Ch. 9:8.

מכרת [Mecherathite], Gent. n. from מכרה, a place elsewhere unknown, 1 Ch. 11:36.

מכשול (from the root **כָּשַׁל**) m. *that against which any one stumbles, a stumbling block*, Levit. 19:14; Isaiah 8:14, **צֶהַר מְכַשֹּׁל** "a stone of stumbling;" Isa. 57:14; Eze. 3:20, **וְנָתַתִּי מְכַשֹּׁל וְנָרָה לְפָנָיו וְנָרָה** "and I cast a stumbling block before him and he die;" Jer. 6:21. Figuratively—(a) *a cause of the failing, a cause of the falling of any one*, Eze. 18:30; 44:12; Ps. 119:165.—(b) *incitements to go astray* (compare the verb, Mal. 2:8), Eze. 7:19; 14:3, **מְכַשֹּׁל עֲוֹנוֹם** "their incitement to sin," i.e. the images of gods.—(c) *offence of mind, scruple of conscience*, 1 Sam. 25:31.

מכשלה f.—(1) *ruin, used of a state brought to ruin*, Isa. 3:6.

(2) *an incitement to sin, offence*; pl. used of idols, Zeph. 1:3.

מכתב m. (from the root **כָּתַב**).—(1) *writing*, Ex. 32:16; Deut. 10:4.

(2) *something written*; hence—(a) *a letter*, Germ. ein Schreiben (Arab. **كِتَاب** and **مَكْتُوب** used of a letter), 2 Ch. 21:12.—(b) *a poem*, Isa. 38:9. Compare **מִכְתָּם**.

מכתה f. (from the root **כָּתַח**) *fracture, breaking*, Isa. 30:14.

מכתם m. i. q. **מִכְתָּב** No. 2, *b* [a VERY bold conjecture], (*b* in common usage has gradually been changed to *m*, compare page xcvi, A), *something written, specially a poem*. It only occurs in the headings of Psalms 16, 56—60, compare Isa. 38:9. Others very unsuitably render **מכתם** (as from **כָּהָם** gold) a golden or most precious poem. [This meaning, however unsuitable it might seem to Gesenius, requires at least no rash conjecture.]

מכתש m. (from the root **כָּחַשׁ**).—(1) *a mortar*, Prov. 27:22.

(2) Jud. 15:19, prob. *mortariolum dentium*, Gr. **ὀλμίσκος**, *socket of a tooth*, see Bochart, Hieroz. t. i. p. 202. [Is it not a *place* of such a form that is spoken of in the cited passage?]

(3) Zeph. 1:11 [*Maktesh*], pr. n. of a valley near Jerusalem, prob. so called from its resemblance to a mortar.

מלא (see No. 1, Est. 7:5) and **מלא** in pret. **מָלָא** being occasionally cast away, **מָלָא** Job 32:18; **מָלָא** Eze. 28:16; inf. **מִלֵּא** Lev. 8:33; **מָלָא** Job 20:22; fut. **מִלֵּא**.

(1) transit. (pret. once Med. A, Est. 7:5), TO FILL,

TO MAKE FULL. (Arab. **مَلَأَ**, Syr. **مَلَأَ** id. This root also is widely extended in the Indo-Germ. languages, in which, however, for *m* there is *p*, as the Sanscr. **plé**, to fill; Gr. **πλέω** (**πληρής**, **πμπλημι**), **πλεός**, also **βλύω**, **βρύω**; Lat. **plere**; whence *implere*, *complere*, *plenus*; Goth. *fulljan*; Germ. *füllen*, *voll*; Engl. *full*, *to fill*. Also the Polish *pełny*; Bohem. *plný*. The original idea is that of abundance, overflowing, *über fließen*, as is seen from the cognate **πλέω**, *πλεῖω*, to sail; also **φλέω**, **φλύω**, *phleo*, *phluc*, *phluc*). Specially—(a) *to fill*, as anything does a vacant space with its own bulk or abundance; with an acc. of place, Gen. 1:22, **מָלָא אֶת-הַמַּיִם בַּיַּמִּים** "fill the waters in the seas;" ver. 28; 9:1; Ex. 40:34, **מָלָא אֶת-הַמִּשְׁכָּן** "the glory of Jehovah filled the tabernacle;" 1 Ki. 8:10, 11; Jerem. 51:11, **מָלָא הַשָּׁלָטִים** "fill the shields," sc. with your bodies; surround yourselves with shields.—(b) *to fill a place with any thing*, with two acc. of the place and the thing filling it, Eze. 8:17, **מָלָא אֶת-הָאָרֶץ חָמָס** "they have filled the land with violence;" Eze. 28:16; 30:11; Jer. 16:18; 19:4; more rarely followed by **מִן** of that which fills, Ex. 16:32; often also—(c) with the accusative of the thing which fills, Eze. 32:29, **מָלָא יָדְכֶם לַיהוָה** "fill your hand to Jehovah," sc. with gifts to be offered to him; Est. 7:5, "who is he **אֲשֶׁר מָלָא לְבוֹ לַעֲשׂוֹת כֵּן** who has filled his heart (sc. with boldness) to do this?" i.e. who has dared to do this? Job 36:17, **וְדוֹן רָשָׁע מָלָא** "and (if) thou fillest the cause of the wicked," i.e. fillest up the measure of the sins of the wicked, wenn bu das Sündenmaaß des Frevels fülltest (compare Gen. 15:16).

(2) intrans. *to be filled, to be full*, Josh. 3:15; followed by an acc. of the thing with which any thing is full. Gen. 6:13, **מָלָא הָאָרֶץ חָמָס** "the earth is filled with violence." Jud. 16:27, "the house was full **מִלֵּים הַנְּאֻשִׁים** of men." Job 32:18, "I am full **מִלֵּים** of words;" Ps. 10:7; 26:10; 32:5; 48:11; 65:10; Isa. 11:9, etc.; followed by **מִן** Isaiah 2:6. Specially in Hebrew it is said—(a) **מָלָא נַפְשִׁי** my soul is filled, used of taking vengeance, Ex. 15:9.—(b) *to be fulfilled, or completed*, used of space of time. Gen. 25:24, **וַיִּמְלֵא יִמֶּיהָ לֵלֶךְ** "and her time was fulfilled for bearing," her time to bring forth arrived. 50:3, **כִּי יִמְלֵא יְמֵי הַחֲנֻמִּים** "so do they fulfil the time of embalming," i.e. so many days does it continue (compare Est. 2:12); 29:21; Levit. 8:33; 12:4, 6; Lam. 4:18; Jer. 25:34.

NIPHAL (principally used in fut.), i. q. Kal No. 2, *to be filled, to be full*, with an acc. Genesis 6:11, **וַתִּמְלֵא הָאָרֶץ חָמָס** "and the earth was full of violence." Ex. 1:7, **וַתִּמְלֵא הָאָרֶץ אָדָם** "and the land was filled

with them;" 1 Ki. 7:14; 2 Ki. 3:17; also followed by מן of the thing, Eze. 32:6; and ל Hab. 2:14. Used of the mind, or desire being filled, Ecc. 6:7; of time completed, Exod. 7:25; Job 15:32. *To be filled with iron* (with an acc.), *with arms*, used for *to be armed, fenced*, 2 Sa. 23:7.

PIEL מלא, more rarely מלא Jer. 51:34; inf. מלא and מלא fut. מלא, once מלא Job 8:21, *to fill, to make full, to fill up*.

(1) Construed with an acc. of the thing which is filled, i. q. Kal No. 1, c. Observe the phrases—(a) *to fill any one's hand*, i. e. to deliver the priesthood into his hand, Ex. 28:41; 29:9; Lev. 21:10.—(b) *to fill one's hand to Jehovah*, sc. with gifts, i. e. to offer large gifts, 1 Chr. 29:5; 2 Chron. 13:9; 29:31; compare in Kal, Ex. 32:29. Figuratively—(c) of time, *to fulfil, to bring to an end* (compare Kal No. 2, b). Genesis 29:27, "fulfil this week," i. e. finish this week; verse 28; Job 39:2; Dan. 9:2; compare 2 Ch. 36:21.—(d) *to fill up, or complete a number*. Ex. 23:26, "I will fill up the number of thy days;" comp. Isa. 65:20. 1 Sa. 18:27, "David brought the foreskins לְמַלֵּא and filled them to the king," i. e. brought them in full number. 1 Ki. 1:14, מלאתי את־דָּבִיד "I will fill up (or add to, confirm) thy words."—(e) *to fill, to satisfy the soul*, i. e. the desire, hunger, Job 38:39; Pro. 6:30 (comp. under הָיָה). Opp. to an empty soul, i. e. famishing, Isa. 29:8. Compare Kal No. 2, a.—(f) *to fulfil a promise*, 1 Ki. 8:15; a vow, Ps. 20:6; a prophecy, 1 Kings 2:27.—(g) with another verb, *to do anything fully*, i. e. thoroughly. Jer. 4:5, מלא "cry out fully," i. e. *strongly*, as it is well given by the Vulg. Compare Arab. تَمَلَّأَ النظر الى to observe any

one closely, مَلَّأَ جَعَلَ to do, and to fulfil, i. e. to do carefully. Also without the verb, by ellipsis מלא מלא לְדֹרֹךְ הַקֶּשֶׁת to bend a bow strongly, for הַקֶּשֶׁת

Zec. 9:13; Compare Arab. مَلَّأَ في القوس and fully املا في القوس Schult. Opp. Min. p. 176, 355;

and Syr. مَلَّأَ لְלִבְתָּ "also; مَلَّأَ for מלא to follow the Lord fully, i. e. to shew full obedience to him; Numb. 14:24; 32:11, 12; Deut. 1:36; Joshua 14:8, 9, 14; 1 Kings 11:6; and so frequently.

(2) with an acc. of the thing *with which* any thing is filled (etwas einfüllen), *for to pour into, to put into*. Isa. 65:11, הַמְּמַלֵּאִים לְמִנִּי מִכְסֵּךְ "who pour out a drink offering to Fortune," or fill a cup with a

libation in honour of Fortune. So מלא אֲבָנִים *to fill gems, for to insert, set* them in sockets. Ex. 28:17; 31:5; 35:33. Once absol. 1 Chr. 12:15, הָיָה מְמַלֵּא "and it (Jordan) filled (its bed with waters) over all its banks."

(3) with two accus. of the thing to be filled and that which fills, see Kal No. 1, b. Exod. 35:35, מלא אֹתָם חֵכְמַת לֵב "he has filled them with wisdom of heart." Job 3:15; 22:18; Isa. 33:5. More rarely followed by מן of the thing which fills, Psa. 127:5; Jer. 51:34; Levit. 9:17; also, מלא in this phrase, מלא יְדוֹ בַּקֶּשֶׁת "to fill one's hand with a bow," i. e. to take hold of a bow, 2 Ki. 9:24.

PUAL part. מְמַלֵּאִים *filled up* with gems as set; followed by מ Cant. 5:14. Compare Piel No. 2.

HITHPAEL, pr. mutually *to fill each other out*, i. e. mutually to aid each other, as it were filling out each other's vacancies; followed by מלא *to attack with united strength*, Job 16:10.

Derived nouns are, מלא, מלא, pr. n. מלא, and those which immediately follow.

מלא Ch. *to fill*, Dan. 2:35.

ITHPAEL pass. Dan. 3:19.

מלא m. מלא f. verbal adj.—(1) *filling*, with an acc. of place, Isa. 6:1, מלאו מְמַלֵּאִים אֶת־הַהֵיכָל "his train (was) filling (filled) the temple." Jer. 23:24. Compare the root, Kal No. 1, a.

(2) intransitive, *filled, full*, as מלא מלא full money, i. e. the just price, Gen. 23:9; followed by an accus. Deut. 6:11, מלאו מְמַלֵּאִים בְּכָל־טוֹב "houses full of all good things." Deut. 34:9; Isa. 51:20; Am. 2:13; and a genit. Jer. 6:11, מלא ימים *full of days, advanced in age*. Isa. 1:21. Once with a pleonastic dat. מלא מלא Am. 2:13.—A full wind is a strong, violent wind. Jer. 4:12, מלא מלא "a wind stronger than (is needful for) these" (i. e. than for winnowing); (comp. Jer. 4:5; 12:6).

Neutr. מלא—(a) subst. *fulness*. Psal. 73:10, מלא מלא waters of fullness, i. e. full, abundant.—(b) adv. *fully*, i. e. with a full voice, Jer. 12:6; *in full number*, Nah. 1:10.

מלא, מלא, once מלא Eze. 41:8, m.

(1) *fulness* (fülle); hence that *which is full*; followed by a genit. 1 Ki. 17:12, מלא כף "fulness of hand," i. e. a handful, eine Hand voll. Exod. 9:8, מלא חֲמִינֵיכֶם "the fullness of your hands," i. e. your hands full, eure Hände voll. Also, with the addition of the thing with which any thing is full. Nu. 22:18. Jud. 6:38, מלא הַסֶּסֶל מים "a basin full of water."—Amos 6:8, עיר ומלואה "the city and those

who fill it;" i.e. its inhabitants. Isa. 42:10, הַיָּם וְהַיָּבֵשֶׁת וְכָל־אֲשֶׁר־בָּהֶם "the sea and those that fill it" (i.e. sailors, as it were the inhabitants of the sea), the islands and their inhabitants." Psalm 96:11. Hence—

(2) *multitude, crowd*; Arab. **جَمْعٌ**, Syr. **ܩܬܬܐ** in Barhebr. often. Gen. 48:19, **כָּל־הַנְּפִלִים** Isa. 31:4.

מְלֵאָה *f. fulness, abundance*, specially used of that portion of corn and wine which was to be offered to Jehovah as tithes or first-fruits. The legislator thus signified to the Israelites that that only was asked from them in which they themselves *abounded*. Used of corn, Exod. 22:28, **מְלֵאָהּ** לְךָ **LXX.** ἀπαρχὰς ἀλάων καὶ ληνού. Deut. 22:9, **מְלֵאָהּ** הַיֶּזַע. Used of wine, Nu. 18:27, **מְלֵאָהּ** כִּן, וַתְּבוֹאֵת הַפֶּרֶם הַיֶּזֶב "like the abundance of the wine-press." **LXX.** ἀφάιρεμα ἀπὸ ληνού.

מְלֵאָה *f. filling, or setting of gems*, Ex. 28:17; pl. **מְלֵאוֹת**, verse 20; 39:13; see **מְלֵאָה** No. 2.

מְלֵאוֹת *m. pl.*—(1) *inauguration* to the sacerdotal office, prop. the delivery of the office (see **מְלֵאָה** No. 1, a), Lev. 8:33; Ex. 29:22, 26, 27, 31. Meton. *the sacrifice of inauguration* (compare **מְלֵאוֹת** sin, and sacrifice for sin), Lev. 7:37; 8:28, 31.

(2) *i. q.* **מְלֵאָה** Ex. 25:7; 35:9.

מְלֵאָדָּה *m.* (from the root **לָאָד** to depute which see).

(1) *one sent, a messenger*, whether from a private person, Job 1:14, or of a king, 1 Sa. 16:19; 19:11, 14, 20; 1 Ki. 19:2, etc. (Syr. **ܡܠܐܝܬܐ**, Arab. **مَلَأَة** id.)

(2) *a messenger of God*, i.e.—(a) *an angel*, Ex. 23:20; 33:2; 2 Sam. 24:16; Job 33:23 (see **לֵוִי**); Zec. 1:9, seq.; 2:2, 7; 4:1, seq.; more fully **מְלֵאָדָּה** Gen. 16:7; 21:17; 22:11, 15; Num. 22:22, seqq.; Jud. 6:11, seqq.; Cf. De Angelologia V. T., De Wettii Bibl. Dogm. § 171, seqq. edit. 2.—(b) *a prophet*, Hag. 1:13; Mal. 3:1.—(c) *a priest*, Ecc. 5:5; Mal. 2:7. Once—(d) of Israel, as being the messenger of God and the teacher of the Gentiles, Isa. 42:19. [But this passage speaks of Christ himself.]

[**מְלֵאָדָּה** Ch. *an angel*; with suff. **מְלֵאָדָּהּ** Dan. 3:28; 6:23.]

מְלֵאָכָה *fem.* (by a Syriacism for **מְלֵאָכָה**), const. **מְלֵאָכָה**; with suff. **מְלֵאָכָהּ**; plur. **מְלֵאָכוֹת**, const. **מְלֵאָכוֹת**.

(1) *prop. service* (see the root **לָאָד**); hence *work*

prescribed to any one (comp. Germ. **schiden**, Luth. **beschiden**, **besorgen**). Genesis 39:11; Exod. 20:9, 10, **לֹא תַעֲשֶׂה כָל־מְלָאכָה** "thou shalt do no work;" Exod. 31:14, 15; 35:2; Lev. 23:7 *Specially of the work of an artizan*; Exod. 31:3; 35:35, **מְלָאכַת הָרֶשֶׁת** "work of a smith;" עֹר **מְלָאכַת** *Lebendarbeit*, something made of leather, Lev. 13:48; יְהוָה **בֵּית מְלָאכָתוֹ** "the works placed in the temple of Jehovah," 1 Ch. 23:4; Ezr. 3:8; **מְלָאכַת עֹשֵׂי הַמְּלָאכָה** 2 Ki. 12:12; **עַל־הַמְּלָאכָה** those who are set over works to be done, 1 Ki. 5:30. Used of public *affairs*, Est. 3:9; 9:3; plur. of the works of God, Ps. 73:28.

(2) *the property, or wealth of any one*, Exod. 22:7, 10; especially *cattle*, Gen. 33:14; 1 Sa. 15:9 (compare **מְקָנָה**).

מְלֵאָכוֹת const. **מְלֵאָכוֹת** *f. message*, Hag. 1:13 (from the root **לָאָד**).

מְלֵאָכִי (abbreviated from **מְלֵאָכִיָּה** "the messenger of Jehovah," whence **LXX.** Μαλαχίας, Vulg. *Malachias*; comp. **מְלֵאָכִי** for **מְלֵאָכִיָּה**, [*Malachi*], pr. n. of the last of the prophets of the Old Test. Mal. 1:1.

מְלֵאָת (from the root **מָלָא**), *fem.* Cant. 5:12, *fulness*; a place abounding in all good things. Others take it not badly for *i. q.* **מְלֵאָה** setting of a ring, so that the eyes are compared to a gem filling up the hollow of a ring.

מְלֵבֹשׁ *m.* (from the root **לָבַשׁ**), *a garment*, i. q. **לְבוֹשׁ** 2 Ki. 10:22.

מְלֵבֶן *m.* (denom. from **לָבַנָה** a brick), *a brick kiln*, Jer. 43:9; Nah. 3:14.

מְלָה *f. pl.* **מְלָה** and **מְלָה** (from the root **מָלָה**).

(1) *word, speech*, i. q. **דְּבָר**, a word of frequent use in the Aramæan (Syr. **ܡܠܬܐ**); in the Old Test. only used in poetry, and, besides Prov. 23:9; Psalm 19:5; 139:4; 2 Sam. 23:2, only found in the book of Job, 6:26; 8:10; 13:17; 23:5; 32:15; 36:2. Figuratively, the object of discourse; specially, in derision; Job 30:9, **וְאֵהִי לָהֶם לְמֵלָה**.

(2) *a thing*, like **דְּבָר**, Job 32:11.

מְלָה *f.* Chald., *emphat. st.* **מְלָהָ**; pl. **מְלָיִן**.

(1) *a word, speech*, Dan. 4:28, 30; 5:15.

(2) *a thing*, Dan. 2:8, 15, 17.

מְלֹא, *see* **מְלֵאָה**.

מְלֹאוֹת *see* **מְלֵאוֹת**.

מְלֹאָה *masc. prop. a rampart, mound*, built up and filled in with stones and earth (Chaldee **ܡܠܐܝܬܐ**).

Specially—(a) [*Millo*], part of the citadel of Jerusalem, 2 Sa. 5:9; 1 Ki. 9:15, 24; 11:27; 1 Ch. 11:8; 2 Chron. 32:5, as to which, see Hamelsveld, Geogr. Bibl. t. ii. p. 35, seqq. It appears to be the same as מלוא 2 Kings 12:21. But—(b) מלוא Jud. 9:6, 20, is a castle of the Shechemites, and בֵּית מְלוֹא its inhabitants, *ibid*.

מלוח m. (denom. from מלח salt), *halimus*, Greek ἅλιμος (*atriplex halimus*, Linn.), *orach*, *sea-purslain*, a saline plant (compare the word *salad*, as used in Engl. also Ital., French, Germ.), the leaves of this plant, both raw and dressed, were eaten by the poor (Athen. Deipnos. iv. 16), Job 30:4; see Aben-bitar ap. Boch. in Hieroz. t. i. p. 873, seqq.

מלוד ("reigning," or i. q. Syr. مَلُود "counsellor"), [*Malluch*], pr. n. m.—(1) 1 Ch. 6:29.—(2) Neh. 10:5; 12:2; also מלודי Neh. 12:14 כחבי, where קרי is מליכוי.—(3) Ezr. 10:29.—(4) Nehem. 10:28.

מלוקה f. and מלכה 1 Sa. 10:25 (from the root מלך, *kingdom, dominion*; מלוקה עיר royal city, 2 Sa. 12:26; מלוקה כסא royal throne, 1 Ki. 1:46; מלוקה עדר royal stock, Jer. 41:1; Dan. 1:3; מלוקה עשה to exercise rule, to reign, 1 Ki. 21:7.

מלודי see מלוד No. 2.

מלון m. (from the root לון), *a place where travellers lodge*, whether in the open air, or beneath a roof, *an inn, lodging-place*, Gen. 42:27; 43:21; Ex. 4:4; used of a place where soldiers encamp for the night, Isa. 10:29.

מלונה fem. of the preceding; *a booth in which garden-keepers lodge*, Isa. 1:8; also *a suspended bed*, hanging from lofty trees, in which wanderers and also the keepers of gardens and vineyards lodge for fear of wild beasts; Arabic and Aram. عزال, see Buxtorfii Lex. Chald. h. v. and Niebuhr's Description of Arabia, p. 158, Isa. 24:20.

I. מלח a root, ἀπαξ λεγομ. Isa. 51:6. I suppose the primary signification to have been that of SLIPPERINESS, SMOOTHNESS, and SOFTNESS (comp. transp. חמל מלח to smooth, to soothe, Greek μαλακός, μελίχιος (μέλι), ἀμέλω, Lat. *mulceo*, *mulgeo*, and a great many cognate roots, the third radical of which is a dental or a sibilant, מלט, מלץ, מלח and those cited under these words). Hence מלח Conj. III.

to flatter, i. q. مَلِخ feeble, weak (from the idea of softness), مَلِخ fugitive (from the idea of slipping away, comp. מלם), and Heb. in Niph. [In Thes. the primary idea is given "i. q. מרח to thresh (with *r* softened into *l*)."]

NIPHAL, *to glide away, to flee, to vanish*. Isai. 51:6, מְלָחוּ נְפִשָּׁיו בְּעָשָׁן "for the heavens shall vanish like smoke." Besides in the root מלח there is the active signification *to draw, to pull* (ziehen, *zerren*), whether with the hands or with the teeth, compare מלח : to draw, to pull, to seize, and hence the Heb. מלחים rags.

II. מלח (Arab. مَلَح) *to salt*, denom. from מלח. Lev. 2:13.

PUAL, pass. Ex. 30:35.

HOPHAL המלח, inf. absol. המלח *to be washed with salt water*, as a new-born babe, Eze. 16:4.

I. מלח (Arab. مَلَح) m. SALT, ים המלח the salt sea, i. e. the Dead Sea, or *lacus asphaltites*, the water of which is impregnated and almost saturated with salt, Gen. 14:3; Nu. 34:12; Deu. 3:17. מלח גליל the valley of salt, see מלח גליל Nu. 18:19; 2 Ch. 13:5 (comp. Lev. 2:13) a covenant of salt, i. e. most holy, most firm, because in making such a covenant, consecrated salt was eaten. מלח נציב קלח a statue of salt, a stone of fossil salt, resembling a column, such as are found [?] near the Dead Sea, Gen. 19:26. Derivatives, מלח, מלח, מלח, מלח, מלח.

II. מלח only in plur. מלחים *torn garments, or rags*, Jer. 38:11, 12; from the root מלח No. 1.

מלח Ch. (from the noun מלח) *to eat salt*, Ezr. 4:14. Slaves for whom their owner provides victuals are said to *eat* of any one's salt, see Rosenmüller, Morgenland, vol. i. p. 688.

מלח Ch. salt, Ezr. 4:14.

מלח m. with Kametz impure, Eze. 27:9 (denom. from מלח in the signification of *sea*, comp. Gr. ἡ ἀλς); *a sailor*, Eze. 27:9, 27, 29; Jon. 1:5. (Arab. مَلَح Syr. مَلَح id.)

מלחה f. *a salt land*, and on that account barren, Job 39:6; Ps. 107:34; fully מלחה ארץ Jer. 17:16. Virg. Georg. ii. 238, *Salsa tellus — frugibus infelix*. Plin. H. N. xxxi. 7. Compare Boch. Hieroz. tom. i. p. 872.

מלחמה *f.* once **מלחמת** 1 Sa. 13:22; with suff. **מלחמותי**, plur. **מלחמות** (from the root **לחם** No. 2).

(1) pr. inf. or abstract verbal noun; to fight, a fighting. Isa. 7:1; **לְמַלְחָמָה עָלֶיהָ** "to fight against it" (the city), to besiege it. Hence *battle*, Exodus 13:17; Job 39:25.

(2) *war*, **עָשָׂה מְלָחָמָה**, followed by **אִתּוֹ** (**אִתּוֹ**) and **עַם** to wage war against any one, Gen. 14:2; Deut. 20:12, 20. **הָיְתָה מְלָחָמָה בּוֹ** there was war with any one, 2 Sam. 21:15, 20. **אִישׁ מְלָחָמָה** a warrior, a soldier, Nu. 31:28; **אִישׁ מְלָחָמָה** id. Isa. 42:13; also an adversary in war, 1 Ch. 18:10. **בַּאֲרִיגֵם-וּמִלְחָמָה**, Josh. 8:1; 11:7. Meton. i. q. **כְּלֵי מְלָחָמָה** instruments of war, arms, Psalm 76:4; compare Hos. 1:7; 2:20.

(3) *victory, the fortune of war* (pr. the devouring of enemies), Ecc. 9:11, **לֹא לַנְּבָרִים מְלָחָמָה**, "victory (does) not (always happen) to the strong."

מלט not used in Kal, pr. to BE SMOOTH ["to MAKE SMOOTH"], hence to slip away, to escape, i. q. the kindred **פלט**. (Of the same family are the roots cited under **מלח** No. I. The third radical is a dental or a sibilant in **מלץ**, Arabic **ملى** II. to soften, **ملى** to smooth, to flatter, **ملى** to be soft, smooth, **ملى** to escape, to slip away, Gr. **μείδω** to soften, **μαλάσσω**, **μειλίσσω**, although in these the root has **γ**, [comp. **ἀμείλω**, **μαλακός**, **mulgeo**, **mulceo**; Germ. **mild**, etc. With the letter **l** hardened is formed **מלט**, which see.)

PIEL מלט and **מלט**—(1) to cause to escape, to deliver from danger, Job 6:23; 29:12. **מלט נפשו** to preserve one's own life, 1 Ki. 1:12; 2 Sa. 19:6; Ps. 116:4.

(2) to lay eggs, pr. to cause to escape, Isa. 34:15; see Hiph. No. 2. (Arab. **ملى** fetus.)

HIPIL—(1) to deliver, to rescue, Isa. 31:5.

(2) to bring forth, Isa. 66:7.

NIPHAL—(1) to be delivered, Ps. 22:6; more often however reflect. to deliver oneself, to escape, Gen. 19:19; 1 Sa. 30:17; Pro. 11:21; 19:5; 28:26.

(2) to go away in haste without the notion of flight, 1 Sa. 20:29.

HITHPAEL, i. q. Niph. Job 19:20, **וְאֶחָד מִלֶּטֶם בָּעוֹר**, "I have (hardly) escaped with the skin of my teeth," proverb. for, there hardly remains anything sound in my body. (Arab. by a similar proverb **لَا يَبْقَىٰ رَأْسٌ** to go away with one's head, i. e. to preserve one's life.) Poet. used of sparks flying about, Job 41:11. Hence—

מלט *m. cement*, so called from being spread or smoothened over (Syr. **ܡܠܬܐ** to spread, to smear, which is itself from the notion of smoothness, see **מלט**). Arab. **ملاط**, Syr. **ܡܠܬܐ** id., also Gr. **μάλθη**, Lat. *maltha*, Ital. *malta*, Jer. 43:9.

מלטיה ("whom Jehovah freed"), [*Melatiyah*], pr. n. m. Neh. 3:7.

מליכו [*Melicu*], see **מלך** No. 2.

מלילה *f.* an ear of corn, prop. used of an ear of corn cut off (from the root **קלל** No. II.), once Deut. 23:26.

מליצה *f.* (from the root **לוצ**).—(1) a mocking song, Hab. 2:6, see the root **קלל** No. 2.

(2) prop. an interpretation; hence what needs an interpretation, an enigma, an obscure saying, Prov. 1:6.

מלך *f.* **ימלוך**.—(1) to reign, to be king. (Æth. **መለከ**: id.; Arab. **ملك** to possess, to reign; Syr. and Ch. to consult, compare Lat. *consulere* for *judicare*, *statuere* (whence *consul*), and the Old Germ. rather for to rule, to govern; compare Niphal.) 1 Ki. 6:1; 2 Ki. 24:12; 25:27; followed by **על** 1 Sa. 8:7; 12:14; Ps. 47:9, and **ב** Josh. 13:12, 21 (to rule over, *herrschen über*), although **ב** is also not unfrequently **ב** of place, Jud. 4:2, *herrschen zu*, to reign in. (2) to become king, 2 Sam. 15:10; 16:8; 1 Ki. 14:21.

HIPIL, to make king, followed by an acc. 1 Sam. 15:35; 1 Ki. 1:43; dat. 1 Chr. 29:22 (as if to give the kingdom to any one).

HOPHAL **מלך** to be made king, Dan. 9:1.

NIPHAL, to consult, Neh. 5:7; see the Syriac usage pointed out above.

The derivatives immediately follow, except **מלוקה**, **ממלכה**.

מלך [so also in pause], with suff. **מלכי**, pl. **מלכים**, once **מלכין** Prov. 31:3, and, by insertion of a mater lectionis **מלכים**, 2 Sam. 11:1 [**כתיב**], m.

(1) a king. (Arab. **ملك**, rarely **ملك**.)

(Syr. **ܡܠܬܐ**.) Followed by a genit. of people or land, as **מלך ישראל** Gen. 14:2; **מלך יהודה**, but Jehovah's king, Ps. 2:6; 18:51, is the king of Israel [Messiah] appointed by Jehovah.—The name of *king* is often applied—(a) to Jehovah, as being the king

of Israel, and of individual Israelites, Ps. 5:3; 10:16; 44:5; 48:3 (in which passage he is called *the great king*); 68:25; 74:12; 84:4; Deut. 33:5; or of the whole earth, Ps. 47:3, 8, compare יְצַקְךָ יְיָ Is. 41:21; מֶלֶךְ יִשְׂרָאֵל 44:6, of Jehovah.—(b) to idols, when those who worship them are the speakers, Isa. 8:21; Am. 5:26; Zeph. 1:5, compare βασιλεύς, Il. γ' 351; π' 233. מֶלֶךְ מְלָכִים *king of kings* is a title of the king of Babylonia, Ezek. 26:7 (see Ch.); מֶלֶךְ הַמֶּלְכִּים *the great king*, a title of the king of Assyria, Isa. 36:4 (compare βασιλεὺς ὁ μέγας, μέγας βασιλεὺς, often in Aristophanes and Plato, of the king of Persia, and Syr. ܡܠܟܐ ܡܠܟܐ, in Barhebr. of the Roman emperor). Farther, *kings* are sometimes introduced as *leaders* of armies, Job 15:24; 18:14; 30:15.

(2) [Melech], pr. n. m. 1 Ch. 8:35; 9:41. Also with the art. הַמֶּלֶךְ Jer. 36:26; 38:6.

מֶלֶךְ emphat. מֶלֶךְ, מֶלֶכָּה, pl. מְלָכִים, and (in the Hebrew mode) מְלָכִים Ezra 4:13, Ch. *king*. מֶלֶךְ מְלָכִים *king of kings*, of the king of Babylonia, Dan. 2:37 (compare Eze. 26:7); of Persia, Ezr. 7:12, the latter of which is now called شاهنشاه *Shahinshah*, i. e. king of kings. The same title of honour was given to the kings of Egypt, the Moguls, the Parthians (see my Comment. on Isa. 10:8), the Æthiopians (see Axum. Inscr. in Buttmann's Museum für Alterthumswiss. vol. i.).—Dan. 7:17, in prophetic language מְלָכִים *kings*, is put for *kingdoms*.

מֶלֶךְ m. with suff. מְלִכִּי Ch. *counsel*, Dan. 4:24.

מֶלֶךְ always with art. הַמֶּלֶךְ ("king") *Moloch*, an idol of the Ammonites, who was also at various times worshipped by the Israelites in the valley of Hinnom, who offered human sacrifices to him, Lev. 18:21; 20:2, seq.; 1 Ki. 11:7; 2 Ki. 23:10. Also called מֶלֶכֶם and מְלָכֶם, which see. Aqu., Symm., Theod., Vulg. Μολόχ, *Moloch*. According to the rabbins, his statue was of brass, with a human form, but the head of an ox; it was hollow within, and heated from below, and the children to be sacrificed were cast into its arms; and in like manner is the statue of *Saturn* among the Carthaginians described by Diodorus, xx. 14, compare Münter, Religion der Karthager, p. 19, and my observations on the religion of the Peni, in Gruber's Encyclop. vol. xxi. p. 99. The Moloch of the Ammonites and the Saturn of the Carthaginians both represented the planet *Saturn*, which was regarded by the Phœnicio-Shemitic nations as a κακοδαίμων, to be appeased by human

sacrifices. Compare my Comment. on Isa. ii. 343; compare 327, seq.

מֶלֶכָּה Chald. *a queen*, Dan. 5:10.

מִלְכָּה f. (from the root לָכַד), *a snare, a trap*, Job 18:10.

מִלְכָּה f. *queen*, Esth. 1:9, seqq.; 7:1, seqq.; pl. מִלְכוֹת used of the wives of Solomon who were of royal race, opposed to concubines (פִּילִגְשִׁים), Cant. 6:8, 9.

מִלְכָּה (id., or by the Chald. usage, "counsel"), [Milcah], pr. n. a daughter of Haran, the wife of Nahor, Gen. 11:29; 22:20.

מִלְכָּה see מְלִיכָה.

מִלְכוּת const. מְלָכוֹת, emphat. מְלָכוֹתָא f. Ch. *kingdom*, and royal dignity, Dan. 4:28; Ezr. 4:24; 6:15; and, the dominion of a king, Dan. 2:39; 41:44; pl. מְלָכוֹתָא Dan. 2:44; 7:23.

מְלָכוֹת fem. (denom. from מֶלֶךְ).—(1) *kingdom*, *royal dominion*, a word of the later Hebrew for the older מְלָכָה שְׁאוּל, 1 Ch. 12:23, "the kingdom of Saul," Dan. 1:1, "in the third year of the reign of Jehoikim," Dan. 2:1; 8:1; 1 Ch. 26:31; מְלָכָה הַמֶּלֶךְ *royal palace*, Esth. 1:9; 2:16; 5:1; elsewhere הַמֶּלֶךְ. Meton. used of *royal ornaments*; Esther 5:1, וְהָלַבַּשׁ אֶתֶּר מְלָכוֹת, "and Esther put on royal apparel."

(2) *a kingdom*, i. e. a country and people subject to a king; מְלָכוֹת יְהוּדָה the kingdom of Judah, 2 Ch. 11:17; מְלָכוֹת כַּשְׁדִּים the kingdom of the Chaldeans, Dan. 9:1; pl. מְלָכוֹתָא Dan. 8:22.

מְלָכִיָּא ("God's king," i. e. appointed by God), [Malchiel], pr. n. m. Gen. 46:17. Patron. in Nu. 26:45.

מְלָכִיָּה and מְלָכִיָּהּ ("king of Jehovah," i. e. appointed by Jehovah), [Malchiah, Malchijah], pr. n. m.—(1) Ezra 10:31; Neh. 3:11.—(2) Neh. 8:4; 10:3.—(3) of many others, 1 Ch. 9:12; 24:9; Ezr. 10:25, al.

מְלָכִי־יְדֻק ("king of righteousness"), pr. n. Melchizedec, king of Salem (Jerusalem), and priest of Jehovah, Gen. 14:18; Ps. 110:4.

מְלָכִירָם ("king of height"), [Malchiram], pr. n. m. 1 Ch. 3:18.

מְלָכִי־שׁוּא ("king of aid"), [Melchi-shua], pr. n. of a son of Saul, 1 Sam. 14:49; 31:2; also

with the words separated מִלְכִּישָׁע 1 Ch. 8:33; 9:39; 10:2.

מִלְכָּם [*Malcham*], pr. n.—(1) of an idol of the Moabites and Ammonites, i. q. מִלְכָּם and מִלְכָּם Jerem. 49:1, 3 (but Zeph. 1:5; Am. 1:15; מִלְכָּם is an appellative [with suff.]).—(2) m. 1 Ch. 8:9.

מִלְכָּם *Milcom*, i. q. *Molech*, an idol of the Ammonites, 1 Ki. 11:5, 33; 2 Ki. 23:13.

מִלְכָּת f. of the Chald. form מִלְכָּת (as on the contrary מִלְכָּת from מִלְכָּת, a queen. It only occurs, Jer. 7:18; 44:17—19, 25, in which passages מִלְכָּת הַשָּׁמַיִם "the queen of heaven," to whom the women of Israel paid divine honours, is either *the moon*, or *As-tarte* (עֲשִׁתִּירַת), i. e. the planet Venus. So the LXX. have rendered in chap. 44, and Vulg. always. However not a few copies write fully מִלְכָּת worship, i. e. abstr. prop. concr. *deity, goddess* (of heaven), in like manner the Syriac translator renders it ܡܠܚܬܐ, *the worship of heaven*.

מִלְכָּת with the art. ("queen"), [*Hammoleketh*], pr. n. 1 Ch. 7:18.

I. **מִלַּל** TO SPEAK, a word mostly poet. for the common דָּבַר. (Chald. and Syr. ܡܠܠ id. It in some measure imitates the sound, like the Greek λαλέω, *lallen*). In Kal once part. מוֹלֵל Pro. 6:13.

PIEL מִלַּל id. Const. with acc. *to speak of, to utter any thing*; Job 8:2, "how long wilt thou utter such things?" Job 33:3; Ps. 106:2. With a dat. of pers. and followed by direct discourse, Genesis 21:7, וְגַם מִלַּל אֲבִרְהָם וְגַם "who would have said to Abraham, Sarah shall give suck?" Compare דָּבַר No. 1, c.

Deriv. מִלְּהָ a word [and pr. n. מִלְּהָ].

II. **מִלַּל** i. q. מָלַל, מָהַל, מָלַל TO CUT OFF, OR TO BE CUT OFF, especially applied to grass, herbage, ears of grain. Fut. (formed in the Chaldee manner) Job 14:2; 18:16; pl. in pause יִמְלְלוּ Job 24:24; Psalm 37:2 (see Bleek on these forms, in Rosenm. Repert. t. i. p. 80), *to be cut off*; Job 14:2, בְּצִיץ יִפְּלֵי "like a flower he cometh forth and is cut off;" Job 18:16, "beneath his roots dry up, יִפְּלֵי קִצְרוֹ his branch is cut off from above." In the former [German] editions of this book, these forms are taken as from מָלַל i. q. נָבַל *to fade*, which appears to be supported by the words, Ps. 37:2 (where there is in the other member יִפְּלֵי), but the signification of cutting off is confirmed by the form יִמְלְלוּ Ps. 90:6, and the deriv. noun מִלְּלָה.

POEL מוֹלֵל, fut. יִמְלְלוּ *to cut off*, Psalm 90:6; see מִלָּה Pilel.

Deriv. מִלְּלָה.

Note. Some regard the notion of *cutting* as primary, and this they consider to be applied to *speaking* (see H. A. Schultens ad Elnawabig, p. 132), but this I leave undetermined.

מִלַּל Chald. Pael, *to speak*, Dan. 7:8, 11, 20, 25.

מִלְּלָה ("eloquent"), [*Milalar*], pr. n. m., Neh. 12:36.

מִלְּמָר or **מִלְּמָר** m., once constr. st. Jud. 3:31, מִלְּמָר הַבָּקָר "an ox-goad;" Gr. βουπλήξ, Il. vi. 135, βοῦκεντρον, see Schötten, De Stimulo Boum, Francof. 1774, and Rosenm. Morgenland, on Jud. loc. cit. Root לָמַר No. 1, *to correct, to chastise*.

מִלֵּץ not used in Kal, TO BE SMOOTH (compare the cognate verbs מָלַח No. I. מָלַח and the remarks there given).

NIPHAL, used of pleasant words, Ps. 119:103.

מִלְּצָר with the art. הַמִּלְּצָר Dan. 1:11, 16; the name of an office in the court of Babylon, prob. Pers. مَلَسر prefect of the wine; according to others مَلَسر prefect of the treasury.

מָלַךְ TO BREAK, TO CRUSH (*eintniden*), Levit. 1:15; 5:8. (Cognate is the root מָרַק, whence this has arisen, the letter *r* being softened into *l*, *p*, and *m* interchanged. Syr. and Chald. מִלַּךְ *vellicavit*.) LXX. ἀποκνίζω, *to cut off with the nail* (*abtnipen*), contrary to the express words of the Hebrew text, וְלֹא יִבְרִיחַ Lev. 5:8.

מִלְּקוֹחַ m. (from the root לָקַח)—(1) *prey, booty*, but especially used of cattle. Nu. 31:12, וְאֵת הַשְּׂבִי וְאֵת הַשְּׂלֵל "captives, and booty, and spoil;" but verse 11, 27, 32, captives are included also in this word, Isa. 49:24, 25.

(2) Dual מִלְּקוֹחַיִם *both jaws*, by which food is taken, Ps. 22:16.

מִלְּקוֹשׁ m. (from the root לָקַח) *the latter* (i. e. the spring) *rain*, which falls in Palestine in the months of March and April, before the harvest. Deu. 11:14; Jer. 3:3; 5:24; opp. to the former or autumnal rain (מִלְּקוֹחַ, מִלְּקוֹחַ). Poet. an eloquent and profitable discourse is compared to the latter rain Job 29:23.

מִלְּקוֹחַיִם m. dual (from the root לָקַח).—(1) *a pair of tongs*, Isa. 6:6.

(2) *snuffers*, 1 Ki. 7:49; 2 Chron. 4:21.

מִלְקָחִים m. dual, i. q. the preceding No. 2, Ex. 25:38; 37:23. [This and the preceding are combined in Thes., this latter being given as the form before a suff.]

מִלְתָּחָה f. a royal *vestry*, 2 Ki. 10:22. So as required by the context, Vulg., Chald., Arab., Kimchi. See above, at the root **לָחַח**.

מִלְתִּי (prob. for **מִלְאִתִּי** "my fulness"), [*Mallothi*], pr. n. m., 1 Chron. 25:4, 26.

מִלְתָּעוֹת pl. f., Psalm 58:7, and with the letters transposed **מִתְלָעוֹת** Job. 29:17; Prov. 30:14; Joel 1:6, prop. *biting ones, biters*, poet. used for *teeth*, from the root **לָחַע** to bite; comp. **סִידְחָה**: a jaw, pr. that with which any thing is bitten. It cannot be laid down that this word denotes any particular kind of teeth, as the maxillary, the canine, or the incisors.

מִמְנָה f. (with Dag. euphon.), Joel 1:17, *places, or buildings* where there are *granaries, or cells for keeping grain* (מִנְהוֹת), denom. from מִנָּה Hag. 2:19, with מ local prefixed; comp. מִרְאֵשׁוֹת, מִרְגָּלוֹת, and Lehrs. § 122, 1, No. 14.

מִמְדָּרִים pl. (from the root **מָדַד**), *measures*, Job 38:5.

מִמּוֹכָן [*Memucan*], pr. n. of a Pers. prince in the court of Xerxes, Esth. 1:14, 16, 21; also מוֹמְכָן verse 16 כתיב.

מָמוֹת only in plur. מָמוֹתִים (from the root **מָמוֹת**)—(1) *deaths*, Jer. 16:4; Eze. 28:8.

(2) 2 Ki. 11:2 *concr. slain*, where the **קָרִי** is מוֹתָמִים.

מִמְזֵר m.—(1) *spurious, a bastard*, Deu. 23:3; LXX. ἐκ πορνῆς; Vulg. de scorto natus; and so also the Oriental interpreters, as well as the Rabbins, who use this word of a bastard. [For the limitations as to this use, see Thes. p. 781.]

(2) metaph. *foreigner*, Zech. 9:6; LXX. ἀλλογενής. Foreign nations are often compared to harlots [as being seducers to idolatry] by the Hebrew poets [i. e. inspired prophets]; see Isa. 23:17, 18. (The unused Hebrew root **מָזַר** prob. had the same meaning as **נָזַר** to separate but used in a bad sense, to despise, to contemn; whence **مزر** Med. Damma, to be of little worth, contemptible; compare **مزر** to put to shame; and Syr. **ܡܙܪܐ** Aph. to contemn. Others take it from the root **מָזַר**, whence the noun **מִזְרָא** a foreign country; and hence **מִמְזֵר**.)

מִמְכָּר m. (from the root **מָכַר**)—(1) *sale*, Lev. 25:27, 29, 50.

(2) *something sold*. Lev. 25:25, **מִמְכָּר אָחִיו**, "a thing sold by his own brother," verses 28, 33; Eze. 7:13.

(3) *something for sale*, Levit. 25:25; Neh. 13:20.

מִמְכָּרֹת Lev. 25:42, f.; i. q. **מִמְכָּר** No. 1.

מִמְלָכָה constr. **מִמְלַכְתִּי**, with suff. **מִמְלַכְתִּי**, plural **מִמְלָכוֹת** (from the root **מָלַךְ**) f. a *kingdom, dominion*, used both of the royal dignity, 1 Ki. 11:11; 14:8; 1 Sa. 28:17; and of the country subject to a king. **עִיר הַמִּמְלָכָה** royal city, Josh. 10:2; 1 Sa. 27:5. **בֵּית מִמְלָכָה** royal abode, Am. 7:13. **מִמְלָכוֹת הָאָרֶץ** kingdoms of the earth, Deu. 28:25.

מִמְלָכוֹת f., constr. st. **מִמְלָכוֹת** (from the root **מָלַךְ**) id. Josh. 13:12, sqq.; 1 Sa. 15:28; 2 Sa. 16:3; Jer. 26:1.

מִמְסָךְ (from the root **מָסַךְ**) m. *wine mixed with spices*, i. q. **מִסְכָּר**, **מִסְכָּר** Pro. 23:30; Isa. 65:11.

מִמֶּן see **מִן**.

מִמֶּר m. *sadness*, Pro. 17:25 (from the root **מָרַר**, like **מָרַם** from **מָרַם**, comp. **תָּמַם** from **מָרַם** from **מָרַל**).

מִמְרָא ("fatness," "strength"), [*Mamre*], pr. n. of an Amorite who was in league with Abraham, Gen. 14:13, 24. Hence **מִמְרָא** "the oaks of Mamre," 13:18; 18:1; and simply **מִמְרָא** 23:17, 19; 35:27, the name of an oak grove near Hebron.

מִמְרָרִים Job 9:18, a doubtful form which appears to have sprung from **מִמְרָרִים** (36 copies read **מִמְרָרִים**), and **מִמְרָרִים** from **מִמְרָרִים** *bitternesses*, with **מִן** prefixed. The construction will bear either, since the verb **שָׁבַע** admits either construction, an accusative, or the particle **כֵּן**.

מִמְיָשָׁה m. *expansion*, Eze. 28:14. **כְּרוּב מִמְיָשָׁה** Vulg. *Cherub extensus*, i. e. with extended wings, comp. Ex. 25:20. Root **מָיַשָׁה** No. 2.

מִמְשָׁל m. (from the root **מָשַׁל** No. 1) *dominion, rule*, Dan. 11:3, 5. Plural **מִמְשָׁלִים** 1 Chron. 26:6, *concr. lords, princes*.

מִמְשָׁלָה f. (from **מָשַׁל**) Mic. 4:8; constr. **מִמְשָׁלָה** (Gen. 1:16; Psa. 136:8), with suff. **מִמְשָׁלָתִי** Isaiah 22:21, pl. constr. **מִמְשָׁלוֹת**—(1) *dominion, rule*, Gen. 1:16; Psalm 136:8.

(2) *dominions, jurisdiction*, 2 Ki. 20:13.

(3) *concr. princes, chief rulers*, 2 Chr. 32:9; see **מִמְשָׁל** No. 2.

ממשק (from the root **משק** to possess). Once Zeph. 2:9, **ממשק חרול** a possession of nettles, a place occupied by nettles.

ממתקים m. plur. (from the root **מתק**) sweet-nesses, Cant. 5:15.

מן with suffix **מנך** (in some copies without Dag.) Neh. 9:20, *manna Arabica*, a sweet gum like honey, which, in Arabia, and other Oriental regions, exudes from the leaves of several trees and shrubs, especially those of the tamarisk kind; this takes place mostly in July and August, before sunrise. It is now [1833] more than ten years since some British naturalists have proved that certain insects, similar to the genus *cimex*, aid in producing the manna (see Hardwicke, in Asiatic Researches, xiv. p. 182, seq. Bombay Transactions, i. 251). This has since been more exactly confirmed by Ehrenberg, who informed me that the manna flows out after the leaves are punctured by the insects. Comp. Niebuhr's Descr. of Arabia, p. 145; J. E. Fabri Historia Mannæ, in Fabri et Reiskii Opuscul., Med. Arab. p. 121. Exodus

16:31, seq.; Nu. 11:6. (Arab. **من** id., pr. *portion*, *gift*, **من السما**, from the root **מן**.) [It has been thought that] allusion is made to another etymology, Ex. 16:15, 31; comp. Ch. **מן**.) [No one who simply credits the inspired history of the giving of the manna can doubt that it was something *miraculously* given to the Israelites, and that it differed in its nature from any thing now known.]

מן followed by Makk. **מן** Ch.—(1) *who? what?* Ezr. 5:3, 9; Dan. 3:15; also in oblique interrogation, Ezr. 5:4.

(2) *whosoever*, Dan. 3:6, 11; 4:14.

מן m.—(1) *part, portion* (from the root **מן**). The proper force of this word as a noun does not occur in the common use of the O. T. (for the idea is unsuitable as proposed by Jo. Simonis, who takes **מנה** Ps. 68:24 as *his* or *their portion*, i.e. of the dogs); but it is manifest however in the forms **מנני** pr. *a parte mea, de ma part, on my part, my behalf* (comp. Eze. 3:17, “warn them **מנני**” Germ. von meinem, *from me*), **מנני** *a parte ejus*, and the prefix **מן** pr. is its const. state. That this is really a subst. the pl. const. **מני** (Isa. 30:11) so manifests as to leave no room for doubting.

(2) pl. **מני** *strings* of a musical instrument, pr. *slender threads*, so called from being divided.

Ps. 150:4. Syr. **حنى** id. Prob. we should also here refer, Ps. 45:9, “out of the ivory palaces **מני** **שמוח** the strings (i.e. concerts of music) gladden thee.” As to the plur. termination **ני** for **ים** (which some have of late been too desirous to exclude from grammars), see Lehrs. p. 525, 526.

מן and **מני**, when followed by a guttural **מ**, rarely **מ** (מחוט Gen. 14:23; מרה Sa. 18:16; and constantly in the forms מחוץ, מחוץ, poet. מני and מני

which see. (Syr. **من**, Arab. **من**, rarely **من**); with suff. **מנני** (see **מן**) poet. **מני** (in the Syriac form); **מני** in pause **מני**, **מני** for **מני** from him, f. **מני**, poet. **מני** for **מני** from us, **מני**, **מני**; **מני** poet. **מני**.

(1) pr. const. st. of the noun **מן** a *part* of any thing. Hence a partitive prep. **מן** (מחצית) Mem partitive is what the Hebrews call it), denoting a *part taken out of a whole*, which is indicated in Greek and Lat. sometimes by the prepositions *ἐξ, ἐκ, ex, e*, sometimes *ἀπό, ab, a* (more rarely *de*). So after numerals; Ruth 4:2, “ten men **מני** **הזקנים** of the elders of the city.” 2 Ki. 2:7, “fifty **מני** **הנביאים** of the sons of the prophets.” Neh. 1:2, **מני** **אחד** “one of my brethren.” Job 5:1, **מי** **מקדשים** “who from amongst his holy ones (i.e. angels)?” Ex. 18:25, etc. Also after verbs of giving, and those which nearly approach to that notion, verbs of narrating, Psalm 59:13; teaching, Isaiah 2:3—(so a verb of *speaking* or *teaching* being omitted, the prophet asks, Isaiah 21:11, **מה** **מלילה** “what of the night?” i.e. hast thou to teach. Saadiah supposes another ellipsis, “what of the night?” sc. remains);—filling up (**מלא** **מן**, **מלא** i.e. to fill with some part of a thing), and vice versa, verbs of receiving (Deu. 33:3, compare *λαμβάνειν τινός*), and those which resemble them, as of eating (**אכל** **מן**, Gr. *ἐσθίειν, πίνειν τινός*), of being satisfied (**שבע** **מן**), etc. 1 Kings 12:9, **הקל** **מן** **העל** “lighten (somewhat) from the yoke.” In all these cases **מן** denotes *some part* of a thing, which is expressed by the genitive in Greek (see the above cited phrases), French and old Germ. (*du sang; nimm des Blutes*, sc. *etwas*). Specially—

(a) when it refers to multitude, it denotes *(some) out of the whole number*. (Compare Arab. **بعض** part, also some.) Ex. 17:5, **מני** **ישראל** “(some) of the elders of Israel.” Gen. 30:14, “give me (some) of the mandrakes of thy son.” Cant. 1:2, **מני** **שקיות** “let him kiss me (some) of the kisses of his

our sins;" Cant. 3:8; Deut. 7:7; Psa. 68:30; Est. 5:9; Judges 5:11. Hence מִבְּלִי, מִבְּלִי because of defect, i. q. *because* there is *not*, see בְּלִי, בְּלִי. When the ground or reason is assigned on account of which any thing is *not* done, Lat. *præ*, Eng. *for*. Gen. 16:10, לֹא יִסְפָּר מִרְבּוֹ "it shall not be numbered for multitude." Ex. 15:23, "they could not drink the water for bitterness;" 6:9; Pro. 20:4. So also to rejoice *because of* any thing, Pro. 5:18; to sorrow *because of* any thing, Ruth 1:13; מִן נָחַם to repent of any thing.

(f) of a law or rule, according to which any thing is done (compare Lat. *ex more*, *ex lege*, *ex fœdere*). הִנֵּה מִפִּי according to the command of Jehovah, 2 Chr. 36:12. Hence *according to*, *after*. Eze. 7:27, מִדְּרָכָם אֲעֲשֶׂה אֹתָם "according to their ways will I do with them." מִכִּי according to the number, as often as, nach der Anzahl (see יָד).

Its more frequent meaning (but not, however, as it is commonly regarded, its primary sense) is—

(3) the notion of *receding*, *departing*, *removing away from* any place, Germ. von (etwas) her, von (etwas) weg, von (etwas) aus, von (etwas) an, and this, in any direction whatever, whether upward or downward, e. g. מִשָּׁמַיִם from heaven. Isa. 14:12; Ps. 14:2; 33:14, יָרַד מִן he descended from (the mount), and vice versa מִן עָלָה he went up from. Compare Ex. 25:19.

There are used in opposition to each other—(a) מִן...unto (see אֵל let. a, 1); often for *tam*, *quam*, *whether*, or. Psa. 144:13, מִן אֶלֶן "from kind to kind," i. e. things of every kind.—(β) מִן...עד "from...to." Lev. 13:12, מִרֹּאשׁ וְעַד רַגְלָיו "from his head to his feet;" Isaiah 1:6; 1 Ki. 6:24. This phrase is often used when all things are without distinction to be included, as if from beginning to end, from extremity to extremity. Jon. 3:5, וְעַד מְגֵלֶם "from the highest to the lowest," i. e. all; hence it often is *tam*, *quam*, *both...and*, Ex. 22:3; Deu. 29:10; 1 Sa. 30:19; and with a particle of negation, *neither*, *nor*. Gen. 14:23, אִם מִחוּט וְעַד שְׁרוּד־נֶעַל "neither a thread nor a shoe latchet;" Gen. 31:24.—(γ) מִן...הִנֵּה. Eze. 25:13, וְדִדָּנָה...מִן...הִנֵּה "from Teman...even to Dedan." More often also in this signification (*from...unto*) there occurs לְמִן, for which see below. מִמֶּךָ וְהִנֵּה *from thee hither*, see הִנֵּה and הִלָּאָה. Specially observe—

(a) מִן (ἀπὸ) is often used, not only after verbs of departing, fleeing (בָּרַח), withdrawing (נָסָה), but also after those of fearing (יָרָא), hiding, hiding oneself (עָלָם), shutting (Pro. 21:23), guarding, keeping (שָׁמַר), Job 17:4), defending (Psa.

43:1; 107:41), all of which may be referred to the notion of receding; compare Greek κρύπτω, καλύπτω ἀπὸ, Matt. 11:25; Luke 9:45; 19:42; and Latin *custodire*, *defendere ab aliqua re*, *tutus a periculo*. Similar to these are מִפִּי free from any one; מִצֶּל a shadow which defends *from the sun*, Isa. 4:6; 25:4; שָׁבַת מִן נִיחַ to rest *from* any thing. There is the notion of *leaving off*, in מִן לָקַח to end (and cease) from any thing, Josh. 19:51; 1 Ki. 12:18; רַב לָכֶם מַעְלוֹת " (it is) enough for you! (cease now) *from going up*." There is that of failing in מִן בָּגַד.

(b) Put absol. it signifies *distance from any thing*, *to be far off from it*; compare Gr. ἀπ' "Ἀργεος, far from Argos, ἀπὸ πατρίδος αἰῆς, far from the dear country, Il. ii. 162; Pro. 20:3, שָׁבַת מִיָּבִי "to dwell far from strife;" Num. 15:24, מִיָּבִי "far from the eyes of the assembly;" hence figuratively *without*, Job 11:15; 21:9; Gen. 27:39; Isa. 14:19; Jer. 48:45, for *besides*, *except*, 2 Sa. 13:16; 1 Chr. 29:3; compare its use when followed by an inf. No. 5, c.

(c) And on the other hand, *to be near*, *but separated from any thing* (Arabic قرب من فلان); whence מִנְאֵל one who is *next to the Goel*, or nearest of kin, the one who is next after him (compare Syr. ~~ܡܢܐܠܐ~~ the day before yesterday, prop. the next day from yesterday); also, *to depend*, or *hang from any thing* (compare ἀπρεσθαι ἀπὸ τινός, ἐκ τινός). Isaiah 40:15, מִדְּרִי "a drop (hanging) from a bucket;" Cant. 4:1, וְלִשְׁׁ מִדֶּר וְלִשְׁׁ " (the flocks) lie down (as if hanging) from Mount Gilead," i. e. on its side (compare Soph. Antig. 411, καθήμεθ' ἄκρων ἐκ πάγων; Od. xxi. 420, ἐκ δίφροιο καθήμενος). Hence it is very often put just like the Latin *a latere*, *a dextra et sinistra*, *a fronte*, *a tergo*, *ab occasu*, etc. (compare the French *dessous*, *dessus*, *dedans*, *dehors*, *derrière* for *d'arrière*, etc.), of remaining *in a place*, which may as it were be said to depend *from* or on another, i. e. be on any side of it. e. g. מִיְמִין וּמִשְׁמָאל on the right and on the left (see under these words); מִצִּד at the side; מִפְּנֵים in front, to the east, Gen. 2:8; 13:11; מִיָּם to the west, שָׁמַשׁ to the rising of the sun, Isa. 59:19; מִאַחֲרֵי on the hinder part, behind, מִסָּבִיב round about, מִרְחוֹק afar, 2 Kings 2:7; Isaiah 22:3; 23:6; מִמֶּרְחֶק id.; Isaiah 17:13; מִזֶּה...מִזֶּה on this side...on that side, 1 Sam. 17:3; 1 Ki. 10:19, 20; also מִתַּחַת, מִפְּנֵל, מחזן, מִבֵּית, see Heb. Gramm. § 147, 1. With ? added, these adverbs assume the power of prepositions, as has been already observed; see ? p. ccccxiii, A.

(d) Figuratively applied to time, it denotes—(a)

terminus a quo, a time from which onward, מִנְעָרִים from youth, 1 Sa. 12:2; 1 Ki. 18:12; מִבֶּטֶן אִמִּי from my mother's womb, Jud. 16:17. When prefixed to a word, signifying space of time, the computation is always from the beginning, not from the end, like the Greek ἀφ' ἡμέρας, ἀπὸ νυκτός, Latin *de die, de nocte*; Lev. 27:17, מִשְׁנַת הַיּוֹל, well in the Vulg. *statim ab initio incipientis jubilei*; opp. to אַחֲרֵי הַיּוֹל verse 18; Isa. 38:12, מִיּוֹם עַד לַיְלָה "from the beginning of the day," i. e. from the morning "to the night," the space of one day; מִיּוֹם from the beginning of thy life, Job 38:12; 1 Sa. 25:28; מִיּוֹם from the beginning of time, or of the world (LXX. ἀπ' ἀρχῆς), Isa. 43:13. In this manner we should also explain these examples: מִמָּחֳרָת immediately from the beginning of the following day, Gen. 19:34; Ex. 9:6; מִזְמַן from a long while ago, i. e. for a long while, Isa. 42:14; Prov. 8:23, מִמָּחֳרָת, מִרְאשִׁית, Isaiah 46:10.—(β) The time which next follows another, *immediately after* (compare letter c), like the Greek ἐξ ἀπίστου, Latin *ab itinere, ex consulatu*; Ps. 73:20, בְּחַלּוֹם מִמָּחֳרָת "as a dream after one awakes;" Prov. 8:23, אֶרֶץ מִמָּחֳרָת "immediately from the beginnings of the earth;" מִיָּמִים after two days, Hosea 6:2; מִמָּחֳרָת after the end (see 12); hence simply *after*; מִיָּמִים after some time, Jud. 11:4; 14:8; מִיָּמִים רַבִּים Josh. 23:1; מִרַב יָמִים, Isa. 24:22; מִשְׁלֹשׁ חֳדָשִׁים "after three months," Gen. 38:24. To the same may be referred מִן הַמּוֹעֵד "beyond the appointed time," 2 Sa. 20:5; unless it be judged best to take this from the comparative force of this particle, (more) than, i. e. beyond.

From the idea of *proceeding out of, taking out of*, is—

(4) its use as a comparative. It is used of any thing which is in any way superior to others, and is as it were *chosen out from amongst* them (comp. Latin *egregius, eximius*; Greek ἐκ πάντων μάλιστα, Il. iv. 96, and ἐκ πάντων, Il. xviii. 431; Hebr. בָּחַר מִן Ps. 84:11). Deu. 14:2, "a people מִכָּל הָעַמִּים from among all peoples," as it were, chosen out, surpassing them; 1 Sam. 10:23, גְּבוּהָ מִכָּל הָעָם "greater than all the people," prop. in this respect *eminent out of the people*, above them all; עָקֵב מִכָּל more deceitful than all things, i. e. most deceitful of all things, Jer. 17:9; compare 1 Sa. 18:30; 2 Ki. 10:3; 2 Ch. 9:22; Eze. 31:5, etc. In other examples any thing is said (in any respect) *to be eminent above* another, to surpass it, e. g. טוֹב מִבָּלָק "better than Balak," i. e. eminent in goodness above Balak, Jud. 11:25; חָכֹם מִדָּנִיֵּאל sweeter than honey, Jud. 14:18; and with a verb denoting virtue or vice, Jud. 2:19, הַשְׁחִיתוּ מֵאֲבוֹתָם

"they acted worse than their fathers;" Gen. 19:9; 29:30; 38:26; Jer. 5:3. Not very different from this is the opinion of those who refer this use of the particle in comparison to the sense of *receding*, as Ewald in Cr. Gramm. p. 599, and Winer in Lex. page 565. They explain the above examples thus, "so sweet as, in that respect, to be separated from honey" (I should prefer, "it differs greatly from honey"), since whatever is *eminent above* others is also *different from them*; but to depict the superiority and excellence of any thing, and to place it as it were before the eyes, the special idea of eminence standing out, and hence of *surpassing*, is manifestly more suitable than the general one of *distance, standing apart*; es ist an die Entfernung mit der Richtung nach oben zu denken (compare the use of the particle על in comparing Job 23:2; Psalm 137:6). How close the connection is between this use of the particle in comparing, and its negative power (No. 5, letter c), both of which arise from the idea of separation and surpassing, is shewn by examples of this kind, Gen. 4:13, גָּדוֹל עֲוֹנִי מִנְשׂוֹא "my crime is greater than (that) it may be forgiven," or "(so) great is my crime that it can not be forgiven;" 1 Ki. 8:64; also Hos. 6:6, וְלֹא זָבַח דָּעַת אֱלֹהִים מַעֲלוֹת, הִסְדֵּר הַחַסְדִּים וְלֹא זָבַח דָּעַת אֱלֹהִים מַעֲלוֹת "I delight in mercy not in sacrifice, in the knowledge of God more than in burnt offerings." What is called the third term of a comparison is easily supplied in the following, Isaiah 10:10, פְּסִילֵיהֶם מִיִּדּוּשְׁלָם "their idols surpassed the idols of Jerusalem" (in number and in power), Mic. 7:4; Ps. 62:10; Job 11:17. In other places any thing is said to surpass any one, which exceeds his strength or ability; Deu. 14:24, יִרְבֶּה מִמֶּךָ הַדֶּרֶךְ "the journey is greater than thou," i. e. exceeds thy strength, is greater than that thou canst make it. Gen. 18:14; Job 15:11. More examples are given in grammars, Lehrgeb. p. 690; Ewald, Gram. loc. cit.

(5) When prefixed to an infinitive מִן is—(a) *because that, because* (comp. *on account of*, No. 2, c). Deu. 7:8, מֵאַהֲבַת יְיָ אֱתָכֶם "because Jehovah loveth you."—(b) *from that*, used of time, *after that* (No. 3, d), 1 Ch. 8:8; 2 Ch. 31:10.—(c) by far the most frequently, *so that not, lest*, from the signification of receding, after verbs which convey the notion of hindering; e. g. to restrain (תָּמַן), Num. 32:7; to guard, to take care, Ps. 39:2; Gen. 31:29; to dehort, Isa. 8:11; to reject, 1 Sam. 8:7; to close, to shut up, Isa. 24:10; Zec. 7:12 (comp. Gen. 27:1; Psal. 69:24); to dismiss, Ex. 14:5; to forget, Psal. 102:5; Isa. 49:15; Nu. loc. cit. "why do ye turn aside the heart of the children of Israel מִן הָאָרֶץ Gen. 27:1, "his eyes were dim מִן הָאָרֶץ so that

he could not see." Isa. 49:15, "can a woman forget her sucking child בְּרִיבָתָהּ so that she has not compassion," etc. Similarly Isaiah 54:9, "I have sworn מִקְנָה עָלַי that I will not be angry," prop. "I have sworn (and this hinders) lest I should be angry." Sometimes instead of a verb there is a noun, and מִן is for the fuller מִיָּהּ. 1 Sam. 25:23, "he rejected thee מִכָּלֶךְ so that thou art no (more) king." Jer. 48:2, "we will destroy it מִנִּי so that it be no (longer) a nation." Isaiah 52:14, מִשְׁחָת מֵאִישׁ "disfigured so as not to be man," so as scarcely to bear a human form. Also, Isa. 17:1; 23:1; 24:10; 25:2; Jer. 2:25; 1 Ki. 15:13.

(6) It is once prefixed as a conjunction to a future, i.q. Syr. **ܡܢ**, Arab. **مِنْ**, *lest*; comp. No. 5, c. Deu. 33:11, מִן־קִימוֹן LXX. *μη ἀναστήσονται*. Vulg. *non consurgant*. Comp. Lehrs. p. 636.

When prefixed to other particles of place, מִן commonly has the signification of *receding* (see above, No. 3), and the other particle denotes the place whence any thing recedes, as in French *de chez quelqu'un, d'auprès*; e.g. מֵאַחֵר from behind, *hinter* (etwas) weg; מִכִּבְּדִין from amongst, *zwischen* (etwas) weg; מִכִּפְּנֵי, מִבְּעַד, *עַם*, *לְפָנֵי*, *בְּעַד*, *בֵּין*, *אַחֵר*, see above, *מֵאַחֵר*, see above, page xciv, A, after *אַחֵר*). In other places, it denotes only *a part* or *side* of any thing, as מֵאַחֵרֵי after, behind (*a tergo*), see No. 3, c. Other compounded forms are noticed under No. 2, e.

In some phrases מִן is transposed; and although prefixed to one preposition it is to be construed as if put after it, as מִן מִכִּפְּנֵי for מִן מִכִּפְּנֵי; like the Syriac **ܡܢ** **ܡܠܟܕ** except, i.q. מִן **לְכַד** (both of which are in use); vice versa in—

מִן **לְ** for **לְ** מִן as in Lat. *inde*, to which it often answers, for *de in*. It stands for the simple מִן signification No. 3, a, of the terminus a quo, *inde ab, from*. מִן **לְ**מֶרְחֹק from afar, Job 36:3; 39:29; of time, 2 Sa. 7:19; 2 Ki. 19:25; 1 Chr. 27:23, מִן **עֶשְׂרִים שָׁנָה** **לְ**מִבֶּן **עֶשְׂרִים שָׁנָה** "from twenty years old and under." 1 Ch. 17:10; Mal. 3:7. Especially followed by **עַד**, **וְעַד** *from—until*, Zec. 14:10; Mic. 7:12; of time, Jud. 19:30; also, *tam, quam, both, and, whether, or*, 2 Ch. 15:13, **לְ**מֵאִישׁ **וְעַד** **אִשָּׁה** "whether man or woman." Esth. 1:20; and with a particle of negation, *neither, nor*, Ex. 11:7; 2 Sa. 13:22.—Here do not belong **לְ**מִבְּתֵיחַ Num. 18:7, and **לְ**מִתְחַת 1 Ki. 7:32, which are for **לְ**מִתְחַת, **מִבְּתֵיחַ**, with the added notion of *motion* to a place; compare מִן **לְ**מִתְחַת.

מֵאַחֵר see after **אַחֵר** p. xciv, A.

מן Ch. suff. מִנִּי, מִנָּה, מִנָּה, מִנָּה i. q. Hebrew.

(1) *part* of a thing, constr. state of the noun מִן. Its power as a noun is manifest in examples of this kind; Dan. 2:33, "as to the feet, מִנְהוֹן דִּי פְּרֹל, מִנְהוֹן דִּי חֶסֶף a part of them was iron, a part of them earthenware;" compare מִן **לְ**מִנְהוֹן 2 Tim. 2:20; Barhebr. p. 171, 200.

(2) *out of*, prop. used of going out. Hence—(a) of the author from whom, as the fountain, anything proceeds, after a passive verb, Ezr. 4:21.—(b) of the cause by which anything is moved, *on account of*, Dan. 5:19.—(c) of the law or rule *according to* which anything is done, Ezr. 6:14; whence מִן **לְ**מִן out of truth, or according to truth, *truly*, Dan. 2:47; מִן **לְ**מִן certainly, Dan. 2:8; compare Greek *ἐκ* used to express adverbs by a periphrasis, e.g. *ἐκ ἐμφανούς*, i. q. *ἐμφανώς*.

(3) *from*, in the signification of receding, hence also after a verb of fearing, Dan. 5:19; used of time, *from* a time, and *onward*, Da. 3:22; often followed by other prepositions. מִן **לְ**מִן = Hebr. **מֵאַחֵר**, see above, *לְ*מִן i. q. Hebr. **מִכִּפְּנֵי**, **מִכִּפְּנֵי** i. q. Hebr. **מִן** **לְ**מִן **לְ**מִן from that time and onward, see above, **לְ**מִן. Here also belongs its privative signification (as to which see the Hebr. No. 5, c); Dan. 4:13, **לְ**מִן **לְ**מִן **לְ**מִן "his heart shall be changed, so that it be no more that of a man."

(4) comparative, *above, more than*, Dan. 2:30.

מֵאַחֵר Chald. see **מֵאַחֵר**.

מֵאַחֵר pl. from **מֵאַחֵר**, portions.

מֵאַחֵר f. i. q. **מֵאַחֵר** a song, specially in mockery, a satire, Lam. 3:63.

מֵאַחֵר f. Chald. i. q. **מֵאַחֵר** which see.

מֵאַחֵר Chald. i. q. Hebr. **מֵאַחֵר**, *ad*, according to the Chaldee mode, being changed into *nd* (from the root **מֵאַחֵר** fut. **מֵאַחֵר**).

(1) *knowledge, knowing*, Dan. 2:21; 5:12.

(2) *understanding*, *ibid.* 4:31, 33.

מֵאַחֵר prop. TO BE DIVIDED, TO BE DIVIDED OUT, TO DIVIDE, see Piel No. 1. (Kindred are **מֵאַחֵר**, and **מֵאַחֵר**). In the Indo-germanic languages there correspond, transp. *vému*; Zend. *neeman*; Pehlev. *nim*; and perhaps *μῆμω*, *μῆμωμαι*. In Kal—

(1) to allot, to assign, followed by **לְ** Isa. 65:12.

(2) to prepare, to make ready (prop. to divide into parts, to arrange), e.g. an army, 1 Ki. 20:25.

(3) to number, used of the census of the people, 1 Ch. 21:1, 17; 27:24. (Chald. and Syr. **מֵאַחֵר** to number. Perhaps Sanscr. *man*, to reckon, to think).

PIEL—(1) *to divide* (see Kal), *to allot, to assign* to any one, followed by ? of pers. Dan. 1:5; Job 7:3.

(2) *to appoint, to constitute* (used of God), Jon. 2:1; 4:6, 8. Followed by a finite verb, Ps. 61:8, *אֶתְּיָרֶהוּ* "appoint (order, cause) that they may preserve him;" followed by *עַל* to set over, Dan. 1:11.

PUAL, pass. *to be constituted, set over*, 1 Chron. 9:29.

NIPHAL, pass. of Kal No. 3, *to be numbered*, Gen. 13:16; Eccl. 1:15; *to be numbered with*, followed by *אֶת* Isa. 53:12.

Derived nouns, besides those which follow, are *מִנְיָ* and *הַמִּנְיָה*, the proper names *מִנְיָה* and *הַמִּנְיָה*.

מִנְיָ & *מִנְיָ* Ch. *to number, to review*, Dan. 5:26. Part. pass. *מִנְיָ* verses 25, 26.

PAEL *מִנְיָ* and *מִנְיָ* *to constitute, to appoint* to an office, Dan. 2:24, 49; 3:12; Ezr. 7:25.

Derivative, *מִנְיָ*.

מִנְיָ m. pr. part, *portion, number* (see the root), specially *mina*, Gr. *μῶν* (Syr. *ܡܝܢܐ*, Arab. *مِنْ*), the weight of a hundred shekels, as is gathered from 1 Ki. 10:17, compared with 2 Ch. 9:16.—The computation is obscure in the passage, Ezek. 45:12, "twenty shekels, twenty-five shekels, fifteen shekels shall be your maneh;" this must either be understood of a three-fold maneh, of twenty, twenty-five, and fifteen shekels, or else of one of sixty (15 + 20 + 25) shekels. But the former opinion is preferable,

מִנְיָ pl. *מִנּוֹת* (with Kametz impure, Est. 2:9), f.

(1) *a part, a portion*, Ex. 29:26; Lev. 7:33; especially of food, 1 Sam. 1:4. *מִנּוֹת* to send portions of food (from a feast), Neh. 8:10, 12.

(2) i. q. *מִנְיָ* a lot, Jer. 13:25.

מִנְיָ in pl. *מִנּוֹת* parts, i. e. times, Gen. 31:7, 41. Compare *מִנְיָ* No. 7.

מִנְיָ m. *driving* (baṣ ḡahren), of a chariot, 2 Ki. 9:20. Root *מִנְיָ*.

מִנְיָ f. (from the root *מִנְיָ* No. 1, to flow), a deep valley, through which water flows, Jud. 6:2, Arab. *مِنْهَر* and *مِنْهَرَة* a trench of water, see Schult. ad Job. p. 49.

מִנּוֹד m. (from the root *מִנּוֹד*, Ps. 44:15, *מִנּוֹד רֹאשׁ* a shaking of the head, meton. applied to its object, i. e. to an object of derision.

מִנְיָ (from the root *מִנְיָ*), with suff. pl. *מִנְיָהִי* (Ps. 116:7).—(1) *rest*, Lam. 1:3. To seek rest for a woman, i. e. "conditionem" (Liv. iii. 45); to seek marriage, Ruth 3:1. Plur. Ps. 116:7.

(2) *a place of rest*, Gen. 8:9; Deu. 28:65.

(3) [*Manoah*], pr. n. of the father of Samson, Jud. 13:2, seq.

מִנְיָה f. of the preceding.—(1) *rest, repose, condition of rest*, Ruth 1:9 (compare 3:2; Jer. 45:3; Isa. 28:12, *זֶה הַמִּנְיָה* "this is the rest," this is the way to enjoy tranquil felicity. *מִנְיָה* still waters, Ps. 23:2. Specially the quiet possession of the land of Canaan, Ps. 95:11 [a far higher rest is here pointed out]; Deut. 12:9.

(2) *a place of rest*, Num. 10:33; Mic. 2:10; hence *a habitation*, Isa. 11:10.

מִנְיָ m. according to the Hebrews, *progeny* (see *מִנְיָ* and *מִנְיָ*). It is once found Prov. 29:21, "he who brings up his servant tenderly from his youth *מִנְיָ* afterwards he will be (will wish to be as) a son;" Luth. so will er barnach ein Junter seyn. Others understand it to be *an ungrateful mind*, from the root *מִנְיָ*, Arab. *مِنْ* to receive favours ungratefully.

מִנּוֹד with suff. *מִנּוֹדִי* (from the root *מִנּוֹד*).—(1) *flight*, Jer. 46:5.

(2) *refuge*, Ps. 142:5; Job 11:20.

מִנְיָה f. of the preceding, *flight*, Lev. 26:36; Isa. 52:12.

מִנּוֹד m. *a yoke*, pr. for plowing, from the root *מִנּוֹד* to plow, to break up the ground (Syr. and Arab. *مِنْ*), hence *מִנּוֹד אֲרָנִים* a yoke, beam, of weavers, 1 Sam. 17:7; 2 Sam. 21:19, in which signification the Syrians and Arabs have *مِنْوَال*, *r* being softened.

מִנְיָה f. (from the root *מִנְיָ*) a candelabrum, a candlestick, always used of the great candlestick which stood in the tabernacle of witness, Ex. 25:31, seq.; 30:27; 31:8; 37:17; 39:37. [Also in pl. of the candlesticks in the temple, 1 Ki. 7:49, etc.]

מִנְיָ m. pl. (with Dag. euphon.), *princes*, i. q. *מִנְיָ* Nah. 3:17.

מִנְיָ an unused root, Arab. *مِنْ* to give, prop. to distribute, to divide out (kindred to *מִנְיָ*, *מִנְיָ*, com-

pare as to the relation of the verbs לָחַ and לָחַ under the root (לָחַ). Hence—

מְנָחָה f.—(1) *a gift*, Gen. 32:14, 19, 21; 43:11, 15, 25, 26, etc.

(2) *tribute*, which was exacted from a tributary people under the milder name of *a gift* (Diod. i. 58), 2 Sam. 8:2, 6; 1 Ki. 5:1; 2 Ki. 17:4; Ps. 72:10.

(3) *a gift offered to a divinity, a sacrifice*, Gen. 4:3, 4, 5; specially a sacrifice without blood, opp. to זֶבֶחַ a bloody sacrifice, Lev. 2:1, 4, 5, 6; 6:7, seq.; 7:9. Hence זֶבֶחַ וּמְנָחָה, Ps. 40:7; Jer. 17:26; Dan. 9:27.

מְנָחָה Ch. id. Dan. 2:46; Ezr. 7:17.

מְנַחֵם ("comforter"), [*Menahem*], pr. n. of a king of Israel (772—761, B.C.), 2 Ki. 15:17—22. LXX. Μανᾶμ. Vulg. *Manahem*.

מְנַחַת ("rest"), [*Manahath*], pr. n.—(1) of a man, Gen. 36:23.

(2) of a place otherwise unknown, 1 Ch. 8:6.

מָנִי (from the root מָנָה, to which origin allusion is made Isa. 65:12), *fate, fortune* (Arab. مَنَا, مَنِيَة); with art. the name of an idol which the Jews in Babylonia worshipped together with Gad (see מָנִי, by lectisternia, Isa. 65:11. [This passage says nothing about *Babylon*.] The planet *Venus* ought probably to be understood, which, as the giver of good fortune (سعد الاضر lesser good fortune), was coupled by the ancient Shemites with Gad. Perhaps this is the same as مَنَاة a goddess of the gentile Arabians, mentioned in the Koran (liii. 19, 20). See as to these superstitions my Comment. on Isa. loc. cit. Another trace of this divinity is in the pr. n. found in the Phœnician inscriptions, (') עֲבִדְמָנִי i. e. worshipper of *Venus* (see Inscr. Cit. ap. Pocock, No. iv. xii.)

I. **מִנִּי** Jer. 51:27 (and according to some, Psalm 45:9, which is unsuitable; see מִנִּי), [*Minni*], pr. n. of a province of Armenia, which loc. cit. is joined with מִנְיָס according to Bochart (Phaleg. l. i. cap. iii. p. 19, 20) Μιννάς, a tract of Armenia; Nicol. Damasc. ap. Jos. Ant. i. 3, § 6. Some suppose the name of Armenia itself to come from מִנִּי.

II. **מָנִי** poet. for מָן with the addition of ' paragogic, Jud. 5:14; Isa. 46:3; as to the form מָנִי Isaiah 30:11; see מָן No. 1.

מָנִיּוֹת see קָנַת.

מָנִים see מָן.

מִנְיָמִין [*Miniamin*], see מִימִין.

מִנִּין m. Chald. *number*, Ezr. 6:17, from the root מָנָה, מְנָא.

מִנִּית (perhaps given from the root מָנָה), [*Min-nith*], pr. name of a town on the borders of the Ammonites, Jud. 11:33, whence wheat was brought to the Syrian market, Eze. 27:17.

מָנְלָה. To such a noun is commonly referred the form מְנָלָם in the words, Job 15:29, מְנָלָם לֹא יִסָּה לְאָרֶץ מְנָלָם, which are thus rendered, "their wealth shall not spread itself out in the earth;" מָנְלָה is derived from the root מָנָה, of which there is another trace in the common reading מְנָלוֹתָיָהּ Isa. 33:1, which is supposed to mean the same as נָלַל Med. Ye, to obtain, to acquire; whence נָלַל, נִילַל wealth, possession, מְנָלַל wealth, riches. But I can hardly regard the reading as being correct; perhaps (with one MS.) we should read מְנָלָם from מְנָלָה i. q. מְנָלָה *their fold*, poet. *their flocks*. The words in the passage in Isaiah appear just as doubtful [but there no various reading is quoted]; see מָנָה.

מָנִין an unused root, Arab. مَنَنَ to divide, to allot (kindred is מָנָה); whence מָן a gift (Manna); מָן part. const. מָן; plur. מְנִים and pr. n. מְנִית.

מָנַע TO KEEP BACK, TO RESTRAIN ([*"Arab. منع* Chald. id."], cogn. are מָנָה, and Æthiop. ማነ; to reject, to cast aside. ["The primary syllable is נַע, which has a negative force; see מָנָה" Thes.]) Ezek. 31:15, וְאֶמְנָע נְהַרְוֹתֶיהָ "and I will restrain its floods."—(1) followed by מָן, to restrain from any thing; 1 Sam. 25:26, 34, וְאֶמְנָע מִיָּדְךָ "who has restrained me from doing thee evil;" Jer. 2:25, מָנַע רַגְלִי מִיִּשְׁחָד "withhold thy foot from being unshod," do not so hasten as to loose thy shoes, Jerem. 31:16.

(2) Followed by an acc. of thing, and מָן of pers. to withhold any thing from any one, Genesis 30:2, וְאֶמְנָע מִפְּרִי־בֶטֶן "who has withheld from thee the fruit of the womb," 2 Sa. 13:13; 1 Ki. 20:7; Job 22:7; followed by לְ of pers. Ps. 84:12, etc. In the same sense is said מָן מָנַע מִיִּשְׁחָד Nu. 24:11; Ecc. 2:10.

NIPHAL.—(1) to be withheld, hindered; Jerem. 3:3, reflex. to let oneself be hindered; Nu. 22:16, followed by מָן with an inf.

(2) *to be taken away*, followed by מן Job 38:15. Hence pr. n. מִנְעָנֶה, מִנְעָנֶה.

מִנְעוּל m. (from the root נָעַל), *a bolt, a bar*, Cant. 5:5; Neh. 3:3.

מִנְעוּל m. id. Deu. 33:25.

מִנְעָמִים m. pl. *delicate fare, dainties*, from the root נָעַם, which is also used in Arabic in speaking of costly banquets, Ps. 141:4.

מִנְעָנִים m. pl. 2 Sam. 6:5; Vulg. *sistra*, an instrument of music, so called from its being shaken (root נָעַע Pil. נָעַע), like σείστρον from σείω. Syr. and Arab. *tympana quadrata*.

מִנְקִית f. only in pl. מִנְקִיּוֹת *bowls for libations*, Ex. 25:29; 37:16; Nu. 4:7. (Syriac مَنَكِيَّة id., from the root נָמַל Pael to offer a libation.)

מִנְקִית i. q. מִינְקֶת f. *a nurse*; see Hiph. of the root נָקַח.

מְנַשֵּׂה ("one who forgets;" see Gen. 41:51), pr. n. Gr. Μανασσῆς, *Manasseh*.—(1) a son of Joseph, adopted by Jacob his grandfather, Gen. 48:1, seqq. For the boundaries of the territory of the tribe of Manasseh, part of which was on each side of Jordan, see Josh. 13:29—32; 17:8, seqq. Patron. מְנַשֵּׂי Deu. 4:43.—(2) a king of Judah (699—644, B. C.), the son of Hezekiah, remarkable for his idolatry, superstition, and cruelty towards the righteous, 2 Kings 21:1—18; 2 Ch. 33:1—20.—(3) Jud. 18:30 כְּחַיִּב.—(4) Ezr. 10:30.—(5) verse 33.

מִנָּה for מִנְאָה (from the root מָנָה), pl. מִנְאוֹת Neh. 12:44, and מִנְיֹת Neh. 12:47; 13:10 (with Kametz impure); f. *a part, a portion*; Ps. 63:11, מִנָּה שְׁעָלִים, "they shall be the portion (i. e. prey) of foxes;" Psalm 11:6, "a wind of hot blasts (is) מִנָּה בֹּחֶם the portion of their cup," i. e. is poured out for them, Ps. 16:5. Used of portions of food, Neh. 1. c.

מָם m. *one pining away, one who is consumed* with calamities; root מָםִם which see Job 6:14.

מָם m. *tribute*. (Commonly taken from מָםִם because tribute is "virium dissolutio et confectio," a derivation which can hardly seem suitable to any one. I have no doubt that מָם is contr. from מָםִם tribute, toll, from the root מָסַם to number, like the fem. מִסָּה measure, number, מִסְכָּה. Many examples of the softening of the letters *ks*, or *ξ* at the end of words by the rejection of *k*, are found in Gr. and Lat., as *Ajax*,

Aīas, pistrix, pistris, πιστρις; ὄρνις, Dor. ὄρνιξ, *mistus, mistus; sestertius* for *sextertius*; also *x* and *ss* between two vowels like the Hebrew *micsa, missa*: Ulixes, Ulysses; μαλάσσω, *malaxo*; also *maximus*, and Ital. *massimo: Alexander* and *Alessandro*.) Almost always used of *tribute rendered by labour, servile work, angaria*; fully קָם עֲבָר (servile tribute), 1 Ki. 9:21; 2 Chron. 8:8. Of frequent use are the phrases הָיָה לָמָס Deu. 20:11; Jud. 1:30, 33, 35; Isa. 31:8; and הָיָה לָמָס Gen. 49:15; Josh. 16:10; to be liable to impressment for servile work. Without עֲבָר id., hence הָיָה לָמָס Josh. 17:13; שָׂם לָמָס Jud. 1:28; and שָׂם לָמָס Esth. 10:1, to lay servile work upon any one; מִסְכָּה אֲשֶׁר עַל הַמָּס superintendent of works, or of impressment, 2 Sam. 20:24; 1 Ki. 4:6; 12:18; plur. מִסְכָּה אֲשֶׁר superintendents of works, task-masters, Exod. 1:11.

מִסָּב m. (from the root סָבַב)—(1) subst. *seats set round, triclinium, couches set in a circle*, in the Oriental manner, Cant. 1:12; comp. the root סָבַב 1 Sam. 16:11.

(2) adv. *round about*, 1 Ki. 6:29; plur. מִסְבּוֹת id., Job 37:12.

(3) plur. constr. prep. *around, about*, 2 Ki. 23:5, מִסְבֵּי יְרוּשָׁלַיִם "around Jerusalem."

מִסְבֵּר m. (from the root סָבַר) prop. particip. Hiph., *shutting up*, hence—

(1) *he who shuts up, a locksmith, smith* (artisan), 2 Ki. 24:14, 16; Jer. 24:1; 29:2.

(2) *that which shuts up, a prison* Psa. 142:8; Isa. 24:22.

מִסְנֵרֹת f. only in plur. מִסְנֵרֹת (from the root סָנַר). (1) *close places*, poet. used of fortified cities, Ps. 18:46; Mic. 7:17.

(2) *borders, margins* (Randbleisten), so called from their inclosing, Ex. 25:25, s. q.; 37:14.

(3) 1 Ki. 7:28, 29, 31, 32, 35, 36; 2 Ki. 16:17; ornaments on the brassen bases of the basins, which appear to have been square *shields*, on the four sides of the bases; see verses 28, 29, 31.

מִסָּד m. *the foundation* of a building, 1 Kings 7:9; from the root יָסַד inflected in the manner of verbs בָּן.

מִסְדָּרֹן m. *a portico*, so called from the columns standing in *rows*; compare מִסְדָּר, שְׁדָרָה order, row. It is once found, Jud. 3:23.

מִסָּה i. q. מָסַם and מָסַם No. II., to MELT, to FLOW DOWN. (Chald. מָסַם, Syriac مَسَم to be decayed, to putrify; Eth. መሰ: to melt.)

הִפְחַל, to melt, to dissolve. **Psa.** 6:7, **בְּדִמְעָתִי** **אֶרְשִׁי אֶמְסָה** "I dissolve (as it were) my couch with tears." **Psa.** 147:18; fut. apoc. **וְתִמְסָם** **Psa.** 39:12; trop. to melt the heart, i. e. to terrify; plur. **הִמְסִיו** in the Chald. form for **הִמְסוּ** **Josh.** 14:8.

מִסָּה f. (from the root **נָסָה**), plur. **מִסּוֹת** temptation, trials; used of—(1) the great deeds of God, by which he would both prove and excite the faith of his people, **Deut.** 4:34; 7:19; 29:2. On the other hand—

(2) a temptation of Jehovah is i. q. a complaining against him, **Psa.** 95:8; whence [*Massah*], the pr. n. of a place in the desert **מִסָּה** **Ex.** 17:7; **Deut.** 6:16; 9:22; 33:8.

(3) calamity, by which God tries any one, **πειρασμός**, **N. T.**, **Job** 9:23.

מִסָּה prop. number (contr. from **מִכְסָּה**, like **מס** which see, for **מָכַס**, root **כָּסַם**), constr. **מִסָּה** prep. according to the number, i. e. at the rate of, even as (**Syr.** **ܡܫܬܐ**, **Chald.** **ܡܫܬܐ** for **Hebr.** **מִנִּי**, **דִּי**). **Deut.** 16:10, **מִסָּה** **נִדְּבַת יָדְךָ** "even as thy hand can give." **LXX.** **καθὼς ἡ χεὶρ σου λαχέει.**

מִסְכָּה m. a covering, a vail (for the face), **Exod.** 34:33—35. So all the versions, the context almost demanding it. But this cannot be explained on philological grounds. Yarchi indeed observes that this word is used in the Gemara in speaking of vailing the face, but this was no doubt taken from this passage. **Arab.** **مِسْكَاة**, which I formerly compared, signifies rather a coverlet than a vail. Possibly we ought to read **מסוכה** (**מִסְכָּה**, **מִסְכָּה**), a covering, a vail.

מִסְכָּה f. i. q. **מִשְׁכָּה** a hedge, thorn-hedge, **Mic.** 7:4; from the root **שָׁכַח** to hedge, to fence around.

מִסָּח m. (from the root **נָסַח**), removing away, keeping off, **2 Ki.** 11:6.

מִסָּחָר m. (from the root **סָחַר**), traffic, merchandise, **1 Ki.** 10:15.

מִסָּךְ TO MIX, TO MINGLE, i. q. **מִזֵּן**. (This root is very widely extended, not only in the Phœnicio-Shemitic languages, but also in the Indo-Germanic and Slavonic languages. See **Arab.** **مَشَّحَ**, **مَزَجَ**, **مَاشَ** **Med. Ye.** to mix, **مَسْمُومَة**, **مَسْمُومَة** mixture; **Germ.** **Mixtur**; **Aram.** **ܡܫܚܐ**; **Sanscr.** **maksh** and **misr**; **Pers.** **امیختن** and **امیزیدن**; **Gr.** **μίσγω**;

Lat. *misceo*; **Polish** *mieszam*; **Bohem.** *smisseti*; **Engl.** *to mash, to mix*; **Germ.** *mischen*.) **Ps.** 102:10; **Isa.** 19:14, **וְהָיָה לָהֶם רִיחַ בְּקִרְבָּהּ רוּחַ עֲוֹנוֹתֵיהֶם** "Jehovah has mingled in her midst a spirit of perversities;" i. e. Jehovah has sent upon them a perverse disposition. Specially to mix wine, i. e. to spice it, **Prov.** 9:2, 5; **Isa.** 5:22.

Hence **מִמְסָךְ** and—

מִסְכָּךְ m. wine mixed with spices, **Psa.** 75:9, i. q. **מִזֵּן** which see.

מִסְכָּךְ m. constr. **מִסָּךְ** (from the root **סָכַךְ**), a covering, **2 Sam.** 17:19; specially used of the vail before the gate of the holy tent, **Exod.** 26:36, sq.; 39:38; 40:5; and of the court, **Exod.** 35:17; 39:40; called more fully **הַמִּסְכָּךְ הַקֹּדֶשׁ** **Exod.** 35:12; 39:34; 40:21. **Isa.** 22:8, **וְנִגְלָה אֶת מִסָּךְ יְהוּדָה** "and the vail of Judah shall be uncovered," i. e. Judah shall be exposed to shame; an image taken from a virgin, whose vail has been taken away by outrageous and violent men. The same figure is used in Arabic; see **Schult. Orig.** **Hebr.** § 258.

מִסְכָּה f. (from the root **סָכַךְ**), a covering, **Eze.** 28:13.

I. **מִסְכָּה** f. (from the root **נָסַךְ** **No. I.**)—(1) the casting of metal. **עֲגֵל מִסְכָּה** a calf cast (of metal), **Exod.** 32:4, 8. **אֱלֹהֵי מִסְכָּה** the cast images of gods, **Ex.** 34:17. Specially a molten image, **Deut.** 9:12; **Jud.** 17:3, 4.

(2) **σπονδή**, a league, **Isa.** 30:1.

II. **מִסָּכָה** f. (from the root **נָסַךְ** **No. II.**), a covering, **Isa.** 25:7.

מִסְכֵּן m. (from the root **סָכַן** **No. 4.** to be poor), poor, wretched, **Ecl.** 4:13; 9:15, 16. **Arabic** **مِسْكِين**; **Ethiop.** **ሚስክን**; whence a new verb **ሚስክን** to be poor, **مَسْكَنَ** to make poor. Many modern languages have adopted this word (prob. from the Arabic), as the **Ital.** *meschino*, *meschinello*; **Portuguese**, *mesquinho*, subst. *mesquinhez*; **French**, *mesquin*, subst. *mesquinerie*. Hence—

מִסְכֵּנוּת f. poverty, misery, **Deut.** 8:9; see the preceding word.

מִסְכָּנוֹת plur. f. storehouses, granaries, by a transposition of the letters for **מִבְּסוֹת**, from the root **בָּסַךְ** which see, **Ex.** 1:11; **1 Ki.** 9:19; **2 Chr.** 8:4.

מִסְכָּת f. (from the root **נָסַךְ** **No. II.** i. q. **נָסַךְ** to weave), threads, web of a weaver, **Jud.** 16:13, 14.

מסלה f. (from the root סלל) — (1) *a way cast up, embanked, highway*; hence *a public way*, Jud. 20:31, 32; 1 Sa. 6:12; Isa. 40:3. Applied to course of life, Pro. 16:17; Ps. 84:6.

(2) *a ladder, steps*, i. q. סלם. 2 Ch. 9:11.

מסלול m. (from the root סלל), *a way embanked*, i. e. *a public, a great road*, Isa. 35:8.

מסמר only in pl. מסמרים Isa. 41:7; מסמרים 1 Ch. 22:3, and מסמרות 2 Chron. 3:9; Jer. 10:4, *nails*; comp. Arab. مسمار *a nail*. Root סמר. [Once written with ש Ecc. 12:11.]

מסם TO MELT, TO FLOW DOWN, TO WASTE AWAY. In Kal once found, used of a sick person wasting away, Isa. 10:18. (Kindred roots are מסקה No. II; see also מאת to dissolve, to macerate in water, and the words given under מ.)

NIPHAL נסם, in pause נסם, fut. ינסם, inf. הנסם — (1) *to be melted*, used of the manna, Ex. 16:21; of wax, Psal. 68:3; by hyperb. of mountains melting with blood, Isa. 34:3. — Jud. 15:14, "his bands melted from off his hands," i. e. fell from his hands as if loosed. Used of cattle when sick, 1 Sa. 15:9.

(2) *to become faint*. — (a) *with fear, terror*, 2 Sam. 17:10; often used of the heart, Deut. 20:8; Josh. 2:11; 5:1. The original force of the expression is retained in the following, Josh. 7:5, "the heart of the people melted, וַיִּהְיֶה לִבָּם and became water. — (b) *with sorrow, grief*, Psal. 22:15; 112:10; compare Ovid. ex Ponto, i. 2, 57, "sic mea perpetuis liquescunt pectora curis, Ignibus admotis ut nova cera solet."

HIPHIL, causat. of Niphal No. 2, *a, to make fearful*, Deu. 1:28.

Derivatives, מס, מסם; comp. also מסה, מסה, which I refer however to another root.

מסע *a weapon, an arrow, a dart*, Job 41:18.

Arab. منزع id. from the root نزع to draw an arrow in a bow, Koran, lxxix. 1; the letters ס and ט being interchanged.

מסע m. (from the root נסע) — (1) *a quarry*, see the root, Hiphil No. 1. 1 Ki. 6:7, אֲבָנוֹת מִסְעָה "whole stones (not hewn), from the quarry." LXX. λίθοις ἀκροπόροις ἀργείοις. Vulg. incorrectly lapides dolati.

[מסע, separated in Thes.]

(2) *breaking up, departure of a camp*, prop. of

a Nomadic host (see נסע No. 2); hence also applied to single individuals, Deu. 10:11, לִמְסַע לִפְנֵי הָעָם "to go out before the people." Num. 10:2, לִמְסַע אֶת־הַמַּחֲנֶה "for the departure of the camp." Subst. *a journey*, Ex. 40:38; Nu. 10:6; *a station on a journey*, Exod. 17:1, לְמַסְעֵיהֶם "according to their stations." Nu. 10:6, 12.

מסעד m. (from the root סעד) *a prop, a stay*, 1 Ki. 10:12.

מספר m. const. מספר with suff. מספרי (from the root ספר) *wailing, lamentation*, Gen. 50:10; Am. 5:16, 17.

מספוא m. (from the Chaldee root ספא Pe. and Aph. to feed); *fodder for cattle*, Gen. 24:25, 32; 42:27; 43:24.

מספחת f. i. q. ספחת (which see) *scurf, scab*, a place in the body affected by a scab, Lev. 13:6, 7, 8.

מספחות pl. f. *cushions, quilts, coverlets*, so called from being spread out, see the root ספה No. 3. Ezek. 13:18, 21. Symm. ὑναχέτια. Vulg. cervicalia.

מספר m. (from the root ספר) — (1) *narration* (compare the verb in Pi.) Jud. 7:15.

(2) *number*, Nu. 1:2; 9:20; and so frequently. Sometimes in the acc. it is put adverbially for *according to the number*. Ex. 16:16, מִסְפָּר נַפְשֵׁיכֶם "according to the number of your souls." Job 1:5. Elsewhere (as the Gr. ἀριθμῶ, ἀριθμός) it is added pleonastically to numerals. 2 Samuel 21:20, עָרִיצִים יְאָרְבֵּעַ מִסְפָּר "twenty-four in number" (24 an ber 3461). — אֵין מִסְפָּר Gen. 41:49; אֵין מִסְפָּר 1 Chron. 22:4, and עֲרֵאֵין מִסְפָּר Job 5:9; 9:10; *without number*, i. e. *innumerable*. On the contrary מְחִי מִסְפָּר, מִסְפָּר אֲנֹשֵׁי מִסְפָּר *men of number, are a few*, such as can be easily numbered, Gen. 34:30; Deu. 4:27; Psalm 105:12; Jer. 44:28; 1 Chron. 16:19; and in apposit. יָמִים מִסְפָּר *the days*, which are *a number*, i. e. can be numbered, *a few*, Nu. 9:20. (Similarly

אֵיָּאֵם מִעֲדוֹתֵי numbered days, i. e. *a few*, Koran ii. 180; but see the interpreters.) In Deu. 33:6, in the words וְיִהְיֶה מִסְפָּר the particle of negation must be repeated from what has preceded, and the rendering is, "and let (not) his men be a number," i. e. let them be many, innumerable.

(3) [Mispar], pr. n. m. Ezr. 2:2; for which there is מספרת Neh. 7:7.

מספרת [Mispereth], see מספר No. 3.

מָסַר a root which occurs twice, and is both doubtful and obscure, which I consider however to have had the same meaning as **נָזַר** and **נָזַר** TO SEPARATE, TO SEPARATE ONESELF. Hence in Kal, Nu. 31:16, **לְמָסַר מַעַל בְּיְהוָה**, "to turn aside perfidiously from Jehovah," i. q. **לְמַעַל מַעַל**, which is found in the parallel places, Nu. 5:6; 2 Ch. 36:14; Ezek. 14:13; unless indeed this be the true reading in this passage. Others render "to dare a defection from Jehovah;" compare Syr. **ܡܫܪܐ** to dare, to undertake to do anything. In a very different context it is found in —

NIPHAL, Nu. 31:5, **וַיִּסְרֻּם מֵאֶלֶי יְהוָה לְמָסַר**, "and there were separated out of the tribes of Israel a thousand out of each tribe," as well rendered by Saadiah. More freely Onk. and Syr. *were chosen*. LXX. *ἐξελθόντων*, reading perhaps **וַיִּסְרֻּם**, or by the Samaritan usage, in which **מָסַר** is i. q. Heb. **פָּקַד**.

. Talm. **מָסַר** is *to deliver, to betray*, Syr. Ethp. *to accuse*, both of which meanings are unsuitable in these passages.

מָסַרְתָּ f. contr. for **מֵאֲסַרְתָּ** (from the root **אָסַר**) a bond, Eze. 20:37.

מָסַר i. q. **מָסַר** admonition, discipline, instruction, Job 33:16, from the root **יָסַר**.

מַסְתוֹר m. (from the root **סָתַר**) a hiding-place, refuge, Isa. 4:6.

מַסְתֹּרֶת m. a hiding-place, spec. used of the place of an ambush, Ps. 10:9; 17:12; Lam. 3:10.

מַעֲשֶׂה m. Ch. *work*, i. q. Heb. **מַעֲשֶׂה** Daniel 4:34; from the Ch. root **עָשָׂה** to do, to make. Found once by a Chaldaism in the Hebrew text, Job 34:25.

מַעֲבָה m. (from the root **עָבָה**) density, compactness, 1 Kings 7:46, **בְּמַעֲבָה הָאֲדָמָה** "in the compact soil."

מַעֲבֵר m. (from the root **עָבַר**) — (1) a passing over, going on, Isa. 30:32, **כָּל מַעֲבֵר מִמָּדָה וְנֹר**, pr. "all the passing over of the decreed rod..... (is) with timbrels," i. e. wherever the rod passes (and smites) there the timbrels sound.

(2) a place of passing over — (a) the ford of a river, Gen. 32:23. — (b) a narrow valley, a pass of the mountains, 1 Sa. 13:23. — The fem. is —

מַעֲבֵרָה f. pl. **מַעֲבֵרוֹת**, and **מַעֲבֵרוֹת** (this latter absol. Josh. 2:7; from **מַעֲבֵרָה**, and const. Jud. 3:28), i. q. **מַעֲבֵר** No. 2. — (a) a ford, Isa. 16:2. — (b) a pass of the mountains, Isa. 10:29.

מַעֲגֵל m. pl. **מַעֲגָלִים** and **לֹחַ** (from the root **עָגַל** to roll) — (1) a track, or rut in which the wheels revolve, Ps. 65:12.

(2) a way, Ps. 140:6; Prov. 2:18. Often metaph. (like **דֶּרֶךְ**, **דֶּרֶךְ**) used of course of action, Psalm 23:3; Prov. 2:9, 15; 4:26.

מַעֲגֵלָה m. 1 Sa. 26:5, 7, and **מַעֲגֵלָה** fem. (denom. from **עָגַל** a wagon), a wagon rampart, a fortification constructed of the wagons and other baggage of the army, 1 Sa. 17:20.

מַעֲדָה TO WAVER, TO TOTTER. Psalm 18:37; 26:1; 37:31; Job 12:5, **כְּמַעֲדֵי נֶגֶל** "whose foot tottereth." Pro. 25:19, **רֶגֶל מַעֲדָה** "a tottering foot," for **מוֹעֲדָה**, shortened into **י**, compare Lehrs. p. 309. Others take **מַעֲדָה** as an abstr. noun, a tottering, of the form **מִינָה**, **עֵינָה**, in fem.

HIPHIL, to cause to totter, or shake, Ps. 69:24.

מַעֲדָי (for **מַעֲדָה** "ornament"), [Maadai], pr. n. m. Ezr. 10:34.

מַעֲדָיָה (for **מַעֲדָיָה** "ornament of Jehovah"), [Maadijah], pr. n. m. Neh. 12:5; for which there is **מַעֲדָיָה** ("festival of Jehovah"), verse 17. The two places will perfectly accord, if the first be read **מַעֲדָיָה**.

I. **מַעֲדָן** only in plur. **מַעֲדָנִים**, Jer. 51:34 [In Thes. this reference is removed to **עָדָן**; The form actually occurring in the passage is **מַעֲדָנִים**]; and **מַעֲדָנוֹת** 1 Sa. 15:32 (from the root **עָדָן**).

(1) delight, joy, Prov. 29:17. Adv. with joy, joyfully, cheerfully, 1 Sa. 15:32.

(2) delicate food, dainties, Gen. 49:20; Lam. 4:5.

II. **מַעֲדָנוֹת** m. bonds; by transposition of the letters for **מַעֲדָנוֹת**, from the root **עָבַר** to bind. Job 38:31, **מַעֲדָנוֹת בְּיָמָה** "the bands of the Pleiades;" see **בְּיָמָה**.

מַעֲדָר m. (from the root **עָדָר**) a hoe, Isa. 7:25.

מַעֲהָ an unused root, which appears to have had the meaning of flowing down, softness, like the cogn. **מֹאֵה**, **מֹאֵה**, **מֹאֵה**, **מֹאֵה** see under **מֹאֵה** p. CCCCLVIII, A. Hence —

מַעֲהָ (Arabic sing. **معي**) only in plural, (A), **מַעֲהָם** constr. **מַעֲהָם**, with suff. **מַעֲהָם**, and also **מַעֲהָם** (for **מַעֲהָם**), Eze. 7:19 — (1) intestines, to come forth from any one's bowels, to be descended from any one, Gen. 15:4; (25:23); 2 Sa. 7:12; 16:11.

(2) *the belly*, Jonah 2:1; specially used of the *womb*. Genesis 25:23; Ruth 1:11, *העורלי בנים* *העורלי* "are there yet sons in my womb?" *בְּמִעִי אִמִּי* "from my mother's womb," Isa. 49:1; Psalm 71:6. Once used of the external belly, Cant. 5:14 (comp. Dan. 2:32).

(3) *the breast, the heart*, figuratively, *the inmost soul*. Job 30:27; Lam. 1:20; Cant. 5:4; Isaiah 16:11; Psalm 40:9, *תֹּרְתֶךָ בְּתוֹךְ מִעִי* "thy law is in the midst of my bowels," i. e. set deeply in my soul. Compare *רְחֵמִים*.

(B) *the bowels*. So in the difficult passage, Isa. 48:19, which I would thus explain, "thy seed shall be as the sand, *וְיִצְאָאֵי מִעֵדֶי כְּמַעוֹתָיו* and the offspring of thy bowels like (that of) its bowels," sc. of the sea (verse 18); for the more full *כְּמַעוֹתָיו*, i. e. as the fishes of the sea sprung up in its bowels. *מַעוֹת* is i. q. *מַעִים*, but the feminine form indicates a figurative use. Ill rendered by the ancient versions *מַעוֹתָיו* as *its small stones*, sc. of sand, which is commonly defended by comparing Chaldean *מַעֲנָא* a small coin, obolus (perhaps a small stone), and the Arabic *مَاعِنة*, which denotes a *scruple of conscience*, not a *small stone*.

מַעֲנָא or *מַעֲנָא* Chald. only in pl. i. q. Hebr. *מַעִים* A, 2, *the belly*, here *the external*, Dan. 2:32.

מַעוֹת m. i. q. *עָקָה* a *cake*, 1 Ki. 17:12; compare verse 13. Ps. 37:16, *לַעֲנֵי מַעוֹת* "cake-buffoons," parasites, see *לַעֲנֵי*.

מַעוֹת more rarely *מַעוֹת* (with Kametz impure) suff. *מַעוֹת*, pl. *מַעוֹתִים* (from the root *מַעוֹת* to be strong), m. a *strong* or *fortified place, a defence, a fortress*, Jud. 6:26; Dan. 11:7, 10, etc. *מַעוֹת* *מַעוֹת* fortified cities. Isaiah 17:9; 23:4, *מַעוֹת הַיָּם* "the fortress of the sea," i. e. Tyre. Eze. 30:15, *מַעוֹתֵי הַיָּם* "the God of fortresses;" Dan. 11:38; used of some Syrian deity obtruded on the Jews, by Antiochus Epiphanes, perhaps *Mars*. [This entirely turns on the question whether the prophecy relates really to Antiochus Epiphanes.] Figuratively, Ps. 60:9, "Ephraim (is) *מַעוֹת רִאשִׁי* the defence of my head," i. e. my helmet. Prov. 10:29, "the way of God (is) the defence of the upright," i. e. religion, piety. Used of a refuge, Isa. 25:4; figuratively, of Jehovah, Ps. 37:39; 43:2. As to the form *מַעוֹתֵי* see the Etym. Ind.

מַעוֹת (perhaps "oppression," from the root *מַעוֹת*, ["a girdle of the breast?"]), [Maach], pr. n. m. 1 Sa. 27:2; compare *מַעֲכָר* No. 2, a.

מַעוֹת m. (from the root *מַעוֹת*) pl. *מַעוֹתִים* 1 Ch. 4:41.

(1) *a dwelling*—(a) of God, used of the temple, Ps. 26:8; of heaven, Ps. 68:6; Deu. 26:15.—(b) of wild beasts, a *den*, Nah. 2:12; Jer. 9:10; 10:22; 51:37. Acc. in one's dwelling, like *בֵּית* at home, 1 Sa. 2:29, 32. Used of a *refuge*, Ps. 90:1.

(2) [Maon], pr. n.—(a) of a town in the tribe of Judah, Josh. 15:55; 1 Sam. 25:2, in the vicinity of which was *בֵּית מַעוֹת* 1 Sa. 23:24, 25.—(b) of an Arabian tribe, in Jud. 10:12 connected with the Amalekites, Sidonians, and Philistines, in 2 Ch. 26:7 with the Arabs, properly so called; plur. *מַעוֹתִים* 2 Ch. loc. cit.; and 1 Ch. 4:41 קרי. There still exists *Maon* (معان), a town with a fortress in Arabia Petraea, by the south of the Dead Sea; See Seetzen, in v. Zach's Monatl. Corresp. xviii. p. 382; and Burckhardt's Travels in Syria, p. 724, German trans.; and my notes, p. 1069. The Minæ of Arabia are altogether different from these, as was shewn by Bochart, Phaleg. ii. 23. [This place appears rather to be Ma'in معين in the south of Judea, Rob. ii. 193.]—(c) m. 1 Ch. 2:45.

מַעוֹת see *בֵּית מַעוֹת*.

מַעוֹתָהּ & *מַעוֹתָהּ* f. of the preceding, *habitation*, Jer. 21:13—(a) of Jehovah, the temple, Ps. 76:3.—(b) of wild beasts, a *cave*, Ps. 104:22; Am. 3:4.—(c) *an asylum, a refuge*, Deu. 33:27.

מַעוֹתִים m. [Mehunim, Meunim], pr. n.—(1) see *מַעוֹת* No. 2, b.—(2) Ezr. 2:50; Neh. 7:52.

מַעוֹתֵיהֶם (for *מַעוֹתֵיהֶם* "habitations of Jehovah" ["my habitations"]), [Mehonothai], pr. n. m. 1 Ch. 4:14.

מַעוֹתָהּ m. *darkness*, Isa. 8:22; from the root *מַעוֹת*.

מַעוֹתָם m. plur. *puḍenda*, Hab. 2:15; from the root *מַעוֹת* No. II, Arab. *عري* i. q. *עָרָה* to be naked.

מַעוֹתָם see *מַעוֹת*.

מַעוֹתָהּ & *מַעוֹתָהּ* ("consolation of Jehovah" from the root *מַעוֹת*), [Maasiah], pr. n. m. 1 Ch. 24:18; Neh. 10:9.

מַעוֹתָם—(1) Arabic *معط* to be smooth naked, hence TO BE POLISHED, SHARP; see *מַעוֹתָם*; transp. *معط* prob. to scrape, to scrape off (comp. *معس* to rub, also *مرس*, since *ע* and *ר* are kindred letters to each other), whence *מַעוֹתָם* prop. a scraping, scrap (*ein Span, Spánchen*), hence a little. Hence comes the denom.—

(2) *to be little, few.* Lev. 25:16, לְפִי מְעוֹת הַשָּׁנִים, "according to the fewness of the years," Ex. 12:4; Neh. 9:32; also *to be made few, to be diminished*, Ps. 107:39; Isa. 21:17; Pro. 13:11.

PIEL עָלָה intrans. i. q. Kal, Ecc. 12:3.

HIPHIL, הִפְעִיל—(1) *to make few, to diminish*, Levit. 25:16; Num. 26:54; 33:54; Jerem. 10:24, הִפְעִילְךָ "lest thou makest me (the people) few," or "diminishest;" Eze. 29:15.

(2) *to make, or do anything a little, or in a slight degree* (etwas in geringer Menge, in geringem Maße thun). Num. 11:32, עָשָׂה אֶחָד עֲשָׂרָה חֲמֹרִים “he who had (gathered) a little, had gathered ten homers.” Exod. 16:17, 18; 2 Ki. 4:3, “borrow empty vessels אֶת־הַקְּעֻזִּים sc. לְבַרֵּךְ (borrow) not a few.” Specially *to give few*, Num. 35:8; Exod. 30:15. [Hence the following words.]

מַעַץ, once **מַעֵץ** 2 Chron. 12:7, pr. a scraping (see the root, No. 1). Hence *a little*. Construed —

(a) as a substantive, followed by a genit. of the noun מֵיִם מְעוֹט *paulum aquae*, a little water, Gen. 18:4; 24:17, 43. אֶכְלָא מְעוֹט *a little food*, Gen. 43:2; as else put after in the genitive, as מְעוֹטֵי מִתִּי *a few men*, Deu. 26:5. עֲזָרָא מְעוֹט *a little help*, Dan. 11:34. It is also joined with nouns by apposition. Isa. 10:7, מְעוֹט גּוֹיִם לֹא "nations not a little," i.e. not a few; here, by litotes, many.

(b) as an adverb, *a little*, Ps. 8:6; of time, *a little while, for a little*, Ruth 2:7; Ps. 37:10; *shortly, presently*, Hosea 8:10; Hagg. 2:6; of space, *a little*, 2 Sam. 16:1. *מעט מעט* *peu à peu*, *little by little*, Exod. 23:30; Deut. 7:22. *הפעם* *happem* *is it but a small thing to you?* Num. 16:9; Eze. 16:20, *הפעם בתוניתך* “*was this of thy whoredoms but little?*” Rarely—

(c) it stands as an adjective, *small, few*, Num. 13:18; 26:54; plur. **רַעֲיִים** a few, Ps. 109:8; Ecc. 5:1.

With Caph prefixed.—(1) *nearly, almost, within a little*, Gen. 26: 10; Ps. 73: 2; 119: 87.

(2) *shortly*, Psa. 81:15; 94:17; *quickly, suddenly*, Psalm 2:12; Job 32:22. שׁוֹרֵט *shortly* that, for *scarcely*, Cant. 3:4; comp. אֶלֶּת B, No. 3.

(3) i. q. אֲנִי but intensive; *very little* (see אֲ B, No. 4), *ὅσον ὀλίγον*, Prov. 10:20; 1 Chron. 16:19, "a few men (even) אֲנִי *very few*," Psa. 105:12; *very little*, 2 Sam. 19:37.

מָעוֹט f. **מַעֲטָה** adj., Eze. 21:20; *smooth*, and hence *polished, sharp* (of a sword), i. q. **מִרְט** verses 15, 16; see the root **מָעַט** No. 1.

מַעֲטָה m. (from the root עָטָה) *a veil, a garment*,
Isa. 61:3.

מַעֲטָף f. (from the root עָטַף No. I), *a cloak*, or rather *a large tunic* put over the one commonly worn, reaching to the hands and feet; compare מַעֲלִי, Arabic عَطَاف and مَعْطَف id. Isaiah 3:22. See Schröder, *De Vest. Mul. Hebr.* p. 235.

מְעִי *m. a heap of ruins, ruins*, i. q. **מְעִי**, from the root **עָוָה**, Isa. 17:1. The prophet used an unaccustomed form in order to allude to the preceding **מְעִיר**.

מַחֲזִיק (perhaps "σπλαγχνίζόμενος;" comp. מַחֲזִיק),
[Maai], pr. n. m., Neh. 12:36.

מַעֲלֵי m. an upper garment; an exterior tunic, wide and long, reaching to the ankles, but without sleeves; see 2 Sa. 13:18; compare Braun. De Vest. Sacerd. II. 5; Schræder, De Vest. Mulierum, Hebr. p. 267; Hartmann's Hebräerin, vol. iii., p. 512. It was worn by women (2 Sam. loc. cit.); by men of birth and rank, Job 1:20; 2:12; by kings, 1 Sa. 15:27; 18:4; 24:5, 12; by priests, 1 Sam. 28:14; specially by the high priest, with the ephod put over it, whence **מַעֲלֵי הָאֵפוֹד** Ex. 28:31; 39:22. (The origin is not clear. It is not, however, improbable that the root **מַעַל** had the primary power of *covering*; hence of *acting covertly*, astutely, perfidiously; compare **בָּגַד** No. 1, and the remarks there made.)

מַעֲיָם and Chald. מַעֲיָן *bowels*, see מַעֲהָ.

מַעֲנֵן constr. מַעֲנֵן and poet. with Vav parag. מַעֲנֵנו
Ps. 114:8; with suff. מַעֲנֵנו Hos. 13:15; plur. מַעֲנֵינִים
constr. מַעֲנֵי, and מַעֲנֵוֹת, constr. מַעֲנֵוֹת m. denom.
from עָנָן with Mem formative.

(1) *a place irrigated with fountains*, Ps. 84:7 (compare as to this place under the word נַחֲלֵי).

(2) *a fountain* itself, i. q. **נַחַל** (Syr. **نَحْل** id.) Gen. 7:11; 8:2. Metaph. it appears to indicate the greatest joy, pleasure, delight, Ps. 87:7.

2, 6. מִעוֹן, see מעוֹנִים i.q. כתיב 1 Ch. 4:41 מִעֲיָנִים

מָעַץ TO PRESS, TO PRESS UPON. Part. pass.
מָעוּד an animal castrated by *pressing* or *bruising*
the testicles, Lev. 22:24. 1 Sa. 26:7, חֲזִיתוֹ מָעוּדָה,
בָּאֶרֶץ "his spear was pressed into (i.e. fixed in)
the ground."

PUAL, *to be pressed*, used of the breasts immodestly pressed, Eze. 23:3. Hence pr.n. מוּלָה, and—

מעכה & מעכה Josh. 13:13 ("oppression"), [*Maachah*], pr. n.—(1) of a town and region at the foot of Hermon, near Geshur, a district of Syria (see **ושור** and **ושור** No. 1), 2 Sam. 10:6, 8; Deut. 3:13. Hence the neighbouring tract of Syria was called **ארם מעכה** 1 Ch. 19:6. Gent. noun **מעכתי** Deu. 3:14; Josh. 12:5; 13:11; 2 Ki. 25:23. Comp. **גית מעכה** and **אבל גית מעכה**.

(2) of several men—(a) 1 Ki. 2:39; 1 Ch. 11:43; 27:16; called also **מעוד**, which see.—(b) Gen. 22:24; where however the sex is doubtful;—and of women, as—(c) the wife of Rehoboam, 1 Ki. 15:2; 10:13; 2 Chron. 11:20; called also, 13:2, **מִיכָהוּ**.—(d) 2 Sa. 3:3.—(e) 1 Ch. 2:48.—(f) 1 Ch. 7:15, 16.

מעל fut. **ימעל**. Pro. 16:10, and **ימעל** Lev. 5:15.

(1) TO ACT TREACHEROUSLY, TO BE FAITHLESS, Pro. 16:10; 2 Ch. 26:18; 29:6, 19; Neh. 1:8. **מעל** to sin against Jehovah, to turn aside from him, Deut. 32:51; often in this phrase, **בִּיהוָה מעל מעל**, 1 Ch. 5:25; 10:13; 2 Ch. 12:2.

(2) followed by **א** of the thing, to take anything by stealth, Josh. 7:1; 22:20; 1 Ch. 2:7. (Simonis compares **מעל** to whisper, to backbite; the idea of which is too foreign to this verb; and **מַעֲלָה** perfidy, fraud; which is from the root **גאל** The signification

No. 2, is more closely resembled by **מעל** to seize, to take by stealth. The primary signification of the root seems to be that of *covering*; whence **מעיל**; hence to *act covertly*, unless indeed it be regarded that **מעל** is a secondary root, taken from the noun **מעל** the *upmost* (compare under **נחח** (**נחח**), prop. therefore, to be over or above anything, to possess, to have in one's power, *den Oberherrn machen*, *sich bemächtigen*; compare *Æthiop.* of similar origin, **መለሶ**; to tyrannise, to rebel; and also the Hebrew **מעל**.) [This latter conjectural formation is rejected in *Thes.*]

Hence **מעיל**, and—

I. **מעל** masc. *perfidy, treachery* (against God), *sin*, Job 21:34; elsewhere only in the phrase **מעל א**, see the examples cited above.

II. **מעל** masc. (formed from **מעלה**, from the root **עלה**), prop. *higher, the higher part*; hence as an adv. *above*. (This word may be suspected to be the same as **מעל** No. I, see the etymological note on the root **מעל**.)

Only found with the prefixes and affixes—

(1) **מעל** from above, Isaiah 45:8, and *above* (comp. **מן** No. 3, c), Deu. 5:8; Am. 2:9; Job 18:16. Followed by **ל**, **מעל ל**—(a) *above, upon* (*oberhalb von etwas*), as Gen. 22:9, **מעל לעצים** "upon the wood." Dan. 12:6, **מעל למימי הַיָּאָר** "upon the water of the river."—(b) *near, by*, Isa. 6:2, "the seraphs stood **מעל לו**," LXX. *κατα αὐτοῦ*. Comp. **ל** used of people accompanying a leader, Ex. 18:13, 14; Jud. 3:19; especially Job 1:6.

(2) with **ה** local, **מעלה**—(a) *upwards*, 1 Ki. 7:31. **מעלה מעלה** upwards more and more, Deu. 28:43.—(b) *farther, more*, 1 Sa. 9:2; used especially of time, Nu. 1:20; also, *onward*, 1 Sa. 16:13.

(3) **מעלה**—(a) *upwards*, Isa. 7:11; Ecc. 3:21; Ezek. 1:27. **למעלה למעלה** 41:7. Followed by a noun, Ezra 9:6, **למעלה ראש** "over the head."—(b) *beyond*, 1 Ch. 23:27; 2 Ch. 31:17. Opp. to **למטה**. **למעלה מעלה** over any thing, i. e. *besides* that which, 1 Ch. 29:3. **עַד-לְמַעְלָה** unto a high degree, i. e. *in a higher degree, exceedingly*, 2 Chron. 16:12; 17:12; 26:8.

(4) **מעלה** from above, Gen. 6:16; 7:20; Ex. 25:21; 26:14; 36:19; Josh. 3:13, 16.

מעל Chald. plur. **מעלין** the place of entrance, i. e. *setting* (of the sun), Dan. 6:15; from the root **עלל** to enter.

מעל see **על**.

מעל masc. Neh. 8:6, *lifting up*; formed from **עלה**, **מעלה** from the root **עלה**.

מעלה m. (from the root **עלה**)—(1) *an ascent*, a place by which one goes up, Neh. 12:37. With suff. **מעלי** its ascent (sing. compare Hebr. Gramm. § 90, 9), Eze. 40:31.

(2) *a lofty place*—(a) *a stage, a platform*, Neh. 9:4.—(b) *an acclivity, a hill*. **מעלה הָעֵיִר** 1 Sa. 9:11; **הַמַּעְלָה הַזֵּאת** the acclivity or mount of Olives, 2 Sam. 15:30; **מעלה אֲרָמִים** Josh. 15:7; 18:17, on the borders of the tribes of Judah and Benjamin, **מעלה עֲרִפִּים** ("the acclivity of scorpions"), Num. 34:4; Josh. 15:3, on the southern borders of Palestine.

מעלה fem.—(1) *ascent, going up*, to a higher region, Ezra 7:9. Metaph. **מעלות רִיחָם** the things which rise up in your mind, i. e. thoughts which pass through your mind, Eze. 11:5; compare the phrase **עַל-לֵב עָלָה** 38:10.

(2) *a step*, by which anyone goes up. **שֵׁשׁ מַעְלוֹת** six steps, 1 Ki. 10:19; Ezek. 40:26, 31, 34. *Figura-*

tively—(a) *the steps of a gnomon*, whence *הַמַּעְלוֹת* is used of the *gnomon* or dial itself, divided into steps, 2 Ki. 20:9, 10, 11; Isa. 38:8, according to the Targum, Symm., Jerome, and the Rabbins; where, others, following the LXX., Syr., and Jos. Antt. x. 11, § 1, understand steps of a flight.—(b) *שיר המעלות* a *song of steps*, in the heading of fifteen psalms, Ps. 120—134; which, as I judge, are so called because of the metre and rhythm found in most of them; the sense, as it were, goes on progressively; thus the first or last words of a preceding sentence are often repeated at the beginning of those that follow; e.g. Ps. 121, (1) אֶשָּׂא עֵינַי אֶל-הַהָרִים מֵאֵן יְבוֹא עֲזָרִי (2) עֲזָרִי מֵעַם... (3) ... אֶל-יְנוֹם שְׂמֶרְךָ (4) הִנֵּה לֹא יִנֹּב וְלֹא יִשָּׁן שְׂמֶר יִשְׂרָאֵל (5) יְהוָה שְׂמֶרְךָ... (7) יְהוָה יִשְׂמְרֶךָ מִכָּל-רָע וְנֹי (Ps. 124:1) לֹלִי יִשְׁהִי לָנוּ יִמְצָאָה יִשְׂרָאֵל (2) לֹלִי יִשְׁהִי לָנוּ... (3) אֲנִי חַיִּים בְּלַעֲנוֹ... (4) אֲנִי הַפִּימִם שְׂקֻמוֹנוּ (5) אֲנִי עָבַר עַל נַפְשִׁנוּ הַפִּימִם הַיְדֻרִים Compare 122:2, 3, 4; 123:3, 4; 126:2, 3; 29:1, 2. The song of Deborah may be reckoned as one of the same kind; see Judges 5:3, 5, 6, 9, 12, 19, 20, 21, 23, 24, 27, 30. I have discussed this kind of rhythm at greater length in Ephemerid. Hal. 1812, No. 205; which has been approved of by De Wette, Einl. in das A. T., p. 289; Winer, in Lex., etc. Beller-mann considered these to be *trochaic* songs (Metrik der Hebräer, 1813, page 199, sqq.), against whom, I have discussed the question, Ephemerid. Hal. 1815, No. 11; denying, altogether, that the Hebrews had any metrical prosody. Those are still farther from the truth who apply the title *שיר המעלות* to the subject matter of those Psalms, and render it *songs of going up* (see No. 1), and suppose them to have been sung by the Israelites returning from their exile (compare Ezr. 7:9), or by those who went up to Jerusalem; for this subject is treated in only two of them (Psa. 122, and 126), and other subjects in all the rest.

(3) *a lofty place*, 1 Ch. 17:17; specially *an upper room*, i. q. *עליה* Am. 9:6.

מעליל i. q. *מעלל* Zech. 1:4 כחֵיב.

מעלל (from the root *עלל*) only in plur. *מעללים* m. *works*—(a) the illustrious deeds of God, Ps. 77:12; 78:7.—(b) works of men, Zec. 1:6; Jer. 7:5; 11:18; 21:14. *הָרַע מַעֲלִילִים* to act well, or ill, Jer. 35:15; Mic. 3:4.

מַעֲמִיד m. (from the root *עמד*), *standing, station*, ["function"], 1 Ki. 10:5; Isa. 22:19; 1 Ch. 23:28; 2 Ch. 9:4.

מַעֲמִיד pr. part. Hophal (from the root *עמד*), some-

thing *firm, stable*, ["ground to stand on"], Ps. 69:3.

מַעֲמָה f. (from the root *עמם*), *a burden*, Zech. 12:3, "I will make Jerusalem *מַעֲמָה* *אֶבֶן* a stone of burden to all peoples." The meaning of this has been well illustrated by Jerome on the passage: "*Mos est in urbibus Palæstinæ, et usque hodie per omnem Judæam vetus consuetudo servatur, ut in viculis, oppidis et castellis rotundi ponantur lapides gravissimi ponderis, ad quos juvenes exercere se soleant, et eos pro variatæ virium sublevare, alii ad genua, alii super verticem, rectis junctisque manibus, magnitudinem virium demonstrantes pondus extollant.*"

מַעֲמָקִים m. pl. *depths, deep places*, Isa. 51:10; Ps. 69:3, from the root *עמק*.

מַעַן (for *מַעֲנָה*, from the root *עני*, *ענה* to designate by one's words, compare *עָנָה*), pr. subst. *purpose, intent*, with pref. *לְמַעַן*; with suff. *לְמַעֲנִי*, *לְמַעֲנֶךָ*, always becoming a participle.

(A) prep. *on account of*—

(1) used of the cause by which any one is moved, Ps. 48:12, "let Mount Zion be glad ... *לְמַעַן מִשְׁפָּטֶיךָ* because of thy judgments," Ps. 97:8; 122:8. God is often said to have done something *לְמַעַן* *לְמַעַן* for the sake of David his servant, i. e. on account of his memory and the promises given to him, Isa. 37:35; Ps. 132:10; 2 Ki. 8:19; 19:34; *לְמַעַן* for his mercy's sake, i. e. because of his mercy being what it is, Ps. 6:5; 25:7; 44:27 (in the same sense is said *בְּחַסְדְּךָ* Ps. 25:7; 51:3; 109:26); *לְמַעַן* for his name's sake, what his name or character bids us to expect, (for God is regarded as being merciful, as has been well remarked by Winer), Psa. 23:3; 25:11; 31:4. This meaning of the expression is very clear from the following examples: Ps. 109:21, *עֲשֵׂה אֵתִי לְמַעַן שְׁמֶךָ כִּי טוֹב הַחֶסֶד* "do with me according to thy name, for great is thy loving kindness;" Ps. 143:11, *יְהוָה יִתְחַיֵּי בְּצִדְקָתְךָ וְנֹי* "for thy name's sake, O Jehovah, keep me alive, according to thy righteousness," or mercy. [?] But see another use of this phrase under letter *b*.—*לְמַעַן* (God) "for his righteousness' sake," Isa. 42:21.

(2) used of purpose and intention, which any one has in view. *לְמַעַנְכֶם* on your account, i. e. for your welfare, for your benefit, Isa. 43:14, compare 45:4; 63:7. *לְמַעֲנִי* on my account, for my sake, i. e. to vindicate my name, Isa. 43:25; 48:11; in this sense

there is said more explicitly **לְמַעַן שְׁמִי ... וְלְמַעַן תְּהִלָּתִי** "because of my name... and my glory," Isa. 48:9; compare **לְמַעַן שְׁמִי** Ps. 79:9, which is immediately explained, **עַל דְּבַר כְּבוֹד שְׁמִי** "on account of the glory of thy name," and 106:8, **לְמַעַן שְׁמוֹ לְהוֹדִיעַ אֶת־** "for his name's sake, that he might shew forth his power." There is a different sense of this phrase in 1 Ki. 8:41, "the stranger who comes from a land that is very far off **לְמַעַן שְׁמִי** because of thy name," i. e. to see thy glory. In the Psalms God is not unfrequently said or besought to do something "because of his enemies" Ps. 8:3; or because of the enemies of the Psalmist, Ps. 5:9; 27:11; 69:19, i. e. that they may be put to shame, as though it were **לְמַעַן יִבְשׁוּ**.—Followed by an inf. with the intent that, Am. 2:7; Jer. 7:10; 44:8; Deut. 29:18. In some instances interpreters have preferred understanding **לְמַעַן** of the event, rather than of the intent, rendering it *so* (i. e. with the result) *that*; but in this way the force of the language is wantonly destroyed. The idea of purpose or intent is always to be preserved, Am. loc. cit. "a father and son go in unto the same girl (harlot) **לְמַעַן חִלָּל אֶת־שְׁם קֹדֶשׁ** in order to profane my holy name," that is, with such atrocity and wantonness of wickedness do they advisedly, as it were, provoke the divine punishment; or, to use the Hebrew proverb, they draw punishment with cords of wickedness (Isaiah 5:18). Compare letter B, and see the observations of Fritzsche on the part. *iva*, on Matth. p. 837.

(B) **לְמַעַן אֲשֶׁר** Gen. 18:19; Lev. 17:5; Nu. 17:5; Deu. 20:18; 27:3; Josh. 3:4; 2 Sa. 13:5, etc., and without **אֲשֶׁר** **לְמַעַן** conj. *to the end that*, followed by a fut. Gen. 27:25; Ex. 4:5; Isa. 41:20; and so in all the instances. The following are some as to which doubts have been raised by interpreters. Gen. 18:19, **לְמַעַן אֲשֶׁר יֵצֵא** "for I have known (chosen) him (Abraham) that he may command," etc. see *לָע* No. 7, *b*. Isaiah 66:11, "be glad with Jerusalem **לְמַעַן תִּינָקוּ וְיִשְׂבַּעְתֶּם** that ye may suck and be satisfied," etc. The meaning is, Declare yourselves as rejoicing with Jerusalem that ye may be admitted into fellowship of her joy and abundance. Hos. 8:4, "they make for themselves idols **לְמַעַן יִכָּרֵת** that they may be destroyed," they rush, as it were, prone to their own destruction. Ps. 30:12, "thou hast turned my mourning into dancing.....13. that my heart may extol thee;" God is said to have done this. Isa. 28:13; 36:12; 44:9; Jer. 27:15; where some incorrectly understand **לְמַעַן** of the event, see a little above at the end of letter A. *Τελικως* are the words also to be taken, Ps. 51:6, "against thee only

have I sinned... **לְמַעַן תִּפְדֶּק דְּרָגְדִּי** that thou mayest be just in thy sentence;" to this end have I sinned that thy justice may be shown forth. [Rather perhaps, I make the confession to this end, etc.]

מַעֲנָה m. (from the root **עָנָה** No. II. to labour hard), a furrow, Ps. 129:3; כְּחִיב 1 Sa. 14:14.

מַעֲנִית f. id. Ps. 129:3 קרי.

מַעֲנָה f. an abode, see **מַעֲנָה**.

מַעֲזָה an unused root; root **מַעֲזָה** to be angry, whence—

מַעֲזָה ("wrath") [*Maaz*], pr. n. m. 1 Ch. 2:27; compare **מַעֲזָה**.

מַעֲזָה f. (from the root **עָצַב**) pain, affliction, Isa. 50:11.

מַעֲזָה m. an axe, Isa. 44:12; Jer. 10:3. (Arab. **مِعْذَر** id.). Root **עָצַר**.

מַעֲזָה m. (from the root **עָצַר**) restraint, hindrance, 1 Sa. 14:6.

מַעֲזָה m. (from the root **עָצַר**) restraint, Prov. 25:28.

מַעֲזָה m. (from the root **עָקָה**, Arab. **عَقَا** to hold back), a parapet, surrounding a flat roof, to hinder any one from falling off, Deu. 22:8.

מַעֲזָה m. pl. (from the root **עָקַשׁ**) tortuous things, tortuous ways, Isa. 42:16.

מַעֲזָה m. for **מַעֲזָה** (from the root **עָדָה**)—(1) nakedness, *pudenda*, i. q. **עָדָה** Nah. 3:5.

(2) a naked space, i. e. void space. 1 Ki. 7:36, **כִּמְשַׁר אִישׁ** "for the space of each one" (of the borders).

I. **מַעֲרָב** m. (from the root **עָרַב** No. I. 2) articles of merchandize, which are interchanged, bartered. Ezekiel 27:9, 27, **מַעֲרָבִי** "those who exchange thy merchandize;" Ezek. 27:13, 17, 19, 27 (beginning), 33, 34. [In some of its occurrences it appears to mean "a fair or market." Thea.]

II. **מַעֲרָב** m. (from the root **עָרַב** No. II), the West,

the part where the sun sets, Psalm 75:7; 103:12; 107:3; Isa. 43:5. [Found also with ה local, *westward*, 1 Ch. 26:30; and with prefix ל on the west, 2 Ch. 32:30.]

מַעְרָבָה f. i. q. **מַעְרָב** No. II., *the West*, Isaiah 45:6.

מַעְרָה m. (from the root עָרָה), *a naked place*, i.e. a plain or field devoid of trees, Jud. 20:33. Comp. Arab. **مَعْرَة** that which surrounds a city; prop. a naked tract around it.

מַעְרֹת pl. f., 1 Sa. 17:23 כַּחַב, prob. an incorrect reading for **מַעְרֹת**, which is in קרי, unless perhaps we compare the Arab. **مَعْرَة** a band of men.

מַעְרָה f. constr. **מַעְרֹת** plur. **מַעְרֹת** *a cave*; Arab. **مَعْرَة** Gen. 19:30; 1 Sam. 24:4, 8; and frequently; from the root עָרָה No. III. Josh. 13:4, some take as a pr. n. Vulg. *Maarah*: [E. V. *Mearah*].

מַעְרִיץ m. (from the root עָרַץ part. Hiph.), *that which causes reverential fear*, Isa. 8:13.

מַעְרָן m. (from the root עָרַן), *disposing, counsel*. Prov. 16:1, **מַעְרָלֵב** "the counsels of the heart."

מַעְרָה pl. **מַעְרֹת** f. — (1) *disposing, ranging in order*. **מַעְרֹת הַנֵּרוֹת** lamps ranged in order (of the holy candlestick), Exod. 39:37; specially —

(2) *a pile of wood upon the altar*, Jud. 6:26 (compare the verb, Gen. 22:9); of the shew-bread, Levit. 24:6.

(3) *a battle set in array*, 1 Sam. 4:16; 17:22, 48.

מַעְרֶכֶת f. — (1) *a pile*, as of the shew-bread set before Jehovah in the temple, Levit. 24:6; whence **לֶחֶם הַמַּעְרֶכֶת** in the later books, i. q. in the older, **לֶחֶם הַפָּנִים** Neh. 10:34; also without **לֶחֶם**, 2 Chr. 2:3; also **מַעְרֶכֶת לֶחֶם** 2 Ch. 13:11. **שֻׁלְחַן הַמַּעְרֶכֶת** the table on which the loaves were placed, 2 Ch. 29:18.

(2) ["Plur."] *a battle set in array, an army*, 1 Sam. 17:8.

מַעְרָמִים m. plur. *nakednesses*, for concr. *the naked*, 2 Chron. 28:15; from the root עָרַם No. I.

מַעְרָצָה f. *sudden terror*, hence *violence*, Isa. 10:33; from the root עָרַץ *to terrify*.

מַעְרָת (i. q. **מַעְרָה**, **מַעַר** "a place naked of trees"), [*Maarath*], pr. n. of a place in the mountains of Judah, Josh. 15:59.

מַעְשָׂה m. constr. **מַעְשָׂה**, with suff. **מַעְשָׁיו**, plur. **מַעְשָׁיו** Gen. 20:9, etc.; and suff. **מַעְשֵׁי** Ecc. 2:4, 11; a form which is also used with a singular sense (see **מַעְשָׂה** and Hebrew Gramm. § 90, 9, note); Ps. 45:2, **מַעְשָׁיו** plur. Ps. 66:3; 92:6; sing., Ex. 23:12; **מַעְשֵׁי** plur., Ps. 103:22; sing., 1 Sam. 19:4; **מַעְשֵׁיכֶם** plur., and sing., Gen. 47:3.

(1) noun of action of the verb **עָשָׂה**, *that which any one makes or does*, **בַּשְׁמֶלֶךְ** Gen. 47:3, **מַה מַּעְשֶׁיכֶם** "what is your business?" 1 Chr. 23:28, **מַעְשֵׂה עֲבֹדַת בֵּית הָאֱלֹהִים** (*Berrihtung des Tempelbienftes*) "performance of the Temple service." Ex. 5:4, "why do ye call away the people **לְמַעְשָׁיו** from their business?" Eze. 46:1, **יְמֵי הַמַּעְשָׂה** "(six) days of business," work; opposed to the sabbath. Hence used of the *whole course of action*, almost i. q. **דֶּרֶךְ**. Ex. 23:24, **לֹא תַעֲשֶׂה כַּמַּעְשִׂים**, almost "thou shalt not act like them" (Gentiles); 18:20; Lev. 18:3; Mic. 6:16; Eccl. 4:3, "who has not seen **אֶת הַמַּעְשָׂה** אֲחֵרִי הַפֹּעֵשׂ **עֲשֵׂה תַחַת הַשֶּׁמֶשׁ** evil course of action under the sun." Absol. of an evil course of action, Job 33:17.

(2) *a deed, an action* (**שֵׂחַת**) — (a) of God, Jud. 2:10; Ps. 86:8. — (b) of men (**שֵׂחַת**), chiefly in a bad sense. Gen. 44:15, **מַה הַמַּעְשָׂה הַזֶּה אֲשֶׁר עָשִׂיתֶם** "what is this deed which ye have done?" Pl., Gen. 20:9; 1 Sa. 8:8; 2 Ki. 23:19; Ecc. 1:14. Absol. of *an evil deed*. 1 Sam. 20:19, **בְּיוֹם הַמַּעְשָׂה** "in the day of that deed," namely, when Saul sought to slay David. (Others take it to be, in the working day; opp. to the feast day.)

(3) *work*, which any one produces. — (a) of God. **מַעְשֵׂי יְדֵי** "the things which God made with his hands, (fingers, Ps. 8:7), his works, (used of heaven, earth, animals), Psal. 8:7; 19:2; 103:22. In sing. **מַעְשָׂה יְהוָה** Isa. 5:19; 10:12; 28:21; Psal. 64:10; and **מַעְשָׂה יְדֵי** Isa. 5:12; 29:23. Psa. 28:5, *work of God*, specially used of the judgment of God against the wicked; compare **פַּעַל**. — (b) of men. **מַעְשֵׂה יְדֵי אָדָם** the work of men's hands, often said of idols, Deu. 4:28; Ps. 115:4; 135:15. Specially used of artificial work, as **מַעְשֵׂה חֶשֶׁב** work woven in many colours, damask, Ex. 26:1, 31; **מַעְשֵׂה רֶשֶׁת** net work, Exod. 27:4. On the other hand, 2 Chron. 16:14, **בְּמִצְחָתָהּ** with an artificial compound of spices. Once used of the *work* of a poet (**ποίημα**), Psalm 45:2. — Metaph. also of the *fruit* of anything. Isa. 32:17, **מַעְשָׂה צְדָקָה שְׁלוֹמִים** "the work (i.e. the fruit) of righteousness (is) peace."

(4) what is produced by labour, *property, goods*, i. q. **מְלָאכָה** No. 2. Isa. 26:12, **כָּל מַעְשֵׂינוּ** "all our

goods." Specially used of fruits, corn, etc., Exod. 23:16; of cattle, 1 Sa. 25:2.

מַעֲשֵׂה (contr. for מַעֲשֵׂה "work of Jehovah"), [Maasiah], pr. n. m. 1 Ch. 9:12.

מַעֲשֵׂהוּ & מַעֲשֵׂהוּ ("work of Jehovah"), [Maaseiah], pr. n. of several men, Jer. 21:1 (comp. 37:3); 29:21; 35:4; 1 Ch. 15:18, 20; 2 Ch. 23:1.

מַעֲשֵׂר m. const. st. מַעֲשֵׂר, with suff. מַעֲשֵׁרוֹ, plur. מַעֲשֵׁרוֹת (from the noun עֶשֶׂר, *tithe*, Gen. 14:20; Deu. 14:23, 28; 26:12. מַעֲשֵׁר הַמַּעֲשֵׂר "tithes of tithes," Neh. 10:39. שְׁנַת הַמַּעֲשֵׂר "the year of tithe," every third year, in which the tithes were to be used in providing hospitable entertainments at home, Deu. 26:12.

מַעֲשָׁקוֹת f. plur. (from the root עָשָׂה to oppress), *oppressions, forcible exactions*, Pro. 28:16.

מֶמְפִּי pr. n. *Memphis*, a city of Egypt, Hos. 9:6; elsewhere called מֶפֶי Isa. 19:13; Jer. 2:16; the ruins of which, although small, are found on the western bank of the Nile, to the south of Old Cairo; called by the Copts, *μηνις*; in Sahidic, *μηνις*, also *μηνις*, (in the Rosetta inscriptions, page 5, as commonly read *panoë*), from which forms the Hebrew name, as well as the Gr. *Μέμφις*, and the Arab. *منف* are easily explained. The etymology of the Egyptian name is thus spoken of by Plutarch (*De Iside et Osiride*, p. 369), *τὴν μὲν πόλιν Μέμφιν οἱ μὲν ὄρμον ἀγαθὼν* (compare *μει* full, and *ναι* good) *ἐρμηνεύουσιν, οἱ δ' ὡς τάφον Ὀσίριδος* (compare *מֵי* sepulchre, and *מֵי* = *εὐεργέτης*, an epithet of Osiris), both of which are applicable to Memphis, the sepulchre of Osiris, and the Necropolis of the Egyptians; and hence, also, the gate of the blessed, since burial was only allowed to the good. See Jablonskii *Opuscc. edit. te Water*, t. i. page 137, 150, 179; t. ii. page 131; Creuzeri, *Commentatt. Herodot.* § 11, page 105, seq.; Champollion, *l'Egypte sous les Pharaons*, i. page 363; my *Comment. on Isa. loc. cit.* [But see *Thes. on this word and its hieroglyphic form*, as shewn by Dr. Thomas Young.]

מַפְנֵה m. (from the root פָּנָה), *violence, blow*; hence used of one on whom it is laid, Job 7:20.

מַפְחֵה m. (from the root נָפַח), Job 11:20, *נָפַח נְפֹשׁוֹ* "breathing out of the soul" (compare *נָפַח נְפֹשׁוֹ* Jer. 15:9, and Job 31:39).

מַפְחֵה m. (from the root נָפַח), *the bellows of a blacksmith*, Jer. 6:29. ["Arab. *منفاخ* id."]

מַפְחֵה & מַפְחֵה (contr. from מַפְחֵה according to Simonis, "exterminating the idol"), [Mephibosheth], pr. n. m.—(1) 2 Sa. 21:8.—(2) 2 Sa. 4:4; 9:6.

מַפְחֵה see *מַפְחֵה*.

מַפְחֵה m. (prop. part. Hiphil, of the root פָּרַץ to break in pieces), *a hammer, mace, maul*, as a weapon, Pro. 25:18. Compare *מַפְחֵה*.

מַפֵּל m. (from the root נָפַל to fall).—(1) *what falls off*; Am. 8:6, *מַפֵּל בָּר* "what falls off from corn," husk. Hence—

(2) *something pendulous, loose*; (the Roman poets also used *cadere* of things which hung loosely; see Gronov. ad Stat. Sylv. 38); Job 41:15, *מַפְלֵי בָשָׂר* "the pendulous parts of his flesh," on the belly of the crocodile, flabby parts (*die Wammen*).

מַפְלֵאוֹת f. (from the root פָּלָא), only in pl. *miracles*, Job 37:16, i. q. *נִפְלְאוֹת*. The poet [inspired writer] has used this rarer form on account of the word of similar sound *מַפְלֵי* in the other hemistich.

מַפְלָה f. (from the root פָּלָה), *a division, class*, 2 Ch. 35:12.

מַפְלָה f. Isa. 17:1, and *מַפְלָה* Isa. 23:13; 25:2 (from the root נָפַל), *fallen buildings, ruins* ["Syr. *مفسدة*"].

מַפְלָה m. (from the root פָּלָה), *escape*, Psalm 55:9.

מַפְלָה f. (from the root פָּלָה), *an idol*, so called from its being an object of fear, 1 Ki. 15:13; comp. *מַפְלָה*, an idol, from the root פָּלָה to fear.

מַפְלָה m. (from the root פָּלָה = פָּלָה Piel, to weigh, to balance), *balancing* (of clouds), Job 37:16.

מַפְלָה f. (from the root נָפַל).—(1) *fall, ruin* of a man, Prov. 29:16; of a kingdom, Eze. 26:15, 18; 27:27; 31:16.

(2) *what falls down*, Eze. 31:13 (of a fallen trunk).

(3) *a corpse*, like *cadaver*, *a cadendo*, and *πῶμα* from *πίπτω*, Jud. 14:8.

מַפְעֵל m. Pro. 8:22, and *מַפְעֵל* f. (from the root פָּעַל), Ps. 46:9; 66:5; *a work* (of God).

מַפְעֵל see *מַפְעֵל*.

מַפְעֵל masc. (from the root נָפַח), *a bruising, or breaking in pieces*, Eze. 9:2.

מַפֵּץ masc. (prop. part. Hiph. from the root **פָּצַץ** to bruise, pound), a hammer, Jer. 51:20; comp. **מַפֵּץ**.

מִפְקָד m. (from the root **פָּקַד**).—(1) numbering (of people), 2 Sa. 24:9.

(2) a commandment, mandate, 2 Ch. 31:13.

(3) an appointed place, Eze. 43:21; **שַׁעַר הַמִּפְקָד** [Miphkad], pr. n. of one of the gates of Jerusalem, Neh. 3:31.

מִפְרָץ m. (from the root **פָּרַץ**), a port, prop. a break of the shore, Jud. 5:17: (Arab. **فَرْصَة** a recess of a river where water is drawn, also a station of ships.)

מִפְרָקָה f. (from the root **פָּרַק**), the neck, vertebrae of the neck, 1 Sa. 4:18; Chald. **פִּרְקָא** id.; Syr. **فِرْكَا** vertebra.

מִפְרָשׁ m. (from the root **פָּרַשׁ**).—(1) spreading out, expansion, Job 36:29.

(2) sail (of a ship), Eze. 27:7. [This meaning is not given in Thes.]

מִפְשָׁעָה f. (from the root **פָּשַׁע**), a step; hence, the part of the body where it divides towards the feet, 1 Ch. 19:4; a more decent word for **שְׁתוּת** in the parallel place, 2 Sa. 10:4.

מִפְתָּח m. (from the root **פָּתַח**), a key, Jud. 3:25; Isa. 22:22.

מִפְתָּח m. (from the root **פָּתַח** to open), an opening; Pro. 8:6, "the opening of my lips," what my lips utter.

מִפְתָּן m. (from the root **פָּתַן**), a threshold, 1 Sa. 5:4, 5; Eze. 9:3; 10:4, 18.

מִץ see **מִצָּה**.

מִצָּה 1 pers. **מִצָּאתִי**, and **מִצָּתִי** Nu. 11:11; fut. **מִצָּאֵם**, imp. **מִצָּא**, inf. **מִצָּא** with suffix **מִצָּאֵי** **מִצָּאֵם** (for **מִצָּאֵם**), Gen. 32:20; part. **מִצָּא** once **מִצָּא** (in the manner of verbs **לָהּ**); Eccles. 7:26; fem. **מִצָּאת**, **מִצָּאת** 2 Sa. 18:22; Cant. 8:10.

(1) TO COME TO, i.e. TO ATTAIN TO, TO ARRIVE AT anything, followed by **עַד** Job 11:7 (Ch. and Syr. **מִצָּא**, **مِصَا** id., **Æth.** **ጠጸለ**: to come), hence to obtain, to acquire, to receive, with acc. of the thing. Gen. 26:12, "Isaac in that year received a hundred measures," i.e. he made in the harvest a hundred-fold. 2 Sa. 20:6, **מִצָּא לוֹ עָרִים בְּצִירוֹת** "lest he get (take) fenced cities;" Eze. 3:1. So to obtain knowledge, Pro. 3:13; 8:9; happiness, a good thing, 8:35;

18:22; favour (see **חַן**); riches, Hos. 12:9; rest, Ru. 1:9; a vision from God (**מִצִּיּוֹה**), Lam. 2:9; a sepulchre, i.e. death longed for, Job 3:22; also in a bad sense to meet with calamity, i.e. to fall into it, Ps. 116:3; Pro. 6:33; Hos. 12:9. "My hand has acquired (something)," i. q. I have obtained, got for myself, Lev. 25:28; Job 31:25. Absol., 2 Sa. 18:22, **אֵין בְּשִׁירָה מִצָּאת** "there are no tidings that will gain (any thing)," i.e. this message is unacceptable, it will bring no reward to him who carries it.

(2) to find any person or thing (prop. to come upon, to fall upon), with an acc. of pers. and thing, Gen. 2:20; 8:9; 11:2; 18:26; 19:11; 31:35; 1 Ki. 13:14; 1 Sam. 31:8, and frequently. LXX. **εὐρίσκω**, as well as in very many examples and phrases of Nos. 1 and 3.—1 Sam. 29:3, **לֹא מָצָאתִי בּוֹ מְאוֹדָה** "I have not found in him any thing," sc. of crime; compare Psa. 17:3. Specially, observe the phrase, 1 Sam. 10:7, **יֵדָע לְךָ אִישׁ תִּמְצָא יָדָה** "do what thy hand findeth," (**was dir vor die Hand kommt**), i. e. what may seem good to thee, do as thou wilt (**nach deinem Befinden**); 1 Sam. 25:8; Jud. 9:33; a little differently, Ecc. 9:10, **כֹּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכָהֶךָ עֲשֵׂה** "whatever thy hand findeth to do (whatever thou hast to do), do it with thy might."—Figuratively, to find out by thinking, Ecc. 3:11; 7:27; 8:17; e. g. rightly to solve an enigma, Jud. 14:12, 18. Rarely i. q. to wish to find, to seek, 1 Sam. 20:21, **מִצָּא לְךָ מִצָּא** "go, that thou mayest find the arrows," compare verse 36; Job 33:10.

(3) to reach any one, i. e. to happen to, to befall any one, with an acc. of person (compare **בּוֹא** with acc. No. 2, letter *d*), Ex. 18:8, "all the travail which had befallen them in the way;" Gen. 44:34; Num. 20:14; 32:23; Jos. 2:23; Jud. 6:13; Psa. 116:3; 119:143, compare **εὐρίσκω τινά**, Tob. 12:7. Specially observe the phrase **יָדִי מִצָּאתָה פֶּה** my hand (as conquering, avenging) reaches any one, 1 Sam. 23:17, followed by ? of person, Isa. 10:10; Ps. 21:9.

(4) to suffice for any thing, followed by a dat. Num. 11:22; Jud. 21:14 (compare Germ. **hinreichen**, **hinlangen**, **hinlanglich seyn**, and Gr. **ικνούμενος**, **ικανός**, sufficient, from **ικνέομαι**).

NIPHAL מִצָּאָה.—(1) pass. of Kal No. 1, to be acquired by any one, followed by ?, Deut. 21:17, **כָּל אֲשֶׁר יִמְצָא לוֹ** "all things which he possesses;" Josh. 17:16; Jer. 15:16, **יִמְצָאוּ דְבָרֶיךָ** "thy words are received" sc. by me, i. e. brought to me; Job 28:12, **מִמָּה יִמְצָא חֵכֶם** whence shall (it) be acquired?"

(2) pass. of Kal No. 2, to be found, Gen. 44:

16, 17; Ex. 22:3; 1 Ki. 14:13. Hence—(a) *to be, to be present, to exist* in any place (הֵינִי befinben, befinbtich seyn), 1 Ch. 29:17, הַמְּצֵאִים פֹּה “thy people, who are here present;” 2 Ch. 34:32, הַמְּצֵאִים בְּיִרְשָׁלָם; Jer. 41:3; 52:25. Used of things, Gen. 47:14, הַכֶּסֶף הַנִּמְצָא בְּאֶרֶץ מִצְרַיִם “all the money which was in Egypt.” Also, *to be present* (opp. to absent), Gen. 19:15, הַנְּמֻצָּאוֹת, “thy two daughters who are present;” compare verse 14; Ezr. 8:25.—(b) God is said *to be found* by men when he inclines his ears to them, when he hears and answers them (compare נִרְשָׁה), 1 Ch. 28:9, אִם-יִתְרַשֵּׁנִי וְיִמָּצֵא לִי “if thou seekest him, he will be found of thee.”

HIPHAL הִמְצִיא.—(1) causat. of Kal No. 1, *to cause to come*, followed by בָּרַךְ *to deliver*, 2 Sa. 3:8.

(2) *to cause* any one *to acquire*, i. e. to give to him, Job 34:11; 37:13; Zec. 11:6.

(3) *to bring to*, *to present*, *to offer*, followed by לָקָח Lev. 9:12, 13, 18.

מִצֵּב constr. מִצְבֵּי m. (from the root נָצַב), *a station*.—(a) a place where anything stands, Jos. 4:3, 9.—(b) i. q. *the post* or *office* assigned to any one (Wolsten), Isa. 22:19.—(c) *a garrison, a military station*, 1 Sa. 13:23; 14:1, 4; 2 Sa. 23:14.

מִצְבָּה m. (part. Hoph. of the root נָצַב) *a station* (of soldiers), *a garrison*, Isa. 29:3. [To this passage in Thes. is added Jud. 9:6, where Ges. would translate this form in a similar manner.]

מִצְבָּה 1 Sa. 14:12, and—

מִצְבָּה i. q. masc. מִצְבֵּי letter c, and מִצְבֵּי, Zec. 9:8.

מִצְבָּה f. const. מִצְבֹּת (from the root נָצַב) something set upright, specially—(a) *a pillar*, Genesis 28:18, 22; Ex. 24:4.—(b) *a statue*, the image of an idol, e. g. הַמִּצְבֹּת הַבָּעֵל the statue of Baal, 2 Kings 3:2; 10:26; 18:4; 23:14; Mic. 5:12; Hos. 10:1.

מִצְבֵּי [Mesobaite], pr. n. of a place otherwise unknown, 1 Ch. 11:47.

מִצְבֵּית f.—(1) i. q. מִצְבָּה *a statue*, Gen. 35:14, 20; *a monument, a pillar*, 2 Sa. 18:18; (in this sense it is also found in the Phœnician inscriptions).

(2) *a trunk, stock* [of a tree], (from נָצַב to plant), Isa. 6:13.

מִצְדָּה pl. מִצְדֹת with Kametz impure (from the root צִדַּד to hunt, to lie in wait, like מִצְדָּה from the root עָזַר, pr. a place whence hunters seek their prey, and to which they can flee as into a safe retreat. Hence—(1) *the top, the summit* of a mountain,

difficult of access (Arab. مَصَّار, which some incorrectly refer to the root مَصَد), 1 Sa. 23:14, 19; 1 Ch. 12:8, 16; compare Jud. 6:2; Ezek. 33:27; see also מְצֹדָה, מְצֹדָה, מְצֹדָה.

(2) *a fortress, a mountain castle*. 1 Chr. 11:7, הָשָׁב דָּוִיד בְּמִצְדָּה “David dwelt in the fortress (of Zion).” Jer. 48:41; 51:30.

מִצְדָּה—(1) pr. i. q. מִצָּה, מִצָּה to suck, hence *to suck out, to drink out*. Isaiah 51:17, “thou hast drunk out the inebriating cup, thou hast sucked it out;” i. e. thou hast drunk it greedily even to the dregs, Ps. 75:9; Eze. 23:34. (Syr. id. مِصْدا a drinking out.)

(2) *to press out juice, moisture*, followed by מִן from any thing, Jud. 6:38. Syr. Pael id.

NIPHAL—(1) pass. of Kal No. 1. Ps. 73:10.

(2) pass. of Kal No. 2. Lev. 1:15; 5:9.

I. מִצָּה f. pr. *what is sweet* (from the root מִצָּץ No. 2), specially *sweet*, i. e. *unfermented bread*, such as is used at the passover, opp. to leavened bread (חֻמֵּץ). מִצָּה חֵלֶת an unleavened cake, Lev. 8:26; pl. חֵלֶת מִצֹּת Nu. 6:15 (compare as to the double plural, under יִבְלָה No. 1, note, and Heb. Gram. ed. 10, § 106, 3), and simply מִצֹּת unleavened bread. Ex. 12:15, 18. הַמִּצֹּת הַזֶּה the feast of unleavened bread, the passover, Ex. 23:15; 34:18.

II. מִצָּה fem. (from the root יָצָה I) *strife, contention*, Pro. 13:10; 17:19.

מִצָּה (perhaps for מִצְאָה “fountain”), [Mozah], pr. n. of a town in the tribe of Benjamin, Joshua 18:26.

מִצְדָּה f. (from the root צָהַל) *a neighing*, Jer. 8:16; 13:27.

מִצְדָּה (from the root צִדַּד m.—(1) *capture*, Pro. 12:12.

(2) *a net*, with which a hunter catches, Ecc. 7:26.

(3) i. q. מִצְדָּה *fortress, defence*, Ecc. 9:14, where two MSS. read מְצֹדָה, which is also more suitable to the passage.

מִצְדָּה (from the root צִדַּד m. *the net* of a hunter, Job 19:6.

מִצְדָּה (from the root צִדַּד i. q. masc. מִצְדָּה—(1) *a net*, Ecc. 9:12.

(2) *fortress, defence*, Isa. 29:7; Eze. 19:9.

מִצְדָּה f. id.—(1) *capture, prey*, Eze. 13:21.

(2) *a net*, Eze. 12:13.

(3) i. q. מִצְדָּה, מִצְדָּה *the top, peak* of a mountain,

Job 39:28; 1 Sa. 22:4; and a *mountain castle, a fortress*, 2 Sa. 5:7. Figuratively used of God, Ps. 18:3; 31:4; 71:3; 91:2.

מִצְוָה f. (from the root **צוה**) pl. **מִצְוֹת** a *command, a precept*, 2 Ki. 18:36; especially used of the precepts of God, Deuteron. 6:1, 25; 7:11; of a human teacher, Proverbs 7:1, 2. The idea of *prohibition* is found Lev. 4:13, **אֵת מִצְוֹת יְהוָה אֲשֶׁר לֹא תַעֲשֶׂה**, "any of the commandments of Jehovah which ought not to be done," i. e. things prohibited by his precepts. **מִצְוֹת הַלְוִיִּים** what was due to the Levites, Neh. 13:5; comp. **מִשְׁפָּט**.

מְצוּלָה Ex. 15:5; Neh. 9:11; and—

מְצוּלָה f. i. q. **צוּלָה**, *depths*, as of the sea, Jon. 2:4; Mic. 7:19; of a river, Zec. 10:11; of clay, Ps. 69:3 (from the root **צול**, which see).

מְצוּק m. (from the root **צוּק**), *distress*, Ps. 119:143; Jer. 19:9.

מְצוּקָה m. a *column*, from the root **צוּק** i. q. **יָצַק** in Hiphil הִצִּיק to set up. Well explained by Kimchi, **מְצוּקָה** **מִצְבֵּי אֶרֶץ**, 1 Sam. 2:8; **מִצְבֵּי אֶרֶץ** "the columns of the earth," i. q. **עֲמֻדֵי אֶרֶץ**. Used figuratively of an abrupt lofty rock, like a column, 1 Sam. 14:5, "the fore-front of the one **מְצוּקָה** **מִצְפֹּן מִלֵּךְ** (is) a column (or abrupt rock) northward, over against Michmash." (The Talmudists use **צוּק** for a lofty and steep mountain. The word which some have compared, **טָלִי** a lofty mountain, is not of Phœnicio-Shemitic origin, and ought not to be referred to this place.)

מְצוּקָה f. (from the root **צוּק**), *distress*, Job 15:24; pl. Ps. 25:17.

I. **מְצוּר** m. with suff. **מְצוּרָה** Eze. 4:8 (from the root **צור**).—(a) *distress*, Deut. 28:53, seq.—(b) *siege*, Eze. 4:2, 7. **בּוֹא בְּמְצוּר** to be besieged (of a city), 2 Ki. 24:10; 25:2.—(c) a *mound*, raised by besiegers, Deut. 20:20; Mic. 4:14.—(d) *bulwark, citadel*, 2 Ch. 32:10; Hab. 2:1. More often **עִיר מְצוּרָה** a fortified city, Ps. 13:22; 60:11; 2 Ch. 8:5.

II. **מְצוּר** pr. n. of *Egypt*, apparently of lower Egypt, **יְאִרֵי מְצוּר** the rivers or channels of Egypt (the branches of the Nile), Isa. 19:6; 37:25; 2 Ki. 19:24. Whatever be said as to its Egyptian origin, the Hebrews probably took this word in the signification of *borders* or *limit*, i. q. **מֶעַר**, as if it were the sing. of the noun **מְצָרִים** twofold Egypt, which see. Others, as Bochart, in Phaleg. iv. 24, regard

Egypt as so called from its being strong and fortified (see Diod. i. 31). [This name is supposed to be a Hebraized form of the Egyptian **μετοικισ**, *kingdom*. Thes.].

מְצוּרָה f. (from the root **צור**).—(1) a *mound* cast up by besiegers, Isa. 29:3.

(2) a *bulwark, a fortified city*, 2 Ch. 11:11; more often **מְצוּרָה** **עָרֵי מְצוּרָה** 2 Ch. 14:4; **עָרֵי מְצוּרָה** 2 Ch. 11:10.

מְצוּרָה f., i. q. **מְצָה** No. II. (from the root **נצח**), *strife, contention*, Isa. 41:12. **אֶנְשֵׁי מְצוּרָה** "thy enemies."

מְצָח an unused root, perhaps to *shine*, i. q. **נִצַּח** and **נִצַּח**, compare **חָיַד** to be cheerful, and transp. **חָיַד** to shine. Hence—

מְצָח m. (it is not proved from Isa. 48:4, to be also f.), with suff. **מְצָחִי** *forehead*, 1 Sa. 17:49. **מְצָח וְזִנָּה** "the (impudent) forehead of a harlot," Jer. 3:3; Eze. 3:7. **מְצָחִי** "of an impudent forehead;" verses 8, 9; Isa. 48:4. **מְצָחִי נְחֹשֶׁת** "thy forehead (is) brass," i. e. a brazen forehead.

מְצָחָה f. a *greave*, as if the front of the leg, 1 Sa. 17:6.

מְצָלָה pl. **מְצָלוֹת** f. (from the root **צלל** No. I.), a *bell*, fastened by way of ornament to horses and camels, Zec. 14:20; see **מְצָלִים**.

מְצָלָה f. (from the root **צלל** No. II.), a *shady place*, Zec. 1:8.

מְצָלָה only in dual **מְצָלָהִים**, from the root **צלל** No. I., a pair of *cymbals* (Gr. also in dual **κυμβάλω**, -ων), an instrument of music, 1 Ch. 13:8; Ezr. 3:10; Neh. 12:27; see **מְצָלָהִים**.

מְצָנֶפֶת f. (from the root **צנף** to wind round), the *tiara* of the high priest, Ex. 28:4, 29; of a king, Eze. 21:31. As to its form, see the Rabbins in Braunius, De Vestitu Sacerd. Hebr. p. 625, seq.

מְצָע masc. (from the root **יצע**) a *couch, a bed*, so called from being spread out, Isa. 28:28.

מְצָעָה m. (from the root **צעד**) a *step, a going*, Ps. 37:23; Prov. 20:24; **בְּמִצְעָיו** in his footsteps, i. e. in his company, Dan. 11:43; compare **בְּרִנְיָיו** Jud. 4:10.

מְצָעִירָה f. *something smallish, little*, pr. that which is a little removed from small, compounded

of **צַעֲרָה** and **כֵּן**; compare **כֵּן** No. 3, letter c. Daniel 8:9; see Lehrs. § 123.

מִצְעָר m. (from the root **צַעַר**)—(1) prop. *smallness*, hence something *small, little*, Gen. 19:20; Job 8:7. Used of a small number, 2 Chr. 24:24; **מִצְעָר אַנְשִׁים** "a few men;" of a short time, Isaiah 63:18; **לְמִצְעָר** "for a little while."

(2) [*Mizar*], pr. n. of a mountain on the eastern ridge of Lebanon, Ps. 42:7.

מִצְפָּה masc. (from the root **צָפָה**)—(1) *a watch-tower*, Isa. 21:8; also *a lofty place*, whence one can see far and wide, whether there be a watch-tower built there or not, 2 Ch. 20:24.

(2) [*Mizpah*], pr. n. of several towns situated on lofty places—(a) in the plain country of Judah, Josh. 15:38.—(b) in Moab, 1 Sam. 22:3.—(c) of Gad, Jud. 11:22; see **מִצְפָּה** No. 1.—(d) of the Benjamites, Josh. 18:26; see **מִצְפָּה** No. 2. Also—(e) of a valley in the mountains of Lebanon, Josh. 11:8; compare 11:3.

מִצְפָּה ("watch-tower," "lofty place"), [*Mizpah*], pr. n.—(1) of a town of Gilead, Jud. 10:17; 11:11, 34; Hosea 5:1; more fully, Judges 11:29; **מִצְפָּה-גִּלְעָד**. As to the origin of this place, see Gen. 31:49.—(2) of a town of the Benjamites, where the people were accustomed to assemble, Jud. 21:1; 1 Sam. 7:5. It was afterwards fortified by Asa, to guard the frontiers against the kingdom of Israel (1 Ki. 15:22; 2 Chr. 16:6); and at length it was made the seat of the Chaldean governor, Jer. 40:6; comp. Neh. 3:7, 19. The same place is once written **מִצְפָּה** (Josh. 18:26).

מִצְפָּנִים m. pl. (from the root **צָפַן**) *hidden places*, Obad. 6.

מִצֵּץ—(1) **מִצֵּץ** to SUCK, TO SUCK OUT, i. q. **מָצָה** and **מָנָח**. Arab. **مَصَّ** and Chald. **מִצֵּץ** id.; all of which imitate the sound like the Gr. **μύζω, μυζάω, μάζω**. Hence *to draw out with pleasure, to taste*, Isa. 66:11; compare **נָחַם** verse 12. Those things which are sweet and pleasant to the taste are often sucked. Hence—

(2) *to be sweet*, whence **מִצָּה** sweet, i. e. unfermented bread; compare **כֶּתֶם** which also has both of these significations.

[**מִצְקָה** fem. *casting, pouring*, with aff., 2 Ch. 4:3.]

מִצְרָ an unused root, which appears to have had

the same meaning as the kindred **נָצַר, נָצַר** to *shut in, to restrain*, hence Arab. **مَصَّرَ** border, limit; and Hebr. **מָצוֹר** No. II, **מָצָרִים**.

מִצָּר m. (from the root **צָר**, like **מָסַב** from the root **סָבַב**) *distresses*, Ps. 118:5; pl. **מִצָּרִים, מִצְרֵי** Lam. 1:3; Ps. 116:3.

מִצְרַיִם pr. n. dual, *Egypt*, Gen. 46:34; 50:11; often more fully, **אֶרֶץ מִצְרַיִם** the land of Egypt, fem., Gen. 45:20; 47:6, 13; also *the Egyptians*; commonly in prose writers with a pl. (Gen. 45:2; 47:15, 20; 50:3; Exod. 1:14), rarely with a sing. masc., 14:25, 31; poet. with sing. masc., Isa. 19:16, 25; Jer. 46:8; and f., Hos. 9:6. Singular **מִצְרַיִם** (which see), *lower Egypt*; both this and the upper, (called by its particular name **פַּתְרוֹס**), seem to have been denoted by **zeugma**, by the dual **מִצְרַיִם**; like *the two Sicilies* used for Sicily and Naples; although this origin being afterwards neglected, the dual **מִצְרַיִם** is also found when it does not include Pathros (Isa. 11:11; Jer. 44:15). Others refer the dual form to the land being divided in two by the Nile. [But this country had its name from *Mizraim* a son of Ham.] (In Arab. there is the sing. **مِصر** Egypt, pr. boundary; in Syriac, however, there is the dual, although of very rare occurrence in that language **ܡܝܨܪܝܢ**). The Gent. noun is **מִצְרַיִם** Gen. 39:1; f. **מִצְרַיִם** 16:1; plur. m. **מִצְרַיִם** Gen. 12:12, 14; f. **מִצְרַיִם** Ex. 1:19.

מִצְרָה m. (from the root **צָרָה**) *a fining pot, crucible* of a goldsmith, Prov. 17:3; 27:21.

מָק m. (from the root **מָקַק**, compare Psalm 38:6), *putridity*. Isa. 3:24; **תַּחַת בִּשְׁמֵי מָק יִהְיֶה** "instead of a sweet smell there shall be putridity," i. e. the smell of putrid ulcers. Isa. 5:24, "their root shall be as rottenness," i. e. rotten wood.

מַקְבֵּה f. (from the root **נָקַב**, see Hab. 3:14), *a hammer*, 1 Ki. 6:7; Isa. 44:12; Jer. 10:4. (Hence the name **Μακκαβαῖος, מַקְבֵּי** prop. hammerer, i. e. a strenuous warrior, a cognomen of honour borne by Judas the Asmonean, like that of *Martel*, by Charles the celebrated general of the Franks.)

מַקְבֵּת f.—(1) i. q. **מַקְבֵּה** Jud. 4:21.

(2) *a stone quarry*, Isa. 51:1.

מַקְדָּה (prob. "of place of shepherds" **נִקְדָּה**), [*Makkedah*], pr. n. of a town in the plain country of Judah, formerly a royal city of the Canaanites, Josh. 10:10; 12:16; 15:41.

מקדש m. (from the root **קדש**), with Dag. euph. **מקדש** Ex. 15:17, with suff. **מקדשיו**, once (unusually) **מקדשיו** Num. 18:29.

(1) *a holy thing, something consecrated*, Num. loc. cit.

(2) *a sanctuary, a holy place*; specially used of the holy tabernacle of the Israelites, Exod. 25:8; Lev. 12:4; 21:12; Nu. 10:21; 18:1; of the temple, 1 Ch. 22:19; 2 Ch. 29:21. Often more fully, **מקום קדש** Isaiah 60:13; **מקום קדש** Daniel 8:11. **מקדש** a sacred place which a king has, i.e. consecrated by him, Am. 7:13. Plur. **מקדשי בית** Jer. 51:51, the sanctuaries, the holy places of the temple; **מקדשי** Ps. 73:17 id.; but **מקדשי ישראל** are the sanctuaries of Israel (Gentile and prohibited), Am. 7:9.

(3) *an asylum*, since temples amongst the Hebrews, as amongst the Greeks, had the right of asylum, Isa. 8:14; Eze. 11:16 (compare 1 Ki. 1:50; 2:28).

מקדלים plur. m., Ps. 26:12; and —

מקהלות plur. f. (from the root **קהל**), Ps. 68:27, *assemblies, congregations*, especially of those who praise God, *choirs*. This latter form is also [*Makheloth*], pr. n. of a station of the Israelites in the desert, Nu. 33:25.

מקוה (from the root **קוה**), [once **מקוהו**, once **מקוהו**].

(1) prop. *expectation, hope, confidence*, 1 Ch. 29:15; Ezr. 10:2; also the person confided in, used of God, Jer. 14:8; 17:13; 50:7.

(2) *a congregation, gathering together* (from the root **קנה** Niph. to be gathered together).—(a) of water, Gen. 1:10; Exod. 7:19; Levit. 11:36.—(b) *a host, a company* of men and animals, as horses. Thus I understand the words, 1 Ki. 10:28, in explaining which most interpreters have differed widely (see Bochart, Hieroz. t. i. p. 171, 172; Michaëlis in Suppl. page 2171, and on the Mosaic Law, vol. iii. p. 332), and this of late has been approved of by De Wette (Vers. Germ. ed. 2), **ומקהו סבירי יקחו מקנהו במחיר**, “and the company of the royal merchants (out of Egypt) took the troop (of horses) at a price.” There is a play of words in the double use of the word **מקהו** as applied to the company of merchants, and to the troop of horses. I now see that it was formerly so rendered by Piscator and Vatablus.

מקוה f. (from the root **קוה** Niph. to be gathered together), *a place in which water flows together*, Isa. 22:11.

מקום pl. **מקומות** m. (but fem. however, Job 20:9; Gen. 18:24); from the root **קום** No. 2, to stand.

(1) *a place* (prop. a station, from standing, existing) [“Arab. مقام, Æth. ማቀዳት, id. Phœn. מקם

a place, a town”], Gen. 1:9; 24:23, 25; 28:11, 17; and frequently. Followed by a genit. *the place of any one is his abode, habitation*, Gen. 29:26; 30:25; Num. 24:11; Jud. 11:19; 2 Sa. 15:19, etc. Poet. Job 16:18, **מקומי לענותי**, “let there be no place (or abiding) to my outcry;” let it never delay, but let my cry come without tarrying to God. Followed by relat. **מקומו** it is often put in const. st. **מקומו** (the place which), Lev. 4:33; 14:13; Jer. 22:12, (on the other hand **מקומו** Josh. 1:3; Jer. 13:7; 1 Sa. 20:19); also before **זה** relative, Ps. 104:8; and with the relative omitted, Job 18:21, **מקומו לא ידע**, “the habitation (of a man who) knows not God.”—Sometimes **מקומו** in which place, put periphrastically for *where* (elsewhere **מקומו**, Esth. 4:3; 8:17; Eccl. 11:3; Ezek. 6:13; like the Syr. ܡܩܡܐ. Adv. for in the place, Isa. 33:21, and perhaps Hos. 2:1 (compare Arab. مكان, Syr. ܡܩܡܐ a place, and adv. loco).

(2) *a town, a village* (Germ. Dorf(dorf)), **מקום שכם** the town of Shechem, Gen. 12:6; 18:24.

מקור m. (from the root **קור**), *a fountain*. **מקור חיים** the fountain of life, of welfare, Ps. 36:10. **מקור דמים** the fountain of blood, per euphem. de pudendis mulieris, Lev. 12:7; 20:18; also without **דמים** Lev. 20:18. Figuratively, Ps. 68:27, **מקור ישראל**, “(ye) of the fountain of Israel,” i.e. descendants of Israel; compare **מקור** Isa. 48:1.

מקנה m. (from the root **לקח**), *receiving, taking*, 2 Ch. 19:7.

מקחות pl. f. *price, wages*, Neh. 10:32; (from the root **לקח** to take, to buy, verse 31; compare Talm. מקח buying).

מקטור m. (from the root **קטר**), *incense*, Ex. 30:1.

מקטרת f. (from the root **קטר**), *a censer*, 2 Chr. 26:19; Eze. 8:11.

מקל an unused root, which had, I suppose, the same meaning as Æth. ባቂላ: *baquāla*, and ባቂላ: *baquēla*, to germinate, to sprout (ב and מ being interchanged); whence ባቂላ: sprout, scion, twig; whence there is the secondary verb ተባቂላ: *tabakala*, to punish; prop. as it appears to me, to strike with a rod, although these roots are altogether

separated by Ludolf, in Lex. page 238. We must, however, avoid comparing Latin *baculus*, which is from the stock βάω, pr. ὄψις; compare βακρίσιον. Hence—

מקל const. state **מקל** Jer. 1:11, and **מקל** Genesis 30:37; plur. **מקלות** a rod, staff, prop. twig, sucker (compare **חֹסֶר**), Gen. loc. cit. seq.; 1 Sa. 17:43, etc. **מקל** יד used of a spear, Eze. 39:9. (Chald. **מקל** *spiculum*, Castell.) Παβδομαρτεια is mentioned, Hos. 4:12.

מקלות (perhaps for **מקלות** "staves," "lots"), [*Mikloth*], pr. n. m.—(1) 1 Ch. 27:4.—(2) 1 Ch. 8:32; 9:37, 38.

מקלט m. *asylum, place of refuge*, from the root **קלט** No. 2; **מקלט** עיר Josh. 22:13, seq.; pl. **מקלות** עיר cities of refuge, whither homicides fled, Nu. 35:6—15; Josh. 20:2.

מקלצת f. (from the root **קלע** No. 2), *sculpture*, 1 Ki. 6:18; plur. **מקלעות**, const. **מקלעות** ib. 6:29, 32; 7:31 (Æthiop. transp. ሐሳብ: sculpture, figure.)

מקנה m. [as *cattle*, construed with a fem. verb, Ex. 24:18. App.], (from the root **קנה** to possess, to buy), const. **מקנה**; with suff. **מקני**, **מקנהו**, **מקנהו**, **מקנהו**; also with suffixes which appear to be plurals (but see under **מקנה**, **מקנה**, **מקנה** Num. 20:19; **מקנהו** Isaiah 30:23; and every where **מקנהו** Gen. 47:16; Josh. 1:14; **מקנהו** Deut. 3:19, and **מקנהו** Gen. 34:23; 36:7; 46:6 (never **מקנהו**)).

(1) prop. *possession, wealth*, always used of *cattle*, in which alone the riches of Nomades consist: (compare Greek κτήνος *cattle*, prop. i. q. κτήμα *possession*, ὄvis, i. q. *ovis*, and Lat. *ops*, whence *opilio*; plur. *opes*, Arabic مَالٌ, Syriac نَحَصٌ *wealth* and *sheep*; also the Germ. das Gut, used in Holstein of flocks; see Voss, on Virg. Ecl. x. 19); and this is properly used only of sheep and oxen (**מקנה**), beasts of burden being excepted; Genesis 26:14, **מקנה** צאן, and Joseph gave them food **מקנה** ובהמתם **מקנה** ובהמתם **מקנה** ובהמתם Asses and camels are more rarely comprehended in this word, Job 1:3; **מקנה** אנשי men who look after cattle, Gen. 46:32, 34; **מקנה** ארץ land fit for feeding cattle, Nu. 32:1, 5.

(2) *purchase, buying, something bought*, Gen. 49:32.

מקנה f. of the preceding.—(1) *acquisition, possession*, Gen. 23:18.

(2) *purchase, buying, something bought*, the deed of a

purchase, Jer. 32:11, seq.; also *a thing bought*; **מקנה** **מקנה** used of slaves bought for money, Genesis 17:12, 13, 23.

(3) *price of purchase, purchase money*, Levit. 25:16, 51.

מקניהו ("possession of Jehovah"), [*Mikneiah*], pr. n. m. 1 Ch. 15:18, 21.

מקנע m. (from the root **קנע**), *divination*, Eze. 12:24; 13:7.

מקנע ("end," from the root **קנע**, of the form **מקנע**), [*Makaz*], pr. n. of a town, once 1 Ki. 4:9.

מקצוע pl. **מקצוע** and **מקצוע** m. *a corner*, Ex. 26:24; 36:29; Neh. 3:19, 20, 24, 25. Root **קצוע** to cut off.

מקצועה f. *a graving tool, a carving tool*, with which figures are made by carving in wood, Isa. 44:13. Targ. **מקצועה** *cutter*. Root **קצוע**.

מקצת a doubtful noun, which apparently ought to be excluded from lexicons altogether. **מקצת**, wherever it occurs, appears to be for **מקצת**, from **קצת**, which see.

מקנע not used in Kal, TO MELT, TO PINE AWAY, like the cogn. **מקנע**, **מקנע**, **מקנע**, which see. In western stocks to this there appear to answer *maceo, macer*.

NIPHAL **מקנע**.—(1) *to melt*, Isa. 34:4, **מקנע** כל צבא השמים "all the stars of heaven shall melt," i. e. shall fall melted, here compared by the poet to wax candles, as this image is well explained by Vitringa. [Most will regard this explanation as *very strange*.] Hence *to flow, to run*, Ps. 38:6, **מקנע** חבדתי, "my tumours run with corrupt matter."

(2) *to pine, to pine away*, of the eyes and tongue, Zec. 14:12; of persons, Lev. 26:39; Ezek. 24:23; 33:10.

HIPHAL **מקנע** causat. *to cause to pine away*, Zec. 14:12.

Derivative, **מקנע**.

מקרא m. (from the root **קרא**).—(1) *a calling together, convocation*, pr. Aram. inf. of the root **קרא**, Num. 10:2, **מקרא** העדה "to call together an assembly." Hence—(a) *an assembly* called together, a sacred convocation called together, *πρόστυς*, Isa. 1:13. Often **מקרא** קדש Lev. 23:2, seq.; Num. 28:18, 25.—(b) *a place of holy convocation*, pl. sanctuaries, Isa. 4:5.

(2) *recitation, reading*, Neh. 8:8, "they listened to the reading."

מקרה m. (from the root **קרה**).—(1) *a fortuitous chance*, 1 Sam. 6:9; 20:26; Ruth 2:3.

מקרה-מרא

(2) *a lot*, which happens to any one, Ecc. 2:14, **בְּמִקְרָא אֶחָד יִקְרָה אֶת־כָּל־אֶחָד** "the same lot happens to all;" verse 15; 3:19; 9:2, 3.

מִקְרָה m. pr. part. Piel, from the root **קָרָה**; *board-ing, floor*, Ecc. 10:18.

מִקְרָה f. (from the root **קָרָה**), *refreshing, cooling*, Jud. 3:20, 24.

מִקְשָׁה m. propr. *turned work*, or something rounded, from the root **קָשָׂה** No. II., i. q. fem. **מִקְשָׁה**. Isa. 3:24, **מִעֲשֵׂה מִקְשָׁה** "turned work," in derision of the hair artificially twisted. The opinions of other interpreters are given in my Comment. on the passage.

I. **מִקְשָׁה** f. of the prec. *turned work*, of the golden candlestick, Ex. 25:31, 36; 37:17, 22; Num. 8:4; of the silver trumpets, Num. 10:2; of a column, Jer. 10:5; of the cherubim, Ex. 25:18, **מִקְשָׁה תַעֲשֶׂה**, **אֲתָם** "with rounded work thou shalt make them," sc. the cherubim. They appear to have been of olive wood, and covered with gold from 1 Ki. 6:23, compare verse 28; so that they are mistaken who understand **מִקְשָׁה** of *solid gold*, from the root **קָשָׂה** to be heavy, hard.

II. **מִקְשָׁה** for **מִקְשָׂה**, Arab. مَقْشَاة f. denom. from **קָשָׂה** a cucumber; *a field set with cucumbers*, Isa. 1:8.

מָר m. (from the root **מָרַר**).—(1) subst. *a drop*, so called from flowing down (see **מָרַר** No. 1), Isa. 40:15.

(2) adj. f. **מָרָה** *bitter*, Isa. 5:20; Prov. 27:7; *bitter, acrid* (sharp), of brackish water, Ex. 15:23. Neutr. as a substantive, *bitterness* (of death), 1 Sa. 15:32. Metaph.—(a) *sad, sorrowful*, Eze. 3:14; often used of the mind, Job 21:25. **מָרַר נַפְשִׁי** adj. *sad* of soul, 1 Sa. 1:10; 22:2; and subst. *sadness*, Job 7:11; 10:1.—(b) *bitter*, of a cry or weeping, Germ. bitterlich. **צִעֲקָה נְדִילָה וּמָרָה** "a loud and bitter cry," Gen. 27:34; Est. 4:1; Eze. 27:31, **מִסְפָּר מָר** "a bitter (violent) lamentation;" also used of a bitter fate, Pro. 5:4; Am. 8:10. Adv. **מָר** Isa. 33:7, and **מָרָה** Eze. 27:30, *bitterly*.—(c) *fierce*, i. e. vehement, powerful, raging, i. q. Arab. مرير (whence it is at the same time manifest how **מָר** strong, Jud. 14:14, can be opposed to sweet), Hab. 1:6; **מָר נָקַשׁ** id. Jud. 18:25; 2 Sam. 17:8.—(d) *destructive, pernicious*, Psa. 64:4; Jer. 2:19. **הַמַּיִם הַמְּרִים** bitter waters, i. e. which would be destructive to the perjured wife, Num. 5:18, 19.

מָר, fully **מָרַר** Cant. 4:6; 5:5, seq. Makk. **מָר**

(Ex. 30:23), m. *myrrh* (so called from its flowing down, distilling, see the root **מָרַר** No. 1), Arab. مر, Gr. μύρρα (as if from the fem. form **מָרָה**), μύρρα; it exudes from a tree growing in Arabia, according to Dioscorides (i. 77), like the Egyptian thorn; it afterwards hardens into a bitter gum, of a sweet smell, and valuable, which was used in incense, Psa. 45:9; Prov. 7:17; Cant. 3:6; 4:14. **מָר עֵבֶר** Cant. 5:5, and **מָר דְּרֹר** Ex. 30:23, is myrrh spontaneously distilled from the tree, and on that account superior, μύρρα στατήρ. **אֶרְדֹר הַמֹּר** a little bag filled with myrrh, for the sake of the sweet smell (like **בֵּית נָפֶשׁ** Isa. 3:20), hung from a woman's neck, Cant. 1:13; (others understand a bundle of the flowers or leaves of myrrh, which is contrary to the usage of these words). Of the tree which produces myrrh we have even now no accurate information; [until found by Ehrenberg in Arabia.] See Diosc. loc. cit., with Sprengel's Commentaries, Celsii Hierobot. t. i. p. 520.

I. **מָרָה** i. q. **מָרַי**, —(1) TO LASH a horse with a whip to quicken its speed (streifen, anpeitschen), see HIPHIL.

(2) *to be contumacious, rebellious*. Part. fem. **מָרָה** i. q. **מָרָה** rebel, Zeph. 3:1.

HIPHIL, once used of the ostrich rising from her nest, and by flapping her wings impelling herself on, as if with a whip. Job 39:18, **בָּעֵת בְּפִירוֹת הַמָּרִיא**, "now she lashes up herself on high." Compare **שָׁלוֹת וְשָׁלוֹת**. The ancient versions, "lifts up herself, rises," as if **מָרָה** were with the letters transposed, i. q. **רָמָה**.

II. **מָרָה** or **מָרָה** a root not used as a verb, *to be full of food, to be well nourished, to be fat*. Arab. مرأ and مرى bene profecit s. bene cessit cibus, **مَرُوء** to be strong (pr. fat), to be manly, whence **مَرَّ** Ch. **מָרָה** a man. Hence **מָרִיא** fat, **מָרָה** the crop of a bird, and pr. n. **מָרִיא**. Very nearly kindred is **פָּרָה** Hiph. to fatten, **פָּרִיא** fat, which are referred above, page cxxxviii, B, to the notion of cutting, hence of eating. But perhaps it should rather be from the notion of filling, so that **מָרָה**, **פָּרָה** would nearly approach **מָלָה**, which see. To this answer the Sanscrit *prī, pri*, to fill, to nourish, to sustain.

מָרָה pr. n. f. (i. q. **מָרָה** "sad"), [Mara], Ruth 1:20.

מֶרָא Ch. *lord*, Daniel 2:47; 4:16, 21; 5:23. Syr. **ܡܪܐ**, Arab. **مَرَّ** id. pr. man, from the root **מֶרָא** No. II.

מֶרָאדֶךְ see **מֶרָדֶךְ**.

מֶרָאדֶךְ בִּלְאֶדָן ("Merodach (i. e. Mars) is god, the lord;" according to Bohlen, i. q. Pers. **مردک** **بلدان** "a praised man", which is unsuitable), [*Merodach-baladan*], a king of Babylonia, Isa. 39:1; according to Berosus (ap. Eusebium in Chronico, Vers. Arm. ed. Aucher. tom. i. p. 42, 43), the viceroy of the king of Assyria, from whom he revolted, taking the kingdom of Babylonia for himself; see my Comment. on Isaiah, loc. cit. He is also called **מֶרָאדֶךְ בִּלְאֶדָן** which see; *m* being changed into *b*.

מֶרָאָה const. **מֶרָאָה** with suff. **מֶרָאָה** Cant. 2:14; **מֶרָאָה** Lev. 13:34; **מֶרָאָה** Lev. 13:35; but more often with forms of the suffix, which appear to be pl., of which however the Yod is radical (see **מֶרָאָה** and Gramm. § 90, 9), like **מֶרָאָה** Cant. 2:14; **מֶרָאָה** Job 41:1; and **מֶרָאָה** (which are found construed with a sing. Gen. 41:21; Lev. 14:37; Dan. 1:15), plur. const. **מֶרָאָה** Eccles. 11:9 **מֶרָאָה** (קרי) m. (from the root **מֶרָאָה**).

(1) *appearance, look, aspect*, Gen. 41:21; Cant. 2:14 [and often Arab. **مَرَّاه**]; Lev. 13:12; **מֶרָאָה** **עֵינַי** "according to all the looking of the priest," i. e. as to what the priest sees in him. Deut. 28:34; **מֶרָאָה** **עֵינַיִךְ** "what thine eyes behold;" verse 67; Isa. 11:3; Eze. 23:16.

(2) *vision, sight*, Exod. 3:3; Eze. 8:4; 11:24; 43:3; Dan. 8:16.

(3) *form, appearance*, Exod. 24:17; Eze. 1:16, 28. It is placed after in the genitive, **מֶרָאָה** Gen. 12:11; **מֶרָאָה** **טוֹבַת מֶרָאָה** Gen. 24:16; 26:7, fair of form; and with **ל** prefixed, **מֶרָאָה לְמַחְמֵד** beautiful of form, Gen. 2:9. In the prophetic style *the appearance of anything, is what is like such a thing*; comp. **דְּמוּת** No. 3. Dan. 10:18; **וַיַּעֲדֵי בְּמֶרָאָה אָדָם** "there touched me as the appearance of a man;" Eze. 8:2; also 1:26; **דְּמוּת בְּמֶרָאָה**.

מֶרָאָה f. of the preceding.—(1) *vision*, i. q. **חֶזוֹן** Dan. 10:7, 8, 16, **מֶרָאָה הַלַּיְלָה** visions of the night, Gen. 46:2. **מֶרָאָה אֱלֹהִים** visions sent by God, Eze. 8:3; 40:2.

(2) *a looking-glass, a mirror*, Ex. 38:8. (Arab. **مِرْآة** id.) compare **רָאָה**.

מֶרָאָה f. (from the root **מֶרָאָה** No. II.), *the crop of a bird*, Levit. 1:16. (Arab. **مَرِي** id.)

מֶרָאָה Josh. 15:44, and **מֶרָאָה** 2 Chron. 11:8; 14:8, 9; Mic. 1:15 (i. q. **מֶרָאָה** "that which is at the head"), [*Maresah*], pr. n. of a fortified town in the plain country of Judah; Gr. **Μαρισα**. 2 Mac. 12:35; **Μαρησα**, Jos. Antt. viii. 10, § 1; **Μαρισσα**, xii. 6, § 6.

["(2) a man, 1 Chron. 2:42."]

מֶרָאָה pl. f. (denom. from **רָאָה**, pr. that which is at any one's head, opp. to **מֶרָאָה** that which is at the feet. It becomes a prep. *at the head of* any one, with suff. **מֶרָאָה** at his head, 1 Sam. 19:13; 26:7, 11, 16; 1 Ki. 19:6; under his head, Gen. 28:11, 18. It is followed by a noun in the gen. 1 Sam. 26:12, **מֶרָאָה** **שָׁאוּל** "at the head of Saul," perhaps for **מֶרָאָה** Mem being omitted (unless the true reading be **מֶרָאָה**), with a double plur. termination; see Hebr. Gramm. § 86, 4, note.

מֶרָאָה id. with suffix **מֶרָאָה**, Jer. 13:18, **יָרֵד מֶרָאָה** **הַפְּאֶרְתְּכֶם** "there shall descend your heads (i. e. from your heads) the crown of your honour." **יָרֵד** is here followed by an accus. of the thing from which anything descends, like **עָלָה**. But there is nothing to hinder from reading **מֶרָאָה**, like 1 Sa. 26:12.

מֶרָב ("multiplication," from the root **רָבַב**, of the form **מֶרָב**), [*Merab*], pr. name of a daughter of Saul, 1 Sa. 14:49; 18:17, 19.

מֶרָבִים plur. *coverings, cushions spread out*, Pro. 7:16; 31:22; from the root **רָבַב**.

מֶרְבָּה f. (from the root **רָבַב**), *amplitude, fullness*, as a concr. *full*, Eze. 23:32.

מֶרְבָּה m. (from the root **רָבַב**)—(1) *multiplication, increase*, Isa. 9:6.

(2) *plenty*. Isa. 33:23, "then spoil is divided **מֶרְבָּה** in great plenty."

מֶרְבִּית f. (from the root **רָבַב**)—(1) *multitude, magnitude*, 2 Ch. 9:6; 30:18.

(2) *very great part*, 1 Ch. 12:29.

(3) *progeny, increase of a family*, 1 Sa. 2:33.

(4) *interest, usury*, as if the increase of the principal, Lev. 25:37 (comp. Gr. **ρόκος**, from **ρίκω**; Lat. *fenus*, from *feo*, i. e. *fero, pario*; whence *fetus, secundus*; see Gellius, xvi. 13). Arab. **رَبَا** interest; IV. to take interest.

מַרְבֵּץ const. st. מַרְבֵּץ Eze. 25:5 (see Lehrs. page 578), m. (from the root מַרְבֵּץ), a *couching place* (of cattle), Zeph. 2:15.

מַרְבֵּץ m. a *stable* or *stall*, in which cattle are *tied up*, from the root מַרְבֵּץ, which see. Amos 6:4; 1 Sa. 28:24; Jer. 46:21; Mal. 3:20.

מַרְבֵּץ an unused root, which seems to have signified the same as מַרְבֵּץ, Arab. quadril. نمرج, as far as may be gathered from the derivatives.

(1) *to roll rapidly*; whence מַרְבֵּץ a threshing wain, (unless perhaps מַרְבֵּץ in this noun is i. q. מַרְבֵּץ, to rub, to rub in pieces).

(2) *to speak rapidly*, used of babblers, tale-bearers; whence מַרְבֵּץ, نمرج tale-bearer.

מַרְבֵּץ m. (from the root מַרְבֵּץ), *rest, a place of rest*, Jer. 6:16.

מַרְבֵּץ pl. f. (denom. from מַרְבֵּץ), what is *at* any one's *feet*; opp. to מַרְבֵּץ which see. Ruth 3:4, seq.; Dan. 10:6. In accus. adv. *at* any one's *feet*, Ru. 3:8.

מַרְבֵּץ f. a *heap of stones*, from the root מַרְבֵּץ; Arab. رجم to heap up stones. Pro. 26:8, מַרְבֵּץ מַרְבֵּץ “as a bag of gems in a heap of stones;” a proverbial expression, similar to Matt. 7:6. Not amiss Luther, als ob man Edelsteine auf den Rabenstein wüfte.—LXX. translate α τ a sling (from the root מַרְבֵּץ to cast stones): δς ἀποδεσμεύει λίθον ἐν σφενδόνῃ.

מַרְבֵּץ fem. (from the root מַרְבֵּץ), *rest, a tranquil habitation*, Isa. 28:12.

מַרְבֵּץ fut. יַמְרִיב. TO BE CONTUMACIOUS, REBELLIOUS, TO MOVE SEDITION, Gen. 14:4; followed by 2 Ki. 18:7, 20; 24:1, 20; and מַרְבֵּץ of the person rebelled *against*, Neh. 2:19; 2 Ch. 13:6; more rarely with an acc. (comp. מַרְבֵּץ), Josh. 22:16; Job 24:13 (see below). מַרְבֵּץ to rebel against Jehovah (by worshipping idols), Josh. 22:16, sqq.; Eze. 2:3; Dan. 9:9. Poet. מַרְבֵּץ those who oppose the light, the enemies of light, Job 24:13. (Syriac مَرَب id. Arabic to be obstinate, contumacious. Kindred is מַרְבֵּץ.)

The derivatives immediately follow, except the pr. n. נַמְרִיב.

מַרְבֵּץ Chald. i. q. Hebr. Ezr. 4:19.

מַרְבֵּץ m.—(1) *rebellion, defection*, Josh. 22:22.

(2) [*Mered*], pr. n. 1 Ch. 4:17, 18.

מַרְבֵּץ Chald. adj. *rebellious*, f. מַרְבֵּץ emphat. st. מַרְבֵּץ Ezr. 4:12, 15.

מַרְבֵּץ contumacy, 1 Sa. 20:30.

מַרְבֵּץ Jer. 50:2, pr. n. of an idol of the Babylonians, prob. *the planet Mars*, which like Saturn was regarded by the ancient Shemites as the author of bloodshed and slaughter, and was propitiated with human victims. (Comp. as to its worship amongst the ancient Arabs, my Comm. on Isa., vol. ii. p. 344, seqq.) The name which this god bears amongst the Arabs

and Nasoreans, مریخ, appears to have sprung from this, (*Mirrih* from *Mirdich*), and the etymology of this itself—(*Merodach* from the stock *Mord, Mort*, signifying both *death* and *slaughter*, see page cccclx, B, and the formative syllable *ach, och*, very frequent in Assyrian and Chaldee words, comp. (מַרְבֵּץ, אַרְיִיב) suits very well the god of slaughter and war. So too *Mars, Mavors*, and *mors* appear to be of the same origin.—This god was diligently worshipped by the Assyrians and Babylonians, as appears not only from Jer. loc. cit., but also from the proper names of Babylonian and Assyrian kings compounded with this name (see my remarks on Isaiah, vol. i. p. 281), as *Mesessimordachus, Sisi-mordachus*, אַרְיִיב (which see).

מַרְבֵּץ (Persic مردکی “little man,” or “worshipper of Mars,” from מַרְבֵּץ [*Mordecai*], pr. n. of a Benjamite living in the metropolis of Persia, by whom Esther was brought up, afterwards chief minister of the king, Esther 2:5, sqq. LXX. Μαρδοχάιος, [Also one who returned with Zerubbabel, Ezr. 2:2; Neh. 7:7].

מַרְבֵּץ masc. Isa. 14:6; if the reading be correct, part. Hoph. from the root מַרְבֵּץ, subst. *persecution*. But I fully agree with Döderlein, that for מַרְבֵּץ we should read מַרְבֵּץ (dominion) from the root מַרְבֵּץ. See my Comment. on the place. [Conjectures, however probable they may seem, are very dangerous when applied to God's inspired Scripture, and this word as it stands yields a suitable meaning.]

מַרְבֵּץ—(1) pr. i. q. Arab. مری TO STROKE, TO STRIKE (German streichen, streifen); specially to *lash* with a whip (compare the kindred מַרְבֵּץ), to pass a razor over the skin, whence מַרְבֵּץ a razor. See Schultens on Hariri, Cons. i. p. 24; De Defect. Ling. Hebr., p. 117. Kindred are מַרְבֵּץ, מַרְבֵּץ to rub, to rub over, bestreichen, reiben, einreiben. Hence—

(2) *to be contumacious, rebellious*, Deut. 21:18, 20; Ps. 78:8; prop. to resist, to contend against

striking and contending with both hands. (Arabic *מרי* to refuse what is owed, Conj. III. to contend in disputing.) Constr. with *פ* of the person resisted, Ps. 5:11; Hos. 14:1; and with an acc. (prop. to repulse any one), Jer. 4:17; Psalm 105:28; especially in the phrase, *מרה אֶת־פִּי יְהוָה* to reject a divine command, Nu. 20:24; 27:14; 1 Sa. 12:15 (which, perhaps, formerly taken in its proper sense meant, to stroke or strike any one's mouth, i. e. to refuse to hear his words, to treat him with contempt, compare Dan. 4:32).

HIPHIŁ *הִמְרָה* fut. apoc. *יִמְרָר* (Ezek. 5:6), i. q. Kal No. 2, to resist, to oppose. Job 17:2, *בְּהִמְרוֹתָם תִּלְוּ*, prop. "my eye rests upon their resistance," i. e. I see or experience nothing but their provocation; also to be refractory, contumacious, Psalm 106:7. Constr. — (a) followed by an acc. (as in Kal), Ps. 78:17; 40:56; often in the phrase, *הִמְרָה יְהוָה אֶת־פִּי* as to which see Kal, Deu. 1:26, 43; Jos. 1:18; and in the same sense, *יִמְרָר אֶת רֹאשׁוֹ* Psalm 106:33; and *יִמְרָר עֵינָיו* (as if, to offend the eyes of Jehovah) Isaiah 3:8. — (b) followed by *פ* (against) Ps. 106:43; Ezek. 20:8. — (c) followed by *עִם* Deut. 9:7, 24; prop. to contend with any one.

Derivative nouns, *מִרְרָה*, *מִרְרָה* and pr. n. *מִרְרָה*. No. I, *מִרְרָה*, *מִרְרָה*, *מִרְרָה*.

Note. In two occurrences of the root *מרה* the signification appears to be borrowed from the kindred root *מרר* to be better. One is 2 Kings 14:26, *עֲנִי יִשְׂרָאֵל מְרָר כִּי־אָדָר* "the affliction of Israel (was) very bitter" (so all the ancient versions), where it would be hardly suitable to say, *perverse*, i. e. obstinate, affliction, nor do I see how from the notion of the root *מרה* we can with Schultens obtain the notion of severe affliction. The other instance is *מִרְרָה* Job 23:2, which see. On the other hand *מִרְרָה* has adopted the signification of the verb *מרה* Ex. 23:21.

I. *מִרְרָה* f. dual *מִרְרָתַיִם* (from the root *מרה*) repeated rebellion [*Merathaim*], a symbolic name of Babylon, Jer. 50:21.

II. *מִרְרָה* ("bitterness," from the root *מרר*) pr. n. of a bitter or brackish fountain in the peninsula of Sinai, Ex. 15:23; Num. 33:8; according to the probable opinion of Burckhardt (see Travels in Syria, p. 777, seqq.); the same as is now called *بئر هواره* *Bîr Hawārah*, not the fountains of Moses (עינות מוסי), as thought by Pococke and Niebuhr.

מִרְרָה (read *morra*) f. (from the root *מרר*) sadness, grief, Prov. 14:10.

מִרְרָה f. id. Genesis 26:35, *מִרְרָה רֵיחַ* "sadness of spirit."

מִרְרָה m. (from the root *ררר* No. 2) Lam. 3:19; pl. *מִרְרָהִים* Lam. 1:7, persecution of any one. Concr. "one troubled with persecutions," Isa. 58:7.

מִרְרָה (prob. for *מִרְרָה*, *מִרְרָה* ⁵⁻⁷ *מִרְרָה* refuge, from the root *מרר* to draw in, to betake oneself), [*Meroz*], pr. n. of a town in northern Palestine, Jud. 5:23.

מִרְרָה m. one bruised, crushed, from the root *מרר*. Leviticus 21:20, *מִרְרָה אֶשְׁשָׁר* "castrated" with crushed testicles." But LXX. *μονόσπικς*. Vulg. *herniosus*.

מִרְרָה m. (from the root *ררר*) — (1) height; what is high, lofty, sublime. Placed after another word in the gen. *מִרְרָה יִשְׂרָאֵל* the lofty mountain of Israel, of Zion, Ezekiel 17:23; 20:40; 34:14. *בְּמִרְרָה* on high, Job 39:18; and *מִרְרָה* in acc. id. Isai. 37:23, *וַתִּשָּׂא מִרְרָה עֵינֶיךָ* "and thou liftest up thine eyes on high." Concr. *Most High* (of God), Ps. 92:9; and coll. *leaders, princes*, Isa. 24:4. Poet. *very high* is also applied to *any thing far off*. Psalm 10:5, *מִרְרָה מִשְׁפָּטֶיךָ מִנְּגִדוֹ* "thy judgments are very far off from him;" comp. *רֵיחַ* Isa. 30:18.

(2) a lofty, fortified place, Hab. 2:9; specially of heaven, Psalm 18:17; Isaiah 24:18, 21; 40:26; 57:15; 58:4; Jer. 25:30; pl. *מִרְרָהִים* id. Job 16:19; of the lofty seat of Jehovah in Zion, Ps. 7:8; of an inaccessible fortress, Isa. 26:5. Plur. figuratively, of great honours, Ecc. 10:6.

(3) loftiness of mind, pride; adv. Ps. 56:3.

מִרְרָה ("height," "a high place"), *מִי־מִרְרָה* [*waters of Merom*], Josh. 11:5, 7; pr. n. of a lake situated in a lofty region at the foot of Mount Lebanon; (Greek *Σαμοχωρίτις*, Jos. Antiqu. v. 6; Arab. *بكرة الحولة*); through which the Jordan flows.

מִרְרָה m. (from the root *ררר*), course, race, Eccl. 9:11.

מִרְרָה f. — (I) i. q. *מִרְרָה* 2 Sam. 18:27; Jerem. 23:10.

(II) oppression of the poor, a signification taken from the root *ררר*, Jer. 22:17.

מִרְרָהִים m. pl. (from the root *מרר*), purification, Est. 2:12.

מִרְרָה ("bitternesses," "bitter fountains") [*Maroth*], pr. n. of a town in the tribe of Judah, Mic. 1:12.

מָרוּחַ Jer. 16:5, const. **מָרוּחַ**, Amos 6:7 (compare Lehrs. p. 578), i. q. Arab. **مَرْح** *clamour, outcry*, the lifting up of the voice, whether in rejoicing, Amos loc. cit., or in weeping, Jer. loc. cit.; compare **مَرْيَح** endowed with a loud voice. Medial words of the same kind are **مَرْيَل** and **مَرْيَن**.

מָרַח—(1) TO RUB, TO BRUISE, TO RUB OUT, see **מָרוּחַ**. (Cognate are **מָרַס**, **מָרָה**, and with **ר** turned into a sibilant, **מָרִישׁ**. Arab. **مَرْخ** a tree from which fire is brought by rubbing.—(2) i. q. Arab. **مَرْخ** to rub over, e. g. the body with oil. IV. to soften. In the Old Test. it is once used of a cataplasm laid on a sore, Isa. 38:21, "Isaiah had said, let them take dried figs **וַיִּמְרְחוּ עַל-הַשָּׁחַיִּים** (pregn.) and lay them softened upon the ulcer;" LXX. *καὶ τρίψον καὶ κατάπλασαι*. Hence **מָרוּחַ**.

מָרְחָב m. (from the root **מָרַח**), *broad space*, Hab. 1:6. Often metaph. used of liberty and welfare (opp. to distresses, **צָר**; compare **וַיִּצְיֹאֲנִי**; Ps. 18:20, **וַיִּצְיֹאֲנִי** "and he brought me out into a wide space," i. e. he delivered me from distresses, Ps. 31:9; 118:5. Once used in a bad sense, Hos. 4:16, **כְּכֶבֶשׂ בְּמָרְחָב**, "like a lamb in a wide space," where it might easily wander from the flock.

מָרְחָק (from the root **מָרַח**); pl. **מָרְחָקִים** and **מִרְחָקִים** Isa. 33:17; Jer. 8:19, m. *far distance, what is far off, a place far off*; **מִמְרָחֶק** from afar, after verbs of coming, Isa. 10:3; 30:27; but 17:13, **מִמְרָחֶק**, "he fled from afar off," i. e. to flee away far, and already to look from a great distance; **אֶרֶץ מָרְחָק** a remote land, Isa. 13:5; pl. **מִרְחָקִים** Zec. 10:9; **אֶרֶץ מִרְחָקִים** Isa. 33:17; Jer. 8:19; **מִרְחָקֵי אֶרֶץ** Isa. 8:9, remote countries.

מָרְחֶשֶׁת fem. (from the root **מָרַח**), *a pot, a cauldron*, prop. a vessel in which things are boiled, Lev. 2:7; 7:9.

מָרַט (kindred to the verb **מָלַט**, which see) pr. to smoothen; hence—

(1) TO POLISH, TO SHARPEN a sword, Ezek. 21:14, 33.

(2) to make any one's head smooth, i. e. to make bald, to *tear out*, to *pluck* the hair, in contending, chastening, Neh. 13:25; in scorn, Isa. 50:6 (where **מָרַטִים** are those who pluck the beard); in mourning, Ezra 9:3.—Ezek. 29:18, **קָלְכַתָּ מְרִיבָה** "every shoulder was peeled," i. e. with carrying burdens.

NIPHAL, to become bald, Lev. 13:40, 41.

PUAL—(1) to be polished (used of metal), 1 Ki. 7:45.

(2) to be sharp, as a sword. Part. **מָרְחָק** for **מִמְרָחֶק** (with Dag. f. euphon.), Ezek. 21:15, 16. Hither many refer **מָרְחָק** Isa. 18:2, 7, for **מָרְחָק** a sharp people, i. e. fierce, vehement (compare **מָרְחָק** No. 2). But see above under the word **מָרְחָק**.

מָרַט Ch. i. q. Hebr. No. 2, to pluck (wings). Pret. pass. to be plucked, Dan. 7:4.

מָרִי m. in pause **מָרִי**, with suff. **מָרִיךְ** Deu. 31:27, **מָרִי** Neh. 9:17 (from the root **מָרַח**).

(I.) *contumacy*, Eze. 2:5, **בֵּית מָרִי הָהוּא**, "for they are a contumacious house," i. e. people. **מָרִי** the contumacious, Num. 17:25. Ellipt. for **אִישׁ מָרִי** Eze. 2:7, **אִישׁ מָרִי הָהוּא**, "for they are contumacious;" verse 8; 44:6; Prov. 17:11.

(II.) *bitterness*, a signification taken from the root **מָרַח** (compare the note under **מָרָה**), Job 23:2, **נִמְּנוּ הַיּוֹם מָרִי שָׁחִי**, "even now my complaint is bitterness," i. e. bitter. Those who retain the common signification of **מָרִי**, render these words, "even now doth my complaint (seem to you) rebellion?" which appears to me to be too harsh. ["*Outcry*," is the sense given to this passage in Thes.]

מָרִי בַעַל [*Merib-baal*], pr. n. of a son of Jonathan, 1 Ch. 9:40, called also a little before **מָרִיב בַּעַל** ("contender against Baal"), which seems to be the more correct form.

מָרִיא (from the root **מָרַא**) adj. *fat, well-fed*, Eze. 39:18; hence subst. *well-fed cattle*; specially a *fatted calf*, *μόσχος στευτός*. Commonly joined with the words **שׁוֹר** and **בָּקָר**. 2 Sam. 6:13; 1 Ki. 1:9; 19:25; Isa. 11:6. Plur. **מָרִיאִים** Isaiah 1:11; Amos 5:22.

מָרִיבָה f. (from the root **מָרַב**).—(1) *strife, contention*, Gen. 13:8; Exod. 17:7; Num. 27:14.

(2) [*Meribah*], pr. n.—(a) of a fountain flowing from a rock in the desert of Sin on the Heroopolitana gulf, Exod. 17:1—7.—(b) **מִי מָרִיבָה** ("water of strife"), another similar fountain in the desert of Zin, near Kadesh, Num. 20:13, 24; Deut. 33:8; Psalm 81:8; 106:32; fully **מִי מְרִיבוֹת מְרִיבָה** Eze. 47:19.

מָרִיָּה ("contumacy"), [*Meraiah*], pr. n. m., Neh. 12:12.

מָרִיָּה and **מֹרִיָּה** *Moriah*, pr. name of a hill of Jerusalem, on which Solomon built the temple, 2 Ch. 3:1. Gen. 22:2, **אֶרֶץ הַמֹּרִיָּה**, "the land of Moriah,"

i. e. the region around that mountain, its vicinity, as if district of Moriah; comp. מִרְיֹת Josh. 8:1. As to the origin, the sacred writers themselves (Gen. 22:8, 14; 2 Chron. loc. cit.) make allusion to the etymology from the root מֶרֶם, which is confirmed by regarding מִרְיֹת as contr. from מִרְיֹתָהּ for מִרְיֹתָהּ (Part. Ho.), with Yod of union, i. e. *chosen by Jehovah*, a name which is very suitable for a sanctuary.

מִרְיֹת ("contumacies"), [Meraioth], pr. n. m. —(1) 1 Chron. 5:32; 6:37; Eze. 7:3.—(2) 1 Ch. 9:11; Nehem. 11:11.—(3) Neh. 12:15; elsewhere מִרְיֹת (in the ancient writing the letters י and מ resemble one another).

מִרְיֹת (prop. "their contumacy") pr. name f. *Miriam*; Greek Μαρίαμ, Μαρία.—(1) the sister of Moses, a prophetess, Exod. 15:20; Num. 12:1; Mic. 6:4.—(2) 1 Chron. 4:17.

מִרְיֹת f. (from the root מֶרֶם), *sadness, grief*, Eze. 21:11.

מִרְיֹת see מֶרֶם.

מִרְיֹת m. adj. (from the root מֶרֶם) *bitter*; hence *poisonous*, Deut. 32:24. Compare מֶרֶם.

מֶרֶם m. pr. softness; figuratively *fear, timidity*, Lev. 26:36 (LXX. δειλία); from the root מֶרֶם, whence the segolate form מֶרֶם = מֶרֶם in the same manner as מֶרֶם from the roots מֶרֶם, מֶרֶם, מֶרֶם; מֶרֶם from the roots מֶרֶם, מֶרֶם; מֶרֶם from the roots מֶרֶם, מֶרֶם. The root which is found in the Rabbinic, נחמד to be soft, is secondary and taken from this noun.

מֶרֶם m. (from the root מֶרֶם)—(1) a *chariot*, 1 Ki. 5:6.

(2) the *seat* of a chariot, Cant. 3:10; Lev. 15:9.

מֶרֶם f. 2 Sam. 15:1; 1 Kings 7:33; constr. מֶרֶם Gen. 41:43; with suff. מֶרֶם Gen. 46:29; 1 Sam. 8:11; plur. מֶרֶם Zec. 6:1; Joel 2:5; constr. מֶרֶם Exod. 15:4; with suff. מֶרֶם Mic. 5:9, f.; a *chariot*, Gen. 46:29; especially a war chariot; see the above-cited examples.

מֶרֶם f. (from the root מֶרֶם), *merchandise*, Eze. 27:24. [a market, see Thes.]

מֶרֶם f. (from the root מֶרֶם Pi. to deceive).—(1) *fraud*, Gen. 27:35; 34:13. אִישׁ מֶרֶם a fraudulent man, Psa. 5:7. אִישׁ מֶרֶם fraudulent weights, i. e. made to deceive, Mic. 6:11. מֶרֶם מֶרֶם deceptive scales, Pro. 11:1. Meton. *riches gained by fraud*, Jer. 5:27. Plur. מֶרֶם Ps. 10:7; 35:20.

(2) [Mirma], pr. n. m., 1 Chron. 8:10.

מֶרֶם ("elevations"), [Meremoth], pr. n. m. —(1) Ezra 8:33; Neh. 3:4, 21; 10:6; 12:3; for which there is מֶרֶם verse 15.—(2) Eze. 10:36.

מֶרֶם m. (from the root מֶרֶם), a *treading down, something to be trodden with the feet*, Isa. 5:5; 7:25; 10:6; Eze. 34:19.

מֶרֶם pr. n. Gent. [Meremothite], elsewhere unknown, 1 Ch. 27:30; Neh. 3:7.

מֶרֶם [Meres], pr. n. of a Persian prince, Esth. 1:14 (according to Bohlen ܡܪܝܡ lofty). ["Compare Sansc. *mārsha*, worthy; from the root *mārish*; Zend. *meresh*. Benfey."]

מֶרֶם [Marsena], pr. n. of a Persian prince, Esth. 1:14; (perhaps i. q. prec. ["with the addition of *nā*, nom. Zend. *nar*, a man."]).

מֶרֶם masc. (with each Tzere impure), i. q. רֵעַ a *friend, a companion*; with suffix מֶרֶם Genesis 26:26; plur. מֶרֶם Jud. 14:20; 15:6; with suffix מֶרֶם for מֶרֶם Prov. 19:7. It has the form as if Hiphil of the verb רָעַע, borrowing its signification from the verb רָעַע No. 2, unless it be laid down that מֶרֶם is comp. of רֵעַ and מֶן (like מֶן, see מֶן No. 3, letter c), and that it only denotes a *companion, not a friend*, i. q. מֶרֶם. This is the only way of explaining the former Tzere being unchanged. [But see Thes. p. 1296.]

מֶרֶם masc. (from the root רָעַע) with suff. מֶרֶם Job 39:8; מֶרֶם Eze. 34:18, *pasture, fodder* for cattle, Gen. 47:4; Joel 1:18; Job 39:8 ["*lair, or feeding place* of wild beasts, Nah. 2:12. Arab. مَرْعى id."].

מֶרֶם fem. (from the root רָעַע)—(1) *pasture, pasturing*. צֶאֱן מֶרֶם "the sheep which I tend," Jeremiah 23:1; Psalm 74:1; 79:13; 100:3. עַם מֶרֶם "the people that he (God) tends," Ps. 95:7.

(2) a *flock*, Jer. 10:21.

מֶרֶם ("trembling," perhaps "earthquake"), [Maralah], pr. n. of a town in the tribe of Zebulun, Josh. 19:11.

I. מֶרֶם m. and מֶרֶם Jer. 8:15 (from the root מֶרֶם to heal).—(1) the *healing* (of a disease), 2 Ch. 21:18; 36:16; Jer. 14:19.—Hence—

(2) *refreshing*, both of the body, Prov. 4:22; 16:24; and of the mind, Pro. 12:18; 13:17.

(3) *deliverance* (from calamity), Prov. 6:15; 29:1; Mal. 3:20.

(4) *remedy*, Jer. 33:6.

II. **מִרְפָּא** (from the root מִרָּפָּא=רָפָּא to relax), prop. relaxed mind; hence *tranquillity* of mind, *meekness*; Pro. 14:30, **לֵב מִרְפָּא** "a meek heart;" Pro. 15:4; **שִׁפְטֵי מִרְפָּא** "tranquillity of tongue," i.e. gentle, modest speech; Eccles. 10:4, "gentleness hinders great offences."

מַרְפֵּשׁ m. (from the root **רָפַשׁ**), *water disturbed by treading*, Eze. 34:19.

קָרִיץ a root not used in Kal, the primary meaning of which has been often discussed. I have, however, no doubt that the truth was seen by Kimchi, who regarded as its primary power TO BE STRONG, FORCIBLE; for this not only very well suits all the passages, but it is confirmed by the kindred קָרַץ (*m* and *p* interchanged), to be violent (Hos. 4:2); whence קָרִיץ a violent man. The meaning appears to be secondary, and taken from the idea of *hard labour*, which is found in Arabic مَرَضَ to languish, to be sick (prop. wearied out with toil).

[In Thes. the meaning preferred is that given by Cocceius and J. Simonis, *to be fierce*; hence, *to be vehement*.]

NIPHAL, Job 6:25, **כִּהְיִינוּ מְרִירִים** "how powerful are right words;" 1 Kings 2:8, **קִלְלָה נִמְרָצָה** "a heavy (or grievous) curse," Mic. 2:10, **חֲבֵל נִמְצָר** "very violent destruction."

HIPHL, to make vehement, *to irritate*; Job 16:3, מַה-יִּמְרִיעַ "what (so) irritateth thee?"

מִרְצֵעַ masc. *an awl*, so called from its boring (root **רָצַע**), Ex. 21:6; Deu. 15:17.

מְרֻצֶּפֶת fem. (from the root רָצַף), *a pavement, a place laid out with stones*, 2 Ki. 16: 17.

מֶרֶק prop. TO RUB (compare the kindred מֶרַק, and in Greek ἀμέργω, ὀμοργνύω); hence —

(1) *to polish* (metal); 2 Chron. 4:16, נִחָשֵׁת מְרוֹק "polished brass;" Jerem. 46:4, הָרְמָחִים מְרוֹק "polish the spears."

(2) to *cleanse*, by washing, or anointing; compare מְמָרִים. (Syr. ܡܡܪܝܢ. to wash off.)

PUAL מָרַק pass. of No. 1, *to be scourd*, Lev. 6:21.
Derivatives, מְרוּקִים, מְרוּקִים.

מֶרֶק *m. broth, soup*, Jud. 6:19, 20, and Isaiah
65:4 קרי. Arab. ⁵مرق and ⁵مرقة id. The proper

form of the word is פָּרַק (which see), from the root פָּרַק.

מִרְקָה masc. (from the root **רָקַח**), plur. *aromatic* herbs, Cant. 5:13.

מִדְּקָהָ f. (from the root דָּקַה), *ointment*, Ezek. 24:10; *a pot of ointment*, [for boiling it in], Job. 41:23.

מִרְקָה f. (from the root **רָקַה**).—(1) *the compounding of ointment*, Ex. 30:25; 2 Ch. 16:14.
(2) *ointment*, 1 Ch. 9:20.

מָרַר—(1) TO FLOW, TO DROP; whence מַר a drop, מֵר myrrh, so called from distilling, and prob. מֵרָה bile. (Arab. مَرَسَ to cause to flow, مَرَسَة frequent rain, and مَرَمَر channel. The trilit. מַר has often the sense of going, passing away, which in many roots is connected with that of *flowing*; see הָלַךְ No. 4, حَرَى to run, to flow; Aram. רָהַם to run; whence רְהִיטִים channels.)

(2) *to be bitter*. (Arab. ^ف fut. A. id., and so in all the cognate languages; also the Lat. *amarus*, also *marreo*. How this notion coheres with the former is not clear. Perhaps it is denom. from מֵרַר *myrrh*, and מֵרָרָה *bile*, as being very bitter things). Impers. לִי מֵרַר *it is bitter to me*, i. e. *I am sad*, Lam. 1:4, followed by כֵּן (*because of* any thing), Ruth 1:13. Fut. A. מֵרַר *Isa. 24:9*, compare Hebr. Gram. § 67, note 3.

(3) *to be embittered*, 1 Sa. 30:6.

PIEL, fut. יִמַּר.—(1) *to make any thing bitter*,
Ex. 1:14; Isa. 22:4, אִמַּר בְּכָבִי "I weep bitterly."

(2) *to embitter, to irritate, to provoke* any one, compare Hithp. Gen. 49:23.

HIPHIL הָמַר, inf. הִמַּר.—(1) *to make life bitter*, Job 27:2.

(2) followed by ל, to make any one sad, Ruth 1:20, הַמֶּלֶךְ לִי נָשָׂה "the Almighty hath made me sad." Compare הָרַע verse 21.

(3) *to weep bitterly*, for the fuller **הָיָה בְּכִי** *Zec.*
12:10.

Note. חָמַר Ex. 23:21, is fut. Hiphil in the Chald. form, for חָמַר, but with the signification taken from the verb מָרָה, followed by בָּ to rebel. Compare the note under מָרָה.

HITHPALPEL הִתְפַּלֵּל to be embittered exasperated, Dan. 8:7. (Syr. **ܬܠܥܬܐ** to embitter, to provoke; Arab. **غضب** to be angry.)

משגב with suff. **משגביו** (from the root **שגב**) m.—

(1) *height*, Isa. 25:12.

(2) *a lofty place, a rock*, affording shelter and security; hence used for a *refuge* itself, Psa. 9:10; 18:3; 46:8, 12; 48:4; 59:10, 18; 94:22.

(3) with art. [*Misgab*], pr. n. of a town (situated on a lofty place) in Moab, Jer. 48:1.

משוכה Prov. 15:19; and—

משוכה Isa. 5:5, f.; *a hedge* made of briars and thorns; called in other places **קסוכה**. Root **שוכ** and **קכ**.

משור m. *a saw*, Isa. 10:15; from the root **נשר** to saw.

משורה f. *a measure* of liquids, Lev. 19:35; Eze. 4:11, 16; from the root **משר**, Arabic **مشر** II. to divide.

משוש m. (from the root **שוש**), *gladness, joy*, Isa. 24:8; Lam. 5:15; and meton. the object and ground of joy, Psa. 48:3; Isa. 24:11; 32:14; 65:18; and frequently. Isaiah 8:6, subst. poet., put for a finite verb.

משחך m. (from the root **שחך**) *scorn*; hence used of its object, Hab. 1:10.

משחקה f.—(1) *a noose, a fetter*, i. q. **פח** Hos. 9:8; from the root **שחם**, Syr. **ܫܚܡ** to bind, to fetter. Hence—

(2) *destruction*, ibid. verse 7; compare **מוקש**. Others render *hatred, persecution*; from **שחם** to pursue after.

משגל see **שגל** Hiphil.

משגלית f.—(1) *image, figure*, from the root **שגל**, Ch. **שגל** to look at, to behold, Eze. 8:12, **חורי** **משגלית** “the chambers of images,” i. e. the walls of which were adorned with painted figures of idols, compare verses 10, 11. **אבן משגלית** Lev. 26:1, and **משגלית** Nu. 33:52, stones adorned with superstitious or magical figures; Pro. 25:11, **קנקן**, **משגלית** “apples of gold, adorned with figures of silver.” Others render, in silver baskets, so that **משגלית** would take its signification from **שגל** to plait.

(2) *imagination, opinion*, Ps. 73:7; Pro. 18:11.

משגרת f. (from the root **שגר**), *wages*, Gen. 29:15; 31:7, 41; [“*reward*,” Ruth 2:12.”]

משגרות f. pl. *nails*, Ecc. 12:11; see **מסמרים**.

משפח m. *shedding of blood, slaughter*, Isa.

5:7, from the root **שפח** i. q. **קפח** to pour out; Arab.

שפח to pour out blood, **سفاح** a shedder of blood, a tyrant.

משור an unused root [“perhaps i. q. Arabic **مشور** to divide”], see **משורה**.

משרה f. *dominion*, Isa. 9:5, 6, from the root **שר** = **שרר** and **שור** to rule.

משרפות pl. f. (from the root **שרף**).

(1) *a burning of lime*, Isa. 33:12 (compare Gen. 11:3).

(2) *the burning* of dead bodies, Jer. 34:5 (compare 2 Ch. 16:14).

(3) **משרפות מים** (“the flow of waters,” from the root **שרף**, Ithpe. to drop [but see Thes.]), [*Misrephoth-maim*], pr. n. of a town or region near Sidon, Jos. 11:8; 13:6.

משרקה (“vineyard,” plantation of vines of superior quality, see **שרק**), [*Masrekah*], pr. n. of a town, apparently belonging to the Edomites, Gen. 36:36; 1 Ch. 1:47.

משרת *a frying pan*, 2 Sam. 13:9; Ch. **מסרת**, **מסרתא** id. The origin is uncertain, and it is even doubtful whether the **ת** be radical or servile. It seems to me rather to be servile, so that the root would be **שרי** i. q. **שרי** to shine, to sparkle; whence **שריון** and **משרת** a brass frying pan, so called from its being polished. That the root **שרת** had the notion of parching is a mere gratuitous assertion.

מש [*Mash*], a people (and region), sprung from Aram, and therefore to be sought in Syria or Mesopotamia, Gen. 10:23. Many follow Bochart (Phaleg. II, 11), in understanding the inhabitants of *mount Masius* (Arab. **جودي**), which lies to the north of Nesileis, and is a part of the Gordian mountains.

משא m. (from the root **נשא**).—(1) *usury*, Neh. 5:7.

(2) *a debt*, i. q. **משאא**. Neh. 10:32, **משא כל יד** “the debts of every hand,” i. e. all debts, perhaps so called from the debtor’s promising, by giving his right hand, to pay back the borrowed money. Other MSS. and editions read **משא** *the burden of every hand*, which is less suitable.

משא (perhaps i. q. **משא** “retreat”), [*Mesha*], pr. n. of a place mentioned in the description of the

boundaries of Joctanite Arabia. Gen. 10:30, "and their dwelling was **מִשְׁאָב** בְּאֶרֶץ סֶפְהָרָה הַר הַקָּדִים from Mesha unto Sephara, (and beyond, as far as) the mountains of Arabia." In these words *Mesha* seems to me to be *Moussa* or *Mouza* a city of note, with a port, situated on the western shore of Arabia, nearly where now is *Maushid* (according to Ptolem. vi. 7, 14° Lat., 74° long.), forming therefore the western boundary of the Joctanites. I understand *Sepharah* to be the city **سَهْرَة** the metropolis of the region of Shehr, between the provinces Hadramaut and Oman. The mountains of Arabia are no doubt the chain of mountains nearly in the middle of Arabia, running from near Mecca and Medina, to the Persian Gulf; now called **نجد** the abode of the Wahabites. See (*Jomard*) Notice sur le Pays de Nedjd ou l'Arabie Centrale, Paris, 1823, 8; and my remarks in *Ephemerid. Hal.* 1825, No. 56. [According to Forster i. 97, Mount Zames.]

מִשְׁאָב m. (from the root **שָׁאב**), a channel, watercourse, into which water is drawn for the cattle to drink, Jud. 5:11.

מִשְׁאָה f. (from the root **נָשָׂא** No. 2) a debt, Deut. 24:10; Prov. 22:26, i. q. **מִשְׁאָה** No. 2.

מִשְׁאָן m. fraud, deception, Prov. 26:26; from the root **נָשָׂא** No. 1.

מִשְׁאוֹת Ps. 74:3; see **מִשְׁאוֹת**.

מִשְׁאָל ("prayer"), [*Mishal*], pr. n. of a Levitical town in the tribe of Asher, Josh. 19:26; 21:30; contr. **מִשְׁאָל** from **מִשְׁאָל** 1 Chron. 6:59.

מִשְׁאָלָה (from the root **שָׁאָל**), prayer, petition, Ps. 20:6; 37:4.

מִשְׁאָרֶת f. a kneading trough, or vessel in which flour is worked and fermented, Exod. 7:28; 12:34; Deut. 28:5, 17; from **שָׁאָר** fermentation, **ש** and **ש** being interchanged. [But see **שָׁאָר** II.]

מִשְׁבָּצוֹת plur. f.—(1) artificial textures, with the addition of **זָהָב**, cloths interwoven with gold, Ps. 45:14; see the root **בָּצַע** No. 1.

(2) settings, or sockets, of gems, Exod. 28:11, 13, 14, 25; 39:13, 16; see the root No. 2.

מִשְׁבֵּר m., Isa. 37:3; 2 Ki. 19:3; constr. **מִשְׁבֵּר** Hos. 13:13; matrix, mouth of the womb, which the fetus breaks in being born. Root **שָׁבַר**.

מִשְׁבֵּר, only in plur. waves broken on the shore, breakers (compare Gr. κύμαρος ἀγὴ from ἀγνύω,

ἀγνύω, to break), Psalm 42:8; 88:8; Jonah 2:4. **מִשְׁבָּרִים** waves of the sea, Ps. 93:4.

מִשְׁבָּת, only in plur. destructions, calamities, Lam. 1:7; compare the root **שָׁבַת** Hiph. No. 3.

מִשְׁגָּה m. (from the root **שָׁגָה**), error, Gen. 43:12.

I. **מִשְׁגָּה**—(1) TO DRAW, TO DRAW OUT, Exod. 2:10. (Syr. **ܡܫܓܐ** id.)

(2) to save, to preserve, i. q. **הַצִּיל** Isa. 63:11, **מִשְׁגָּה** "the saviour of his people" (God). [This word **מִשְׁגָּה** is in Thes. referred to the pr. n.]

HIPHIL, i. q. Kal No. 1, 2 Sa. 22:17; Ps. 18:17.

Derivative **מִשְׁשֵׁ**, pr. n. **מִשְׁשֵׁ**, **מִשְׁשֵׁ**.

II. **מִשְׁגָּה** an unused root. Arab. **مَسَا** to do at evening, whence the noun **أَمْسَ** yesterday, and yesterday (which see), for **أَمْسَ**.

מִשְׁה pr. n. Moses, the great leader, legislator, and prophet of the Israelites, the son of Amram (1 Ch. 5:29), of the tribe of Levi, whose actions are narrated in the four latter books of the Pentateuch. **מִשְׁה** the law of Moses, Ezr. 3:2; 7:6; 2 Chr. 23:18; **סֵפֶר מִשְׁה** the book of the law of Moses, Josh. 23:6; 2 Ki. 14:6; Neh. 8:1; and simply, **סֵפֶר** 2 Chr. 25:4; Neh. 13:1 (Chald. **מִשְׁה** Ezr. 6:18). **מִשְׁה** לוחות the tables of (the law of) Moses, 1 Ki. 8:9.

As to the etymology, **מִשְׁה**, Ex. 2:10, is expressly referred to the idea of drawing out, but in a passive sense, as if it were the same as **מִשְׁשֵׁ** drawn out. Those who depart from the authority of this passage, may either render it deliverer of the people (compare Isa. 63:11), or regard it with Josephus (Ant. ii. 9, § 6) as being of Egyptian origin, from **ΜΩ** water and **ΟΥΧΑ** to deliver, so that it would signify, saved from the water (see Jablonskii Opuscc. ed. te Water, t. i. p. 152—157). [There is nothing in Ex. 2:10, which at all opposes this derivation.] With this agrees the Greek form *Mωσῆς*, while the Hebrews appear in their usual manner to have accommodated this word to their own language.

מִשְׁה m. (from the root **נָשָׂא**), a debt, Deu. 15:2.

מִשְׁוֹאָה f. i. q. **שְׂוֹאָה** (with which it is always joined) wasting, Zeph. 1:15; waste places, Job 30:3; 38:27. Root **שָׂוָה**.

מִשְׁוֹאוֹת plur. f. ruins, desolations, Ps. 73:18; 74:3. The etymology is doubtful, and even the reading is uncertain in these places, as in Psalm 74:3,

in some edit., as that of Athias, there stands **משואות**. I regard **משואות** as being the same as **משואות** (from the root **שוא**), Dagesh being inserted in the first radical in the Rabbinic manner in the forms **שלי**, **שלי** (from **שלי**, **שלי**, **שלי** Prov. 4:21, from **שלי**). It comes to about the same thing if we regard **משואות** as coming from **שוא**, the signification being taken from **שוא**, but the former is preferable; compare **שוא**.

משובב ("brought back"), [*Meshobab*], pr. n. m. 1 Chron. 4:34.

משובה f. (from the root **שוב**), a turning away, defection; Prov. 1:32, **משובה פתים** "the turning away of fools (from wisdom);" specially "turning away from Jehovah," Jer. 8:5; Hos. 11:7, **משובתי** "turning away from me;" pl. **משובות** Jer. 2:19. Concr. used of Israel, who had turned away from God, Jer. 3:6, 8, 11, 12.

משונה f. error, Job 19:4, from the root **שנא** i. q. **שנא** and **שנא**.

משום Eze. 27:29, and **משום** ib. verse 6, an oar, from the root **שום**. As to the Dagesh in **משום**, see under **משואות**.

משפח Isa. 42:24 כחית, for **משפח** a spoiling.

משח fut. **משח** inf. **משח**, once **משחה** Ex. 29:29; properly, TO STROKE, TO DRAW THE HAND OVER any thing, mit der Hand streichen. (Arab. **مسح** id. Kindred are **משח** and **מחה** No. I, which see.) Hence—

(1) to spread over with any thing, specially to lay colours on any thing (followed by **ש** of the colour), Jer. 22:14; especially to anoint with oil (Arabic **مسح** id.), e. g. cakes, Ex. 29:2; Levit. 2:4; 7:12; a shield (by doing which, the leather becomes more tenacious, and less pervious to weapons), Isa. 21:5; 2 Sam. 1:21 [adj.], etc. Especially to anoint any one as a sacred rite in his inauguration and consecration to an office, as a priest, Ex. 28:41; 40:15; a prophet, 1 Ki. 19:16; Isa. 61:1; a king, 1 Sam. 10:1; 15:1; 2 Sa. 2:4; 1 Ki. 1:34; also a stone or pillar, which should be, at some future time, a sacred place, Gen. 31:13; also vessels consecrated to God, Ex. 40:9, 11; Lev. 8:11; Nu. 7:1. Fully expressed, **משח** to anoint, i. e. to consecrate any one king, 1 Ki. 19:15; 2 Ki. 9:3; and concisely 2 Sa. 19:11, Absalom **משחני עלינו** whom we anointed, (i. e. made king) over us." Isa. 61:1, "because Je-

hovah hath anointed me, (i. e. consecrated, appointed), **לְבַשׁ** to preach". The thing (oil or ointment) with which the anointing is performed, is put with **ש** prefixed, Ex. 29:2; Ps. 89:21; and in the acc., Ps. 45:8; Am. 6:6.

(2) ["to spread out, to expand, hence"], to measure, Syr. **مسطح**, Arab. **مسطح**. Hence **משחה**, **משחה** and **משחה**.

NIPHAL, pass. of Kal No. 1, to be anointed, i. e. consecrated by anointing, Lev. 6:13; Num. 7:10, 84, 88; 1 Ch. 14:8.

Derivatives, **משח**, **משח**, and the words which immediately follow.

משח Chald. oil, Ezr. 6:9; 7:22.

משחה f. (from the root **משח**).—(1) anointing; **שמן המשחה** anointing oil, Exod. 25:6; 29:7, 21; **שמן משחת קדש** holy ointment, Ex. 30:25, 31.

(2) a part, portion, Lev. 7:35; see the root No. 2.

משחה f.—(1) inf. of the root **משח** to anoint, see above.

(2) a part, a portion, Num. 18:8, i. q. **משחה** No. 2.

משחית prop. part. Hiph. (from the root **שח**) destroying, that which destroys, hence—

(1) destruction; Ex. 12:13; Eze. 5:16; 21:36, **הרשי משחית** "artizans of destruction;" Eze. 25:15.

(2) a snare, a noose, Jer. 5:26, compare **מוקש**; hence soldiers lying in wait, 1 Sam. 14:15. **הר המשחית** (the mount of destruction, or of the snare)—

(a) Mount Olivet, on account of the idols there worshipped which would be destruction to the people, and—(b) for the same reason the name was given to Babylon, Jer. 51:25.

משחר i. q. **שחר** m. morning, Ps. 110:3.

משחת i. q. **משחית** No. 1. destruction, Eze. 9:1.

משחת (from the root **שח**) m. destruction, marring, as a concr. something marred, disfigured, Isa. 52:14.

משחת m. (from the root **שח**) that which is corrupt, or marred, corruption, Lev. 22:25.

משחח (from the root **שחח**) m. Eze. 47:10, constr. **משחח** 26:5, 14; expansion, spreading forth, a place where anything is spread forth.

משטר **משטר** dominion, rule; Job 38:33, **משטר** **משטר** "dost thou set its dominion (that of heaven) upon earth?" Root **שטר**.

משי Eze. 16:10, 13, according to the Hebrews, *silk, a garment of silk*, LXX. *τήλακτον*, i.e. according to Hesych. *τὸ βομβυκίνον ἵφασμα*. Jerome, "a garment so fine that it might seem as fine as the finest hair." From the etymology (from **מָשָׁה** to draw), nothing else can be learned than that *very fine threads* are denoted.

מָשָׁה see **מָשָׁה**.

מְשִׁיבָאֵל ("whom God frees") [*Mesheza-beel*], pr. n. m. Neh. 3:4; 10:22; 11:24.

מָשִׁיחַ m.—(1) adj. verbal pass. (from the root **מָשַׁח**, *χρίστος*, *anointed* (used of a shield), 2 Sam. 1:21; **מָשִׁיחַ נָגִיד** the anointed prince [Messiah the prince], Dan. 9:25; **הַכֹּהֵן הַמָּשִׁיחַ** the anointed priest, i.e. the high priest, Lev. 4:3, 5, 16.

(2) subst. *Χρίστος*, *Anointed*, i.e. *prince* (consecrated by anointing), Dan. 9:26; more fully **מָשִׁיחַ** the anointed of Jehovah (LXX. *ὁ Χρίστος Κυρίου*), a title of honour given to the kings of Israel as being consecrated to God by anointing, and, therefore, holy, 1 Samuel 2:10, 35; 12:3, 5; 16:6; 24:7, 11; 26:9, 11, 23; 2 Sam. 1:14, 16; 19:22; 23:1; Ps. 2:2; 18:51; 20:7; 28:8. Once used of Cyrus, king of Persia, Isaiah 45:1; never of the future Messiah (although some refer Ps. 2:2 to him). [This is an awfully false statement, many of these passages (as well as Ps. 2:2) refer to Christ only.] Plur. the anointed of Jehovah, of the Patriarchs, Psalm 105:15; 1 Chron. 16:22.

מִשְׁךְ fut. **מִשְׁךְ**.—(1) TO DRAW. (Arab. **مَسَك** id., see Lette ad Cant. Deb., page 96; for this signification is not found in Golius. Kindred is **מָשַׁח**.) Constr. absol. Deut. 21:3, "which has not drawn (a cart) in a yoke;" with acc. of pers. *to draw some one anywhere*, followed by **מִן**, **מֵ** of place, Jud. 4:7; Ps. 10:9; compare Cant. 1:4; *to draw out from a pit, from water*, followed by **מִן** Gen. 37:28; Job 40:25; Jer. 38:13; *to draw to one*, Isa. 5:18. From the idea of drawing have arisen these phrases—(a) **מִשְׁךְ הַקֶּשֶׁת** to bend a bow, 1 Ki. 22:34; Isa. 66:19 (*Aeth.* **ሰጠ፡ሰ፡** id.).—(b) **מִשְׁךְ הַדָּע** "to draw out seed," i.e. to scatter it in order along the furrows, Amos 9:13, compare Psa. 126:6.—(c) **מִשְׁךְ הַיִּבְלָה** Exod. 19:13, and **מִשְׁךְ בְּקֶרֶן הַיִּבְלָה** Josh. 6:5, "to make a long blast with a trumpet," i. q. **תִּפְּסַע**, see Josh. 6:4, 8, 9, 13, 16, 20, compare verse 5. Prop. to blow with a great blast into the horn of jubilee (compare Germ. *heftig losziehen*), and in both places it is used of the signal which was given

with the trumpet (vom *Ermblafen mit dem Ermbhorn*), see page CCCXL, A. To this answers the Arabic **جلب** to draw; also Conj. I. II. IV. to raise a cry, to cry out.—(d) Hos. 7:5, **מִשְׁךְ יָדוֹ אֶת־לִצְעִים** "to draw out one's hand with scoffers," contemptuously used of intercourse with wicked men; (compare the common *sich mit jem. herumschlagen*).—(e) *to protract*, i. e. *to prolong, to continue*, Neh. 9:30; Ps. 36:11, **מִשְׁךְ הַקֶּדֶף** **לִדְרֹעַךְ** "draw out," i.e. "continue thy loving kindness towards those that know thee;" Ps. 85:6; 109:12; Jer. 31:3, **מִשְׁכִּיתִי חֶסֶד** "I have continued loving kindness to thee." (Compare Syr. **سَكَّ** to draw;

whence subst. **سَكَن** long continuance).—(f) *to make durable*, i. e. *strong, firm, to make firm*, Ecc. 2:3, **לְמִשְׁךְ בִּינִי אֶת־בְּשָׁרִי** "to make my body strong with wine." (Syr. **صَحَّب** to harden.) Comp. Pual No. 2.—(g) *to draw out, to draw asunder, to spread oneself out*, Jud. 4:6, **מִשְׁכַּח בָּהֶר תָּבוֹר**, "spread thyself out on Mount Tabor;" Jud. 20:37, **וְהַמִּשְׁךְ הָאֲרָב** "the soldiers in ambush spread themselves out" (see the Targ. in both places).

(2) *to take hold, to take* (Arab. **مَسَك** id.), with an acc. Ex. 12:21, *to hold*, followed by **בְּ** Jud. 5:14; *to seize, to take away*, Job 24:22; Ps. 28:3; Eze. 32:20.

NIPHAL, *to be protracted, delayed*, Isa. 13:22; Eze. 12:25, 28.

PUAL—(1) i. q. Niphal (of hope), Prov. 13:12.

(2) pass. of Kal No. 1, letter *f*. Part. *made hard, strong*, Isa. 18:2, 7, **וְהָיָה מִשְׁכָּח** "a strong people" ["drawn out; hence tall"]. Arab. **مَسَك** Conj. X. to be firm, strong, see Vit. Tim. t. i. p. 432 (this signification is omitted in Golius).

Hence **מִשְׁכָּח**, and—

מִשְׁךְ—(1) *a drawing out*, Ps. 126:6, **מִשְׁךְ הַדָּע** "the drawing out of seed," i. e. its being scattered along the furrows (compare Am. 9:13).

(2) *possession*, from the signification of holding, Job 28:18.

(3) [*Meshech*], pr. n. *Moschi*, a barbarous people inhabiting the Moschian mountains, between Iberia, Armenia, and Colchis, Psa. 120:5, almost always joined with the neighbouring Tibareni (**תִּבְרֵל**, **תִּבְרָל**), Gen. 10:2; Eze. 27:13; 32:26; 38:2, 3; 39:1; just as in Herodotus (iii. 94; vii. 78), *Μόσχοι καὶ Τιβαρηνοί*. A pronunciation more near to the Greek form is found in the Samaritan copy (**מִשְׁכָּח**); LXX. *Mosoch*; Vulg. *Mosoch*.

משכבות see מְשָׁכָוֹת.

מִשְׁכָּב m. (from the root שָׁכַב pl. מִשְׁכָּבִים constr. מִשְׁכָּבֵי Lev. 18:22, and חֵן Ps. 149:5.

(1) a *lying down*, both for sleep (2 Sam. 4:5, מִשְׁכָּב הַצֶּהֳרָיִם "sleep at noon") and from sickness, Ps. 41:4. Specially *conubitus*, Lev. 18:22, "thou shalt not lie with a male מִשְׁכָּב־אִישָׁה the lying with a woman," i. e. as with a woman; Lev. 20:13; Num. 31:17, 18, 35.

(2) a *couch, a bed*, 2 Sam. 17:28; a *bier*, 2 Ch. 16:14; Isa. 57:2.

מִשְׁכָּב m. Ch. a *couch, a bed*, i. q. Hebr. No. 2, Dan. 2:28, 29; 4:2, 7, 10; 7:1.

מִשְׁכָּן m. (from the root שָׁכַן pl. מִשְׁכָּנִים Ps. 46:5; more often in חֵן—construed with a fem. Ps. 84:2.)

(1) *habitation, dwelling place*, as of men, Job 18:21; Ps. 87:2 (once used of the long home, the sepulchre, Isa. 22:16; compare 14:18, and my note on the passage); of animals, i. e. *den*, Job 39:6; of God, i. e. *temple*, Ps. 46:5; 84:2; 132:5.

(2) specially a *tent, a tabernacle*, Cant. 1:8, especially the holy tabernacle of the Israelites, Ex. 25:9; 26:1, seq.; 40:9, seq.; fully מִשְׁכָּן הָעֵדֻת "the tabernacle of the testimony," Ex. 38:21; Num. 1:50, 53; 10:11. In the description of this tent, as to the difference of מִשְׁכָּן from אֹהֶל see above at that word, p. xvii, A; hence מִשְׁכָּן אֹהֶל מוֹעֵד of the boards of the holy tent, over which the curtains were hung, Ex. 39:32; 40:2, 6, 29.

מִשְׁכָּן Chald. id. Ezr. 7:15.

מִשְׁלַל fut. מִשְׁלֵל.—(1) TO MAKE LIKE, TO ASSIMILATE (Arab. مثل, Aram. ܡܫܠ id.) see Niph. Hiph. and the noun מִשְׁלָל similitude, parable, etc. hence—(a) to put forth a parable, Eze. 24:3.—(b) to use a proverb, Eze. 12:23; 17:2; 18:2, 3.—(c) to sing a song of derision, Joel 2:17. Part. מִשְׁלֵלִים poets, Num. 21:27.

(2) to *rule, to have dominion*, Jos. 12:2; Prov. 12:24; followed by ִּי of the thing ruled over, Gen. 3:16; 4:7; more rarely followed by ֵל Pro. 28:15; followed by a gerund, to have power of doing anything, Ex. 21:8. With a dat. of benefit, Isa. 40:10, לִי יִשְׁלַל אֱלֹהֵי אֶרֶץ מִצְרָיִם "his arm ruleth for him." Sometimes i. q. to be over anything, Gen. 24:2. Part. מִשְׁלָל lord, ruler, Gen. 45:8; plur. lords, rulers, princes, and in a bad sense tyrants, Isa. 14:5; 28:14; 49:7; 52:5; compare מְשִׁלִּים Isa. 13:2.

Learned men have made many attempts to recon-

cile the significations of *making like*, and *ruling*; see Schultens on Prov. 1:1; Michaëlis on Lowth, De Sacra Poësi, p. 41; Simonis in Lex. etc. However I have no doubt but that from the signification of *making like*, is derived that of *judging, forming an opinion* (compare מִשְׁפָּט, and Æth. ὁμολογία: to think, to suppose, to think fit), which is nearly allied to the notion of *giving sentence, ordering, ruling* (compare מִשְׁפָּט). Another explanation, approved of by Winer in Lex. p. 585, was given in my smaller Lexicon, edit. 2 and 3, but this is decidedly better. This notion of ruling, which is not found in this root in the other Phœnicio-Shemitic languages [except the Phœnician] seems to have passed over to the Greek, in which βασιλεύς, βασιλεύω has no root in that language.

NIPHAL, prop. to be compared; hence to be like any thing, followed by ֵל Isa. 14:10; ֵל Ps. 28:1; 143:7; ִּי Ps. 49:13, 21.

PIEL, i. q. Kal No. 1, a, to use parables, Ezek. 21:5.

HIPHIL—(1) to compare, Isa. 46:5.

(2) to cause to rule, to give dominion, Ps. 8:7; Dan. 11:39. Inf. subst. מִשְׁלָל dominion, Job 25:2.

HITHPAEL, i. q. Niphal, to become like, followed by ִּי Job 30:19.

Derived nouns, מִשְׁלָל, מִשְׁלָלָה, and those which immediately follow.

מִשְׁלָל m. Arab. مثل, Syr. ܡܫܠ [Ch. מִשְׁלָל].

(1) *similitude, parable*, Eze. 17:2; 24:3.

(2) *sentence, opinion*, γνώμη, *sententious saying*, (such as consists in the ingenious comparison of two things or opinions, compare Prov. 26:1, 2, 3, 6, 7, 8, 9, 11, 14, 17, chap. 25, seq.), Prov. 1:1, 6; 10:1; 25:1; 26:7, 9; Ecc. 12:9; Job 13:12; 1 Ki. 5:12. Sentences of this kind often pass into proverbs (1 Sam. 24:13); hence מִשְׁלָל is—

(3) a *proverb*, παροιμία, e. g. 1 Sam. 10:12; Eze. 12:2, 3; 12:22, 23 (compare παραβολή, Lu. 4:13).

(4) generally a *song, poem*, the particular verses of which (by what are called the laws of parallelism) commonly consist of two hemistichs of similar argument and form; specially used of a prophecy, Num. 23:7, 18; of a discourse or a didactic poem, Job 27:1; 29:1; Psalm 49:5; 78:2; often used of a derisive poem, Isaiah 14:4; Mic. 2:4; Hab. 2:6. מִשְׁלָל לְקִיָּה לְהַצְחִיקָהּ to become a by-word, Deut. 28:37; 1 Kings

9:7. (Arabic مثل parable, fable, sentence; plur.

مِثَال verses.)

מִשְׁלָל [Mashal], pr. n.; see מִשְׁלָלָה.

משל m. — (1) *similitude*; concr. *something like*, Job 41:25.

(2) *dominion*, Zech. 9:10.

משל inf., used as a noun, i. q. **משל** No. 4, a song of derision, Job 17:6.

משלח m. (from the root **שלח**), always in constr. state **משלח**.

(1) *a sending*; hence *a place to which anything is sent*. Isaiah 7:25, **משלח שור** "a place to which oxen are driven."

(2) with the word **יד** or **ידים** *a thing upon which the hand is sent, business, affair*, Deut. 15:10; 23:21; 28:8, 20; 12:7, 18.

משלח, משלח m. (from the root **שלח**). — (1) *a sending*, Esth. 9:19, 22.

(2) with the word **יד**, *a thing upon which the hand is sent, prey, booty*, Isa. 11:14.

משלחת f. of the preceding nouns. — (1) *a sending*, i. e. *a host, band* (of angels), Ps. 78:49.

(2) *a sending away* (from captivity or warfare), Eccl. 8:8.

משלש for **משלש**, see **שלש**.

משלם ("friend" sc. of God; compare Isaiah 42:19), [*Meshullam*], pr. n. of several men, Ezr. 8:16; 10:15, 29; Neh. 3:4; 6:30, etc.

משלמות (for **משלמות** "those who repay"), [*Meshellemoth*], pr. n. m. — (1) 2 Ch. 28:12. — (2) Neh. 11:13; for which there is **משלמות** 1 Ch. 9:12 (which is indeed the better reading).

משלמיה [**הו**] (**משלמיה**) "to whom Jehovah repays," i. e. "whom Jehovah treats amicably", [*Meshelemiah*], pr. n. m. 1 Ch. 9:21; 26:1, 29; for which there is **שלמיה**.

משלמת ("friend" (fem.) sc. of God), [*Meshullemith*], pr. n. of the wife of king Manasseh, 2 Ki. 21:19.

משמה f. (from the root **שם**) — (1) *stupor, astonishment*, Eze. 5:15.

(2) *desolation*, Eze. 6:14; 33:28; 35:3. Plur. Isa. 15:6; Jer. 48:34.

משמן (from the root **שמן**) *fatness*. Isa. 17:4, **משמן בשרו** "the fatness of his flesh." Pl. **משמנים** — (1) *fat*, i. e. *fertile meadows*, Dan. 11:24.

(2) concr. *fat soldiers*, i. e. strong, robust, *λαταπολ*. Ps. 78:31; Isa. 10:16.

משמנה ("fatness"), [*Mishmannah*], pr. n. m. 1 Ch. 12:10.

משמנים m. pl. *fatnesses* (of flesh), dainties, Neh. 8:10.

משמע m. (from the root **שמע**) — (1) *hearing, what is heard*, Isa. 11:3.

(2) [*Mishma*], pr. n. m. — (a) Gen. 25:14. — (b) 1 Ch. 4:25.

משמעת f. — (1) *admission, access to a prince, audience*, Germ. *Xubien*, Ital. *udienza*. 1 Sa. 22:14, **כר אל משמעתך** "and hath access to thy private audience." 2 Sa. 23:23; 1 Ch. 11:25.

(2) *obedience*, for the concr. *obedient ones*, Isa. 11:14.

משמר m. (from the root **שמר**) — (1) *custody, guard*. — (a) i. q. prison, Gen. 40:3, seqq.; 42:17. — (b) station of a watch, Neh. 7:3; Jer. 51:12; hence used of the watchmen themselves, Neh. 4:3, 16; Job 7:12. — (c) *that which is guarded*. Prov. 4:23, "keep thy heart **מכל משמר** above all the things which are to be guarded."

(2) *observance, that which is observed, rite*, Neh. 13:14. Concr. *one who is observed*, to whom reverence is due, used of a ruler, Eze. 38:7.

משמרת pl. **משמרות**, f. of the preceding.

(1) *custody, guard*. — (a) the act of guarding, 2 Ki. 11:5, 6. — (b) a place where guards are set, a station, Isa. 21:8; Hab. 2:1; also used of the guards or watchmen themselves, Neh. 7:3; 12:9; 13:30. — (c) *that which is guarded*, 1 Sa. 22:23.

(2) *a keeping*, Ex. 12:6; 16:32, 33, 34.

(3) *observance, or performance of an office or function*, Num. 4:27, 31, **זאת משמרת משאם** "this is the observance of their portage," these things are for them to carry; Num. 3:31, **משמרתם הארון** "their office (was) the ark." Hence **שמר משמרת** Num. 1:53; 31:30, 47, or **הקדש** 3:28; 32:38, or **יהוה** Levit. 8:35, to do service in the holy tabernacle.

(4) *that which is observed, a law, a rite*, Gen. 26:5; Lev. 18:30; 22:9; Deut. 11:1; Josh. 22:3; 1 Ki. 2:3; 2 Ch. 13:11; 23:6; Zec. 3:7; Mal. 3:14. Farther —

(5) **שמר משמרת פ'** to keep on any one's side, i. e. continually to follow his party, 1 Ch. 12:29, **מרביתם** **שמרים משמרת בית שאול** Vulg. *magna pars eorum adhuc sequebatur domum Saul*.

משנה m. (from the root **שנה**) — (1) *the second rank, the second place*, whether the order be re-

garded, or the dignity and honour. It is commonly subjoined in the genit., as *הַשֵּׁנִי הַכֹּהֵן* the second priest, the one next after the high priest (*הַרְאֵשׁ*), 2 Ki. 25:18; Jer. 52:24; plur. *הַשֵּׁנִי* secondary priests, 2 Ki. 23:4; *הַשֵּׁנִי הַכֹּהֵן* the second chariot (in order), Gen. 41:43; *אָחִי הַשֵּׁנִי* his second brother (in age), 2 Ch. 31:12; *הָעִיר הַשֵּׁנִי* the second part of the city, Neh. 11:9; and simply *הַשֵּׁנִי* id.; 2 Ki. 22:14; Zeph. 1:10.

(2) *concr. the second, one who takes the second place.* Followed by a genit. of the person to whom he is next, *הַשֵּׁנִי הַמֶּלֶךְ* second from the king, 2 Ch. 28:7, compare 1 Sam. 23:17; Est. 10:3; Tob. 1:22; especially *the second brother* (in age), 1 Ch. 5:12; 1 Sam. 8:2.—Pl. *אָחִי הַשֵּׁנִי* their younger brothers, opp. to the first-born, 1 Ch. 15:18. *כְּפֹרֵי כֶסֶף* silver cups of the second order, Ezr. 1:10; 1 Sam. 15:9; *הַשֵּׁנִי* (cattle) of the second order (opp. to *הַשֵּׁנִי*), perhaps lambs of the second birth, i. e. autumnal lambs, weaker and of less value.

(3) *two-fold, double*, Ex. 16:22; Isa. 61:7; Job 42:10; Zec. 9:12.

(4) *a copy of a book, exemplar*, Deu. 17:18; Josh. 8:32.

הָיָה מִשְׁפָּה f. (from the root *שָׁפַח*), *spoil, prey*. *הָיָה מִשְׁפָּה* Jer. 30:16; 2 Ki. 21:14; *נָתַן מִשְׁפָּה* Isa. 42:24.

מִשְׁעָה an unused root, i. q. *مَشَعَ* (kindred to *مَشَّ*, Arab. *مَشَّ* to wash off), prop. *to cleanse*, e. g. cotton-wool; hence, to pour out altogether, so as to cleanse a vessel (*rein ausgießen*), to milk clean (*rein ausmilchen*), to empty a plate (*rein abessen*); also to empty by plundering (compare *נָקָה* Isa. 3:26). Hence [perhaps] *מִשְׁעָה*.

מִשְׁעוֹל m. (from the root *שָׁעַל*), *a narrow way* (*ḥoshim*), Num. 22:24; *מִשְׁעוֹל הַיֵּינָרִים* "a narrow way between (two) vineyards."

מִשְׁעָה ἀπ. λεγόμεν. *a cleansing*, prob. for *מִשְׁעִית* in the Chaldee form, like *אֶסְתִּי* for *אֶסְתִּית* (which see), *הָאִשִּׁית* i. q. *הָאִשִּׁית*; Ezek. 16:4, of a new-born infant, *לֹא רָחַצְתָּ לְמִשְׁעָה* "thou wast not washed to cleansing," i. e. not washed clean. [In Thes. referred to *שָׁעָה*.]

מִשְׁעָם ("their cleansing"); [*Misham*], pr. n. m. 1 Ch. 8:12.

מִשְׁעָן m. (from the root *שָׁעַן*), constr. *מִשְׁעָן* Isa. 3:1, *prop, stay, support*, Isa. loc. cit. Figuratively Ps. 18:19.

מִשְׁעָן m. id. Isa. 3:1, *"support of every kind,"* e. g. as it is said a little after, of food and drink (compare *מִשְׁעָן*), verse 1; also the chief persons of a nation, on whom they lean, verses 2, 3 (compare *מִשְׁעָן*). As to the use of the masculine and feminine form, joined together, see my Comment. on Isa. loc. cit.

מִשְׁעָנָה f.; see the preceding word.

מִשְׁעָנָה f. absol. 2 Ki. 4:31; constr. *מִשְׁעָנָה* 18:21; with suff. *מִשְׁעָנָה*; *staff* on which any one leans, Jud. 6:21; Eze. 29:6.

מִשְׁפָּחָה constr. *מִשְׁפָּחָה*, with suff. *מִשְׁפָּחָה*, pl. *מִשְׁפָּחוֹת* Ps. 107:41, constr. and with suff. *מִשְׁפָּחוֹת* f. (from the root *שָׁפַח*, which see).

(1) *genus, kind* (of animals), Gen. 8:19; also used of inanimate things, Jer. 15:3.

(2) *gens, tribe*, Gen. 10:18, 20, 31, 32; 12:3; also used of a whole people, Ezek. 20:32; Jer. 8:3; 25:9; Mic. 2:3. In the subdivisions of the people of Israel—

(3) in a narrower sense, it denotes specially *a family*, of which several were comprehended in *one tribe* (*שִׁבְטָה*), so on the other hand one family included several fathers' houses (*בֵּית אָבוֹת* see p. cxvi, B), Ex. 6:14, seq.; Nu. 1:2, 20, seq.; 26:5, seq.; Deu. 29:17; Josh. 7:14, seq.; 21:5, seq.; 1 Sam. 20:29, *זֶכֶּךָ מִשְׁפָּחָה לָנוּ* "we have a family sacrifice." It is sometimes less exactly put for *שִׁבְטָה*, as Joshua 7:17, *שִׁבְטָה יְהוּדָה* for the preceding *יְהוּדָה*.

מִשְׁפָּט (from *שָׁפַט*)—(1) *judgment*—(a) used of the act of judging, Levit. 19:15, "do no unrighteousness *בְּמִשְׁפָּט* in judgment;" verse 35; Deu. 1:17, *כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא* "for the judgment (is) God's." Isa. 28:6, *יֹשֵׁב עַל הַמִּשְׁפָּט* "he who sitteth in judgment." Eze. 21:32, *עַד בֹּא אֲשֶׁר לוֹ הַמִּשְׁפָּט* "until he shall come whose the judgment is."—(b) of the place of judgment (*מָקוֹם הַמִּשְׁפָּט* Ecc. 3:16). *בֹּא בְּמִשְׁפָּט עִם* to bring any one into judgment, Job 9:32; 22:4; Ps. 143:2; compare Job 14:3; Ecc. 11:9.—(c) *a forensic cause*, Numb. 27:5. *עָרַךְ מִשְׁפָּט* to set forth a cause, Job 13:18; 23:4. *עָשָׂה מִשְׁפָּט פִּי* to plead any one's cause, to be his patron, Deu. 10:18; Ps. 9:5 (compare *רִיב* and *רִיבָּה*). *אֶחָד מִשְׁפָּטִים* to contend with any one, Jer. 12:1. *בָּעַל מִשְׁפָּטִי* my adversary, prop. he who has a cause with me, Isa. 50:8.—(d) *sentence of a judge*, 1 Ki. 3:28; 20:40; Ps. 17:2; pl. *יְהוָה מִשְׁפָּטֵי* judgments of the Lord, 19:10; 119:75, 137. Especially used of a sentence by which penalty is inflicted. *מִשְׁפָּט מָוֶת* sentence of death, Deuter. 21:22; Jer. 26:11.

to pass a hard sentence upon one, to impose punishment upon him, Jer. 1:16; 4:12; 39:5; 52:9; 2 Ki. 25:6 (see the same phrase, let. c.) Also used of *punishment* [?], Isa. 53:8.—(e) *fault, crime*, for which one is judged, Jer. 51:9. **מִשְׁפָּט** capital crime, Eze. 7:23.

(a) *right, that which is just, lawful, according to law*. **מִשְׁפָּט** to pervert right, Deut. 16:19; 27:19; 1 Sam. 8:3. **עָשָׂה מִשְׁפָּט וִצְדִיקָה** to do judgment (right) and justice, Jer. 22:15; 23:5; 33:15; Deut. 32:4. **כָּל דְּרָכָיו מִשְׁפָּט** "all his ways (are) right," i.e. just. **מִשְׁפָּט** just balances, Pro. 16:11. **מִשְׁפָּט** according to what is right, Jer. 46:28; and on the other hand, **מִשְׁפָּט בְּלֹא מִשְׁפָּט** without right, Prov. 16:11; Jer. 22:13. Specially—(a) *a law, a statute* (as a rule of judging), Ex. 21:1; 24:3; often **מִשְׁפָּטֵי** "laws," of the laws of God, Lev. 18:4, 5, 26; 19:37; 20:22, seqq.; Deut. 4:1; 7:11, 12; and collect. used of *the body of laws* (as we say, the law of Moses, the Justinian code), e.g. **מִשְׁפָּטֵי** Isa. 51:4; and simply **מִשְׁפָּט** 42:1, 3, 4, the divine law (i. q. **תּוֹרָה**), divine religion.—(b) used of that which is lawfully due to any one, (privilege). **מִשְׁפָּט הַנֶּחֱלָה** right of redemption, Jer. 32:7; **מִשְׁפָּט הַבְּכֹרָה** right of primogeniture, Deut. 21:17; and collect. **מִשְׁפָּט הַמֶּלֶךְ** regal right, or, regal rights and privileges, 1 Sam. 8:9, 11; 10:25; **מִשְׁפָּט הַכֹּהֲנִים** the things due to the priests from the people, Deut. 18:3; **מִשְׁפָּט הַבָּנוֹת** the privileges of daughters, Ex. 21:9. As laws have arisen not only from the will of a legislator, but also often from the manners and customs of nations, **מִשְׁפָּט** is also—(c) *a manner, custom*. 2 Kings 11:14, "and behold the king stood upon a standing place **בְּמִשְׁפָּט** according to the manner;" 17:33, 34, 40. Genesis 40:13; **בְּמִשְׁפָּט הָרִאשׁוֹן** "in the former manner,"

Ex. 26:30; Jer. 30:18. (Comp. Arab. **سُنن** and Gr.

ἔθος.) Hence—(d) *fashion, kind, plan*. 2 Ki. 1:7, **מַה מִּשְׁפָּט הָאִישׁ** "what kind of a man was he?" Judges 13:12, **מַה יְהִי מִשְׁפָּט הַנֶּעַר וּמַעֲשָׂאָו** "what kind of a boy shall he be? and what will he do?"

מִשְׁפָּטִים dual, Gen. 49:14; Jud. 5:16, i. q. **שִׁפְטִים** Psalm 68:14; *folds, pens* (open above), in which, in summer, the flocks remained by night; from the root **נָשַׁט** to put, to place; like *stabula* (cf. Virg. Georg. iii. 228, c. not. Vossii), a *stando*, i. q. **נִרְדּוּת**. The dual apparently was used by the Hebrews from such pens being divided into two parts, for different kinds of cattle (comp. **גִּרְדּוּתִים** Josh. 15:36). To lie down amongst the cattle pens, L. L. c. c. a proverbial expression

used of shepherds and husbandmen indulging in ease and rest. Many have followed J. D. Michaëlis in rendering, *drinking troughs*, from the root **שָׁפַט** to drink; but this has been sufficiently refuted by N. G. Schröder (in Muntingh on Psalm loc. cit.), who shews that that root is not used of drink in general, but only of what is unwholesome, which does not lessen thirst, but increases it. The true view of this root was long ago given by Job Ludolf, in Lex. Æth. p. 76.

חִשֵּׁק an unused root, prob. i. q. **חִשַּׁד** to hold; hence to possess (compare **חִשָּׁה**), **ח** and **פ** being interchanged; whence the noun **חִשְׁקָה** possession, and **ἀκ. λεγόμεν.**

חִשְׁקָה Gen. 15:2, i. q. **חִשָּׁה** possession. I thus take the interpretation of this difficult and much discussed passage, **בְּרִית חִשְׁקָה בֵּיתִי הוּא וְחִשְׁקָה אֶלְיָעָזֶר** "the son of possession, (i. e. possessor of my house, i. e. of my domestic property), will be the Damascene Eliezer." Before **חִשְׁקָה** we must supply **בֶּן**, from what has preceded: son of Damascus is a Damascene. I judge that the sacred writer used **חִשְׁקָה**, an uncommon word, in order to allude to the word **חִשְׁקָה**; such paronomasia are found even in the prose writers of the Old Test.; see under **חִשְׁקָה** No. 2. Others take **חִשְׁקָה** from the root **חָשַׁק** to run (like **חִשְׁקָה** from **חָשַׁק**), and render it *filius discursationis*, i. q. steward of the house; but in such a context, what, I ask, would be the meaning of the words, *I am childless, and the steward of my house* (the person who has charge of my servants) is *Eliezer of Damascus*?

חִשְׁקָה m., running about, from the root **חָשַׁק**, in the Chaldee form, Isa. 33:4.

חִשְׁקָה m. (from the root **חָשַׁק**).—(1) part. Hiph. *cup-bearer*; see the root.

(2) *drink*, Levit. 11:34. 1 Ki. 10:21, **כְּלֵי חִשְׁקָה** "drinking vessels."

(3) *a well watered district*, Gen. 13:10; Eze. 45:15.

חִשְׁקָה m. (from the root **חָשַׁק**), a weight, Eze. 4:10.

חִשְׁקָה m. (from the root **חָשַׁק**), lintel, the upper part of a doorway, Exod. 12:7, 22, 23.

חִשְׁקָה m. (from the root **חָשַׁק**).—(1) *weight, act of weighing* (das Abwägen). 2 Ki. 25:16, **לֹא הָיָה מִשְׁקָלָהּ** "the brass could not be weighed," for abundance. 1 Ch. 22:3, **אֵין מִשְׁקָלָהּ** "so that it could not be weighed;" verse 14.

(2) *weight*, Lev. 19:35; 26:26.

משקלת Isa. 28:17; and **משקלת** 2 Ki. 21:13, f.; a *plummet*, a *plumb line*, used in making things true and level.

משקע m. (from the root **שקע**), a *place where water settles*, Eze. 34:18.

משרה f. (from the root **שרה** to loosen, to macerate) *maceration, steeping*, Nu. 6:3, **משרת ענבים**, "drink made of steeped grapes."

משרוקיתא m. (from the root **שרק**) Chald. *pipe* (as an instrument of music), Dan. 3:5, 7, 10, 15.

משרע [*Mishraites*], Gent. n. from **משרע** (a slippery place, compare the Chald. **משרע**) a town elsewhere unknown, 1 Chr. 2:53.

משוש i. q. **משש** No. II. TO FEEL, TO TOUCH, with an acc. (Arab. **عس**, Gr. **μάσσω**, Ethiop. by inserting **ገ**, **ሚሰሰ**: id.) Gen. 27:12; compare **מוש** V. 21.

PIEL id. to *feel* (in the darkness), to *grope*, Deut. 28:29; Job 5:14; with an acc. to *feel out*, to *explore with the hands*, Gen. 31:34, 37; Job 12:25, **מששו חשך**, "they feel the darkness."

HIFHIL id. with acc. Ex. 10:21.

משתה m. (from the root **שתה**) with suff. **משתייו** Dan. 1:5, 8; **משתייהם** verse 16 (both sing.); **משתייהם** verse 10.

(1) a *drinking* (bas *Σrinten*), Esther 5:4; 7:2; **משתה** **בית משתה** **היו** banqueting room, 7:8; **משתי** "wine of his drinking," i. e. which the king drank, Dan. 1:5.

(2) *drink* (*Σrantē*), Dan. 1:10; Ezr. 3:7.

(3) *banquet*, *συμπόσιον*, Esth. 1:3; 2:18; 8:17.

משתה emphat. st. **משתייה**, Chald. id. Dan. 5:10.

מת *dead*; part. of the root **מות** which see.

מת or **מת** not used in sing. a *man* (Eth. **ገደት**: a man, specially a husband). In the Hebrew language itself, traces of a singular number are found in the pr. n. **מתושלח**, **מתושלח** (**מתו** is a construct form, like **אב** Chald. constr. **אביו**, whence **שמו**, **שמו**, whence **פניאל** in sing. const. **פני**, whence **פניאל**), and also in the Punic, as *Metuastartus* (**מתושתרת**) i. e. man or worshipper of Astarte, *Muthumballes*, i. e. **מתושלח** man of Baal.

PL. **מתים**, defect. **מתם** m. *men*, (not of the common gender); Deut. 2:34, **מתים ויהושם ויהסף** "men and women and children;" Deu. 3:6; Job 11:3; Isa. 3:25, **מתים** a few men, Gen. 34:30; **מתים** "men of falsehood," Ps. 26:4; **מתים** "the men of my

tabernacle," Job 31:31.—Isa. 41:14, the words **מתים** are well rendered by Luther, *du armer Schafte* 36: rael, LXX. *ὀλιγοσπὸς Ἰσραὴλ*; but this notion of misery and fewness is not in the word **מתים**, but is taken from the preceding **חולעת**.

מתבן m. (from the noun **תבן**) coll. *straw, a heap of straw*, Isa. 25:10.

מתג an unused root, which appears to have had the signification of *spreading out* (compare the cognate roots **מתח**, **מתה**). Whence—

מתג with suff. **מתני** a *bridle*, Ps. 32:9; Prov. 26:3. As to the passage 2 Sa. 8:1, see **מתה** No. 3.

מתה an unused root, prob. i. q. **מת** and **מת** to *stretch out*, e. g. a cord (cogn. **מדר**), whence **מתני** [and perhaps **מת**].

מתוק adj. f. **מתוקה**, pl. **מתוקים** (from the root **מתק**) *sweet*, Jud. 14:14, 18; Ecc. 5:11; Ps. 19:11, neutr. *what is sweet, sweetness*, Eze. 3:3. Metaph. *pleasant*, Ecc. 11:7.

מתושאל ("man of God," compound of **מתו** const. for **מת** man, which see, **ש**=**ש** the mark of the genit. and **אל**), [*Methusael*], pr. n. of a patriarch, one of the descendants of Cain, Gen. 4:18.

מתושלח ("man of a dart"), [*Methuselah*], pr. n. of a patriarch before the flood, the son of Enoch, and grandfather of Noah, who died in the 969th year of his age, Gen. 5:21.

מתח TO SPREAD OUT, Isa. 40:22. (Syr. and Ch. id. Eth. **ገጥጥ**: for **ገጥጥ**: to put on, to veil, whence the derivatives signifying cloak. Kindred roots are **לתח**, Sam. **לתח** to spread out, and **מתח** and **נתח**.)

Derivative, **מתחת** a sack.

מתני pr. *extension, space of time*; it becomes an interrogative adv. of time, *when?* (Arab. **متى**, Syr. **ܡܬܝ**, Chald. **ܡܬܝ**). Gen. 30:30; Ps. 42:3; 94:7; 119:82. Without an interrogation (Syriac **ܡܬܝ**), Prov. 23:35, **מתני** "when I awake." Ps. 101:2.—**מתני** Ex. 8:5, and **מתני** *how long?* 1 Sa. 16:4. **מתני** after how long a time? Jer. 13:27.

מתכנת f. (from the root **תכן**) a *measure*, Ezek. 45:11; used of a daily rate, Ex. 5:8; compare **תכן** verse 18; Exod. 30:32, **במתכנתו** "according to its measure," i. e. proportion of parts, of which it is

composed. 2 Ch. 24:13, "and they set the house of God על מתנתו according to its (pristine) measure."

מתלֵּא Mal. 1:13, for מִתְּלֵּא, see מֵה note, letter c.

מתלעוֹת plur. f. i. q. מִלְּעוֹת which see, *biter, teeth*, Job 29:17; Joel 1:6 (in both places in const. state).

מתם m. (from the root מָטַם) *integrity, soundness, a whole or sound part* (of the body), Psalm 38:4, 8; Isa. 1:6.—Jud. 20:48 for מָתָם we ought apparently to read מָתָם *men*, as found in many MSS.

מתן an unused root, Arab. مَتْن *to be strong, firm* (compare the cogn. מָטַן), whence the nouns מִתְּנִים and מִתְּנִי.

מתן m. (from the root מָטַן, with Kametz impure)—(1) *a gift*, Genesis 34:12. מִתְּנִי אִישׁ מִתְּנִי a bountiful, liberal person, Prov. 19:6.

(2) [Mattan], pr. n.—(a) of a priest of Baal, 2 Ki. 11:18; 2 Ch. 23:17.—(b) Jer. 38:1.

מתנת Chald. f. i. q. Heb. מִתְּנָה *a gift*, pl. מִתְּנִים Dan. 2:6, 48; 5:17.

מתנה f.—(1) *a gift, present*, Gen 25:6; especially a bribe, i. q. שֹׁחַד Ecc. 7:7; a gift offered to God, i. q. מִתְּנָה Ex. 28:38.

(2) [Mattanah], pr. n. of a place between the desert and the borders of Moab, Num. 21:18, 19.

מתני (shortened from מִתְּנִיָּה), [Mattenai], pr. n. m.—(1) Neh. 12:19.—(2) Ezra 10:33.—(3) Ezra 10:37.

מתני [Mithnite], Gent. n. elsewhere unknown, 1 Chron. 11:43.

מתניה and **מתניהו** ("the gift of Jehovah"), [Mattaniah], pr. n. of several men, 2 Kings 24:17; 1 Ch. 9:15; 25:4, 16; 2 Chron. 20:14; 29:13; Ezr. 10:26, 27, 30, 37; Neh. 11:17; 12:8, 25; 13:13.

מתנים dual. *the loins*, the lower part of the back (so called from the idea of strength; see the root מָטַן), Greek ὀσφύς, which was bound round with the girdle, 2 Ki. 4:29; 9:1; Isa. 20:2; Jer. 1:17; Gen. 37:34, on which burdens were sustained, Ps. 66:11;

the seat of pain in parturient women, Isa. 21:3; Nah. 2:11; also the seat of strength (see the orig.; comp. Latin *clumbis, delumbare* for *debilitare*); hence מִתְּנֵי פ' "to crush any one's loins," i. e. to crush him wholly, Deu. 33:11; compare Eze. 21:11; *tottering loins*, used of a man nearly falling, Psalm 69:24. Wherein it differs from the word יָרֵךְ thigh, see under that word.—(Arab. مَتْن and Syr. مَتْن id. more

rarely there is also used the sing. مَتْن one side of the loins or lower back, protuberant with flesh and nerves).

מתק fut. יִמְתֵּק.—(1) i. q. Syr. *to suck, to eat with pleasure* (compare מִצֵּץ); Job 24:20, מִתְּקֵי רֶמֶה "the worm shall feed sweetly upon him."

(2) *to be or become sweet*, sweet things being commonly sucked, Pro. 9:17; Ex. 15:25. Metaph. Job 21:33, מִתְּקֵי לוֹ רֵגֶב גִּחַל "the clods of the valley are sweet to him," the earth is light upon him.

Hiphil (1) *to render sweet or pleasant*. Metaph. Ps. 55:15, אֲשֶׁר יַחְדּוֹ נִמְתְּקִים (we) who made sweet together familiar conversation," i. e. who, as being familiar friends, held sweet discourse.

(2) intrans. *to be sweet* (pr. to cause sweetness, see Gramm. § 52. 2), Job 20:12.

Deriv. מִמְתְּקִים [and the following words].

מתק m. *sweetness, metaph. pleasantness*, Pr. 16:21; 27:9.

מתק m. *sweetness*, Jud. 9:11.

מתקה ("sweetness," prob. "sweet fountain," opp. to מִתְּה), [Mithcah] pr. n. of a station of the Israelites in Arabia Petrea, Num. 33:28.

מתרד pr. n. Pers. Mithredath (i. e. "given by Mithras," the genius of the sun; borne by—(1) the treasurer of king Cyrus, Ezr. 1:8.—(2) a governor of Samaria in the reign of Artaxerxes, ibid. 4:7.

מתת f. (contr. from מִתְּנָה) *a gift*, Pr. 25:14; Ecc. 3:13; Eze. 46:5, 11 (always in constr. state).

מתתה (from מִתְּנִיָּה), [Mattathah] pr. n. m. Ezr. 10:33.

מתתיה and **מתתיהו** ("the gift of Jehovah") pr. n. *Mattathiah*.—(1) Ezr. 10:43.—(2) Neh. 8:4.—(3) 1 Chr. 9:31; 15:18, 21; 16:5.

נ (1)

Nun, the fourteenth Hebrew letter; when used as a numeral it stands for *fifty*.

The name of this letter נן in Syriac, Chaldean and Arabic, denotes a *fish*, the form of which appears to have been intended by its original figure. In the Phœnician alphabet its common form is this, 𐤎.

It is interchanged — (a) with the other liquids, as *Lamed*, p. ccccxvi, A; Mem, p. cccxliii, B; more rarely Resh, as 𐤍, Chaldean ܢܢ to be risen, as the sun; ܢܢ, Aram. ܢܢ two. Arab. فرفير and فرفير purple.

— (b) with Yod, especially when it is the first radical, as ܢܢܢ to be beautiful; ܢܢܢ and ܢܢܢ to stand, ܢܢܢ and ܢܢܢ to lay snares, compare Lehrs. § 112; and as to the affinity of roots ܢܢ with other biliterals, as ܢܢ, ܢܢ, ܢܢ ibid. No. 2, 3. The primary stock of roots ܢܢ (the same as of roots ܢܢ) is often in the last syllable; hence ܢܢܢ i. q. ܢܢܢ to roar, to growl, ܢܢܢ i. q. ܢܢܢ, ܢܢܢ, i. q. ܢܢܢ, ܢܢܢ, i. q. ܢܢܢ etc.

It is also worthy of remark, that the Chaldean, Arabic and Æthiopic, instead of doubling a letter, not unfrequently use a simple letter with Nun before it, e. g. ܢܢܢ for ܢܢܢ (see ܢܢ), ܢܢܢ; also Arabic ܢܢܢ an ear of corn, ܢܢܢ a bittern, ܢܢܢ Æthiop. ܢܢܢ:

I. ܢܢ particle, used in submissive and modest request, which in many phrases may be rendered in Latin, *quæso* (*amabo*), in others *age*, Germ. commonly *doch*; [in English by *now*, as a word of entreaty].

(Syriac ܢܢ id., although it is but rarely used, and sometimes is not understood by the Syrians themselves; see Pref. to Lex. Man. Heb. Germ. ed. 3, page xxii. Sam. ܢܢܢ, ܢܢܢ. In Æth. there answer to this ܢܢ: *age, veni*, which is commonly inflected like an imperative (compare ܢܢܢ, ܢܢܢ, f. ܢܢܢ: plur. ܢܢܢ:; compare ܢܢܢ: ܢܢܢ: behold; Amhar. ܢܢܢ: *veni, age*; [See Thes.]). This particle is added —

(1) to imperatives when no command is expressed, but entreaty, admonition, *quæso, amabo, dum*, Gr. ܢܢ, Germ. *doch, doch einmal*, [I pray thee], Gen. 12:13, ܢܢܢ "say, I pray thee," Gen. 24:2, ܢܢܢ "put, I pray thee, thy hand," (leg *doch einmal*); Gen. 24:45, ܢܢܢ "give me, I pray thee, to drink," (laß *mir doch einmal trinten*); Jud. 12:6; Num. 20:10, ܢܢܢ "hear, now, ye rebels!" Compare ܢܢܢ, page LXXIII, A.

(2) It is added to futures — (a) 1 pers. especially with ܢܢ parag., (see Lehrs. p. 871, seq.), when leave is asked, Exod. 4:18, ܢܢܢ "now do let me go," Germ. laß *mir doch hingehen*; Isa. 5:1, ܢܢܢ "let me now sing (O hearers)," laß *mir doch singen*; 1 Ki. 1:12, ܢܢܢ "let me now give thee counsel;" Cant. 3:2; Num. 20:17, ܢܢܢ "let us now pass by," allow us to pass; Ruth 2:2; Isa. 5:1, 5; 1 Sa. 20:29. The same expression is used by those who alone deliberate with themselves, and, as it were, ask their own leave ("ich *will doch einmal hingehen*"), Ex. 3:3, ܢܢܢ "now let me turn aside and see;" 2 Sam. 14:15, "and I thought with myself, ܢܢܢ now I will speak to the king;" Gen. 18:21; 1 Ch. 22:5. Used in expressing a wish, Job. 32:21, ܢܢܢ "Oh! that I may not respect any man's person," (*möge ich für niemanden parteyisch seyn*!); in inciting, urging, Jer. 5:24, ܢܢܢ "Come! let us fear Jehovah." — (b) when joined to the second person with a particle of negation, it is deprecatory: Gen. 18:3, ܢܢܢ "pass not away I pray thee;" hence ellipt. ܢܢܢ (do) *not I pray thee* (this); Germ. *nicht doch!* comp. ܢܢ No. 2, a., Gen. 3:10; 19:18. — (c) to the third person, when it expresses — (a) wish and request, Psa. 124, ܢܢܢ " (so) let Israel say," Psa. 129:1; Cant. 7:9. — (β) a challenge, Jer. 17:15, "where is the word of the Lord?" ܢܢܢ "let it now come." — (γ) asking leave, Gen. 18:4, ܢܢܢ "let there now be brought," allow me to bring, Gen. 44:18. — (δ) with a negation, deprecation. Gen. 18:32, ܢܢܢ "let not the Lord be angry."

(3) it is added to conjunctions and interjections — (a) ܢܢܢ, No. 2, letter b. — (b) ܢܢܢ *if indeed, if now* (εἰ *nōre, éav nōre*), used in modestly, or almost timidly, assuming something. Genesis 18:3, ܢܢܢ "if now I have found favour in thy sight," (which I desire to be the case rather than venture to assume); 24:42; 30:27; 33:10; 47:29; 50:4; Ex. 33:13; 34:9 — (c) ܢܢܢ *behold now!* (*siehe einmal!*) Gen. 12:11; 16:2; 18:27, 31; 19:8, 19, 20. — (d) ܢܢܢ Jer. 4:31; 45:3; Lam. 5:16. Ellipt. are the following, Ps. 116:14, 18, ܢܢܢ "oh that (it may be) before all his people." Those who speak courteously to superiors, or who ask submissively, frequently use the particle ܢܢ often repeated. See Gen. 18:3; 19:7, 8, 18, 19.

II. ܢܢ adj. *raw, half cooked*, used of flesh, Ex.

12:9; from the root נא Arab. نأ Med. Ye, to be raw, half cooked.

נא Ezek. 30:14, 15, 16; Jerem. 46:25; fully, נא Neh. 3:8; [No], pr. n. of the Egyptian Thebes, or Diospolis, the very ancient and celebrated metropolis of Upper Egypt; called by Homer, ἑκατόμυλος (Il. ix. 383), 140 stadia in circuit, and standing on both sides of the Nile, remarkable for the multitude and the magnificence of its temples, obelisks, and statues (see Diod. Sic., xvii. 1), laid waste in the time of Nahum the prophet, (probably by the Assyrians), a little before Nineveh (see Nah. loc. cit.); afterwards partially restored by the Ptolemies, and even by the Romans. Its very splendid ruins, which are called by the names of the neighbouring villages, *Medinat Abu, Luxor, Kurna*, are figured in *Descr. de l'Egypte*, t. ii. iii. The LXX. in Eze. render it Διόσπολις, in Nah. μερίς Ἀμμών; this latter seems to be a literal interpretation of the Egyptian name; נא, Egypt. מוֹר, i. e. σχοῖνος, a measuring line; then a part, a share measured out; and נא, Διούριον (Jupiter) Ammon, see נא No. III, hence נא נא the portion, possession of the god Ammon, who was there worshipped with much splendour. See Jablonskii Opuscula, ed. te Water, t. i. page 163—168; compare Champollion, l'Egypte sous les Pharaons, t. i. p. 199, seq.

נא an unused root. Arab. نأ to give forth

water (as the earth), whence נא land yielding water. [In Thes. Gesenius prefers to take this root as being almost the same as נא to shake about.] Hence—

נא m. (for נא) plur. נארות (once נארות Judges 4:19 כחיב), a bottle, as of milk, Jud. 4:19; of wine, 1 Sam. 16:20; Josh. 9:4, 13. Bottles for keeping wine were hung up in the smoke, as is shewn by Ps. 119:83. [This passage does not prove any such custom; it only shews that if so hung they would be spoiled.]

נא not used in Kal, i. q. נא TO SIT, TO DWELL. (Kindred is the Greek *vaiv*, *vaós*. The primitive meaning appears to me to be that of *quiescence*, see Hab. 2:5; Æth. *נא*: to respire, to rest, and it even approaches in meaning to נא.) Hence נא plural constr. נא habitations.

PILEL נא (compare נא Hithpa. נא, Psa. 93:5; plur. constr. נא (for נא).—(1) followed by ? to be suitable for any one, to become any one; (prop. to sit well on any one; compare Plin. Paneg. x.

quam bene humeris tuis sederet imperium, a metaphor taken from garments. So the German *jemandem gut sitzen* was formerly used in the wider signification of *being suitable, becoming*, from which use is derived the noun *Sitte*; now it is said in German, *es kleidet jemanden, steht ihm wohl an*. Some have taken נא as the Niph. of the verb נא: to be desired; hence, to be agreeable, becoming). Ps. 93:5; נא נא "holiness becometh thine house;" comp. נא adj. נא.

(2) absol. to be becoming, i. e. handsome, agreeable, Cant. 1:10 (2:14; 4:3). [In Thes. these two passages are removed to נא, Isa. 52:7.

[Derivatives the two following words.]

נא i. q. נא, נא only in pl. constr. נא.—(1) a word altogether poetic, a seat, dwelling—(a) of men, or God, as נא נא Lam. 2:2; נא נא Vulg. *domus iniquitatis*, Ps. 74:20; נא נא Ps. 83:13. —(b) of flocks, pastures, where the flocks lie down, remain, and rest (see the root), Jer. 25:37; Am. 1:2, נא נא the pastures of the desert, Ps. 65:13; Jer. 9:9; נא נא green pastures, Ps. 23:2.

נא (for נא, from the root נא) adj., only in f. נא.—(1) becoming, seemly, followed by ? Ps. 33:1, נא נא "praise is becoming for the upright;" Prov. 17:7; 19:10; 26:1.

(2) beautiful, Cant. 1:5; 6:4. Compare נא, נא.

נא i. q. Arab. نأ to mutter, to murmur, to speak in a low voice; (compare נא, נא, Gr. *μύω*), specially used of the voice of God, by which oracles were revealed to the prophets. By far the most frequent use is of the part. pass. constr. in this phrase, נא, נא "the voice of Jehovah (is);" or (so) hath Jehovah revealed. This the prophets themselves were accustomed either to insert in the discourse, like the Lat. *ait, inquit Dominus*, Am. 6:8, 14; 9:12, 13, or to add at the end of a sentence, Am. 2:11, 16; 3:10, 13, 15; 4:3, 5, 8—11, and so very frequently in Ezek. (5:11; 12:25; 13:8, 16; 14:11, 14, 16, 18, 20; 15:8; 16:8, 14, 19), and in Jer., rather less frequently in Isaiah (3:15; 14:22; 17:3, 6; 19:4; 22:25; 31:9; 37:34); see as to this and similar expressions, Kleinert ü. die Echtheit der Jes. Weissagungen, vol. i. p. 246. Rarely is it used of mere mortals, Nu. 24:3, נא נא "the utterance of Balaam;" verse 15; and even of poets [but "who spake as they were moved by the Holy Ghost"], 2 Sam. 23:1; Prov. 30:1; Ps. 36:2, נא נא "an utterance (song) concerning wickedness."

[Once used in fut. Jer. 23:31, וַיִּנְאֲמוּ "and they utter oracles."]

[נָאָם given as a noun in Thes. (of the form נָבִיל), found once in the absolute state, Jerem. 23:31, see above נָאָם.]

נָאָם fut. נִנְאֵם, and Piel נִנְאֵם, part. מִנְאֵם, to COMMIT ADULTERY, used both of the male and female, Ex. 20:13, followed by an acc., to commit adultery with a woman, Prov. 6:32; Lev. 20:10; Jer. 29:23. In the same manner as נָאָם to commit fornication, it is applied to the turning aside of Israel from the true God to the worship of idols, Jer. 3:8, אֲשֶׁר נִנְאֵם מִשְׁכָּה, "because rebellious Israel commits adultery," Jer. 5:7; 9:1; 23:14. Followed by an acc. Jer. 3:9, וַתִּנְאֵם אֶת־הָאֲבָן וְאֶת־הָעֵץ "and she commits adultery with stone and wood," Eze. 23:37. Hence—

נָאָם m. pl. adulteries, Jer. 13:27; Ezek. 23:43; and—

נִנְאֵם m. pl. id. Hos. 2:4, נִנְאֵמוֹתֶיהָ מִבֶּין שְׂדֵיהָ "let her take her adulteries from between her breasts." Here the sacred writer speaks of immodestly uncovered breasts as the seat of lust, immodesty, and meretricious solicitation; just as elsewhere the stiff neck is spoken of as the seat of pride, Ps. 73:6; and the neck of strength, Job 41:14.

נָאָץ fut. יִנְאֹץ, to DERIDE, TO DESPISE, TO REJECT WITH CONTEMPT AND DERISION (apparently kindred to נָאָץ, as instruction, admonition; with an acc. Jer. 33:24; Pro. 1:30; 5:12; 15:5; the counsel of God, Ps. 107:11. Often used of God as rejecting men, Deut. 32:19; Lam. 2:6; absol. Jer. 14:21, "reject not, for thy name's sake!" Comp. syn. נָאָם.

PIEL נִנְאֵץ, fut. יִנְאֹץ.—(1) i. q. Kal, to reject, to condemn, Isa. 60:14; especially God, Ps. 10:3, 13; 74:18; Isa. 1:4; 5:24; Num. 14:23; 16:30.

(2) causat. to cause to speak evil, to give occasion for evil speaking, 2 Sam. 12:14.

HIPHAL, fut. יִנְאֹץ (in the Syriac manner for יִנְאֵץ), intrans. to be despised, to be contemned, Ecc. 12:5.—LXX., Vulg., Syr., shall flourish (as if from נָוֵץ), but this does not agree with the context.

HITHPOEL, part. מִנְאֵץ Isa. 52:5, contemned, rejected, prop. exposed to contempt, (ber sich verachten lassen muß). Hence—

נִנְאֵץ f. contumely, reproach, Isa. 37:3; and—

נִנְאֵץ f. pl. נִנְאֵצִים id. Neh. 9:18, 26, and נִנְאֵצִים Eze. 35:12.

נָאָק onomatopoe. i. q. cogn. נָאָק (which see), TO GROAN, TO CRY OUT from anguish, or sorrow, Eze. 30:24; Job 24:12. Hence—

נָאָק f. const. st. נִנְאֵק the crying out, the groaning of the oppressed, Ex. 2:24; 6:5; Jud. 2:18; pl. const. נִנְאֵקֹת Eze. 30:24.

נָאָר not used in Kal, cogn. to the root נָאָר to curse.

PIEL נִנְאָר TO ABHOR, TO REJECT, Lam. 2:7; Psalm 89:40. Arab. نَار Med. Waw, to shun anything with abhorrence, to flee away, نَعْر to be opposed, to resist, to be unwilling.

נָב (perhaps for נֶבֶה "high place," from the root נֶבֶה), [Nob], pr. n. of a sacerdotal town in the tribe of Benjamin, near Jerusalem, 1 Sa. 22:11, 19; Neh. 11:32; Isa. 10:32. With ה parag. נֶבֶה for נָבֶה towards Nob, 1 Sa. 21:2; 22:9.

נָבֵא not used in Kal, pr. as it seems to me, i. q. נָבֵע (נָבֵע being softened into נָב) TO CAUSE TO BUBBLE UP, hence to pour forth words abundantly, as is done by those who speak with ardour or divine emotion of mind. Arab. نَبَا I. II. to shew, to declare, i. q. اخبر, Conj. II. specially used of a prophet, who reveals or declares the words of God to men. (Kindred is the Æth. ነበር to speak.) It is incorrect to make extolling, celebrating, the primary idea in this word.

NIPHAL נִבְּאָ—(1) to speak (as a prophet) by a divine power, to prophecy, Gr. προφητεύω. In Hebrew, the passive forms, Niphal and Hithpael, are used in this verb, from the divine prophets having been supposed to be moved rather by another's powers than their own, [which is the simple truth, "holy men spake as they were moved by the Holy Ghost"]; ideas of this kind were in Latin often expressed by deponent verbs (see Ramshorn, De Verbis Deponentibus Latinorum, p. 24); compare verbs of speaking when passively expressed, as loqui, fari, vociferari, concionari, vaticinari (Ramshorn, loc. cit. p. 26).—This is the usual word for the utterance of the prophets, whether they are rebuking the wicked, or predicting future events. Const.—(a) absol. Jer. 23:21, לֹא דִבַּרְתִּי אֱלֵיהֶם וְהֵם נִבְּאוּ "I spake not unto them (i. e. I neither commanded nor inspired) but they prophesied." Am. 3:8, "(if) a lion roars, who does not fear? (if) the Lord speaks נִבְּאָ כִּי לֹא יִנְבֵּא who shall not prophesy?" Joel 3:1; Eze. 11:13;

37:7; 1 Ki. 22:12; Jer. 19:14.—(b) with the addition of the name of a people or country to which the prediction refers; followed by לָ Jer. 14:16; 20:6; 23:16; 27:16; 37:19; followed by עַל, commonly so used in a bad sense (in threatening), Jer. 25:13; 26:20; Ezekiel 4:7; 11:4; 13:16; 25:2; 29:2; 34:2; 35:2; 39:1; in a good sense (when the prediction contains consolations and the hope of a happier age), Eze. 37:4; also followed by אֶל in a bad sense, Jer. 26:11, 12; 28:8; Ezek. 6:2; 13:2, 17; 21:2; in a good sense, Eze. 36:1; 37:9.—(c) with an accusative of what the prophet predicts, Jer. 20:1; 25:13; 28:6; e.g. בָּנָא שָׁכָר "he prophesied lies," Jer. 14:14; 23:25, 26; 27:10, 15; נִי חֲלִמֹת שָׁכָר Jer. 23:32; and followed by בָּ, בְּשָׁכָר pr. to prophesy with falsehood, as a lying prophet, Jer. 20:6; 29:9. The words of the prophet often follow with לְאָמַר prefixed, Jerem. 32:3, or וְאָמַר Eze. 21:33; 30:2.—(d) followed by אֶל of him by whose inspiration the prophet prophesied, hence the prophets of God are said to prophesy בְּשֵׁם יְהוָה Jeremiah 11:21; 14:15; 23:25; 26:9, 20; 27:15; 29:21; the prophets of Baal בְּשֵׁם בָּעַל Jer. 2:8.—(e) followed by לָ referring to the object of the prophecy (like letter c) Jer. 28:9, and to the time to which the prophecy belongs, Eze. 12:27.

(2) *to sing holy songs* as led by the Spirit of God, *to praise God*, 1 Sa. 10:11; 19:20; 1 Ch. 25:2, 3.—Pret. 2 pers. בָּנָאָת and once בָּנִיתָ (like verbs לָהּ) Jerem. 26:9; part. בָּנָא plur. בָּנָאִים and בָּנָאִים Jer. 14:14, 16, as if from the sing. בָּנָא according to the analogy of verbs לָהּ, which is also found in the Inf. with suff. הִנְבָּאָתוּ Zec. 13:4.

HITHPAEL—(1) i. q. Niph. No. 1. *to prophesy*, absol. Nu. 11:25—27; 1 Ki. 22:10; Ezek. 37:10; followed by לָ 1 Kings 22:8, 18, and עַל 2 Ch. 20:37 of him to whom the prophecy refers. הִתְנַבֵּא בְּעַל to prophesy by the authority of Baal, Jer. 23:13.

(2) *to sing* as seized with a divine impulse, *to praise God*, used of the sons of the prophets and Saul, 1 Sam. 10:6, 10; 1 Sam. 19:20—24; used of the excited raving of the prophets of Baal, 1 Kings 18:29. Hence—

(3) *to be mad*, *μαίνεσθαι*, or rather *to act as if mad*, 1 Sam. 18:10. As the prophets when moved by the Spirit of God were often like madmen vehemently agitated, and spasmodically distorted [this applies rather to false prophets than to true ones], hence in Greek and Latin words of raving (*μάντις* from *μαίνομαι*; *furor*, *furere*) were often applied to the divine [?] impulse of their prophets and oracular poets. In Jer. 29:26 there are found conjoined

מְשֻׁנַּע וּמְתַנַּבֵּא *mad and prophesying*, and a true prophet, 2 Kings 9:11, is called in derision a *mad-man*.

Hence נְבִיאָה, נְבִיא, נְבוּאָה, also נְבוּ and its compounds.

נְבָא Chald. Ithpael הִתְנַבֵּי *to prophesy*, Ezr. 5:1.

נָבַח TO BORE, TO HOLLOW OUT, i. q. חָלַל Part. pass. נְבוּב hollow, Exod. 27:8; 38:7; Jer. 52:21; metaph. *empty, foolish*, Job 11:12; see as to this passage under the word נִפְחָל Niphal.

Hence נִפְחָל for נִפְחָה gate, pupil of the eye. Others take נִפְחָ as the root of both these words.

נָבַח an unused root, prob. i. q. Arab. نَبَأ to be prominent, to be high; hence pr. n. نَب (for נָבַח), נְבוּיֹחַ.

נָבַח see נִבָּח.

נְבוּ—(1) [*Nebo*], pr. n. the planet *Mercury* (Syr. and Zab. نَبُو), worshipped as the celestial scribe by the Chaldeans (Isa. 46:1) and the ancient Arabians; see Comment. on Isa. ii. p. 344, 366. The etymology of the name does not ill accord with the office of Mercury; namely נְבוּ for נְבוּאָה i. q. נְבִיאָה the interpreter of the Gods, the declarer of their will; from the root נָבַח. As to the worship of Mercury by the Chaldeans and Assyrians, we find it attested by the proper names which have this name at the beginning, as *Nebuchadnezzar*, *Nebushasban* (see them a little below), and also those mentioned by classic writers, *Nabonedus*, *Nabonassar*, *Naburianus*, *Nabonabus*, etc.

(2) of a mountain in the borders of Moab (Deut. 32:49; 34:1), and of a town near it (Num. 32:3, 38; Isa. 15:2).

(3) of a town in the tribe of Judah (Ezr. 2:29; 10:43); more fully (to distinguish it from the former) נְבוּ אֶחָר (Neh. 7:33). Both places seem to have been so called from the worship of Mercury. [In Thes. they are derived from נָבַח.]

נְבוּאָה f. (from the root נָבַח), *prophecy, prediction*, Neh. 6:12; 2 Chron. 15:8; also used of any book written by a prophet, 2 Chron. 9:29.

נְבוּאָה Chald. id., Ezr. 6:14.

נְבוּזַרְאֲדָן pr. n. Chald. ("Mercury's leader, lord," i. e. the leader whom Mercury favours, as if Hermianax; compound of נְבוּ, *sar*, a prince, and אֲדָן i. q. אֲדֹן lord; comp. *Sardanapalus*, i. e. the prince, the great lord), [*Nebuzaradan*], a military com-

mander in the army of Nebuchadnezzar, 2 Ki. 25:8; Jer. 39:9; 52:12.

נְבוּכַדְנֶצַּר 2 Ki. 24:1; 25:1; Ezr. 2:1; 5:12; more rarely **נְבוּכַדְנֶצַּר** Jer. 39:1, 11; 43:10; Eze. 29:18; pr. n. *Nebuchadnezzar*, king of Babylonia, who destroyed Jerusalem, and led the Jews into captivity. The LXX write the name *Ναβουχοδονόσορ*; *Ναβουχοδονόσορος*, Beros. ap. Jos. c. Ap. i. 20, 21; Strabon. xv. 1, § 6 (comp. **נְבוּכַדְנֶצַּר**). In Arab. contractedly **نبتصر**. The signification of the name appears to me to be, "the prince of the god Mercury;" compounded of **נְבוּ**, which, though placed in the genit., stands first in these names, *chodna* (read *chodana*), God, properly Gods, in plur. majest.; like the Pers. **خداوند**, and **zar**, a prince. Compare the other names beginning with *Nebu*. Lorschbach explained this name

نبتصر. The signification of the name appears to me to be, "the prince of the god Mercury;" compounded of **נְבוּ**, which, though placed in the genit., stands first in these names, *chodna* (read *chodana*), God, properly Gods, in plur. majest.; like the Pers. **خداوند**, and **zar**, a prince. Compare the other names beginning with *Nebu*. Lorschbach explained this name

"Nebo is the prince of gods" (Archiv für Morgenländ. Litteratur, ii. p. 247); Bohlen **نبو خدا** "Nebo is the god of fire."

נְבוּשַׁשְׁבַּן pr. n. Pers. **نبو چشبان** "worshipper of Mercury," as if Hermodulus; [*Nebushashban*], borne by the chief of the eunuchs of Nebuchadnezzar, Jer. 39:13.

נָבוֹת ("fruit," "produce," from the root **נבט**), [*Naboth*], pr. name of a Jezreelite, put to death by the artifices of Ahab [rather of Jezebel]: 1 Kings 21:1, seq.

נְבוּנָה Dan. 2:6, plur. **נְבוּנִין**; 5:17, f.; Chald. *a gift*; compare Jer. 40:5; Deut. 33:24, in Targ. Jonath. If this word were of Chaldee origin, it might be derived from the root **נבנ** to ask for, for **נְבוּנָה** one **נ** being omitted; comp. **נבנ** Γολγοθα; but such a word could only be formed from the Conj. Niphal, which does not exist in Chaldee.—[In confirmation of the opinion of those who refer this word to the Niph. of the Ch. verb **נבנ** appeal may be made to a similar instance **נְנִיךְ**; nor is it absurd in Chaldee to regard nouns as being formed after the analogy of the conjugation Niphal, although this form is unused in the verb. Similar examples in Heb. are **שְׁלֵחָה** Ges. App.].—It is better therefore to consider it to be of Persic original; comp. **نوازان** *nuwazan*, and **نوازا** *nuwaza*, donation; from the verb **نواختن** *nuwachten*, to benefit, to load with gifts and praises, as a king an ambassador. [In Thes., Ges. rejects the Persic etymology, and regards the Chaldee one previously given as the true one; looking on the **נ** merely as

formative.] Some have supposed that this word was formed from the Greek *νόμισμα* (*m* being changed to *b*), but the idea of money is altogether foreign from the passage.

נָבַח TO BARK, an onomatopoe. root; once found, Isa. 56:10 (Arab. **نبح** id.). Hence—

נָבַח ("a barking"), [*Nobah*], pr. name of a man, Num. 32:42, from whom also the town of Kenath received the same name (see **קִנְתָּ**) Jud. 8:11.

נִבְחָז [*Nibhaz*], pr. n. of an idol of the Avites, 2 Ki. 17:31, which, according to the Hebrew interpreters, had the figure of a dog; in this they probably make a conjecture, deriving it from the root **נבח**, although there are actually some traces of the worship of an idol in Syria in the figure of a dog, see Ikenii Dissert. de Idolo Nibchas in ejus Dissertt. Bremæ 1749, editis, p. 143, seqq. In the books of the Sabæans **נבאז** (the identity of which with **נבחו**, may be doubted), is the lord of Darkness, evil demon, see Norbergii Onomast. cod. Nasar. p. 100.

נָבַט not used in Kal.

PIEL, **נָבַט** once (Isa. 5:30), and

HIPHI' **הִנֵּבִיט**—(1) TO LOOK, TO BEHOLD. Constr. absol. Isa. 42:18; **הִנֵּבִיטוּ לִי אֹהֶל** "look that ye may see," etc. Isa. 63:5; **אֵינִי וְאֵין עֹזֵר** "I looked (around) but there was no helper;" Isa. 18:4, followed by an acc. sometimes having **ה** local, *to look at*, Job 35:5, **הִנֵּבִיט שָׁמַיִם וָאָרֶץ** "look at the heaven and see;" Ps. 142:5; Gen. 15:5; **הִנֵּבִיט נָא הַשָּׁמַיִם** "look now towards heaven," also followed by **אֵל** Ex. 3:6; Num. 21:9; Isa. 51:2, 6; **ל** Ps. 104:32; Isa. 5:30; **עַל** Hab. 2:15, of the place looked at; **מִן** of the place looked from, Ps. 33:13; 80:15; 102:20. Followed by **בְּ**, it is, to look at with pleasure, Ps. 92:12 (compare **בְּ** No. 4, a), followed by **אַחֲרַי** to look at some one departing, to follow with one's eyes, Ex. 33:8, but **אַחֲרָיו** after oneself, i. e. to look back, 1 Sam. 24:9; Gen. 19:17.—Followed by **מֵאַחֲרָיו** Gen. 19:26; **אֶחָדָם** "and his (Lot's) wife looked from behind him" (her husband). In the same sense it might have been said **אַחֲרֵיהֶּ** *post se*, as the Vulg. has rendered it. For as the wife was commanded to follow her husband and not to look behind, she ought to have looked straight on, and to have followed her husband's back with her eyes. Figuratively—(a) *to regard* anything, *to have respect* to anything, with an acc. Am. 5:22; Ps. 84:10; 119:15; Lam. 4:16; followed by **אֵל** 1 Sa. 16:7; Isa. 22:11; 66:2; Ps. 119:6; followed by **ל** Ps. 74:20.—(b) *to look* at anything but

without doing anything, e.g. as God looks at the wicked, i. e. *to bear patiently* (ruhig mit ansehen) Hab. 1:3, 13 (but compare Ps. 10:14).—(c) *to rest one's hope* in anything; followed by אָל Ps. 34:6.

(2) *to see, to behold*, like רָאָה, Num. 12:8; 1 Sa. 2:32; Isa. 38:11.

Derived nouns נבט, and

נָבֵט ("aspect"), [Nebat] pr. n. of the father of Jeroboam, 1 Ki. 11:26.

נָבִיא m. Arab. نَبِيٌّ for نَبِيٌّ Syr. نَبِيٌّ a prophet, who as actuated by a divine afflatus, or spirit, either rebuked the conduct of kings and nations, or predicted future events (see the root נָבָא) Deu. 13:2; Jud. 6:8; 1 Sa. 9:9; 1 Ki. 22:7; 2 Ki. 3:11; 2 Chr. 28:9. With the idea of a prophet there was this necessarily attached, that he spoke not his own words, but those which he had divinely received (see Philo, t. iv. p. 116, ed. Pfeifferi, προφήτης γὰρ ἰδίον μὲν οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάντα ὑπακούοντος ἐρέουσιν 2 Pet. 1:20, 21), and that he was the messenger of God, and the declarer of his will; this is clear from a passage of peculiar authority in this matter, Ex. 7:1, where God says to Moses, וְאַתָּה יְהוָה לְפָנַי וְאֶתְּנֶנִּי בְּיָדְךָ וְאַתָּה יְהוָה לְפָנַי וְאֶתְּנֶנִּי בְּיָדְךָ "I have constituted thee as God to Pharaoh, and Aaron thy brother shall be thy prophet," i. e. in intercourse with Pharaoh, thou, as being the wiser [and the one with whom God communicated directly], shalt act as it were the part of God, and suggest words to thy brother; and thy brother, who is more fluent of speech, shall declare as a prophet what he receives from thee. In the same sense there is said, Ex. 4:16, הָיָה לְךָ לִפְּהָא "he shall be to thee for a mouth," compare Jer. 15:19; Sing. collect. appears to be used of prophets, [such an allegation would contradict the New Test., Christ our prophet is here spoken of], Deu. 18:15, 18 (compare "עֲבָד" see, however, Acts 3:22; 7:37, where those words are referred to Christ [and this ought to have hindered Gesenius from *daring* to apply them differently]. Those who were brought up for the prophetic office [rather, those who were taught by the prophets], are called בְּנֵי הַנְּבִיאִים sons, i. e. disciples of the prophets, 1 Ki. 20:35; 2 Ki. 2:3, 5, 7, 15; 4:1, 38; 5:22; 6:1; 9:1; compare Pers. sons, i. e. disciples of the Magi.—Farther, there were also among the people of Israel false prophets, who pretending to be divinely inspired, pleased the ears of the people with soft words, and were therefore severely rebuked by the true prophets (see Isa. 28:7—13; Jer. 14:13, seq. 27:9, seq. 28:10, seq.), and also there were sooth-

sayers who prophesied in the name of Baal and Ash-taroath, i. e. נְבִיאֵי חֲבַעַל 1 Ki. 18:19, 40; 2 Ki. 10:19; and נְבִיאֵי הָאֱשֵׁרָה 1 Ki. 18:19, even these are called נְבִיאִים simply Hos. 4:5; 9:7, 8, compare Isa. 3:2. The idea of a prophet is sometimes more widely extended, and is applied to any one admitted to familiar intercourse with God, to whom God made known his will, e. g. Gen. 20:7; to the patriarchs, Ps. 105:15.

נְבִיאָה Ch. id. Ezr. 5:1; 6:14.

נְבִיאָה f.—(1) a prophetess, 2 Ki. 22:14; 2 Ch. 34:22; Neh. 6:14; Jud. 4:4.

(2) the wife of a prophet, Isa. 8:3, as in Lat. *episcopa, presbyteria*, used of the wife of a bishop or presbyter.

(3) a poetess, Ex. 15:20. [This meaning is uncalled for in this place, as well as in every other occurrence.]

נְבִיּוֹת ("high places," see נָבָה), [Nebaioth], pr. n. Nabathæa, the Nabathæans, a people of northern Arabia, of the race of Ishmael (Gen. 25:13; 28:9), possessed of abundant flocks (Isa. 60:7); also living by merchandize and rapine (Diod. ii. 48; iii. 42). (Arab. نَبَط and نَيْط in which ט has sprung from the נ servile of the Hebrew.) Relandi Palæstina, p. 90, seq.

נָבַךְ an unused root, i. q. נָבַע and نَبَج, Ch. בָּנָה to gush forth; whence—

נָבָךְ only in pl. Job 38:16, נְבָכִים "the fountains of the sea." LXX. πηγή θαλάσσης.

נָבַל (Isaiah 40:7) fut. יָבֵל.—(1) TO BE, OR TO BECOME WITHERED, FADED, used of leaves and flowers falling off from being faded, Ps. 1:3; 37:2; Isa. 1:30; 28:1; 40:7, 8; Eze. 47:12.—Isa. 34:4, "their host (the host of heaven, i. e. the stars) shall fall as the leaves of the vine fall;" Ps. 37:2. (Kindred are נָבֵל, נָבֵל, also נָבֵל.)

(2) Figuratively applied to men, to fall down, to faint, to lose one's strength, Ps. 18:46; Ex. 18:18; Isa. 24:4; used of a mountain, Job 14:18, הָרְנוּבֵל "the mountain that falls lies prostrate," it is like a dead man, it cannot get up. Compare the derived noun נְבִילָה a corpse.

(3) to be foolish, to act foolishly, (withering and decay being applied to folly and impiety, just as on the contrary, strength is applied to virtue and piety, compare Arab. نَجِدٌ, هَرَجٌ, لَغَبٌ, all of

which have the signification of flaccidity and weakness, and are thence transferred to stupidity and dullness). Prov. 30:32. See the noun נבל.

PIEL נבל—(1) *to account vile, to despise*, Deu. 32:15; Mic. 7:6 (comp. Arab. ستم to be foolish, VII. to be vile, abject).

(2) *to disgrace, to treat with contempt*. Nah. 3:6; Jer. 14:21, כְּבֹדְךָ כִּסֵּא בְּנֹדֶךָ “do not disgrace the throne of thy glory;” (compare נבלה). Hence the following words—

נבל fem. נבלה adj.—(1) *stupid, foolish*, Prov. 17:7, 21; Jer. 17:11. More often—

(2) *impious, abandoned, wicked* (comp. אָוִיל), 1 Sa. 25:25; 2 Sam. 3:33; specially *impious, ungodly*. Job 2:10; Ps. 14:1; 53:2, אָמַר נָבֵל בְּלִבּוֹ אֵין אֱלֹהִים “the fool saith in his heart, there is no God.” The Arabs use with the same extent of signification the word كافر.

(3) [Nabal], pr. n. m. 1 Sa. 25:3, seq.

נבל & נבל plur. נבלים, m.

(1) *a skin bottle*, so called from its flaccidity (see נבל). LXX. twice ἀσκάς. Poet. Job 38:37, “the bottles of heaven,” i.e. the clouds, a metaphor of common use in Arabic.

As it was anciently the custom to use skin bottles for carrying or keeping water, milk, wine, etc., hence this name—

(2) is applied to vessels for liquids of whatever kind, *vessels, pitchers, flasks*. Isa. 30:14, נבל נבלי חרש “a potter’s pitcher.” Lam. 4:2, נבלי חרש “earthen pitchers;” compare Jer. 13:12; 48:12.

More fully, plur. נבלים נבלי vessels of the kind of pitchers, Isa. 22:24; opp. to הַאֲנָנוֹת basons.

(3) an instrument of music. Gr. νάβλα, ναύλα (נבל), Lat. *nablium*, see Strabo, x. p. 471; Casaub., Athen., iv. page 175; Casaub., Ovid., A. A. iii. 327; often connected with the harp (כִּנּוֹר), Ps. 57:9; 81:3; 92:4; 108:3; Isa. 5:12; Amos 5:23; 6:5; pleon. נבלי נבל Ps. 71:22; plur. נבלים 1 Ch. 16:5. Josephus (Antiqu., vii. 12, § 3) describes this instrument as a species of lyre, or harp, having twelve strings, and played on with the fingers (not with a plectrum), but the Hebrew words נבל עשור Ps. 33:2; 144:9, appear to indicate a *ten stringed nabel*. Jerome says that it was triangular in form like a Δ inverted (which was the form also of the *sambuca*, Vitruv. vi. 1); and perhaps it took its name from this circumstance: as water vessels, or *cadui* (see נבר), had the figure of a pyramid or cone.

נבלה f. [“adj. f. *foolish*, Job 2:10”]—(1) *folly*, and also its *punishment*. Job. 42:8, עֲשׂוֹת נְבֻלָּה “lest I inflict on you the punishment of your folly;” comp. עֲשֵׂה חֶסֶד עִם Gen. 24:49; 47:29.

(2) *wickedness*, 1 Sa. 25:25.

(3) *shameful act of wickedness*, as rape, incest, Jud. 19:23, 24; 2 Sam. 13:12. A common phrase is עֲשׂוֹת נְבֻלָּה בְּיִשְׂרָאֵל Gen. 34:7; Deut. 22:21; Jud. 20:10; Jerem. 29:23; compare עֲשֵׂה נְבֻלָּה בְּיִשְׂרָאֵל Jud. 20:6.

נבלה f. const. נבלת (Ps. 79:2); with suff. נבלתי Isa. 26:19; elsewhere נבלתו, נבלתה, a *corpse* (see the root No. 2; compare מַפְלֵת from the root נפל), of men, Deut. 21:23; of animals, Levit. 5:2; 7:24; figuratively of idols, Jer. 16:18; compare מָוֶן Lev. 26:30. Collect. corpses, Levit. 11:11; Isa. 26:19. (Arab. نَبِيلَة id.)

נבלות f. *shame, disgrace*; hence *pars obscena*, Hos. 2:12; see the root Piel No. 2, and Chald. obscenity, shamefulfulness.

נבלט (perhaps for נבל לט “folly,” or “wickedness in secret”), [Neballat], pr. n. of a town of the Benjamites, Neh. 11:34. [Perhaps the town now called Beit Nebála, بیت نبالا Rob. iii. 30.]

נבע TO BUBBLE FORTH, TO GUSH OUT (Ch. Syr.

Arab. نبغ id. The primary syllable is ب, like כּ imitating the sound or murmur of boiling or bubbling; compare בוע, בועע, בועע (Prov. 18:4; נחל נבע “a gushing stream.”

HPHIL הִבִּיעַ—(1) *to pour out, to gush forth with*. Prov. 1:23, אֶבִּיעָה לָּךְ רוּחִי “I will pour out upon you my Spirit;” especially used of words Prov. 15:2, 28, פִּי רִשְׁעִים יִבִּיעַ רָעוֹת “the mouth of the wicked poureth out evil things;” whence absol. *to belch out wicked words*, Ps. 59:8; 94:4.

(2) *to publish, to tell* (compare נבא, which has sprung from this root by softening the letter נ; also נבא, Ps. 19:3; 78:2; 145:7 (Syr. نَبَا Aph. to publish [“Arab. نبخ”])).

(3) *to cause to boil up*, i. e. *to cause to ferment and putrify*. Eccles. 10:1, “dead flies יִבִּיעַ cause the ointment to stink and putrefy.”

Derivative מְבִיעַ.

נברש unused quadril., Syr. and Chald. Ithp. *to give light, to shine*; from נבר = נר and אש fire; whence—

נברשתא f. Chald. candlestick, chandelier,

Dan. 5:5 (Arab. ⁵نبراس, Syr. ⁵ܢܒܪܫܬܐ id.).

נבשן ("soft soil;" from the root ⁵נבשן), [Nibshan], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:62.

נבב an unused root, Syr., Ch. and Sam. to be dry or dried, whence—

נבב m. the south, the southern quarter, Exod. 27:9; Isa. 21:1, etc. **נבול נבב** the southern boundary, Josh. 15:4. In acc. adv. **נבב בנרות** to the south of the lake Cinneroth. Josh. 11:2. Hence **נבב ארץ** Josh. 15:19, and simply **נבב** Psalm 126:4, south country; specially—(a) the southern district of Palestine, Gen. 13:3; 20:1; 24:62; Deu. 34:3; Josh. 10:40.—(b) Egypt, Isaiah 30:6; Dan. 11:5, seq.—With ⁵נה- parag. **נבבה** southward, Ex. 40:24; followed by ⁵ Josh. 17:9, 10, **נבבה לאפרים** "southward (it was) Ephraim's;" and ⁵ Josh. 18:14, **נבבה מן ההר** "southward of the mountain." Also with pref. **בנבבה** Josh. 15:21, "in (the region lying) towards the south," and **לנבבה** 1 Ch. 26:17. Compare ⁵צפון.

נגר unused in Kal, pr. apparently to BE IN FRONT (see ⁵נגיר), TO BE IN SIGHT, hence to be manifest, Arab. ⁵نجد to be clear and manifest. Compare ⁵קנר.

HIPHAL הנייר—(1) pr. to bring to the light, hence to shew, to tell, followed by dat. of pers. Gen. 3:11; 9:22; 29:12; 37:5; more rarely followed by an acc. Eze. 43:10; Job 26:4; absol. 2 Sa. 15:31, ⁵ויר, ⁵הנייר לאמר "and one shewed David, saying." Job 42:3. The accusative of the pronoun it is frequently omitted, just as it is after other verbs of saying (see ⁵אמר Gen. 4:8); as ⁵הנייר לי "tell (it) to me," Gen. 24:49; 9:22; 2 Ki. 7:11.—Specially—(a) to betray, Job 17:5, ⁵לחלק נייר רעים " (who) betrays his friends to plunder."—(b) to declare, i.e. to solve, to explain an enigma, Jud. 14:19; a dream, Gen. 41:24.—(c) to declare, to confess, Ps. 38:19; Isa. 48:5; to profess openly, Isa. 3:9.

(2) emphat. to proclaim, to celebrate with praise, with an acc. Ps. 9:12; 71:17; 92:3; absol. 75:10.—2 Ki. 9:15, ⁵נחיה לנייר for ⁵הנייר.

HOPHAL הניר, fut. ⁵יניר, inf. pleon. ⁵הניר Josh. 9:24; Ruth 2:11, to be shewn, told.

Derivatives, ⁵נגיר, ⁵נגר.

נגר Ch. to flow, Dan. 7:10.

נגר pr. subst. the front part, the front, the side of a thing which is next to the spectator. In acc. it becomes a prep. with suff. ⁵נגיר, ⁵נגירך, ⁵נגירי.

(1) before, in the presence of, in the sight of, i. q. ⁵לפני, as ⁵לפני נגר קלעסך before all thy people, Exod. 34:10; ⁵נגר יהוה before Jehovah, 1 Sam. 12:3; ⁵נגר השמש before the sun, while the sun is yet in the sky, Nu. 25:4 (compare ⁵לפני נעמי Psalm 72:17 [in which however the sense is quite different]); Amos 4:3, "they shall go out ⁵נגר אשה each one before herself," i. e. each her own way (vor sich hin, ihre Wege), compare Josh. 6:5, 20, and ⁵לפניו Jer. 49:5. As things which are before us, and in the sight of which we delight, are the objects of our care and affections, hence Isa. 49:16, "thy walls ⁵נגיר (are) before me," they have a place in my care and affections, (compare ⁵לפני Ps. 19:15; Gen. 10:9).

(2) over against, in front of, Ex. 19:2, ⁵נגר ההר "over against the mountain." Josh. 3:16; 6:5, 20; towards, Dan. 6:11 [Chaldee]. As things which are to be compared are put opposite one another; Isa. 40:17, "all nations (are) as nothing ⁵נגיר before him," in comparison with him (compare ⁵נגיר).

With prepositions—(1) ⁵נגיר pr. as over against. Opposite to each other are set things to be compared (Isa. 40:17), those which answer to each other, those which are alike (die Gegenstände), hence Gen. 2:18, "I will make for him (man) a helper ⁵נגיר corresponding to him." Verse 20. Well rendered by the LXX. verse 18, ⁵κατ' αὐτόν; 20, ⁵ὁμοιος αὐτῷ. Compare ⁵נגיר Neh. 12:9. In the Rabbinic כנגד is often used in speaking of things which are like one another (see Lud. de Dieu ad h. l.), compare Pers. برابر over against, like, suitable.

(2) ⁵נגיר, with suff. ⁵נגירך, ⁵נגירי etc.—(a) before, in the presence of, i. q. ⁵נגר No. 1. 2 Kings 1:13; Hab. 1:3. ⁵נגיר עיני ⁵ 2 Sa. 22:25; Job 4:16.—(b) over against, Josh. 5:13; 1 Ch. 5:11; hence opposed to, against (in a hostile sense), Daniel 10:13. There is a pregnant construction in Nehem. 3:37, "because they provoked (God) to anger ⁵נגיר opposing the builders."—(c) like (compare ⁵נגיר Neh. 12:9, ⁵אחיהם לנגירם "their brethren like themselves."—(d) pro, for (comp. Germ. vor and für), Neh. 11:22, "the chief of the Levites for (⁵נגיר) the service of the house of God."

(3) ⁵נגיר—(a) pr. from before (vor etwas weg), after a verb of removing. Isaiah 1:16, "take away

your evil deeds **מִנְגַּר** from before my eyes;" Jon. 2:5 (also with a noun of removing, Psa. 10:5); of averting, Cant. 6:5; of casting away, Jud. 9:17; of hiding, Jer. 16:17; Am. 9:3; of going away, Pro. 14:7 (where it is **מִנְגַּר**); also to be far away. Ps. 38:12, "my friends stood **מִנְגַּר** far off from my wound" (compare **מִן** No. 3, letter *b*). There is a peculiarity in Jud. loc. cit., "he cast away his life **מִנְגַּר** (for the fuller **מִנְגַּרְוֹ**) from himself," just like Germ. *er warf es davon*, for *von sich*, compare below, 2 Sam. 18:13.—(b) *in the presence of, before*, 1 Sa. 26:20; *over against, opposite*, adv. (comp. **מִן** No. 3, letter *c*). Gen. 21:16, "and she sat down **מִנְגַּר** over against;" Nu. 2:2; 2 Ki. 2:7, 15. For **מִנְגַּר** over against any one, **לְ** is put first. Deu. 28:66, "and thy life shall hang **מִנְגַּר לְךָ** to thee over against" (Germ. *dir gegenüber*), for "over against thee;" i. e. thou shalt be in the greatest peril of thy life.—(c) *against*, absol. and adv. (*bagegen*); **הִתְנַחֵב מִנְגַּר** to set oneself in opposition (*sich bagegen setzen*), 2 Sam. 18:13; followed by **לְ**: **מִנְגַּר לְ** against any thing, Jud. 20:34.

נָגַד Ch., Dan. 6:11. See the preceding art. (2).

נָגַהּ TO SHINE, TO BE BRIGHT, Job. 18:5; 22:28 (Syr. id.).

HIPHAL.—(1) *to make (one's own light) to shine*, Isa. 13:10.

(2) *to illuminate*, Psa. 18:29; 2 Sam. 22:29. Hence—

נָגַהּ f. (Hab. 3:4)—(1) *shining splendour*, as of fire, Isa. 4:5; of the sun, 2 Sa. 23:4; when rising, Pro. 4:18; of the moon, Isa. 60:19; of a sword, Hab. 3:11; of the glory surrounding God (**כְּבוֹד יְהוָה**), Eze. 10:4; Hab. 3:4; Ps. 18:13.

(2) [*Nogah*], pr. n. of a son of David, 1 Ch. 3:7; 14:6.

נָגַהּ emphat. **נִגְהָא** Ch. *light*. Dan. 6:20, **נִגְהָא** by candle light. [In Thes. the meaning given is *morning light*, which is a preferable sense. Syriac **ܢܘܓܐ** etc., the first dawn of the morning.]

נִגְהָא brightness, only in plur. Isa. 59:9.

נָגַח fut. **יִנָּח** TO PUSH, STRIKE with the horn, used of horned animals, Ex. 21:28, 31, 32. (This root is onomatopoeic. The idea of striking, or pushing, lies both in the syllable **נג**, compare **נָגַח**, **נָגַח**, **נָגַח**; and also in the other which ends in **ח** compare **נָחַח** to bark, properly to push, strike, as **נָחַח** and **נָחַח** to push with the horn.)

PIEL id., Eze. 34:21; Dan. 8:4; used figuratively of a victor, who prostrates the nations before him, Deu. 33:17; 1 Ki. 22:11; Ps. 44:6. Hence—

HITHPAEL, to wage war with any one, Dan. 11:40. Compare Chald. **ܢܓܚܐ**; followed by **עִם** to wage war with any one; in Ithpael id. Hence—

נָגַח m. apt to push, Ex. 21:29, 36.

נָגִיד m. a prince, a leader, ruler, so called from preceding (see the root, also Syr. **ܢܓܝܕܐ** to go before, Ephr. i. 114; compare Germ. *führst*, i. q. the Eng. *first*). It is used—(1) of any *prefect*, or *leader*, as of a treasury, 1 Ch. 26:24; 2 Ch. 31:12; of the temple, 1 Ch. 9:11; 2 Ch. 31:13; of the palace, 28:7; of military affairs, 1 Ch. 13:1; 2 Ch. 32:21.

(2) absol. it is *prince* of a people (*führst*), a general word, comprehending even the royal dignity, 1 Sa. 9:16; 10:1; 13:14; 2 Sa. 6:21; 7:8; 1 Ki. 1:35; 14:7. In appos. **נָגִיד מְשֻׁחַת** the anointed one, the prince, Dan. 9:25. Pl. *princes*, Job 29:10; Ps. 76:13. Hence—

(3) *noble, honourable*. Pl. neutr. *noble things, excellent things*, Prov. 8:6. (Arab. **نَجْد** to be energetic, magnanimous, **نَجِيد** a prince, a noble.)

נָגִינָה fem. (from the root **נָגַח**).—(1) *music of stringed instruments*, Lam. 5:14; Isa. 38:20.

(2) *a stringed instrument*, in the titles of Psalms 4, 6, 54, 55, 67, 76.

(3) *a song*, sung to the music of stringed instruments, *a psalm*, Ps. 77:7; specially a song of derision, *a satire*, Lam. 3:14; Job 30:9.

נָגַל an unused root, Arab. **نَجَلَ** prop. *to cut* (compare the kindred roots **נָגַח**, **נָגַח**), *to wound, to pierce*. Hence **מִנְגַּל** a reaping hook.

נָגַל once part. pl. **נָגִלִים** Ps. 68:26. Elsewhere—

PIEL **נָגַל** TO STRIKE STRINGS, TO PLAY ON A STRINGED INSTRUMENT (cogn. **נָגַל** to pound), 1 Sa. 16:16, 17, 18, 23; 2 Ki. 3:15; Ps. 33:3; Isa. 23:16 (Ch. id.).

Derived nouns, **נִגְיָה**, **נִגְיָה** [and in Thes. **נִגְיָה** (for **נִגְיָה**)].

נָגַע fut. **יִנָּע**, inf. **נִנָּע**, with suff. **נִנָּעוּ**, also **נָעַח**.

(1) TO TOUCH, TO REACH UNTO. Constr. frequently followed by **בְּ** Gen. 3:3; Lev. 5:3; 6:11; 11:24, seq.; Dan. 8:5; followed by **עַל** Isa. 6:7, and **אֶל** Num. 4:15; Hag. 2:12. Specially it is used—(a) *to touch* any thing, for to violate, to injure, Genesis 26:11, **הַנִּנָּע בְּאִישׁ הָאֶרֶץ וּבְאִשְׁתּוֹ** "he who

touches (injures) this man or his wife;" verse 29; Josh. 9:19.—(b) *to touch* a woman, to lie with her; followed by ל Prov. 6:29; followed by ל Gen. 20:6 (compare $\alpha\pi\tau\epsilon\sigma\theta\alpha\iota$, 1 Cor. 7:1).—(c) *to touch the heart*, i. e. to move the mind of any one, 1 Sam. 10:26.

(2) in a local sense, *to touch* any thing, i. e. to get or reach as far as any thing, followed by ל 1 Ki. 6:27; Hos. 4:2; ל Mic. 1:9; Isa. 16:8; Jer. 4:10; ל Jer. 51:9; ל Jud. 20:34, 41, compare Job 4:5; 5:19. Hence—

(3) *to come* to any person or thing, followed by ל 2 Sam. 5:8; ל Jon. 3:6; Dan. 9:21. Absol. *to arrive* (used of time), Ezr. 3:1; Neh. 7:73 (8:1), compare הִגִּיעַ .

(4) intensive, i. q. Piel, *to touch heavily; to smite, to strike*, Gen. 32:26, 33; especially *to strike with a plague* (used of God), followed by ל 1 Sa. 6:9; Job 19:21. Part. $\text{נִגַּע$ stricken, smitten by the stroke of God, Ps. 73:14; Isa. 53:4. Also *to smite, to injure*, used of the wind (Arab. غرب), Eze. 17:10. [This meaning is taken as primary in Thes.]

NIPHAL, pass. of Piel, *to be smitten, to be beaten*, as an army, or rather *to feign to be beaten*, Josh. 8:15, like הִתְחַלֵּף , הִתְעַשֵּׂר , compare Maurer's note on the passage.

PIEL, i. q. Kal No. 4, *to strike*, especially used of the punishments of God (compare נָגַה , נָכָה) Gen. 12:17; 2 Ki. 15:5.

PUAL, pass. Ps. 73:5.

HIPHAL—(1) causat. *to cause to touch*, especially in this phrase, הָעֵרָץ עָפָר , הָעֵרָץ אֶרֶץ "to cause to touch the ground, the dust," i. e. to destroy (buildings) to the foundation; Isa. 25:12; 26:5; Lam. 2:2; in a local sense, Isa. 5:8, "woe to them who join house to house," i. e. who buy or erect long ranges of houses.

(2) i. q. Kal No. 1. *to touch*, followed by ל Ex. 4:25; ל Ex. 12:22; ל Isa. 6:7.

(3) i. q. Kal No. 2, *to reach* to any thing, followed by ל Gen. 28:12; ל Isa. 8:8; used of calamities, Ecc. 8:14; Est. 9:26 (followed by ל).

(4) i. q. Kal No. 3, *to come to*, followed by ל Ps. 107:18; ל 1 Sa. 14:9; hence *to attain to*, followed by ל Est. 4:14. Absol. *to come*, used of persons, Est. 6:14; of time, Eze. 7:12; Ecc. 12:1. Hence—

נָגַע m. with suff. נִגְעִי , pl. נִגְעִים .

(1) *stroke, blow*, Deut. 17:8; 21:5; in sing. coll. Prov. 6:33. Specially of strokes or calamities which God inflicts upon men, Gen. 12:17; Ex. 11:1; Ps. 38:12; 39:11; 91:10.

(2) *a mark, or spot* in the skin, whether a scab, or eruption, or leprosy, Lev. 13:3 (compare verse 2), 5, 6, 29, 30, 42; whence $\text{נִגַּע הַזֶּה$ a spot of scab, verse 31; $\text{נִגַּע הַזֶּה$ a spot of leprosy, verses 3, 9, 20, 25, and without $\text{נִגַּע הַזֶּה$ verse 22, id.; also used of leprosy of garments, Lev. 13:47; and of works, Lev. 14:34, seq. Meton. used of a man affected with spots, verses 4, 12, 13, 17, 31; and even of leprosy in a garment, verse 50.

נָגַח fut. יִגַּח .—(1) *TO SMITE*, especially used of Jehovah striking men with some plague, Ex. 7:27; especially with a fatal plague, with sickness, or death, 1 Sa. 25:38; Ps. 89:24; 2 Chr. 21:18. In another sense God is said *to smite a people* before their enemies, i. e. to permit them to be smitten by their enemies, 1 Sa. 4:3, "why hath Jehovah smitten us to-day before the Philistines?" Jud. 20:35; 2 Chr. 13:15; 21:14; compare Niphal.

(2) *to push*, e. g. as horned cattle, Ex. 21:35; as man against man, Ex. 21:22.

(3) *to strike against* (with the foot), Pro. 3:23; Ps. 91:12.

NIPHAL $\text{נִגַּח$ *to be smitten, defeated* (as an army), Jud. 20:36; 1 Sa. 4:10; commonly followed by לִפְנֵי to be smitten (and flee) before an enemy, Lev. 26:17; Deu. 28:7; Jud. 20:36; 1 Sa. 4:2; 2 Sa. 8:17, etc.

HITHPAEL, i. q. Kal No. 3, *to strike against* (used of the foot), Jer. 13:16.

Hence נִגַּחָה , and—

נִגַּח m.—(1) *a plague* from God; especially used of a fatal disease sent from God, Ex. 12:13; 30:12; Num. 8:19; 17:11, 12.

(2) *striking against, stumbling* (of the foot), Isa. 8:14.

נָגַד unused in Kal, pr. *TO FLOW*, see Chald. נָגַד to draw out, and to flow; compare Heb. נָגַד , and נָגַד No. 1.

NIPHAL—(1) *to be poured out, to flow*, used of water, 2 Sa. 14:14; used of the eye, Lam. 3:49.

(2) *to be stretched out* (used of the hand), Ps. 77:3. As $\text{נִגַּדְתָּ$, Job 20:28; see נָגַד No. 1.

HIPHAL $\text{הִנְגִּיד$ —(1) *to pour out*, Ps. 75:9.

(2) *to push down* (stones from a mountain), Mic. 1:6.

(3) figuratively *to deliver* (compare $\text{הִשְׁעָה$ to pour out, to deliver) in this phrase $\text{עַל-יְדֵי הַרְבֵּה}$ to deliver any one into the hands, i. e. into the power of the sword (compare יְדֵי after verbs of delivering p. cccxxxi, A); Eze. 35:5; Jer. 18:21; Ps. 63:11; commonly ill rendered, to pour out by the hands of the sword.

HOPHAL הִנִּיר *to be poured out, to be poured down*, used of water, Mic. 1:4.

נָגַשׁ fut. יִנְגֹּשׁ (once יִנְגֹּשׁ Isa. 58:3), ["Arabic נَجَشׁ] TO IMPEL, TO URGE, TO DRIVE—(1) a labourer to work, Isa. 58:3. Whence part. נֹגֵשׁ a task-master, ἐργαστήρ, Ex. 3:7; Job 3:18; also followed by ׀, hence נֹגֵשׁ בֹּא Isa. 9:3; used of a driver of animals, Job 39:7.

(2) *to urge a debtor, to demand a debt*, with an acc. of pers. Deu. 15:2, 3; *to demand tribute*, followed by two acc. of the tribute and those on whom it is levied, 2 Ki. 23:35; part. נֹגֵשׁ an exactor of tribute, Dan. 11:20.

(3) *to reign, to rule*, part. נֹגֵשׁ a ruler, a tyrant, Isa. 3:12; 14:2; 60:17; Zec. 10:4. Æthiop. ነገሠ: id. whence ነገሠ: and ነገሠ: a king; ነገሠ: ነገሠ: king of kings, a title of the king of Æthiopia.

NIPHAL נִשָּׁה *to be pressed, harassed*, 1 Sa. 13:6; Isa. 53:7; *to press or harass one another*, Isa. 3:5; *to be harassed with toil, to be wearied out* (used of an army), 1 Sa. 14:24.

נָשָׂה pret. Kal unused, the place of which is supplied by pret. Niph. נִשָּׂה; fut. Kal נִשָּׂה, imp. נִשָּׂה, also נָשָׂה (Gen. 19:9), inf. נִשָּׂה.

(1) TO DRAW NEAR, TO APPROACH, absol. Gen. 27:21, 26; 29:10; followed by אֵל to any person or thing, Gen. 27:22; 44:18; Num. 8:19; ׀ Isa. 65:5 (compare below letter c); ׀ Jud. 20:23; עַל Gen. 33:3; עַל Eze. 44:13; followed by an accus. Num. 4:19; נִשְׁתַּחֲוֶה אֶת־הַקֹּדֶשׁ "when they approach unto the most holy things;" 1 Sa. 9:18. Specially—(a) *to come near* to a woman, honeste dictum de coitu (comp. נָרַב); followed by אֵל Ex. 19:15.—(b) *to come near* to Jehovah, used of the priests who approached the altar, Ex. 30:20; Eze. 44:13; used of the pious turning themselves to God, Isa. 29:13; Jer. 30:21.—(c) *to come near* to anything is sometimes i. q. *to reach it, to join oneself* to anything; followed by ׀ Job 41:8; used of the scales of the crocodile, אָחַר "they are joined one to another."

(2) *to recede, to draw back*. Gen. 19:9; נִשְׁתַּחֲוֶה, well rendered by the LXX. ἀπόστα ἐκ. Vulg. recede illuc. Isa. 49:20; נִשְׂחֶלֶי "give place to me;" so the LXX. ποιήσον μοι τόπον, Jerome, fac mihi spatium. It must be remarked that the ancients, as well as ourselves, were not strictly accurate in the use of words which signify approaching and withdrawing; and thus they are sometimes used of the direct contrary motion; [the idea of going to or coming from

some other place, may perhaps be the cause of this usage]; e. g. נָרַב used of going away; נָרַב Arabic مَضَى of drawing near; compare Germ. herab, herum, used even by the best writers for hinab, hinum (which latter several will hardly admit).

HIPHAL הִנִּישׁ—(1) causat. *to cause to come near, to bring near*, Gen. 48:10, 13; Exod. 21:6; Isaiah 45:21; *to bring* something, Gen. 27:25; 2 Sam. 13:11; 17:29. Isa. 41:21, הִנִּישׁ עֲצוֹמוֹתֶיךָ "bring (set forth) your arguments;" (so also must be taken Isa. verse 22, and 45:21; the object however being omitted); *to offer, to present*, Job 40:19; especially sacrifices to God, Amos 5:25; Mal. 2:12.

(2) i. q. Kal; *to draw near*, Amos 9:10.

HOPHAL הִנִּישׁ pass. *to be brought*, 2 Sam. 3:34; *to be offered*, Mal. 1:11.

HITHPAEL, *to draw near*, Isa. 45:20.

נָרַב m. heap, pile (Arab. نَد, from the root نَد, the significations of which are however rather remote from those of this word; [In Thes. from נָרַב]); poet. used of the waves of the sea rising up like a heap. Psalm 33:7, כָּמֹם כִּנְרֵי מֵי הַיָּם "piling up like a heap the waters of the sea;" similarly, Josh. 3:13, 16, "the waters stood up (which were flowing down from above) לִקְרֹב לִי like one heap;" compare Exod. 15:8; Psal. 78:13; in the same connection there is חוֹמָה a wall, Exod. 14:22. Compare Virg. Georg. iv. 316.

נָרַב, an uncertain root; whence some derive נָרַב 2 Ki. 17:21 כְּחִיב; but see נָרַב.

נָרַב—(1) i. q. Arab. نَدب TO IMPEL, TO URGE, TO INCITE to any thing (kindred to נָרַב). It only occurs in this expression, Exod. 25:2, כָּל־אִישׁ אֲשֶׁר יִרְכְּנוּ לִבּוֹ "whomsoever his heart impelled;" i. e. who did it willingly, spontaneously, Ex. 35:21, 29.

(2) intrans. like the Arab. نَدب to impel oneself; hence *to be willing, liberal, generous*; see נָרַב and Hithpael.

HITHPAEL—(1) *to impel oneself, to shew oneself willing, to offer oneself freely*; followed by a gerund, Neh. 11:2; specially of volunteer soldiers (compare as to the same usage in Arabic, Alb. Schult. ad Ham. p. 310, Epist. ad Menken. p. 40), Jud. 5:2, 9; compare Psalm 110:3; used of those who offered themselves willingly for sacred military service, 2 Ch. 17:16.

(2) *to give spontaneously, or willingly, to*

offer, e. g. a gift to Jehovah; with an acc., 1 Chron. 29:9; 14:17; Ezr. 1:6; 2:68; 3:5.

Derivatives נב, נב, and the pr. n. נב, נב.

נב Chald. Ithpael i. q. Hebr.—(1) *to be willing, ready* for anything; followed by ל Ezr. 7:13.

(2) *to give freely*, ibid. verse 15. Inf. (in the Syriac manner) הַתְּנִיבִי subst. *a free-will offering*, verse 16.

נב ("spontaneous," "liberal"), [Nadab], pr. n.—(1) of the son of Jeroboam I. king of the Ten Tribes, 954–952, B. C., 1 Ki. 15:25, 32.—(2) a son of Aaron, Exod. 6:13; 24:1.—(3) 1 Ch. 2:28.—(4) ibid. 8:30; 9:36.

נב f.—(1) *free-will, readiness of mind* (to give); whence נב Num. 15:3; Psalm 54:8; and acc. נב Deut. 23:24; Hos. 14:5; *freely, with a willing mind*. Plur. נב, נב "thy people are willingnesses;" i. e. very prompt for military service [?], abstr. for conc.

(2) *a spontaneous offering*, Ezr. 1:4 (compare verse 7), especially *a freewill sacrifice*, opp. to one that has been vowed (נב); Exod. 35:29; Lev. 22:23; נב תעשה אתו "as a voluntary sacrifice thou mayest offer it." One who offers spontaneously, and with a willing mind, is not sparing but gives with a *large* hand; hence—

(3) *largeness, abundance*, Ps. 68:10; נב, נב "abundant, copious rain."

נב ("whom Jehovah impels"), [Nedabiah], pr. n. m. 1 Ch. 3:18.

נב παλ λέγόμεν. Ezr. 6:4; Chald. *a series of stones, or a wall*, both of which significations are found in the Targums (Eze. 46:33; Zec. 4:10), and in the Mishnah (t. i. page 7, 8; v. page 361; vi. p. 107, Surenh.) It seems to be derived from the Heb. נב part. Niph. prop. *joined together, cleaving together*.

נב plur. נב; inf. נב; fut. נב Nah. 3:7, and נב Gen. 31:40.

(1) trans. *to move*, e. g. the wings of a bird, Isa. 10:14. (Cogn. נב, נב; compare also Sanscr. *nat*, to move, to be moved.)

(2) intrans. *to move oneself*, hence, *to wander about*; used of a bird, Prov. 27:8; Isa. 16:2; used of men, Job 15:23. Part. נב *a wanderer, a fugitive*, Isa. 16:3; 21:14; Jer. 49:5.

(3) *to flee, to flee away*, Psalm 31:12; 55:8; 68:13; *to fly away* (used of a bird), Jerem. 4:25;

9:9. (Arab. نـ to wander, to flee away.) From the idea of *putting to flight* (causat. see HIPHIL), it is—

(4) *to remove, to put away*; hence (from the Syriac usage), *to abominate*; see נב.

POAL נב *to flee away, to fly away*, Nahum 3:17.

HIPIHIL הַגֵּר *to put to flight, to cast out*, Job 18:18.

HOPHAL הַגֵּר (in the Chaldee manner for הַגֵּר, *to be cast out*; part. נב 2 Sam. 23:6; fut. נב *to flee away*, Job 20:8.

HITHPOEL, *to flee*, Ps. 64:9.

Derived nouns, נב, נב, נב; comp. נב.

נב Ch. *to flee away*, Dan. 6:19.

נב m. plur. *unquiet motions, tossings* of a sleepless man upon his bed, Job 7:4.

I. נב not used in Kal, i. q. נב *to FLEE, to GO AWAY* (Syr. and Samar. id.).

PIEL נב *to remove*, followed by ל Amos 6:3; *to cast out, to exclude*, Isa. 66:5; compare נב No. 4. (In the Rabbinic נב is excommunication, separation from the congregation.)

II. נב an unused root, i. q. נב No. 2. *to give freely, to be liberal* (Arab. نـ to be moist, liberal), hence נב and—

נב masc. *a large gift*, given to a harlot, Eze. 16:33.

נב f. prop. *abomination* (see the root No. 4), *uncleanness, impurity*, Zec. 13:1; נב Num. 19:9, 13, 20, 21, *water of impurity*, i. e. water by which the unclean were purged, cleansing water. Specially—(1) *filth, menstrual uncleanness* of women, Levit. 12:2; 15:19, 20; hence used of the menstrual discharge, Lev. 15:24, 25, 33.

(2) *something unclean, or filthy*, i. q. נב used of idols, 2 Ch. 29:5; Ezr. 9:11; Lam. 1:17; of incest, Lev. 20:21.

נב fut. נב prop. *to thrust* (stoßen), *to IMPEL* (see the cogn. נב and the observations made there); hence—

(1) *to thrust forth, to expel*, 2 Sam. 14:14; see HIPHIL.

(2) *to thrust against*, (as an axe against a tree), followed by ל Deu. 20:19.

NIPHAL נב—(1) pass. of Kal No. 2. *to be thrust forth, to be impelled*; Deu. 19:5, "if he go with

his neighbour into a wood to cut timber יִדְּחָהּ וְנָרְחָהּ and his hand is impelled with the axe," i. e. lifts up the axe to cut down a tree.

(2) pass. of Hiphil No. 2, *to be expelled, driven out*, Jer. 40:12; whence part. נִדְּחָהּ *one expelled, an outcast*, Isa. 16:3, 4; 27:13. Collect. Deut. 30:4; Neh. 1:9, and fem. נִדְּחָהּ Mic. 4:6; Zeph. 3:19, outcasts. With suff. נִדְּחָהּ driven away by him, 2 Sam. 14:13.—Figuratively, Job 6:13, מִפְּנֵי נִדְּחָהּ בְּחַיִּי "health has fled away from me." Used of dispersed and wandering cattle, Deut. 22:1; Eze. 34:4, 16.

(3) pass. of Hiphil No. 3, *to be seduced*, to suffer oneself to be seduced, Deut. 4:19; 30:17.

PUAL, *to be driven onward*, Isa. 8:22, מִפְּנֵי מְנָחָה "driven to darkness," compare Jer. 23:12.

HIPHAL הִדְּחָהּ—(1) *to thrust down, to cast down*, Ps. 5:11, followed by מִן Ps. 62:5.

(2) *to thrust out, to expel, to drive away*, 2 Ch. 13:9, e. g. the Israelites into other countries, Deut. 30:1; Jer. 8:3; 23:3, 8; 29:14, 18; 32:37; 46:28; *to scatter* a flock, Jer. 23:2; 50:17.

(3) *to seduce* any one, Deut. 13:14; Pro. 7:21; followed by מִן to draw away from any thing, Deut. 13:6; מִעַל יְחֻזָּה verse 11.

(4) *to bring, to draw down* (evil) on any one, followed by עַל 2 Sam. 15:14, compare Kal No. 2.

HOPHAL, part. מִדְּחָהּ *driven up and down*, Isa. 13:14.

Derivative noun, מִדְּחָהּ.

נָדַב m. (from the root נָדַב).—(1) *voluntary, willing, spontaneous, ready*, 1 Ch. 28:21; more fully נָדַב "willing of heart," Ex. 35:5, 22; 2 Ch. 29:31 (see נָדַב Kal and Hithp.); Ps. 51:14, רֵיחַ נָדַב "a ready spirit."

(2) *giving spontaneously*, i. e. *liberal*, Prov. 19:6; hence—

(3) *generous, noble* (which, indeed, amongst the Orientals is closely connected with liberality in giving), used of character, Isa. 32:5, 8; Prov. 17:7, 26. It is applied—

(4) to nobility of race, and is a subst., *a prince*, Job 34:18; Ps. 107:40; 113:8; 118:9; Pro. 25:7; 1 Sam. 2:8; used even in a bad sense, *a tyrant*, Job 21:28; Isa. 13:2, compare מְשֻׁלָּם.—In many of the significations this word agrees with its synonym נָגִיד; but their order is exactly contrary. This word, from the idea of readiness and liberality of mind, which it originally means, has been applied to nobility of race; נָגִיד, from the original idea of a leader and ruler, is applied to those virtues which become a prince.

נָדָה f. *nobility, a noble and happy condition*, Job 30:15.

נָדָה an unused root [not inserted in Thes.] perhaps i. q. לָדַן to be soft, flexible. Hence—

I. נָדָה the sheath of a sword, 1 Chr. 21:27. See נָדָה. [Derivation doubtful]. Of another origin is—

II. נָדָה i. q. נָדָה a large gift, given to a harlot, Eze. 16:33; from the root נָדָה, with the added syllable הָ. De Rossi's Cod. 409 has נָדָה for נָדָה.

נָדָה m. Chald. the sheath of a sword (so called from its flexibility, see the root. [In Thes. this word is not referred to any root, and the etymology which had been here suggested is spoken of slightly]; there are also found in Ch. נָדָה, and נָדָה, and נָדָה, with He parag. of the form לְבָנָה, לְבָנָה, (אֲרִיָּהּ). Used figuratively of the body, as being the sheath and envelope of the soul, Dan. 7:15; "my spirit was grieved in the midst of my sheath," i. e. body, נָדָה. The same metaphor is used by Plin. H. N. vii. 52 s. 53, "donec cremato eo inimici remeanti animæ velut vaginam ademerint," and also by a certain philosopher, who was despised by Alexander the Great on account of the ugliness of his face; who is said to have answered, "the body of a man is nothing but the sheath of a sword, in which the soul is hidden as in a sheath;" see d'Herbelot, Biblioth. Orientale, p. 642. A similar use is made of the word σκευος by Ælian. Hist. Anim. xvii. 11.

נָדָה fut. יִנְדֹּף Ps. 68:3, and יִדֹּף Ps. 1:4; TO DISPEL, TO DRIVE AWAY, as the wind drives away chaff, stubble, smoke, Ps. 1:4; 68:3; to put to flight an enemy, i. e. to conquer, metaph. Job. 32:13.

NIPHAL נִדְּחָהּ pass. to be driven away, Isa. 41:2; Ps. 68:3; נִדְּחָהּ a leaf driven by the wind, Levit. 26:36; Job. 13:25; inf. constr. הִנְדִּיף Ps. 68:3.

נָדָה—(1) i. q. Arab. نَدَرَ TO FALL OUT, TO DROP DOWN, as the grain from the winnowing instrument upon the threshing floor, hence Arabic نَدَرَ, Chald. אֲדַר a threshing floor. This root is cognate to words of sowing and scattering, as נָדָה (which see) נָדָה.

(2) to vow, to promise voluntarily to do or to give any thing. (Arab. نَذَرَ, Syr. نَذَرَ. Although in Arabic these two roots are differently spelled—see Heb. Gramm. p. 22—yet still they may be of the same origin, namely the notion of vowing from a willing and liberal mind; and this from the signifi-

cation of scattering. [In Thes. this is separated into two roots according to the Arabic distinction]]. Lev. 27:8; Mal. 1:14. Fut. יָדַר Nu. 6:21, and יָדַר Gen. 28:20. Const. with dat. of pers. Gen. 31:13; Deuter. 23:24. More fully נָדַר נָדַר to vow a vow, Jud. 11:39; 2 Sa. 15:8.—Opp. to אָסַר which is to vow to abstain from anything, see that root. [Hence the following word.]

נָדַר m. נָדַר, נָדַרִים pl. נָדַרִי with suff. נָדַר

(1) a vow, Gen. 28:20, etc. (also in the Phœn. dial. see Inscr. Melit. 1). נָדַר נָדַרִים to vow vows, see the root נָדַרִים שָׁלַם Ps. 22:26, and נָדַרִים עָשָׂה to perform vows, Jud. 11:39.

(2) any thing vowed, a vowed sacrifice, Levit. 7:16; 22:18, 21; Deut. 12:6. Opp. to נָדַבָה a voluntary gift.

נָהַ m. ἀπ. λεγόμεν. Eze. 7:11, according to the Hebrews, lamentation, for נָהַ (of the form נָהַ), from the root נָהַ, but this is but little suited to the context, to which the LXX. gives a very suitable sense (Cod. Alex.) ὡπαῖσμός, ornament, grace; in support of this compare the root נָהַ, Arab. نَجَّ to be conspicuous, to be magnificent.

נָהַ fut. יָנַהַ —(1) pr. TO PANT, especially used of those who are exhausted by running; like the Syr.

נָהַ, Arab. نَجَّ (kindred roots are נָהַ, נָהַ, נָהַ, compare Æth. ንኢክ: to be anxious, solicitous). See Piel, No. 1.

(2) causat. to urge on in a course, to drive (beasts). 2 Ki. 9:20, יָנַהַ "for he drives (the horses) as if he were mad," comes on at a most rapid rate, 2 Ki. 4:24; hence נָהַנָה to drive a wagon. 2 Sam. 6:3; followed by נָהַ 1 Chron. 13:7; to lead or drive a flock (as a shepherd), Gen. 31:18; Exod. 3:1; followed by נָהַ Isa. 11:6; to drive away (cattle), Job 24:3; to lead any one, Cant. 8:2; to lead away captives, 1 Sam. 30:2; Isa. 20:4; comp. 60:11. (With this signification accord Gr. Lat. ἄγω, ago, ἡγίωμαι; Pers. آختن to lead, to bring).

(3) intransit. to act (εἶπεθαι thun, treiben, handeln). Eccles. 2:3, וְלִבִּי נָהַנָה בְּחָכְמָה "and my heart acting with wisdom." I formerly explained this from the Ch. usage: "and my heart was accustomed to wisdom," clave to it; but that now given is more simple.

PIEL נָהַנָה, fut. יָנַהַנָה —(1) to pant, to sigh; see Kal No. 1, Nah. 2:8.

(2) causat. of Kal No. 2. Ex. 14:25, וַיִּנְהָגוּ בְּכַבְדֹּת "and caused to drive heavily."

(3) i. q. Kal No. 2; to lead, Deut. 4:27; 28:37; to bring to, Exod. 10:13; Ps. 78:26; to lead away, Gen. 31:26.

Derivative מְנַהֵג.

נָהַ an unused root; see under the word הוֹד.

נָהַ TO WAIL, TO LAMENT (prop. to cry out נָהַ, נָהַ), Ezek. 32:18. Mic. 2:4, נָהַ נָהַיָה "they lament with a lamentation of lamenting;" i. e. they lament grievously.

(2) to cry out, to exclaim. Hence—

NIPHAL, to gather selves together; like the Chaldee אֲחֻנְיָה; prop. to be convoked, called together; comp. עָשָׂה Niph. to be congregated. 1 Sam. 7:2, "all the house of Israel was gathered together after Jehovah;" a pregnant construction for, all of them were united and followed Jehovah with one mind; compare נָהַ. So Targ. h. l.; compare the same phrase, Jerem. 30:21; Hos. 2:16; 3:3, 5, Targ. Others render, lamented after Jehovah; i. e. followed him mourning.

Derivatives נָהַיָה, נָהַיָה, נָהַיָה.

נָהַ Chald. light, Dan. 2:22 קרי and this form is usual in Chaldee. In נָהַיָה it is like the Syr. נָהַיָה light, shining. See נָהַ No. 2.

נָהַ in pause נָהַ m. (from the root נָהַ) lamentation, a song of wailing, Jer. 9:17, seq.; 31:15; Am. 5:16; Mic. 2:4.

נָהַ f. i. q. the preceding. Mic. 2:4; Prov. 13:19. But נָהַיָה is part. Niph. [so taken also in these passages in Thes.], of the root נָהַ see p. CCXXXII, A.

נָהַ see נָהַ.

נָהַ Chald. (from the root נָהַ No. II) illumination, wisdom, Dan. 5:11, 14. Syr. نَهْل id.

נָהַ a root not used in Kal, which appears to have had the signification of flowing and going; like the cogn. נָהַ No. 1; compare נָהַ river. Hence—

PIEL, נָהַ, fut. יָנַהַ —(1) to lead, Exodus 15:13; 2 Chron. 28:15, וַיִּנְהָלוּ בְּחֻמֵּי "and they led them borne upon asses." Specially to lead to water, Ps. 23:2, עָלַמִּי כְּנָחֹת יְנַהֲלֵנִי "he leadeth me beside the still water," Ps. 31:4; Isa. 49:10. Hence with the notion of care and protection (Isa. 51:18) —

(2) to guard, 2 Ch. 32:22; (compare נָהַיָה 1 Ch. 22:18); to provide for, to sustain, Gen. 47:17; compare נָהַ verse 12.

HITHPAEL, to go on, Gen. 33:14. Hence—

נִדְּלָל m. — (1) prob. *pasture* to which cattle are led out (like מִדְּבָר from דָּבָר, Isa. 7:19).

(2) [*Nahalol*], pr. n. of a town in the tribe of Zebulun, Judges 1:30; called in Josh. 19:15, נַחֲלָל [*Nahalal*].

נָהַם fut. יִנְהֹם.—(1) TO GROWL (*snurren, brummen*); the word used to express the noise uttered by the young lion (נִנְהָם), (Prov. 19:12; 20:2); to be distinguished from roaring (רָעַם), although this word is also applied to a full-grown lion, Prov. 28:15 (This root is onomatop. Arab. and Syr. id.; see under רָעַם; and also compare נָחַם). It is applied to the roaring of the sea, Isa. 5:30; to the voices of persons groaning (compare רָעַם), Eze. 24:23; Prov. 5:11. Hence—

לָהֵן m. *the growl* of a young lion, Prov. 19:12; 20:2; and—

נִהַם f. constr. st. **נִהָמָה** *the roaring of the sea*, Isa. 5:30; *the groaning of the afflicted*, Ps. 38:9.

נָהַק fut. יִנְהֹק. TO BRAY; used of an ass when hungry, Job. 6:5; of wretched and famished persons, Job 30:7 (Chald. and Arab. id.; cognate are roots נָאֵס, נָאָס, נָאָה).

I. **נָהַר** TO FLOW, TO FLOW TOGETHER (Arabic **نهر** id.); whence **נָהַר** a river; but in the verb it is only used of a conflux of peoples. Isa. 2:2, **נְהַרְיָאֵלֵינוּ** "and all peoples shall flow together unto it." Jer. 31:12; 51:44; followed by **עַל** Mic. 4:1. Hence **מְנַהֵרָה**.

II. **נָהַר** from the Aramaean use, TO SHINE, TO GIVE LIGHT, i. q. נָהַר ["Arab. نَار"], (see the letter ה), whence *to be glad, rejoice*, from the light or brightness of a happy face (see אָר let. g), Ps. 34:6; Isa. 60:5.

Derivatives נִהַר, נִהָר, נִהָרָה.

נָהָר *m. constr.* נָהָר, *plur.* נְהָרִים, and נְהָרוֹת (see below) (m. Psa. 93:3); *constr.* נְהָרוֹת, *dual.* נְהָרִים (see below) *a stream*.—(1) *a flowing*, das Strömen, die Strömung. Jon. 2:4; וְנָהָר יִכְבְּדֵנִי “and the flowing (of the sea) surrounds me” (compare *ᾠκεανοῦ ῥέεθρα*, II. ζ', 245). Job 20:17, וְנָהָרֵי יַבֵּשׁ רַבִּשׁ וְתִמְאָה “streams of rivers of milk and honey,” Isa. 44:27.

(2) *a river, stream*, Gen. 2:10, 14; Job 14:11; 22:16; 40:23, etc. Followed by a genit. of country, as נַחַר מִצְרַיִם the river of Egypt, i. e. the Nile, Gen. 15:18; נַחַר גּוֹזָן the river of Gozan, i. e. Chaboras, 2 Ki. 17:6;

נְהַרִּי the rivers of Ethiopia (the Nile and Astabaras), Isa. 18:1; Zeph. 3:10; נְהַרוֹת בְּבֶל (the Euphrates, with its canals), Ps. 137:1; נְהַרוֹת רִמְקֶס 2 Ki. 5:12; also followed by the name of the river in the gen. instead of in apposition, as נְהַר פָּרַת the river of Euphrates, Gen. 15:18; נְהַר כְּבַר the river Chebar, Eze. 1:1, 3. With art. הַנְּהַר the river *kar' ēloḥ* is the *Euphrates*, Gen. 31:21; Exod. 23:31; more fully הַנְּהַר הַגָּדֹל the *Euphrates*, Gen. 15:18; Deut. 1:7; 11:24; Josh. 1:4; poet. also without the art., Isa. 7:20; Jerem. 2:18; Mic. 7:12; Zech. 9:10; Psa. 72:8. Once, however, the context shews הַנְּהַר to be the Nile, Isa. 19:5; and in Psalm 46:5 many interpreters understand Siloah [Kidron would be better]; and this is not unsuitable, since הַנְּהַר is also used of smaller streamlets, as of the waters of Damascus, 2 Ki. 5:12. A river is used as an image of abundance, Isa. 48:18; 66:12.

Dual **נְהַרִים** (prop. from the form **נֶהַר**) the two rivers, the Tigris and Euphrates; whence **אֶרֶם נְהַרִים** Syria of the two rivers, i. e. Mesopotamia, see **אֶרֶם**.

נהר emph. **נְהַרָה**, **נְהַרָה** Ch. m. *a river*, Dan. 7:10, emphat. *kar'* **ἐξοχῆ** the Euphrates, Ezr. 4:10, 16, 17, 20.

נֶהָרָה f. *light, the light of day*, i. q. Arabic نهار Job 3:4, see נֶהָרָה No. II.

נָוֵא in Kal, of uncertain authority, Num. 32:7
נָוֵא (see Hiphil No. 2).

HPHAL מִןּׁׁ prop. verneinen, vernichten.—(1) TO RE-
 FUSE, TO DECLINE (prop. to deny, compare as to
 the negative power of the syllable לַ, אַ, וְה, ne,
 under the word מִןּ p. XXI, A; also מִןּׁׁ and מִןּׁׁׁ
 to prohibit, to hinder). Fut. by the omission of מִןּ,
 וְׁ Ps. 141:5, where thirty-six codices read more
 fully מִןּׁׁׁׁ.

(2) *to hinder, restrain*, Num. 30:6, אִסְּרֶינָּהּ אֶתָּהּ "if her father restrain her;" verses 9, 12. Followed by *לְ* *to turn any one aside from, to dissuade from any thing*, Num. 32:7, 9.

(3) *to bring to nothing* (vernichten), to make void, Ps. 33: 10.

Derivative, **רָוָה**. There is also a different root **רָוָה**; whence **רָוָה** raw.

נב—(1) TO SPROUT, TO GERMINATE. (The original idea lies in gushing forth, boiling up, a signification which lies in the syllable נב, which is found in the roots beginning with it, as נבע, נבג, נבט, נבץ, and this is frequently applied,

sometimes to the sense of sprouting, as **נִבְּתָא**, sometimes to that of speaking, as **נִבְּכָא**, *Eth.* **نَبَّك**, *Arab.* **نَبَس**; also to the sense of rising above, as **נִבְּסָא**; *Conj.* VIII. to become high, **נִבְּסָא** to raise up, to heap up). Figuratively applied to the mouth, as if sprouting out words, *Prov.* 10:31.

(2) to increase, to receive increase, *Ps.* 62:11, compare **נִבְּסָא**.

PIEL **נִבְּסָא** to cause to germinate, to produce, *Zec.* 9:17.

Derivatives, **נִבְּסָא**, and the pr. n. **נִבְּסָא**.

נִבְּסָא or **נִבְּסָא** *Isa.* 57:19, *Chetib*, i. q. **נִבְּסָא**, which see.

נִבְּסָא (compare cogn. **נִבְּסָא**)—(1) TO BE MOVED, TO BE AGITATED (*Arab.* **ناب** *Med. Waw id.*), used of a reed shaken by the wind, *1 Ki.* 14:15; hence to wander, to be a fugitive, *Jer.* 4:1; *Gen.* 4:12, 14; *Ps.* 56:9; to flee, *Ps.* 11:1; *Jer.* 49:30. Figuratively, *Isa.* 17:11, **נִבְּסָא** "the harvest has fled" ["but see **נִבְּסָא**," which some in this place take as the subst.].

(2) Followed by a dat. to pity, to commiserate (as signified by a motion of the head, compare *Job* 16:4, 5); hence—(a) to comfort the afflicted, followed by **נִבְּסָא** of pers. *Job* 2: 1; 42:11; *Isa.* 51:19; *Jer.* 16:5.—(b) to grieve, to lament, to deplore the dead, *Jer.* 22:10.

HIPHAL **נִבְּסָא**—(1) causat. to cause to wander, to expel, *2 Ki.* 21:8; *Ps.* 36:12.

(2) i. q. **נִבְּסָא**, to agitate, to nod, wag with the head (**נִבְּסָא**), *Jer.* 18:16.

HOPHAL, part. **נִבְּסָא** *2 Sam.* 23:6, shaken out, thrust out; but *R. b. Asher* reads **נִבְּסָא**, from the root **נִבְּסָא**.

HITHPAEL **נִבְּסָא**—(1) to be moved to and fro, to wag, *Isa.* 24:20; to move the head, *Jer.* 48:27.

(2) to lament, *Jer.* 31:18.

Derived nouns, **נִבְּסָא**, **נִבְּסָא**, **נִבְּסָא** [and in *Thes.* **נִבְּסָא**].

נִבְּסָא *Ch.* to flee, *Dan.* 4:11.

נִבְּסָא m. flight, exile (*Ps.* 56:9); hence [*Nod*], pr. n. of the country to which Cain fled, *Gen.* 4:16.

נִבְּסָא ("nobility"), [*Nodab*], pr. n. of a son of Ishmael, *1 Ch.* 5:19.

נִבְּסָא see **נִבְּסָא**.

נִבְּסָא i. q. **נִבְּסָא**—(1) TO SIT DOWN, TO REST; *Hab.* 2:5, **נִבְּסָא** "he is a proud man and does not rest," but seeks disturbances and wars. Also to dwell; see **נִבְּסָא**.

(2) to be decorous, becoming (how this idea is

connected with that of sitting down has been shown above under the root **נִבְּסָא** Pilel).

HIPHAL, to adorn (with praises), to celebrate; *Ex.* 15:2, **נִבְּסָא** LXX. *δοξάζω αὐτόν*. *Vulg.* glorificabam. Hence—

נִבְּסָא const. **נִבְּסָא**; with suff. **נִבְּסָא** m.—(A) adj.—(1) inhabiting. Fem. const. **נִבְּסָא**; *Ps.* 68:14, **נִבְּסָא** "the inhabitress of the house," i. e. the matron as residing at home, *oikouros*.

(2) decorous, becoming, f. **נִבְּסָא** *Jer.* 6:2.

(B) subst. a seat, poetically—(1) a habitation of men, *Isa.* 32:18; *Jer.* 50:44; of God, *Ex.* 15:13; of animals, *Isa.* 35:7.

(2) a pasture where flocks lie down and rest, *Hos.* 9:13; *Jerem.* 23:3; 49:20; 50:19; *Job* 5:24; followed by a genit. **נִבְּסָא** *Isa.* 65:10; **נִבְּסָא** *Eze.* 25:5; **נִבְּסָא** *Jer.* 33:12. For the plur. const. is used the form **נִבְּסָא** which see.

נִבְּסָא f.—(A) adj. f. inhabiting, becoming; see **נִבְּסָא** letter A.

(B) subst. i. q. **נִבְּסָא** letter B, a seat, a habitation.—(a) of men, *Job* 8:6.—(b) of herds and flocks, a pasture, *Zeph.* 2:6.

נִבְּסָא fut. **נִבְּסָא**—(1) TO REST, TO SIT DOWN, TO SET ONESELF DOWN any where to take rest.—The original idea lies in respiring, drawing breath, **נִבְּסָא**; compare cogn. *Arab.* **راح** I., II., IV., X., to rest, to be quiet; prop. to draw breath, from which idea comes also *Germ.* *ruhen* (*ruhen*), of the same stock as *rieden* (lower German *ruten*, *rüfen*, compare *ruaßen*, to desire). *Arab.* **راح** specially is, to kneel down as a

camel; *Conj.* IV. causat. **نَاح** a place where camels lie down. *Syr.* and *Chald.* i. q. *Hebr.* **נִבְּסָא**; to respire, to rest; compare under **נִבְּסָא**—E. g. used of an army, *Isa.* 7:2; *2 Sa.* 21:10; compare *Josh.* 3:13 (*Arab.* **نَاح** IV. to pitch a camp); used of a host of locusts, or bees, *Ex.* 10:14; *Isa.* 7:19; also used of inanimate things, as Noah's ark, *Gen.* 8:4; of the ark of the covenant, *Nu.* 10:36. Constr. absol. *Nu.* loc. cit.; and followed by **נִבְּסָא** *Ex.* loc. cit.; and **נִבְּסָא** of place, *Gen.* 8:4; *Isa.* 7:2, 19. Metaph. of the Spirit of God coming down upon any one; followed by **נִבְּסָא** *Nu.* 11:25, 26; compare *Isa.* 11:2.

(2) to rest, to be at rest, specially—(a) from labour, i. q. **נִבְּסָא** *Ex.* 20:11; 23:12; *Deut.* 5:14.—(b) from troubles and calamities, followed by **נִבְּסָא** *Job* 3:26; *Esther* 9:22. Impers. *Job* 3:13, **נִבְּסָא** "then I should have had rest." *Isa.* 23:12; *Neh.*

9:28.—(c) i. q. *to reside, to remain*, Ecc. 7:9, “anger remains in the breast of a fool.” Proverbs 14:33; Ps. 125:3, “the rod of the wicked shall not remain on the lot of the righteous;” compare Isa. 30:32.—(d) i. q. *to be silent*; 1 Sa. 25:9.

HIPHAL, double both in form and in signification.

(A) הָנִיחַ—(1) *to set down, to deposit* any one in any place, Eze. 37:1; 40:2; *to let down* one's hand, Ex. 17:11; *to lay* a scourge upon any one, Isa. 30:32. Metaph. הָנִיחַ הַיָּדָיו *to deposit* one's wrath, i. e. *to satisfy* it, *to accomplish* it on any one, Ezek. 5:13; 16:42; 21:22; 24:13; Zec. 6:8.

(2) *to cause to rest*, Ezek. 44:30; Isaiah 30:32; commonly followed by a dat. *to give rest* to any one, Isa. 28:12; 14:3; often used of Jehovah, who after the conquest of the Canaanites gave to his people quiet possession of the promised land, Exodus 33:14; Josh. 1:13, 15; Deut. 3:20; 12:10; וְהִנֵּיחָם לָקֵם מִכָּל־אֹיְבֵיהֶם סָבִיב “and he will give you rest from all your enemies round about.” Deut. 25:19; Josh. 21:44 (compare in the New Test. *καταπαύω*, *καταπαύεις*).

HOPHAL הִנִּיחַ *rest to be given*, followed by a dat. Lam. 5:5.

HIPHAL (B) הִנִּיחַ (like הִסִּית from הָסִית; fut. הִנִּיחַ from הָנִיחַ; and the noun מִשְׁלֹם i. q. מִשְׁלֹם from מָשַׁל) fut. הִנִּיחַ part. מִנִּיחַ—(1) *to set down, to lay down* (*niederlegen*, *niederlegen*) in any place, followed by אֶל, בְּ, of place, 1 Ki. 13:29—31; specially to deposit for safe keeping, Ezek. 42:14; 44:19; before Jehovah, Exodus 16:33, 34; Nu. 17:22; Deut. 26:4, 10; 1 Ki. 8:9; also *to place, to set*, as a statue, 2 Kings 17:29; a people, or soldiers in any land (*versetzen*), Isa. 14:1; Eze. 37:14; 2 Ch. 1:14; הִנִּיחַ בְּמִשְׁכָּר “to give any one into custody;” Levit. 24:12; Num. 15:34; and more strongly *to cast down*, Nu. 19:9. Isa. 28:2, הִנִּיחַ לְאָרֶץ בָּרָד “to cast with force down to the ground.” Am. 5:7.

(2) *to cause to rest, to quiet*. Ecc. 10:4, “meekness quiets הַמְּאִים הַיָּדָיו quiets (i. e. hinders) great offences.” Hence—(a) *to give rest* to any one, with acc. Esth. 3:8; hence *to let* any one *rest, not to disturb, to let alone* (in *Stufe lassen*), with acc. הִנִּיחָה אֹתִי let me alone that, *allow me*, Jud. 16:26; more often with dat. הִנִּיחָה לִי Exod. 32:10; 2 Kings 23:18; Hosea 4:17; and followed by לְ with a fut. 2 Sa. 16:11, הִנֵּחוּ לוֹ וְיִסְלַל “let him alone that he may curse,” suffer him to curse. Hence—(b) with an acc. of pers. and gerund of the thing, *to allow* any one *to do anything* (pr. *to let him alone to do it*), Ps. 105:14; with a dat. of pers. Eccl. 5:11; אֵינֶנּוּ מִנִּיחַ “it will not suffer him to sleep” (prop. does

not give him quiet for sleeping), 1 Chr. 16:21. Compare the verbs נָחַשׁ and נָחַ in the signification of allowing and permitting, which are similarly construed.

—(c) *to leave*, i. q. *to cause* any one *to remain* (*zurücklassen*) any where, Gen. 42:33; Deut. 14:28; e. g. a people in a country, Jud. 3:1; 2 Sam. 16:21; 20:3; Jer. 27:11; *to leave remaining* (*übrig lassen*), Ex. 16:23, 24; Lev. 7:15; *to desert*, Jer. 14:9. With an acc. of thing, and dat. of pers. *to leave behind* anything to any one, spoken of a person dying, Ps. 17:14; Eccl. 2:18.—(d) הִנִּיחַ יָד מִן “to cause the hand to rest from anything, Eccl. 7:18; 11:6.

HOPHAL הִנִּיחַ *to be set, placed*, Zec. 5:11 (compare the Chald. form הִנִּיחַ Dan. 7:4). Part. מִנִּיחַ what is left empty, a vacant place, Eze. 41:9, 11.

Derived nouns, הִנְחָה, מְנִיחָה, מְנִיחָה, נִיחָה, נִיחָה, and the pr. n. מְנִיחָה, מְנִיחָה, and—

נוח, נח—(1) *rest*, Est. 9:16, 17, 18, with suff. נִיחָה 2 Ch. 6:41.

(2) pr. n. *Noah*, who was saved from the flood, Gen. 5:10; Ezek. 14:14, 20. נֹחַ מֵי הַיָּם the waters of Noah, used of the flood, Isa. 54:9.

נוחָה (“rest”), [*Nohah*], pr. n. of a son of Benjamin, 1 Ch. 8:2.

נוט TO BE MOVED, TO SHAKE, i. q. נוט, once Ps. 99:1. LXX. σαλευθήτω ἡ γῆ. Vulg. moveatur terra.

נָוִית (כ), see נִיֹּת (פ).

נָוִל Ch. PAEL נָוִל i. q. נָוִל *to pollute, to make filthy*; whence—

נָוִל Ch. f. Ezr. 6:11, and—

נָוִל Dan. 2:5, a dunghill; Dan. loc. cit. “and your houses shall be made a dunghill,” i. e. cloaca (2 Ki. 10:27).

נָוִם TO SLUMBER, especially through indolence and sloth, Nah. 3:18; Isa. 56:10; Ps. 121:3; Isa. 5:27. It differs from נָוִם to go to sleep. In Arabic, on the contrary, نَام is to go to sleep, وَسَن to be asleep.

Derivatives, הִנְנוּכָה, pr. n. הִנְנוּכָה, and—

נומָה *slumber, light sleep*, Prov. 23:21.

נָוִן NIPHAL (according to קרי), or HIPHAL (according to כתיב), TO SPROUT, TO PUT FORTH, Ps. 72:17, לְפָנֵי שֶׁשֶׁשׁ יוֹנֵן שֶׁשֶׁשׁ “as long as the sun remains, his name shall flourish.” Hence נָוִן progeny, and

probab. מִנִּין; also מִנִּין Syr. and Ch., a fish, so called from its being so prolific; (compare מִנִּין).

נון ("fish," see the preceding) [Nun], pr. n. of the father of Joshua the leader of Israel, Ex. 33:11; Nu. 11:28, and very often in the book of Joshua. The LXX. write this name *Navh*, an evident error of very ancient copyists (NAYH for NAYN): as it is written in some copies *Naβh* and *Naβi* (see Holmes.) it may be gathered that more recent copyists took *Navh* to be put by itacism for the Hebrew נביא. Once נון [Non] 1 Ch. 7:27.

נוס—(1) TO FLEE FROM any person or thing, followed by כִּן Isai. 24:18; מִפְּנֵי 2 Sam. 23:11; followed by לִפְנֵי Deu. 28:25; Josh. 7:4.—Lev. 26:36, וְנוּסוּ Vulg. *fugient quasi gladium*.—Used of inanimate things; e.g. the waves, Ps. 104:7; of grief, Isa. 35:10; 51:11; vigour, freshness, Deut. 34:7; Cant. 2:17; and 4:6, in describing the evening, נָסוּ הַצִּלְלִים "the shadows flee away," i.e. they are become long and stretched out, and as it were flee from us. Once לוֹ נָס, French, *il s'enfuit*, Isaiah 31:8; compare ? No. 4, a.

(2) to hasten, to be borne swiftly (comp. נָחַץ, נָבִיחַ, Lat. *fugio*, Virg. Georg. iii. 462), Isa. 30:16.

PILEL to נָסָם to *impel*. Isa. 59:19, "a confined stream בוּ הַיָּהוָה נָסָם" which the wind of Jehovah impels." [Qu. as to the rendering and connection of these words.]

HIPHIL הָנִיחַ—(1) to put to flight, to make flee, Deu. 32:30.

(2) to take any thing away by flight, and to put it in safety (εἰσάγειν), Ex. 9:20; Jud. 6:11.

HITHPALEL הִתְנוּסָם to betake oneself to flight, Ps. 60:6; comp. נָסָם No. II.

Derivatives, מְנוּסָה, מְנוּסָה.

נוע—(1) TO MOVE TO AND FRO, TO VACILLATE; a word appropriated to this kind of motion. (Gr. Lat. *veiw*, *nuo*, Germ. *niden*, *wanten*, *schwanken*. Kindred is נָס specially used of those who are slumbering, like *νυστάζω*, Pers. نویدن. Hence—(a) used of the staggering of drunkards, Isa. 24:20; 29:9; Ps. 107:27; the blind, Lam. 4:14 (used figuratively of ways, Prov. 5:6);—(b) of a tremulous motion, tremor, as of leaves shaken by the wind, Isa. 7:2; hence of men and things seized with terror, Isa. 6:4; 7:2; 19:1; Ex. 20:18.—(c) used of the tremulous motion of things suspended in the air; to *vibrate*, to *swing to and fro*, used of miners suspended in the pits, Job 28:4, וְלִי מִמְנוּשׁ נָעוּ "they hang down from (the dwellings of) men, (and) swing to and fro." To

wave over trees is used metaph. for to rule trees, Jud. 9:9, 11, 13.—(d) used of the motion of a person's lips when speaking softly, 1 Sa. 1:13.

(2) to wander, Am. 4:8; 8:12; Lam. 4:14, 15; Jer. 14:10; compare the verbs which convey a similar notion, נָדָה and נָדָה.

NIPHAL, pass. of Hiph. to be shaken, used of a tree, to make the apples fall down, Nah. 3:12; of a sieve, Am. 9:9.

HIPHIL—(1) act. to move to and fro, to wag, e.g. the head, as in derision; like the *επιχαίρειν* (compare *κινεῖν τὴν κεφαλὴν*, Sir. 13:7. Matt. 27:39; and on this phrase see Lakemacher, Obs. Phill. t. ix. Obs. 4), Ps. 22:8; 109:25; Lam. 2:15; 2 Ki. 19:21; followed by פָּ as if to nod with the head, id. Job. 16:4; comp. Jer. 18:16; also to wave the hand, Zeph. 2:15; likewise done in derision.

(2) to shake, e.g. a sieve, Amos 9:9; hence to disturb, 2 Ki. 23:18.

(3) causat. of Kal No. 1, to cause to stagger. Dan. 10:10, "lo! a hand touched me עַל-כַּרְפִּי" and set me to reel (so that, although reeling and trembling, I stood) on my knees and the palms of my hands."

(4) causat. of Kal No. 2, to cause to wander about; *πλῆζω*, Num. 32:13; Ps. 59:12; 2 Sam. 15:20.

Derivative, מְנוּעָעִים and pr. n. נְעָה.

נוֹעֲדִיהָ ("with whom Jehovah meets"), [No-adiah], pr. n.—(1) m. Ezr. 8:33.—(2) f. Neh. 6:14.

נוף—(1) pr. TO WAVE up and down, TO AGITATE, e.g. the hand (see Hiph.); hence—

(2) to sprinkle any thing with any thing (which is done by waving the hand), with two acc. Prov. 7:17.

HIPHIL הָנִיף—(1) to wave, to shake—(a) the hand, to give a signal, and to beckon to some one, Isaiah 13:2; to threaten, followed by עַל Isa. 11:15; 19:16; Zec. 2:13; Job 31:21; the hand over any member to heal it, followed by עַל 2 Ki. 5:11.—(b) a sieve, Isa. 30:28.—(c) a rod, a saw, Isa. 10:15, אֲסִי-יְהוָה הָנִיף "shall the saw boast itself against him who shaketh it? אֲתִי-מִרְמִי" as if the rod should shake him who lifts it up;" a sickle, Deu. 23:26. Followed by עַל Exod. 20:25; Joshua 8:31.—(d) specially used of a certain sacrificial rite, in which parts of the flesh to be offered to God were waved to and fro before they were placed upon the altar (compare *porricere* applied to a similar Roman rite), Lev. 7:30; 8:27, 29; 9:21; 10:15; 14:12, 24; 23:11, 12, 20; Nu. 5:25; 6:20; living victims, and the Levites in their initiation into office appear

to have been led up and down, Ex. 35:22; Numbers 8:11—21. In the examples of the former kind, Saad. renders **חַרַּף** to wave, to shake, in those of the latter **נָפַף** to lead, to lead about. An offering thus presented was called **הַנִּסְפָּה** *wave offering*, Luth. *Welleopfer*. As to the opinions of the Jews about it, see Carpzov, in Apparatu Antiqu. S. Cod. p. 709, seq.

(2) to scatter, shake forth (used of God sending rain), Ps. 68:10.

HOPHAL הוּנַף pass. of No. 1, d. Ex. 29:27.

PILEL הוּנַף i. q. Hiph. No. 1, to shake the hand against anything, a gesture of threatening, Isa. 10:32.

Derivatives, **נָפַח**, **[נָפַח]**, **נָפַח** and —

נֹף m. elevation, height, from the Arabic usage

from the root, **נָאֵף** to be high, conspicuous, Ps. 48:3; “beautiful in height is mount Zion,” i. e. it rises up beautifully. The word **נָף** Memphis (which see), is of Egyptian origin.

נִיר (1) pr. TO SHINE, TO BE BRIGHT, like Arabic

נַאֵף Med. Waw, compare **נִצֵּץ** and **נִיצוֹץ** a spark. It is applied —

(2) to the signification of *flourishing* (compare **וָהָה**, see Hiph.), and —

(3) to that of *fleeing*, Lam. 4:15; Arabic **نَامَس**, compare **נָרַר** No. 1, 2, and Lat. *micare*.

HIPHAL הִנִּיר to flourish, Cant. 6:11; 7:13. (In Targg. **נִצֵּץ** id.).

From the cognate verb **נָצַץ** (which see) are derived the nouns **נִצֵּץ**, **נִצְצָה**, **נִצְצוֹן**.

נֹפֶה f. a feather, Eze. 17:3, 7; Job 39:13; from the root **נָפַח** which see. As to the form **נֹפֶה** Lev. 1:16; see below.

נוּקָה i. q. **נָקָה** to suck, whence fut. HIPHAL וְנִתְנוּקָהּ “and she suckled him,” Ex. 2:9; although by a slight alteration of the vowels we should read וְנִתְנוּקָהּ [from **נָקָה**].

נוֹר an unused root, i. q. Arabic **نَار** to give light, cogn. to the verb **נָהַר** No. II.

Hence are the nouns **נִיר**, **נִיר**, **נִיר**, pr. n. **נִירָה** [and the following words] —

נֹר f. Chald. fire, Dan. 3:6, 11, 15, 17; 7:9.

נוּשׁ Syr. **نُ** (compare Gr. *νόσος*, *νοῦσος*) i. q. **נוּשׁ** TO BE SICK, once used figuratively of the soul, Ps. 69:21.

נָזַף fut. apoc. **נִזֵּף** and **נִזֵּף**, i. q. Arab. **نَزَا** TO LEAP.

(1) to exult with joy, see Hiph.

(2) used of fluids, to be sprinkled, to spatter (sprigen), followed by **עַל**, **עָלָה** upon, or at anything, Lev. 6:27; 2 Ki. 9:33; Isa. 63:3.

HIPHAL הִנִּיף, fut. apoc. **נִזֵּף** — (1) to cause to exult, i. e. to fill any one with joy; followed by **עַל** on account of something (comp. **שָׂמַח** **עַל**). Isa. 52:15, **כִּי יִמַּלְא יְהוָה רַבִּים עָלָיו** “so shall he fill many people with joy because of himself.” Compare **יִמַּלְא בְּיָהוּהוּ**. LXX. *οὗτω θαυμάσονται ἔθνη πολλὰ ἐπ’ αὐτῷ*, prob. taking **יָהוּהוּ** for **יִשָּׁא** = **יִשָּׂא** in the phrase **יִשָּׂא בְּיָהוּהוּ**, which is commonly rendered in Greek by *θαυμάζω*. Syr., Vulg., Luth., shall he besprinkle many nations (see No. 2), i. e. he (my servant, the Messiah) shall purge them in his own blood; but this does not accord with the opposed verb **שָׂמַח**. [Does not the passage simply say that Christ shall sprinkle many nations, as if they were the water, and were scattered in drops?] (2) to sprinkle water, blood, followed by **עַל** Ex. 29:21; Lev. 5:9; 14:7; **לִפְנֵי** 4:17.

Derivative **נִזְיָה** (proper name).

נִזְיָה m. pottage, boiled food; prop. something cooked, pr. part. Niphal of the root **נִזֵּף**, with the radical preserved, although these verbs elsewhere in Niph. adopt the form **עָלָה**. There are not any traces of a root **נִזֵּף**. Gen. 25:29; 2 Ki. 4:38—40; Hag. 2:12.

נִזְיָה m. (from the root **נִזֵּף**) consecrated, specially,

(1) a Nazarite, a kind of ascetic among the Hebrews, who by vow abstained from certain things (see the law, Num. 6:13, seqq.), Am. 2:11, 12; more fully **נִזְיָה** consecrated to God, Jud. 13:5, 7; 16:17. The word has been applied from a Nazarite who did not shave his hair, to a vine, which in every seventh, and also in every fiftieth year was not pruned, Lev. 25:5, 11, compare Lat. *herba virgo*, and Talmud. virginity of a sycamore, used of a sycamore not yet pruned.

(2) a prince, as being consecrated to God, Gen. 49:26; Deut. 33:16; Lam. 4:7, compare **מִשְׁחָה**.

נוּל fut. **נִזֵּל**. — (1) TO FLOW, TO RUN, Nu. 24:7; Ps. 147:18. Part. pl. **נוֹלִים** fluids, poet. used of streams, Ex. 15:8; Isa. 44:3; Jer. 18:14; Ps. 78:16; Prov. 5:15. Figuratively applied to speech, Deut. 32:2, “my speech shall flow like dew;” used of a sweet odour pervading the air, Cant. 4:16. — Like other verbs of flowing (see **הָלַךְ** No. 4, Heb. Gram. § 135, note 1) —

(2) it is construed with an acc. of whatever flows down plentifully, Jer. 9:17, וְעַסְעִינִי יְלִדֵּימַיִם "and our eyelids flow down with water;" Isa. 45:8; Job 36:28.

(3) From the Arabic usage (نزل), to descend; also to turn aside to lodge, to dwell; whence מְנַלֵּת. — Note מְנַלֵּי Jud. 5:5, is for מְנַלֵּי Niphal, from מְנַלֵּי, which see.

HIPHAL מְנַלֵּי causat. of No. 1, to cause to flow, Isa. 48:21. The same form is found under מְנַלֵּי.

מְנַמֵּי an unused root, i. q. Arab. نَظَمَ to bore, to string pearls on a thread; whence נִזְמָה a string of pearls, or, as I think preferable, i. q. Ch. נִזְמָה to muzzle; whence Syr. نَظَمَ a nose-ring, and Æth. ገገገገ: a ring, put through the nostrils of beasts which are to be tamed, i. q. ገገገ. Hence —

מְנַמֵּי with suff. מְנַמֵּי, pl. מְנַמֵּי, m. a ring — (a) worn in the nose as an ornament (see Jerome on Eze. 19:12, and the remarks of travellers in Jahn, Archæol. 1, § 153; and A. Th. Hartmann, Hebræerin, ii. 166; iii. 205, seqq.), Gen. 24:47; Isa. 3:21; Prov. 11:22; Hos. 2:13. — (b) worn in the ears, an earring, Gen. 35:4. In other passages it is not defined of what kind it was, Jud. 8:24, 25; Job 42:11; Prov. 25:12.

נָזַק Ch. TO SUFFER DAMAGE, INJURY, Part. נָזַק Dan. 6:3.

APHEL הִנָּזַק to damage any one, Ezr. 4:13, 15, 22. Hence —

נָזַק m. damage, injury, Est. 7:4.

נָזַר not used in Kal. ["Arab. نَذَرَ to consecrate, to vow, i. e. i. q. נָזַר and נָזַר."]]

NIPHAL — (1) TO SEPARATE ONESELF from any thing, followed by מֵאֲחֵרֵי יְהוָה to turn aside from the worship of Jehovah, Eze. 14:7.

(2) to abstain from any thing, followed by מִן Lev. 22:2; absol. used of abstinence from meat and drink, Zec. 7:3, compare verse 5. (Syr. Ethpe. id.)

(3) to consecrate oneself to any thing, followed by ? Hos. 2:10 (cogn. is נָזַר to vow, and the Arab. نَذَرَ to vow, to consecrate).

HIPHAL הִנָּזַר. — (1) causat. of any one to separate himself, Lev. 15:31, וְהִנָּזַרְתָּם אֶת-בְּנֵי-יִשְׂרָאֵל מִכָּל-טִמְאָתָם "make the children of Israel to separate themselves from their uncleanness," where the ancient versions have admonish, compare Arab. نَذَرَ IV., to admonish.

(2) transit. to consecrate, followed by לְ Num. 6:12.

(3) intrans. i. q. Niphal No. 2, to abstain, followed by מִן Num. 6:3, and i. q. Niphal No. 3, to consecrate oneself, followed by לְיְהוָה Num. 6:2, 5, 6.

Derived nouns, מְנַזֵּר, מְנַזֵּרִים, and —

מְנַזֵּר m. — (1) a diadem (prop. the token by which any one is separated from the people at large), specially that of a king, 2 Sam. 1:10; 2 Ki. 11:12; Ps. 89:40; 132:18; of the high priest, Ex. 29:6; 39:30; Lev. 8:9. מְנַזֵּר אֲבִי stones, or gems of a diadem, applied to any thing very precious, Zec. 9:16.

(2) consecration of a priest, Lev. 21:12; especially of a Nazarite (see מְנַזֵּר, Num. 6:4, 5; verse 9, מְנַזֵּר "his consecrated head;" verse 12. Hence meton. the consecrated head (of a Nazarite), Nu. 6:19; and even (the primary idea being neglected), the long, unshorn hair (of a woman), Jer. 7:26 (compare מְנַזֵּר No. 3).

נָח see נָח.

נָחִי ("hidden," part. Niphal), [Nahbi], pr. n. m. Num. 13:14.

נָחָה pret. and imp. Kal, fut. and inf. Hiphil, TO LEAD, Ex. 32:34; Num. 23:7; Job 38:32; 1 Sa. 22:4; often used of God as governing men, Ps. 5:9; 27:11; 31:4; 61:3; 73:24; 143:10.

(2) to lead forth (as troops), 1 Ki. 10:26; 2 Ki. 18:11.

(3) to lead back, Job 12:23, שֶׁנָּח לְגוֹיִם וּנְחָם "he spreads out the nations, and leads them back," into their former limits, whence they had migrated.

נָחֻם see נָחֻם.

נָחֻם ("comfort," "consolation"), [Nahum], pr. n. of a prophet, Nah. 1:1.

נָחֻמִּים m. pl. (from the root נָחַם). — (1) consolations, Isa. 57:18; Zec. 1:13 (where many MSS. and editions have [incorrectly] נָחֻמִּים).

(2) pity, mercy, Hos. 11:8.

נָחֹר ("breathing hard," "snorting"), [Nahor], pr. n. — (1) of a postdiluvian patriarch, Gen. 11:22. — (2) the brother of Abraham, ibid. 26:27.

נָחוּשָׁה masc. adj. (denom. from נָחַשׁ) brazen, Job 6:12.

נָחוּשָׁה pr. fem. of the preceding, neutr. made of brass, hence i. q. נָחוּשָׁה brass, Levit. 26:19; Job 41:19; Isa. 45:2, וְלִחוֹת נָחוּשָׁה "brazen gates." Job 40:18, אֲפִינֵי נָחוּשָׁה "brazen channels;" 28:2, אֶבֶן יָצִיג נָחוּשָׁה "the stone is molten into brass."

נחלה f. *Psa. 5:1*, an instrument of music, prob. *tibia*, a pipe or flute, prop. perforated, i. q. **נחליל**; for **נחלה** (see *Lehrig. p. 145*) from the root **נחל** to bore.

נחיריים dual. *nostrils*, so called from snorting (root **נח**), *Job 41:12*. Syriac sing. **ܢܨܝܪܐ** nose; Arab. **نحر** aperture of the nose.

נחל — (1) TO RECEIVE ANY THING AS A POSSESSION, TO POSSESS, as wealth, glory, *Pro. 3:35; 11:29; 28:10*; very frequently used of the children of Israel, as acquiring the possession of Canaan, and as possessing it, *Ex. 23:30; 32:13*; also followed by **א** (to acquire a settlement in a country, in the midst of brethren), *Nu. 18:20, 23, 24*; and **אֶת** (with any one) *ibid.*, *32:19*; absol. *Josh. 16:4*. In other places Jehovah is spoken of as taking Israel as his own, and as therefore guarding and defending them, *Ex. 34:9; Zech. 2:16*.

(2) specially to receive as an inheritance, *Jud. 11:2*; compare *Num. 18:20*. Metaphorically, *Psa. 119:111*.

(3) causat. i. q. *Piel to give any thing to be possessed, to distribute*, followed by an acc. of the thing, and **ל** of pers. *Nu. 34:17*, **אֲשֶׁר יִנְחִלוּ לָכֶם אֶת**, "who shall distribute the land to you;" verse 18; *Joshua 19:49*; with an acc. of pers. (apparently), *Ex. 34:9*, **נָחֵלְנוּ** "give us a possession."

PIEL **נָחַל** to give for a possession, to distribute, *Joshua 13:32*; followed by two acc. of person and thing, *Josh. 14:1; Num. 34:29*; **ל** of pers., *Joshua 19:51*.

HIPHAL **הִנְחִיל** — (1) to give for a possession, commonly followed by two acc. of person and thing, *Pro. 8:21; 13:22; Zec. 8:12*; without the acc. of the thing, *Deut. 32:8*, **וְהִנְחִיל עָלֵינוּ** "when the Most High distributed to the nations;" and without the acc. of pers., *Isa. 49:8*; often used of the distribution of the land of Canaan, *Deut. 1:38; 3:28; 12:10; 19:3; 31:7; Jer. 3:18; 12:14; Josh. 1:6*.

(2) to cause to inherit, i. e. — (a) to leave to be inherited, followed by a dative of pers., *1 Ch. 28:8*. — (b) to distribute an inheritance, followed by two acc., *Deu. 21:16*.

HOPHAL, to be made to inherit, i. e. to acquire, although by compulsion, and unwillingly; hence with acc., *Job 7:3*, **יִרְחֹשׂוּ לִי יְהִיחֵלִי** "I acquire months of misery;" such are allotted to me.

HITHPAEL, i. q. **Kal**, to receive as one's own possession, to possess, followed by an acc., *Num. 32:18; Isa. 14:2*. Followed by a dat. of pers. to

possess any thing to leave to one's heir. *Levit. 25:46*, **וְהִתְנַחֲלֶם אֹתָם לְבָנֵיכֶם אַחֲרֵיכֶם** "and ye shall possess them (slaves) to be left to your sons after you;" so rightly all the ancient versions.

In a similar manner, we must explain the passages, *Nu. 33:54; 34:13; Eze. 47:13*. Compare *Ewald's Hebr. Gramm., p. 204*.

נחל an unused root, i. q. **נָהַל** to flow, whence the following words. [This root is not divided in *Thes.* into two parts.]

נחל with **ה** parag. local (*Num. 34:5*), and poet. (*Ps. 124:4*) **נַחֲלָה**, dual **נַחֲלִים** *Eze. 47:9*; plur. **נַחֲלִים**, **נַחֲלִי** masc.

(1) a river, a stream, whether one that constantly flows from a fountain, as **נַחֲל קָדְרוֹן**, or one which springs up from rain or snow water on the mountains, and then disappears in summer (see **אֶבְרָתָן**), a torrent. Such a one is referred to in *Job 6:15*, "my brethren are perfidious like a torrent;" which, being dried up contrary to his expectation, disappoints the traveller. **נַחֲל מִצְרַיִם** "the torrent of Egypt," on the borders of Palestine and Egypt, afterwards called *Πινοςκόπουρα* [?], now, **العريش** *Nu. 34:5; Josh. 15:4, 47; 1 Ki. 8:65; 2 Ki. 24:7; Isa. 27:12* (but as to the river of Egypt, *Gen. 15:18*, see **נָהַר**). [Yet it can hardly be doubted that they are identical.] **Trop.** **נַחֲל נִפְרִית** a torrent of sulphur, *Isaiah 30:33*; **נַחֲלֵי בְלִעַל** torrents of destruction, *Ps. 18:5*.

(2) a valley with a river or torrent, a low place watered by a stream, i. q. Arabic **وَاد**, Syriac **ܡܢܬܐ** *Gen. 26:19; Cant. 6:11*; as **נַחֲל אֶשְׁכֵּל**, which see.

(3) prob. a mine, *Job 28:4*, **פָּרַץ נַחֲל** "they cut out (i. e. they dig) a pit."

נחלה *Ps. 124:4*, see the preceding word.

נחלה f. — (1) taking possession, occupation of any thing, *Isa. 17:11*, **בְּיוֹם נַחֲלָה** "in the day of occupation," of occupying the harvest, ["but on account of the following words, the reading **נַחֲלָה** wound, is to be preferred; see **נִפְחָל** Niphal"]; also, possession, domain, *Nu. 18:21*. Often used of the territory in the Holy Land assigned to the respective tribes, e. g. *Josh. 13:23*, **נַחֲלַת בְּנֵי רְאוּבֵן** "the possession of the Reubenites;" *Num. 18:23; 26:62; 27:7*; also used of the whole of the Holy Land which was given to the Israelites, *Deut. 4:21*. **נַחֲלָה יְהוָה** is — (a) the especial possession of Jehovah, i. e.

Israel, for whom Jehovah cared and watched as being his own, Deut. 4:20; 9:26, 29; Psal. 28:9.—(b) a possession granted by Jehovah, the gift of Jehovah, Ps. 127:3. As to the phrase *נחל* *נחלה* *נחל*, see *נחל* No. 2, d.

(2) *inheritance*, 1 Ki. 21:3, 4. Prov. 19:14, *נחלת אבות* "an inheritance received from fathers."

(3) *a lot* assigned by God, i. q. *נחל* No. 2, Job 20:29; 27:13; 31:2.

נחליאל ("valley of God"), [*Nehaliel*], pr. n. of a station of the Israelites in the desert, Nu. 21:19.

נחלמי [*Nehelamite*], patron. of a name otherwise unknown, Jer. 29:24; 31:32.

נחלת f. i. q. *נחלה* with the uncommon feminine termination *ת*, Ps. 16:6.

נחם unused in Kal, prop. onomatopoeit. to draw the breath forcibly, TO PANT, TO GROAN; like the Arab. *نَحِم*, cogn. roots *נחם* (comp. *לחם* and *לחם*), and *הקם*, which see.

NIPHAL נחם—(1) *to lament, to grieve* (as to the use of passive and middle forms in verbs of emotion, compare *δδύρομαι, contristari*, etc.)—(a) because of the misery of others; whence, *to pity*. Constr. absol. Jer. 15:6, *נלאתי הנחם* "I am weary of pitying;" followed by *ל* Psal. 90:13; *ל* Jud. 21:6; *ל* verse 15; *ל* Jud. 2:18.—(b) because of one's own actions; whence, *to repent* (compare Germ. *reuen*, which formerly and still in Switzerland is *to grieve*, Engl. *to rue*), Exod. 13:17; Gen. 6:6, 7; const. followed by *ל* Ex. 32:12, 14; Jer. 8:6; 18:8, 10; *ל* 2 Sa. 24:16; Jer. 26:3.

(2) reflex. of Piel *to comfort oneself*, [*to be comforted*], Gen. 38:12; followed by *ל* on account of any thing, 2 Sa. 13:39; and *ל* *נחמי* i. e. for any one's loss, Gen. 24:67. From the idea of being consoled it becomes—

(3) *to be revenged, to take vengeance*, as, to use the words of Aristotle (Rhet. ii. 2), *ῥῆ ὀργῆς ἔπεται ἡδονή τις ἀπὸ τῆς ἐλπίδος τοῦ τιμωρῆσθαι*. Followed by *ל* Isa. 1:24 (compare Eze. 5:13; 31:16; 32:31); see *HITHPAEL*, No. 3.

PIEL נחם *to comfort* (prop. to signify, to declare grief or pity), followed by an acc. of pers., Genesis 50:21; Job 2:11; also *ל* of the thing on account of which one is comforted, Gen. 5:29; and *ל* Isaiah 22:4; 1 Ch. 19:2. It sometimes includes the notion of help put forth, especially when used of God, Isa. 12:1; 49:13; 51:3, 12; 52:9; Ps. 23:4; 71:21; 86:17.

PUAL נחם *to be comforted*, Isa. 54:11. Part. *נחמה* for *נחמה* Isa. 54:11.

HITHPAEL נחם, once *נחם* Eze. 5:13; i. q. *Niph*. but less frequently used.

(1) *to grieve*—(a) on account of any one, *to pity*, followed by *ל* Deut. 32:36; Psalm 135:14.—(b) *to repent*, Nu. 23:19.

(2) *to comfort oneself, to be comforted*, Genesis 37:35; Ps. 119:52.

(3) *to take vengeance*, Gen. 27:42, *הנה עשו אחיך מנחם לך להרוגך* "behold Esau thy brother will take vengeance by killing thee."

Derivative nouns, *נחמים*, *נחום*, pr. n. *נחום*, *נחום*, and those which follow.

נחם ("consolation"), [*Naham*], pr. n. m. 1 Ch. 4:19.

נחם m. *repentance*, Hos. 13:14.

נחמה f. (with Kametz impure), *consolation*, Job 6:10; Ps. 119:50.

נחמיה ("whom Jehovah comforts," i. e. whom he aids), *Nehemiah*, pr. n.—(1) the son of Hachaliah, the governor of Judea, in the reign of Artaxerxes Longimanus, Neh. 1:1; 8:9; 10:2; compare *תלשתא*. Others are—(2) Neh. 3:16.—(3) Ezra 2:2; Neh. 7:7.

נחמני ("repenting," ["merciful"]) [*Nahamani*], pr. n. m. Neh. 7:7.

נחני i. q. *נחמני* *we*, only found Gen. 42:11; Ex. 16:7, 8; Nu. 32:32; 2 Sa. 17:12; Lam. 3:42.

נחם an unused root, see *נחם*.

נחץ i. q. *נחץ* TO URGE ON, TO PRESS (see the letter *ח*). Part. pass. *urgent, pressing, hasty*, 1 Sa. 21:9. (Arab. *نَحَض* id.).

נחר an onomatopoeit. root, Arab. *نَحَرَ*, Syriac *ܢܚܪ* *to snort, to breathe hard through the nose*; compare *Æth.* *ነሕረ*: to snore (*snarthen*), Gr. *ῥέγχεω, ῥόγγος*. Hence *נחורים*, pr. n. *נחור*, and—

נחר m. Job 39:20, and *נחרה* f. Jeremiah 8:16, *snorting, neighing* of a horse.

נחרי 2 Samuel 23:27, and *נחרי* 1 Chron. 11:39 ("snorter"), [*Naharai*], pr. n. m.

נחש unused in Kal, an onomatop. word, i. q. *נחש* TO HISS, TO WHISPER (*זיזען, זיזעין*), specially used of the whispering of soothsayers (see *נחש* Piel,

Psalm 58:6) compare Nasor. נחש to whisper (see Cod. Nas. III. p. 88, line 16, 18; II. p. 138, line 9).

PIEL — (1) *to practise enchantment, to use sorcery*, i. q. Arab. تنحش. Lev. 19:26; Deu. 18:10; 2 Ki. 17:17; 21:6. Some understand this of *ōphimareia*, divination by serpents; as if it were denom. from נחש, see Bochart, Hieroz. t. i. p. 21. Hence —

(2) *to augur, to forebode, to divine*, Gr. *oluw-ζουαι*, comp. Syr. نبيس Pe. and Pa. id. Gen. 30:27; נחשתי ויברכני יהוה בנלקך "I augur that Jehovah blesses me for thy sake." Gen. 44:15, "do ye not know יחש איש אשר כמוני that such a man as I can certainly divine?" Verse 5.

(3) 1 Ki. 20:33, נחשים ונחש Vulg. *et acceperunt viri pro omine*, "and the men took as an omen," sc. Ahab's words (verse 32).

[II. נחש a second root is given in Thes. probably signifying *to shine*, whence נחשת brass, etc.]

[Derivatives of No. I the following words, also נחש and נחשה.]

נחש m. — (1) *enchantment*, Nu. 23:23.

(2) *omen, augury*, which any one takes, Nu. 24:1; compare Nu. 23:3, 15.

נחש m. — (1) *a serpent*, so called from its hissing (see the root) Gen. 3:1, seq.; Ex. 4:3; 7:15; 2 Ki. 18:4. Used of the constellation of the serpent or dragon in the northern part of the sky, Arab. حية Job 26:13.

(2) [Nahash], pr. n. — (a) of a town otherwise unknown, 1 Ch. 4:12. — (b) of a king of the Ammonites, 1 Sam. 11:1; 2 Sam. 10:2, and of various men. — (c) 2 Sa. 17:27. — (d) 2 Sa. 17:25.

נחש m. Chald. *copper, brass*, Daniel 2:32, 45; 4:20, etc. Syr. نيسا, Heb. נחשת.

נחשון ("enchanter"), [Naashon, Nahshon], pr. n. m. of a son of Amminadab, Ex. 6:23; Nu. 1:7; Ruth 4:20.

נחשת comm. (m. Eze. 1:7; Dan. 10:6; f. 1 Ch. 18:8); with suff. נחשתך.

(1) *brass*, χαλκός, i. e. copper, especially as hardened and tempered, and, like steel, used for weapons and other cutting instruments, Gen. 4:22; Ex. 26:11, 37, and frequently. Metaph. Jer. 6:28, "they are all brass and iron," i. e. ignoble, impure, like base metal.

(2) *any thing made of brass*. — (a) *money*, Ezek. 16:36, נחשתך ונחשתך Vulg. *quia effusum est aes tuum*.

— (b) *a fetter, or bond of brass*, Lam. 3:7; especially dual נחשתים Jud. 16:21; 2 Sa. 3:34, double bonds.

נחשתא ("brass"), [Nehushta], pr. n. f. of the mother of king Jehoiachin, 2 Ki. 24:28.

נחשת m. (from נחש and the formative syllable י-), adj. the serpent of *brass*, made by Moses, broken up by Hezekiah, which the Israelites had made an object of worship, 2 Ki. 18:4.

נחת fut. ינחת. Ps. 38:3, and נחת Pro. 17:10, TO DESCEND; a root of frequent use in the Aramaean, i. q. Hebr. ירד, in the Old Test. only found in poetry (perhaps a secondary root springing from the noun נחת); Jerem. 21:13, מִי־יִנְחַת עָלַי "who shall come down against us?" who shall oppose us? Ps. 38:3, וַיִּנְחַת עָלַי יְהוָה "and thy hand came down upon me," chastising me; plur. ינחתו Job. 21:13, for ינחתו with Dag. euphon.; compare Lehrs. p. 85. Trop. Prov. 17:10, תחת נצרה בְּמִבִּין "correction goes down into (the mind of) the prudent" comp. Pro. 18:8; 26:22; נחת is penacutic; comp. Lehrs. § 51, 1, note 1.

NIPHAL נחתו i. q. Kal Psalm 38:3, בִּי־יִנְחֲצוּ נִחְתֵּי כִי "for thy arrows come down upon me," they pierce me.

PIEL נחת to press down. — (a) a bow, i. e. to bend it, Psalm 18:35. — (b) furrows, i. e. to smooth down (spoken of rain), Ps. 65:11.

HIPHAL, to prostrate. Imp. הִנְחֵת Joel 4:11 [taken in Thes. as meaning to lead down].

[Derivative, נחת].

נחת Chald. *to come down, to descend*; part. נחת Dan. 4:10, 20.

APHEL, fut. יִנְחַת; imp. אִנְחַת; part. מִנְחַת. — (1) *to bring down*, Ezr. 5:15.

(2) *to deposit*, in order to be kept, Ezr. 6:1, 5.

HOPHAL (in the Hebrew form) הִנְחֵת *to be cast down*, Dan. 5:20.

נחת (Milël), from the root נח, f. — (1) *a letting down*; Job 36:16, נחת שִׁלְחָנְךָ "food set down upon thy table;" Isa. 30:30, נחת יְרֵחוֹ "the letting down of his arm," i. e. the punishment of his arm (compare Ps. 38:3).

(2) *rest*, Isa. 30:15; Ecc. 6:5. Acc. Eccles. 4:6, נחת כף "a handful in quiet."

(3) [Nahath], pr. n.; see תוח.

נחת adj. *coming down, descending*, only in pl. (with Dag. euphon.) נחתים 2 Ki. 6:9, coming down.

נטה fut. יטה, apoc. יט, יט.

(1) TO STRETCH OUT, TO EXTEND (Arab. نط)

stretch out threads; cognate words are נָתַח, קָתַח, לָתַח which see).

(a) *to stretch out, to extend* (ausstrecken), e.g. the hand, Exod. 8:2, 13; 10:12, 21; often used of the hand of God in threatening, Jer. 51:25; Eze. 6:14; 14:9, 13; Isa. 5:25; or of a man assailing God, Job 15:25; also a spear, Josh. 8:18; a measuring line (followed by עַל, die Messlinie nur an etwas legen), Job 38:5; Isa. 44:13; Lam. 2:8; an ambush, a metaphor taken from nets, Ps. 12:12; also, *to extend, to elongate* (ausdehnen), to draw out by extending; Isa. 3:16, נְטוּיֹת נָרוֹן "with a stretched out (or an erect) neck;" Ps. 102:12, צֶלַל נְטוּי "an elongated shadow;" i.e. having become longer at evening; comp. Ps. 109:23.

(b) *to stretch, to unfold* (ausbreiten ausspannen), e.g. a tent, Gen. 12:8; 26:25; heaven; Isa. 40:22, הַנוֹקָה בְּרֶקַשׁ שָׁמַיִם "who spreadeth out the heaven as a curtain;" 1 Ch. 21:10, שְׁלֹשׁ אֲנִי נֹטֶה עֲלֶיךָ "I spread out to thee three things;" i.e. I propose them to thee, choose one; compare 2 Sam. 24:12 (where for נֹטֶה there is נֹטֵל).

(c) intrans. *to spread selves out* (e.g. flocks of any one in a land), Job 15:29.

(2) *to incline, to bow*, e.g. the shoulder, Genesis 49:15; the heart, Ps. 119:12; the heaven (spoken of God), Ps. 18:10; *to cast down* (enemies), Ps. 17:11. Part. pass., Ps. 62:4, קִיר נָטוּי "a wall inclined," ready to fall; intrans. used of feet inclining, ready to fall, Ps. 73:2; of the day as declining, Jud. 19:8; of the shadow of a dial moving downwards, 2 Ki. 20:10.

(3) *to turn, to turn away, to turn to one side*, Isa. 66:12, "behold I will turn peace upon her as a river." Gen. 39:21, וַיָּבֹא אֵלָיו חֶסֶד "and he turned mercy upon him," i.e. conciliated favour to him; more often intrans. Nu. 20:17; 22:23; 26:33; followed by אֶל (to some one), Genesis 38:16; followed by מִן and מֵעַם from any thing (as from a way), Psalm 44:19; 119:51, 157; Job 31:7; 1 Ki. 11:9; followed by אַחֲרֵי to turn on any one's side or part, Ex. 23:2; Jud. 9:3; 1 Ki. 2:28; comp. 1 Sa. 8:3. Hence—

(4) *to go away*, 1 Sa. 14:7.

NIPHAL, pass. of Kal No. 1, *to be stretched out* (as a measuring line), Zech. 1:16; *to spread itself* (a river), Nu. 24:6; *to elongate itself* (the shadow of the evening), Jer. 6:4; compare Virg. Ecl., i. 84.

HIPHIL, הִטָּה fut. יִטָּה, apoc. יֵט, יֵט 2 Sa. 19:15; imp. apoc. הֵט Ps. 17:6—(1) i.q. Kal No. 1 (though not so much used)—(a) *to extend, to stretch out*, e.g. the hand, Isaiah 31:3; Jer. 6:12; 15:6; one's members on a couch, Am. 2:8.—(b) *to expand*, as

a curtain, Isa. 54:2; 2 Sam. 21:10; a tent, 2 Sam. 16:22.

(2) *to incline* (downwards), Gen. 24:14; Psalm 144:5 (God bowing the heavens); specially, the ear, Jer. 7:24, 26; 11:8; followed by ? to some one, Ps. 17:6; 31:3; 71:2; 78:1; 116:2; Pro. 4:20; 5:1.

(3) *to turn, to turn away, to turn* (to one side), i. q. Kal No. 3, Nu. 22:23; 2 Sa. 3:27; as—

(a) any one's heart, 2 Sam. 19:15; followed by אֶל, ? to any one, to wisdom, 1 Ki. 8:58; Prov. 2:2; 21:1; Ps. 119:36; 141:4; followed by אַחֲרֵי 1 Ki. 11:2; in a bad sense, *to seduce*, Pro. 7:21; Isaiah 44:20.—(b) הִטָּה חֶסֶד עַל פ' *to turn favour to some one*, i.e. to conciliate favour for him, Ezr. 7:28; 9:9; compare Kal, Gen. 39:21.—(c) *to turn aside*, i.e. *to avert evil*, Jer. 5:25.—(d) intens. *to push out of the way*, Job 24:4; comp. Am. 2:7.—(e) *to repel*, to give refusal to a petitioner, Ps. 27:9.—(f) intrans. *to deflect, to decline*, Job 23:11; Isa. 30:11; Ps. 125:5.—(g) הִטָּה מִשְׁפָּחַת 1 Sa. 8:3; and followed by gen., Exod. 23:6; Deu. 27:19; Lam. 3:35, *to turn aside any one's right* in judgment; without the noun, Ex. 23:2, לִבְנֹת אַחֲרֵי רֵבִים לְהַפֹּת, "to follow many to turn aside," i.e. wrest (judgment); also followed by an acc. of pers., *to turn any one aside*, i.e. to turn aside his right; Pro. 18:5; Isa. 10:2; 29:21; Am. 5:12.

Derivatives מִטָּה, מִטָּה, מִטָּה, מִטָּה and the pr.n. יִטָּה

נָטִיל (from the root נָטַל) m. laden, Zeph. 1:11.

נְטִיפּוֹת f. plur. earrings, especially when made of pearls; prop. drops (from the root נָטַף), so called from their being like drops, Jud. 8:26; Isaiah 3:19.

(Arab. نطفة id., compare Gr. σταλάγμα, a kind of earrings, from σταλάζω, to drop).

נְטִישׁוֹת f. plur. tendrils, Isa. 18:5; Jer. 5:10; 48:32; from the root נָטַשׁ see Niphal, Isa. 16:8.

נָטַל fut. יִטַּל.—(1) TO TAKE UP, TO LIFT. (Syr.

نَظَّ to be heavy, from the idea of carrying. Cogn. roots are נָטַל, נָטַל, נָטַל, τάλω, τλήμι, tollo, and those which are formed from them, as tolero.) Isa. 40:15, בְּרֶקַשׁ יִטַּל "as a particle of dust (which any one) takes up." ["He takes up the isles as dust." Thes.]

(2) Followed by עַל *to lay upon* some one. 2 Sam. 24:12, שָׁלַשׁ אֲנֹכִי נֹטֵל עֲלֶיךָ "I lay upon thee three things;" (in the parallel place, 1 Chron. 21:10, there is נֹטֵל. In the same sense is said לִפְנֵי Jerem. 21:8). Lam. 3:28, כִּי נָטַל עָלָיו "because (God) has laid upon him the load of calamity."

PIEL, i. q. Kal No. 1, Isa. 63:9.

Derivatives נָטַל, נָטַח.

נָטַל Ch. to lift up, Dan. 4:31; pret. pass. Dan. 7:4.

נָטַח m. weight, burden, Prov. 27:3.

נָטַח fut. נָטַח, inf. נָטַח and נָטַח [TO SET any thing UPRIGHT, so that it is fixed in the ground; cognate roots are נָטַח, נָטַח, to place, נָטַח Hiph. נָטַח id.; compare also נָטַח and נָטַח, and in the Indo-Germanic languages Sanscr. *dhā*, Greek *τίθημι*. Thes.] TO PLANT, prop. a tree, a garden, a vineyard, Gen. 2:8; 9:20; Lev. 19:23; Num. 24:6; followed by two acc. to set a garden with anything, Isa. 5:2; also with acc. of the place filled with plants (*bepflanzen*), Eze. 36:36. Figuratively it is said, to plant a people, i. e. to assign them a settled residence (compare the Germ. *ein Volk verpflanzen*, die *Pflanzstadt*). Amos 9:15; Jer. 24:6, "I will plant them, and will not pluck them up," Jer. 32:41; 42:10; 45:4; Psalm 44:3; 80:9; Ex. 15:17; 2 Sam. 7:10; compare the opp. נָטַח, also נָטַח and נָטַח Ezr. 9:8.

(2) to fix, to fasten in, as a nail, Eccles. 12:11.

(3) to pitch a tent, Dan. 11:45; hence the tent of heaven, Isa. 51:16; to set up an image, Deu. 16:21.

NIPHAL, to be planted, metaph. Isa. 40:24.

Hence נָטַח and the two nouns which follow.

נָטַח m. constr. נָטַח Isaiah 5:7; with suff. נָטַח; plur. נָטַח, נָטַח—(1) a plant, newly planted, Job 14:9. Well rendered by the LXX. νεόφυτον.

(2) a planting, Isa. 17:11.

(3) a plantation, place set, Isaiah 5:7; 17:10; 1 Chron. 4:23.

נָטַח m. plur. plants, Ps. 144:12.

נָטַח fut. נָטַח TO DROP, TO FALL IN DROPS, (Aram. and Arab. id.; Æth. ከጠፈ: to drop; ከጠፈ: itself is to trickle through, which takes place in dropping. The primary syllable נָטַח is onomatopoeic, like the Germ. and English, by insertion of *r*, to drop, tropfen). Metaph. used of speech, Job 29:22, "my speech dropped on them," was pleasant to them, like rain; commonly with an acc. of the thing, to let anything fall in drops (compare נָטַח No. 1, הָלַךְ No. 4). Joel 4:18, יִטְפוּ הָהָרִים עֲטִים "the mountains shall drop down new wine." Cant. 5:5, 13; Jud. 5:4. Figuratively, Cant. 4:11, נִפְתָּה פִּי וְנָטַח הַחֶמֶץ "thy lips drop honey," Prov. 5:3. In like manner in Arabic the idea of irrigating is applied to flowing and pleasant discourse; see روى and other synonymous verbs.

HIPHIL, to cause to drop down, to drop (act.); with acc., Amos 9:13; specially speech, whence, the acc. being omitted, to speak, to prophesy, Mic. 2:6, 11; Eze. 21:2, 7; Am. 7:16; compare נָטַח, נָטַח.

Derivatives נָטַח [and pr. n. נָטַח] and the two following.

נָטַח m.—(1) a drop, Job 36:27.

(2) a kind of odoriferous gum, so called from its dropping, Exod. 30:34. LXX *στακτή*, i. e. myrrh flowing forth spontaneously, from *στάζω* to drop.

נָטַח ("a dropping"), [Netophah], pr. n. of a town near Bethlehem, in Judæa, Ezr. 2:22; Neh. 7:26; whence the Gentile noun נָטַח 2 Sa. 23:28, 29; 2 Ki. 25:23.

נָטַח fut. נָטַח and נָטַח Jer. 3:5; TO GUARD, i. q. נָטַח; but mostly poet. (Syr. Chald. and Arab. نطر id. Kindred is נָטַח.) e. g. to guard a vineyard, Cant. 1:6; 8:11, 12.

(2) Specially to keep, sc. anger, which is understood, Psal. 103:9, לֹא לְעוֹלָם יִטְּוֹר "he will not keep (his anger) for ever," Jerem. 3:5, 12; followed by ? of pers., Nah. 1:2; Am. Lev. 19:18; compare נָטַח Jer. 3:5; Job 10:14.

(3) i. q. Arab. نظر to keep watch (an idea derived from guarding); hence נָטַח.

נָטַח Chald. to keep, נָטַח in the heart, Dan. 7:28; compare Luke 2:19.

נָטַח fut. נָטַח TO SEND AWAY, TO LET GO (lassen).—(1) to leave, i. e. to forsake, to desert (verlassen), i. q. נָטַח; e. g. used of God as to a people, Jud. 6:13; 1 Sam. 12:22; 1 Ki. 8:57; 2 Ki. 21:14; and on the other hand used of a people as to God, Deut. 32:15; also to leave a thing, i. e. to let go (fahren lassen, aufgeben), 1 Sam. 10:2.

(2) to let go, i. q. to disperse, to spread abroad; compare נָטַח 1 Sam. 30:16, נָטַח "spread abroad;" Intrans. to spread oneself. 1 Sam. 4:2, וַיִּפְּץ הַחֶמֶץ "and the battle spread itself;" compare Niph. No. 1.

(3) to commit to the care of any one; followed by לְ 1 Sam. 17:20; 22:28.

(4) to let alone (liegen lassen), e. g. a field in the sabbatical year, Exod. 23:11; to let rest (used of strife), Prov. 17:14.

(5) to remit a debt, Neh. 10:32.

(6) Followed by an acc. of pers. and לְ of thing, to admit some one to something, to permit it to him, Gen. 31:28.

(7) to let go, and more strongly to cast out. Eze.

29:5; וְנִשְׁלַחְתִּיךָ הַפְּדָרָה "I will cast thee out into a desert country," Eze. 32:4.

(8) *to let out*, i. e. *to draw out* (a sword), Isaiah 21:15; compare שָׁמַט. [In Thes. the idea given, as the primary meaning of this word, is that of *striking*; hence *breaking*, and thus *casting off, letting go*. The passage 1 Sa. 4:2, is referred to the idea of *striking*.]

NIPHAL—(1) *to spread self abroad*, used of the tendrils of the vine, Isaiah 16:8; of an army, Jud. 15:9; 2 Sam. 5:18, 22; compare Kal No. 2.

(2) *to be let go*, i. e. *loosened* (as a rope), Isaiah 33:23.

(3) *to be cast down*, Am. 5:2; comp. Kal No. 7. PUAL, *to be forsaken*, Isa. 32:14.

Derivative, נִשְׁשָׁלוּ.

נִי a word of uncertain authority, Eze. 27:32; according to the Masorah בְּנִיָּהִם *in their lament*. But eleven MSS. and several early editions, LXX. (with the Arabic) Theod. and Syr. have בְּנִיָּהִם, which is more suitable (compare Eze. 32:16; 2 Sam. 1:18).

נִיא an unused root; see נא No. II.

נִיב m. (from the root נִיב) *produce, fruit*, Mal. 1:2. Metaph. נִיב שְׁפָתַי "fruit of the lips," i. e. offerings rendered to God by the lips, thanksgivings, compare καρὸς χειλῶν, Hebr. 13:15. Isa. 57:19, "I create the fruit of the lips;" I cause that they give praise to God. In כְּחִיב there is נִיב, comp. Ch. נִיב fruit.

נִיבִי (perhaps "fruit-bearing"), [Nebai], pr. n. m. Neh. 10:20.

נִיד m. (from the root נִיד) *solace, comfort*, once found Job 16:5, נִיד שְׁפָתַי "the solace of my lips," i. e. empty solace. See שָׁפָה.

נִידָה f. Lam. 1:8; i. q. נִדָה verse 17, *uncleanliness, abomination*, see Lehrs. page 145. Others (from the root נִיד) take it as a fugitive, an exile.

נִיּוֹת כְּחִיב נִיּוֹת ("habitations"), [Naioth], pr. n. of a place near Ramah, 1 Sa. 19:18, 19, 22, 23; 20:1.

נִיחַח m. prop. *acquiescence* (from the root נִיחַח) like the Arab. نِيحَاحَة from the root نَام from the root نَام, De Sacy Gramm. Arab., i. p. 561, i. e. satisfaction, delight (as in Lat. *acquiescere in aliqua re* used for *delectari*. Syriac ܢܝܚܚܐ to be delighted with any thing, Barhebr., page 221; نِيحَاحَة delight, ibid. page 38; Talmud. לֹךְ נִיחַח does it please thee?) Always in this phrase, נִיחַח רִיחַ an odour of satisfaction, i. e. sweet, agreeable. Gen. 8:21, וְרִיחַח הַנְּחִיחַ "and the Lord smelled a sweet

savour;" as if נִיחַח נְשָׁמָה. Levit. 2:12; 26:31; Nu. 15:3; Eze. 6:13; 20:28, 41. In the Mosaic precepts concerning sacrifice, there is very frequently added, נִיחַח רִיחַח a sweet odour to Jehovah; Lev. 1:9, 13, 17; 2:2, 9; 3:5; 6:14; Nu. 15:7, seq.; 28:8; and לְרִיחַח נִיחַח אֲשָׁה לַיהוָה Nu. 28:6, 13; 29:6, etc. Hence has sprung the Chaldee word—

נִיחַחִין plur. used also without רִיחַ *sweet odours, incense*, Dan. 2:46; Ezr. 6:10.

נִין m. (from the root נִין), *offspring, progeny*, always joined with נָכַר Genesis 21:23; Job 18:19; Isa. 14:22.

נִינְוָה pr. n. Nineveh, the ancient metropolis of Assyria, situated on the eastern bank of the Tigris, at the same place where Mosul now stands on the western bank, Gen. 10:11, 12; Isa. 37:37; Nah. 2:9; Jon. 1:2; 3:3. By the Greeks and Romans it was commonly called *Ninus* after the builder (Herod. i. 193; ii. 101; Diod. 2:3); in Ammianus, however (xviii. 16), *Nineve*. As to its site see the remarks of Bochart, Phaleg. lib. iv. cap. 20; also the travels of Niebuhr, vol. ii. p. 353 (who found in that place a village called *Nunia*), and d'Anville, l'Euphrate, p. 80; compare Rosenm. Bibl. Alterthumsk. i. 2, p. 94, 114.

נִים Jer. 48:44 כְּחִיב נִים, i. q. נִים *fleeing*; prop. *pass.* put to flight, fugitive.

נִיסָן masc. *Nisan, the first month* of the Hebrews, called in the Pentateuch חֹדֶשׁ הַנִּסָּן which see; Neh. 2:1; Esth. 3:7; Syr., Chald., and Arab. id. Apparently נִיסָן is for נִינָן, or נִנָּן and denotes *the month of flowers*, from נָצַן, נִנָּן a flower.

נִיצוֹץ m. *a spark*, once Isa. 1:31. Talmud. id. The root is either נִנָּן (of the form נִיחַח), or נִנָּן (of the form נִיסוֹר).

נִיר i. q. נִיר m. (from the root נִיר), *a lamp*, 2 Sam. 22:29.

נִיר TO BREAK UP the ground (with a plough), Hosea 10:12; Jer. 4:3. I consider this root to be sprung from the Hiph. of the verb נָרַח (comp. Ewald's Gramm., § 235), so that prop. it is *to make a field shine*. Hence כְּנִיר a yoke for plowing, [also נִיר No. 2.]

נִיר m. (from the root נִיר)—(1) i. q. נִיר *a lamp*, always used figuratively of progeny. 1 Ki. 11:36, לְמַעַן הָיוּ לְנִיר לְדָוִד "that David my servant might always have a lamp," i. e. that his race might continue for ever; compare 15:4; 2 Ki. 8:19; 2 Ch. 21:7.

(2) *novale*, a field newly cultivated; Pro. 13:23; Jer. 4:3; Hos. 10:12; see the root נִי.

נָכָה a root of uncertain authority as a verb (as to the passage Job 30:8, see נָכָה Niph.) i. q. נָכָה to strike; hence —

נָכָה pl. נִכְּחִים stricken, trop. afflicted, Isaiah 16:7, and —

נָכָה adj. id. afflicted, fem. נִכְּחָה an afflicted, sad spirit, Prov. 15:13; 17:22; 18:14; comp. נִכְּחָה.

נִכְּחָה f. Gen. 37:25; 43:11 (for נִכְּחָה) pr. inf. of the form מְלֹאֵת, קְרֹאֵת, שְׁנֹאֵת (not to be taken as in Ewald's Gr. p. 327, as plur. for נִכְּחָה) a pounding, breaking in pieces, hence *aromatic powder*, which from being a general name, became applied to some particular kind of aromatic. LXX. θυμίαμα, Saad. *siliqua*, Aqu. σρίπαξ. (Arab. نَكَاة is i. q. نَكَاة gum, gum tragacanth.)

Here also appears to belong נִכְּחָה 2 Ki. 20:13; Isa. 39:2, which may perhaps mean *house of his spices* (so Aqu. Symm. Vulg.), although as to sense it is rightly rendered by the Ch., Syr., Saad. and Arab. Polygl. (also Isa. loc. cit. for the Gr. *νεφέθη*): *treasury*. For it appears that in this house were laid up the things which are mentioned directly after, "silver and gold and spices and precious ointments," its name however being taken not from the former but the latter. The opinion of Lorscheid now seems to me a little too remote, who considered (Jen. Lit. Zeit. 1815, No. 59), נִכְּחָה to be a Persic word from نَكَاهِدَن to deposit, نَكَاة keeping, custody.

נָכָה an unused root, whence —

נָכָה m. *progeny*, as well rendered by the Vulg., always joined with the syn. נִי which see. With this accords Æth. ነገሥ: race, kindred, tribe (נ and נ being interchanged, compare נָנָה for נָכָה Genesis 21:23, in the Samaritan copy. — As to Job 31:3, where in some MSS. and editions there is נָכָה (for the common נָכָה), it may be i. q. Arab. نَكِد wretched life; but the common reading is to be preferred.

נָכָה a root not used in Kal, to SMITE, to STRIKE. (Arab. and Æth. نَكَ, نَكَا: id., but rarely used, mostly in the sense of hurting. Cognate are نَكَه, نَكَت, and in the Indo-Germanic languages, *ico*—*ere*.)

NIPHAL, pass. of Hiphil, to be smitten, slain; once found 2 Sa. 11:15.

PIEL, unused; for as to the word which some have referred as the inf. Piel, נָכָה Nu. 22:6, it is (as elsewhere, Josh. 10:4) 1 pl. fut. Hiphil, and the whole passage is to be thus explained, וְאֵלֵינוּ נָכָה-כֹּחַ "perhaps I shall be able to effect, that we may smite them (Israel), and I may drive them out." The verb נָכָה, like the Arab. قَدَر استطاع is in this place construed with a finite verb, like Esth. 8:6. The plural נָכָה was well explained by Sal. b. Melech, "I and my people; or I (Balak) in war, thou (Balaam) by curses."

PUAL, pass. to be smitten, Exod. 9:31, 32; of far more frequent use is Hophal, which see.

HIPHIL הִכָּה, imp. הִכָּה and הִךְ, fut. הִכָּה, הִכָּה and הִכָּה — (1) to smite, to strike (Gr. πλῆσσω), e.g. any one with a rod, Exod. 2:11, 13; Deu. 25:3; for the sake of correction, Jer. 2:30; Neh. 13:25; water, Exod. 8:13; a rock, Ps. 78:20; any one's cheek, (to buffet), Job 16:10; also with a stone (mit dem Steine treffen), 1 Sa. 17:49, 50; with an arrow, 1 Ki. 22:34; 2 Ki. 9:24; with a horn, Dan. 8:7 (stoßen). A singular use is הִכָּה הִכָּה to strike roots, Germ. Wurzeln fällen, fällen; pr. to send forth into the ground. Followed by הִכָּה of pers. to strike out any thing from any one, Eze. 39:3; an eye, Ex. 21:26.

Specially — (a) הִכָּה הִכָּה to strike the hand, 2 Ki. 11:12; Eze. 22:13; and הִכָּה הִכָּה to strike with the hand, Eze. 6:11; fully הִכָּה הִכָּה Eze. 21:19, 22; to clap the hands, sometimes as a sign of rejoicing, 2 Ki. loc. cit.; sometimes of indignation, Eze. 22:13; and of lamentation, Eze. 6:11; 21:19.

(b) 1 Sam. 24:6, הִכָּה לִבְדֹּיִד אֹתוֹ "and the heart of David smote him," i. e. palpitated most vehemently and struck his internal breast; compare Æsch. Prom. 887; καρδία φόβῳ φρένα λατρίζει.

(c) God, or a messenger from him, is often said to smite a person, or a people, or a country with a disease or plague, i. e. to inflict a plague upon it (compare הִכָּה, הִכָּה; e.g. הִכָּה בְּסִנְיָהּ to smite with blindness, Genesis 19:11; a pestilence, Num. 14:12; hæmorrhoids, 1 Sam. 5:6; compare 2 Kings 6:18; Zech. 12:4; and in like manner, to smite a land with destruction, Mal. 3:24; also absol. Ex. 7:25, "after Jehovah had smitten the river," i. e. had turned it to blood; compare verse 20; Zech. 10:11; Isa. 11:15.

(d) to smite enemies, i. e. to conquer, to put to flight, Gen. 14:5; Deuter. 4:46; Josh. 12:7; 1 Sam. 13:4; 17:9.

(e) to smite a besieged city, i. e. to take it, 1 Ch. 20:1; 2 Ki. 3:19.

(2) In a stronger sense.—(a) to smite in pieces, to break in pieces (zerstücken); e. g. a house, Amos 3:15; 6:11. Ps. 3:8, "thou hast broken in pieces the jaw bone of all my enemies," an image taken from beasts of prey.

(b) to pierce through, to pierce into, to transfix, e. g. with a spear, 1 Sam. 18:11; 19:10; 26:8; 2 Sam. 2:23; 3:27; 4:6; 20:10; with a flesh-hook, 1 Sam. 2:14; with a sword (הִקֵּה לְפִי חֶרֶב, see חָרַב); hence—

(c) to kill, to slay, Gen. 4:15; Ex. 2:12; sometimes with the addition of the word נָפֶשׁ as to life. Gen. 37:21, נָכַח לֹא נָכַח נָפֶשׁ prop. "let us not smite him as to life," so that he may lose his life; i. e. "let us not kill him," Deut. 19:6, 11. Levit. 24:18. Followed by פָּ participle, to kill, to slay some of them. 2 Sam. 23:10, וַיַּךְ בְּקֶלֶשִׁים "and he slew (some) of the Philistines," 2 Sam. 24:17; Eze. 9:7; 2 Chr. 28:5, 17; especially 1 Sam. 6:19. Different is the passage, 1 Sam. 18:7, הִקֵּה שָׂאֵל בְּאַלְפֵיו "Saul has slain his thousands," 1 Sam. 21:12; 29:5. It is even used of wild beasts ravaging, 1 Ki. 20:36; Jer. 5:6.

(3) in a lighter sense, to touch, to blast (compare Arab. ضرب) e. g. a plant with worms, Jonah 4:7; used of the sun and moon smiting persons, Jon. 4:8; Ps. 121:6 (where the cold of the night appears to be attributed to the moon, as the heat of the day is to the sun; compare Gen. 31:40; Hos. 9:16).

HOOPHAL הִקֵּה, once הִקֵּה Ps. 102:5.

(1) pass. of Hiph. No. 1, to be smitten—(a) to be beaten, Nu. 25:14; Ex. 5:16.—(b) to be smitten by God, smitten with a plague, 1 Sa. 5:12; Isa. 1:5; 53:4.—(c) to be taken as a city, Eze. 33:21; 40:1.

(2) to be slain, killed, Jer. 18:21.

(3) to be touched, hurt by the sun or wind, Ps. 102:5; Hos. 9:16.

Hence נִכָּה, and the two following nouns.

נִכָּה adj. smitten, every where const. נִכָּה רַגְלִים smitten in the feet, lame, 2 Sa. 4:4; 9:3. נִכָּה רוּחַ smitten in spirit, afflicted, Isa. 66:2; comp. נִכָּה.

נִכָּה only in pl. נִכְּבִים Psalm 35:15, smiting (with the tongue), i. e. a railer, slanderer; compare Jer. 18:18.

נִכּוֹ & נִכְּה pr. n. Necho, king of Egypt, son of Psammetichus. According to Manetho in the book of dynasties, he was the fifth of the second Saitic dynasty; and in order to distinguish him from his

grandfather of the same name he is called Necho the second. See Jul. Afric. in Routh's in Reliquiæ Sacrae ii. p. 147; 2 Kings 23:29, 33; 2 Ch. 35:20; 36:4; Jer. 46:2; compare Herod. ii. 158, 159; iv. 42 (by whom he is called Νεκώς). LXX. Νεχαώ.

נָכוֹן ("prepared"), [Nachon], pr. n. of a threshing floor, 2 Sa. 6:6; called in the parallel place, 1 Ch. 13:9 גִּירֹן.

נָכַח an unused root, pr. i. q. יָכַח to be before, in the sight of, over against (see נִכַּח), to go straight. Hence—

נָכַח adj. straight, right, pr. used of a way going straight on (Germ. gerade aus). Isa. 57:2, הֹלֵךְ נָכוֹן "he who walks in a straight way" (ber gerade aus geht), i. e. an upright man; hence metaph. upright, just, Prov. 8:9. Fem. נִכְחָה "that which is just and proper." Am. 3:10; Isa. 59:14; plur. נִכְחוֹת id. Isa. 26:10; 30:10.

נָכַח pr. subst. what is over against, in sight, used as a prep.

(1) over against, opposite, Ex. 26:35; 40:24; Josh. 15:7; 18:17; 1 Ki. 20:29.

(2) before. נָכַח יְהוָה i. q. לִפְנֵי יְהוָה before Jehovah, i. e. acceptable to him, Jud. 18:6. נָכַח פְּנֵי יְהוָה before Jehovah, Lam. 2:19; metaph. known to him, Jer. 17:16; compare Prov. 5:21. נָכַח פְּנֵים to put (any thing) before one's own face, i. e. regard it with favour, to delight in it, Eze. 14:7 (verse 3 for שָׂוִים there is בָּתֵּן).

With prefixes—(1) אֶל נָכַח pr. towards the face or front of any thing; towards, Nu. 19:4.

(2) לְנִכְח—(a) adv. towards what is opposite, i. e. straight before oneself (gerade vor sich, Luth. stracks) Prov. 4:25.—(b) before, Gen. 30:38; hence—(c) for (comp. Germ. vor and für, the latter of which has properly a local signification), used after a verb of interceding, Gen. 25:21.

(3) עַד נָכַח unto, even to (the place which is) over against, Jud. 19:20; Eze. 47:20.

נָכַח with suff. נִכְחוֹ id. opposite, over against, Ex. 14:2; Eze. 46:9.

נִכְל TO ACT FRAUDULENTLY, Mal. 1:14. (Syr. Ch. and Sam. id.)

PIEL, id. followed by ל of pers. Nu. 25:18.

HITHPAEL, id. followed by פָּ Ps. 105:25; and even with an acc. (to treat or deal with some one fraudulently), Gen. 37:18.

Derived nouns נִכְלִי and נִכְלִי (for נִכְלִי, נִכְלִי), and—

no similar instance of a word so irregularly and monstrously formed, and it seems to have arisen from a blending of two, נִמְנָה (abstr. for coner.) and נִבְנָה which appears like a gloss. See Lehrs. 462, 63.

נְמוּאֵל (perhaps for נְמוּאֵל "day of God"), [*Nemue*], pr. n. m.—(1) see נְמוּאֵל.—(2) Num. 26:9. Patron. ¹ ibid. verse 12.

נִמְדָּה a spurious root, whence usually the forms נִמְדָּה, נִמְדָּה, נִמְדָּה are derived, which really belong to the root נִמְדָּה.

נִמְלָה a root of doubtful authority as a verb; of which, all the forms that occur, may be referred (I might almost say ought to be referred) to the roots נִמְלָה and נִמְלָה. From the root נִמְלָה No. II, to cut off, to be cast off, is the fut. יִמְלֶה, יִמְלֶה, see this root, p. cccclxxix, A; and to the Niph. of the same, perhaps we should refer נִמְלֶה (for נִמְלֶה) "ye shall be cut off," i. e. circumcised, Genesis 17:11 (which is commonly taken for Pret. Kal, of the root נִמְלָה to be circumcised). To the root נִמְלָה undoubtedly belongs pret. Niph. נִמְלָה i. q. נִמְלָה to be circumcised, Genesis 17:26, 27; part. נִמְלָה 24:22. Compare מִשְׁמָח and מִשְׁמָח for מִשְׁמָח and the observations on that word. From this root, however, there is the noun—

נִמְלָה f. Prov. 6:6; plur. נִמְלָה 30:35, *the ant*, Arab. نَمْلَة, perhaps so called from its cutting off, i. e. consuming (נִמְלָה i. q. נִמְלָה).

נִמְרָה an unused root—(I) i. q. Arabic نَمِر to be spotted, covered over with specks ["Syriac נִמְרָה to variegate"]; compare נִמְרָה VIII, to have a speckled skin. Hence נִמְרָה leopard.

(II) i. q. Arab. نَمِر IV, to find limpid and sweet water (see נִמְרָה).

נִמְרָה m. *leopard*, so called from its spots ["prob. also including the *tiger*"], Jer. 5:6; Hab. 1:8. Syr. نَمْر, Arab. نَمْر, Eth. ስጦር: Amhar. ስጦር: (see the root) id.

נִמְרָה Chald. id. Dan. 7:6.

נִמְרֹד ("rebel"), pr. n. *Nimrod*, the son of Cush, and founder of the kingdom of Babylon, Gen. 10:8, 9. נִמְרֹד i. e. Babylonia, Mic. 5:5.

נִמְרָה & **נִמְרִים** [*Nimrah, Nimrim*], pr. n., see נִמְרָה p. cxviii, A.

נִמְשָׁה ("drawn out" = נִמְשָׁה), [*Nimshē*], pr. n. of the grandfather of Jehu, 2 Ki. 9:2; compare 1 Ki. 19:16.

נִמְשָׁה with suff. נִמְשָׁה (from the root נִמְשָׁה No. II) *something lifted up, a token to be seen far off*, specially—

(1) a banner, such as was set up on high mountains, especially in case of an invasion, when it shewed the people where to assemble, Isaiah 5:26; 11:12; 18:3; 62:10; Jerem. 4:6, 21; Ps. 60:6. Compare מִשְׁמָח No. 2.

(2) a standard, or flag, as of a ship, Eze. 27:7; Isa. 33:23.

(3) a column or lofty pole, Nu. 21:8, 9.

(4) metaphorically, a sign, by which any one is warned, Nu. 26:10. (Syr. نَمْلَة a sign, a banner).

נִמְשָׁה prop. part. Niph. f. (from the root נִמְשָׁה) *the bringing about, guidance of God*, 2 Chr. 10:15.

נִמְשָׁה i. q. נִמְשָׁה TO DRAW BACK, TO DEPART, only in Kal in the inf. absol. נִמְשָׁה Isa. 59:13; and fut. נִמְשָׁה Mic. 2:6.

HIPHIL הִנְשִׁיחַ—(1) to remove, to take away. Mic. 6:14, "thou shalt take away but shalt not save."

(2) to displace (a landmark) Deu. 19:14; 27:17; Hos. 5:10; once הִנְשִׁיחַ Job 24:2.

HOPHAL הִנְשִׁיחַ to be removed, to depart, Isa. 59:14. [In Thes. this is merely spoken of as "an uncertain root, see דנב."]

נִמְשָׁה not used in Kal pr. i. q. Arab. نَمَسَ to smell, to try by the smell, to try. The primary idea differs from that of נִמְשָׁה, which is to try by the touch, as if to prove by a touch-stone.

PIEL הִנְשִׁיחַ—(1) TO TRY, TO PROVE any one. 1 Kings 10:1, "the queen of Sheba came, לְנִפְתּוֹ בְּחִירוֹת, to examine the wisdom of Solomon, 2 Chr. 9:1; Dan. 1:12, 14. Specially—(a) God is said to try or prove men by adversity, in order to prove their faith, Gen. 22:1; Ex. 16:4; Deu. 8:2, 16; 13:4; Jud. 2:22; compare πειράζειν in New Test.—(b) men on the other hand are said to prove or tempt God, when they doubt as to his power and aid, Ex. 17:2, 7; Deut. 6:16; Ps. 78:18, 41, 56; Isa. 7:12, "I will not ask, neither will I tempt Jehovah."

(2) to try, to attempt, make a trial, to venture.—(a) absol. 1 Sa. 17:39, בִּיְלֵא נִסִּי, "for I have made no trial." Jud. 6:39.—(b) followed by an inf. Deu. 4:34; 28:56.—(c) followed by an acc. of the

thing, Job. 4:2, הִנָּסָה דָּבָר אֵלַי תִּלָּאָה "can one attempt a word with thee? wilt thou take it ill?"

Derivative מִסָּח .

נָסַח fut. יִסָּח TO PLUCK OUT, —(a) any one from his house, Ps. 52:7; from the land, i. e. to drive into exile, Prov. 2:22. —(b) used of a house, i. e. to destroy, Prov. 15:25; men and houses, like plants, are said both to be planted and plucked up; compare נָחַשׁ and נָחַץ.

NIPHAL to be plucked up, i. e. expelled (from a land), Deu. 28:63.

Derivative מִסָּח.

נָסַח Chald. i. q. Hebr. ITHPEAL pass. Ezr. 6:11.

נִסְכָּה m. (from the root נָסַח) —(1) a libation, a drink offering, Deu. 32:38.

(2) a molten image, i. q. מִסְכָּה Dan. 11:8.

(3) one anointed, i. e. a prince consecrated by anointing, i. q. מְשִׁיחַ, but more poetic in its use, Jos. 13:21; Ps. 83:12; Eze. 32:30; Mic. 5:4.

I. **נָסַךְ** i. q. סָךְ (compare No. 3) TO POUR, TO POUR OUT, Isa. 29:10, specially —

(1) in honour of a god, to make a libation, σπένδειν, Ex. 30:9; Hos. 9:4. Whence Isa. 30:1, נָסַךְ סִסְכָּה σπένδεται σπονδήν, to make a covenant, because the ancients in making covenants were accustomed to offer libations, (compare Lat. *spondere*, from σπονδή).

(2) to cast out of metal, Isa. 40:19; 44:10.

(3) to anoint a king, Psalm 2:6. Compare נָסַךְ No. 3.

NIPHAL pass. of No. 3, to be anointed, Prov. 8:23.

PIEL i. q. Kal No. 1, to make a libation, 1 Chr. 11:18; Syr. Pa. id. In the parallel place, 2 Sam. 23:16; there is Hiph. which is more used in the older Hebrew.

HIPHAL id. to pour out (libations), to make a libation, Gen. 35:14; Num. 28:7; Jer. 7:18; Psalm 16:4.

HOPHAL pass. Ex. 25:29; 37:16.

Derived nouns, מִסָּכָה No. I. נִסְכָּה, נִסְכִּי.

II. **נָסַךְ** i. q. cogn. נָסַךְ. —(1) TO INTERTWINE, TO WEAVE, TO HEDGE, i. q. Arab. نَسَجَ, hence מִסְכָּת the warp. From the idea of hedging, fencing, comes —

(2) to cover, to protect, Isa. 25:7. Comp. מִסְכָּה No. II.

נָסַךְ Chald. to pour out, to make a libation, especially in PAEL, Dan. 2:46; where by zeugma it is

applied also to the מִנְחָה, compare Arab. نَسَكَ to sacrifice to God.

נִסְכֵּי and **נִסְכֵּי** m. with suff. נִסְכֵּי, pl. נִסְכִּים.

(1) a libation, a drink-offering, Gen. 35:14; Jer. 7:18; מִנְחָה נִסְכֵּי the offering (without blood), and the drink-offering, Joel 1:9.

(2) a molten image, i. q. מִסְכָּה, Isaiah 41:29; 48:5.

נִסְכָּה emphat. st. נִסְכָּה Chald. a libation, a drink-offering, Ezr. 7:17 [plur. with suff. נִסְכֵּיהוּ].

נִסְכָּה see נִסְכָּה .

I. **נָסַח** i. q. נָסַח TO PINE AWAY, TO BE SICK (Syr. نَسِيَ Ethpa. id. نَسِمًا sick. Compare Hebr. נָשַׁח, נָשַׁח). Isa. 10:18, נָסַח נָסַח "as a sick man pines away" [But a very good sense is given in English version, in which it is taken as from the following].

II. **נָסַח** not used in Kal, i. q. נָשַׁח ["Arabic نَسَّ"] prop. TO LIFT UP, TO EXALT; whence נָסַח.

HITHPAEL, Zech. 9:16, "they shall be (as) נָשַׁח אֲבָנֵי הַיָּד הַמְּהִינָה עַל-אֶרְצוֹ the stones of a diadem lifting themselves up in his land." But הִתְנוּסַח Ps. 60:6, is from the root נָסַח.

נָסַח —(1) prop. i. q. Arab. نَزَعَ TO PULL UP, TO PLUCK OUT (compare נָסַח); e. g. door posts, Jud. 16:3, 14; especially the stakes of a tent when a camp moves, Isa. 33:20. Hence —

(2) to remove a camp, to break up from an encampment (as a nomadic band), Gen. 35:16; 37:17; Num. 10:18; 33:3, seqq; an army of soldiers, Exod. 14:10; 2 Ki. 19:8; and also —

(3) to remove, to depart (aufbrechen); e. g. used of the angel of God, Exod. 14:19; also used of the ark of the covenant, Num. 10:33; of a wind springing up, Num. 11:31; to migrate, to journey, often used of nomadic tribes, Gen. 12:9; 33:17.

(4) to bend a bow; Arab. نَزَعَ; see מִסָּע.

NIPHAL, to be plucked out, used of the cords of a tent, Job 4:21 (see under the word יָהָר); of a tent itself, Isa. 38:12.

HIPHAL הִסָּע —(1) causat. of Kal No. 2; to cause a camp to remove, Exod. 15:22; Ps. 78:26.

(2) causat. of Kal No. 3, to cause to go, to lead, Ps. 78:52; also to take away, 2 Ki. 4:4.

(3) to pluck up as a tree, Job 19:10; a vine,

Ps. 80:9; to cut out (to quarry) stones, Eccles. 10:9; 1 Ki. 5:31.

Derivatives, מַפֵּס, מַפֵּס.

נָסַח fut. נִסְּחָ, once found Ps. 139:8, TO ASCEND. This root, if it can be so called, is of frequent use in Syriac and Chald., but only in the fut. imp. and inf. Kal (נִסְּחָ, נִסְּחָ, נִסְּחָ), and in Conj. Aph. (נִסְּחָ); in the other forms, pret. and part. Pe., and Conj. Ethp. they use the verb נִסְּחָ, so that the first radical Nun never appears. And, indeed, such a root נִסְּחָ seems never to have existed; and it may have been rightly remarked by Castell (who has been undeservedly blamed for it by J. D. Michaëlis, Lex. Syr.

p. 600), that נִסְּחָ, נִסְּחָ, and נִסְּחָ are contracted from נִסְּחָ, נִסְּחָ, נִסְּחָ. Other instances of words so contracted that the former of two consonants is doubled, are מִתְחַה, מִתְחַה, מִתְחַה, commonly נִסְּחָ see Caussin, p. 12, etc. Properly, therefore, this root נִסְּחָ should be excluded from Lexicons.

נָסַח Chald. id. (see Hebr.) APHEL נִסְּחָ, inf. נִסְּחָ, to cause to ascend, to take up, Dan. 3:22; 6:24.

HOPHAL (in the Hebrew manner) נִסְּחָ Dan. 6:24.

נִסְּחָ [Nisroch], pr. n. of an idol of the Ninevites, 2 Ki. 19:37; Isaiah 37:38; perhaps eagle, great eagle; from the Phœnicio-Shemitic נִסְּחָ, נִסְּחָ, and the syllable נִסְּחָ, which, in Persian, is intensive; like تابنک most splendid; فرناک (Φαρνάκης) most magnificent. As to Phœnicio-Shemitic roots inflected in the Persian manner, see Bohlenii Symb. § 4. As to the worship of the eagle, see Jauh. ap. Gol. v. נִסְּחָ.

נָסַח a spurious root; for the forms נִסְּחָ, נִסְּחָ, which might seem as if they belonged here, see under נִסְּחָ.

נָעָה ("shaking," perhaps, of the earth), [Neah], pr. n. of a town in the tribe of Zebulun, Josh. 19:13.

נָעָה ("motion"), [Noah], pr. n. f., Num. 26:33.

נְעָרִים m. plur. (from the noun נִעַר).—(1) childhood, Gen. 46:34.

(2) youth, adolescence, Ps. 71:5, 17; אִשֶּׁת נְעָרִים, "the wife of thy youth," whom thou marriedst when young, Pro. 5:18; הַנְּעָרִים הַזֵּה children of youth, begotten in youth, Ps. 127:4. Metaph. of the youth of the people of Israel, Jer. 2:2; 3:4; Eze. 16:22, 60; compare נְעָרִים.

נְעָרוֹת pl. f. id. Jer. 32:30.

נְעִיָּאֵל (perhaps, i. q. נְעִיָּאֵל, [Neiel], pr. n. of a town in the tribe of Naphtali, Josh. 19:27.

נְעִים m. adj. (from the root נָעַם).—(1) pleasant, agreeable, Ps. 133:1; used of a song, Ps. 147:1; the harp, Psal. 81:3; of one beloved, Cant. 1:16. Plur. נְעִימִים pleasant things, i. e. pleasures, Job 36:11, and נְעִימוֹת Psalm 16:11.

(2) pleasant (as to place); plur. נְעִימִים pleasant places, Ps. 16:6.

(3) benign, generous to any one, Ps. 135:3; comp. נָעַם Ps. 90:17.

נָעַל—(1) TO BOLT a door, TO FASTEN WITH A BOLT; with an acc. 2 Sa. 13:17, 18; Jud. 3:23, 24.

(2) to shoe, to put on sandals, Arab. نعل (which is done by binding round the foot with straps, and as it were bolting it). Followed by two acc. Eze. 16:10. נָעַלְתָּ תַּחֲשׁ "I shod thee with seal skin."

HIPHAL, id., 2 Ch. 28:15.

Derivatives, מְנַעֵל, מְנַעֵל, and —

נָעַל f. (Deut. 29:4), a shoe, a sandal, Arabic

نعل Gen. 14:23; Josh. 5:15, etc. In transferring a domain it was customary symbolically to deliver a shoe (as in the middle ages a glove); hence the casting down a shoe upon any country was a symbol of taking possession. Psal. 60:10, "upon Edom will I cast down my shoe," i. e. I will take possession of it, I will claim it as my own (see Rosenm. Altes und Neues Morgenland, No. 483), Ps. 108:10. Elsewhere a shoe thong, shoe latchet, and a pair of shoes (Am. 2:6; 8:6), is used for any thing of very little value.

Dual נְעָלִים Am. loc. cit., and pl. נְעָלִים, once נְעָלוֹת Josh. 9:5.

נָעַם fut. יִנְעַם TO BE PLEASANT, LOVELY, used of one beloved, Cant. 7:7; a friend, 2 Sam. 1:26; TO BE PLEASANT, used of a country, Gen. 49:15; impers. Pro. 24:25, יִנְעַם, "to those who punish (i. e. judges), there shall be delight," i. e. it shall be well with them; comp. לִי יִטֵּב לִי it is well with me. (Arab. نعيم and نعيم i. q. Hebr., נעם to delight in any thing.)

Derivatives, the seven following nouns, and מְנַעֲמִים.

נְעָם ("pleasantness"), [Naam], pr. n. m. 1 Ch. 4:15.

נָעַם m.—(1) pleasantness, Pro. 3:17; אֲמָרִי נָעַם pleasant, i. e. suitable, becoming words, Pro. 15:26; 16:24.

(2) *beauty, brightness*; יהוה נעם glory of Jehovah, Ps. 27:3; comp. יהוה טוב verse 13; Ex. 33:19.

(3) *grace, favour*, Ps. 90:17; Zech. 11:7 (compare χάρις, *gratia*; Germ. *gnade*, from the word *gnade*).

נְעֻמָּה ("pleasant"), [*Naamah*], pr. n.—(1) of two women,—(a) the daughter of Lamech, Gen. 4:22.—(b) the mother of Rehoboam, 1 Kings 14:21, 31; 2 Chron. 12:13.

(2) of a town in the tribe of Judah, Josh. 15:41; compare נְעֻמָּה.

נְעֻמִים [*Naamites*], patron. of the pr. n. נְעֻמָּה No. 2, b, for נְעֻמָּי (which is found in the Samaritan copy), Num. 26:40.

נְעֻמָּי ("my pleasantness"), [*Naomi*], pr. n. of the mother-in-law of Ruth, Ru. 1:2, sqq.

נְעֻמָּה—(1) *pleasantness*; Isaiah 17:10, נְעֻמָּה "pleasant plants."

(2) [*Naaman*], pr. n.—(a) of a son of Benjamin, Gen. 46:21,—(b) Num. 26:40.—(c) of a Syrian general, 2 Ki. 5:1.

נְעֻמָּתִי [*Naamathite*], Gent. n. from נְעֻמָּה a town otherwise unknown, different from that mentioned above (נְעֻמָּה No. 2), Job 2:11; 11:1.

נָעַץ an unused root, Chald. נָעַץ to pierce, to prick, to stick into; whence נָעַץ (נָעַץ) a kind of thorn, perhaps the *lotus spinosa* (see Celsii Hierob. ii. p. 191, and my remarks on Isa. 7:19). Hence denom.—

נְעֻצִים m. a thorn hedge, a place of thorns, Isa. 7:19; 55:13.

I. נָעַר TO ROAR (as a young lion), Jerem. 51:38. Syr. نَعَرَ id. This word seems to be onomatop. like the kindred word נָעַר, uttering a hoarse roaring sound from the throat.

II. נָעַר TO SHAKE, specially—(1) *to shake out*, Neh. 5:13; Isa. 33:15.

(2) *to shake off*. Isaiah 33:9, נָעַר בָּשָׁן וְכַרְמֶל "Bashan and Carmel shake off (the leaves)," i. e. cast them down.

NIPHAL—(1) *pass. to be shaken out*, i. e. cast out from a land, Job 38:13; Psa. 109:23. (Compare Arabic نَفَس to shake, to shake out, VIII. to be expelled, نَفَس expulsion).

(2) *to shake oneself out* (from bonds), to cast them off, Jud. 16:20.

PIEL, *to shake out*, Neh. 5:13. Prgn., Exodus

14:27, וַיִּנָּעַר יְהוָה אֶת־מִצְרַיִם בְּתוֹךְ הַיָּם "and the Lord shook out the Egyptians into the midst of the sea," i. e. he shook them from the land and cast them into the sea. Ps. 136:15.

HITHPAEL, *to shake oneself out* of any thing, followed by מִן Isa. 52:2.

Hence נָעַר No. II, נָעַר.

I. נָעַר—(1) m. A BOY. (A primitive word, Sanscr. *nara* man, fem. *narī*, *nārī*, woman, Zend. *naerc*, Pers. *nar*, Greek *ἀνῆρ*). It is used both of a new-born child, Exod. 2:6; Jud. 13:5, 7; 1 Sam. 4:21; as well as of a young man of about twenty, Gen. 34:19; 41:12 (compare 37:2; 41:2); 1 Ki. 3:7; Jer. 1:6, 7. It is sometimes used emphat. to express tenderness of age (as in Lat. *admodum puer*), in various ways. 1 Sam. 1:24, וַיִּנָּעַר נָעַר. Vulg. *et puer erat adhuc infantulus*. 1 Sam. 30:17, אַרְבַּע כְּמֵאוֹת אִישׁ נָעַר "four hundred men, young men." In other places *boy* is rather the name of function, and denotes *servant* (like Gr. *παῖς*; Germ. *Bursche*, *Junge*, *Knabe*). Gen. 37:2, הָיָא נָעַר "he (was) servant with the sons of Bilhah," etc. (*er war p̄tentnabe, p̄tentnabe*), 2 Kings 5:20; 8:4; Exod. 33:11; 2 Ki. 4:12; used also of common soldiers (Germ. *die Bursten*; compare אִישׁ No. 1, let. h), 1 Kings 20:15, 17, 19; 2 Kings 19:6. Used of the Israelites, when young as a people, Hos. 11:1; compare נְעָרִים.

(2) By a singular idiom of some books, or rather by an archaism, like the Gr. *ἡ παῖς*, comm. it is used for נְעָרָה a girl, and is construed with a fem. verb, Gen. 24:14, 16, 28, 55; 34:3, 12; Deu. 22:15, seq. (The epicene gender has been incorrectly ascribed to this word by Simonis and Winer.) In all these cases the reading of the margin [כְּחַיִּב] is נְעָרָה (compare נָעַר page cxxviii, A). In the Pentateuch this occurs twenty-two times; and also to this I refer pl. נְעָרִים used of girls, Ruth 2:21, comp. 8, 22, 23 (LXX. *κόρῆς*), also used of boys and girls, Job 1:19. In like manner the Arabs, in the more elegant language, use masculine nouns also in speaking of the other sex, and leave out the feminine termination which is used in common language, as *عروس* a bridegroom and bride, which latter is in common language *عروس* old woman, comm. *عجوز*; comp. *بعل* for the comm. *مستتر*, *زوج* for *زوجة* a wife, like the Germ. *Gemaß* for *Gemaßlin*.

Derivatives, נָעַר, נָעַרָה, נָעַרָה.

II. נָעַר (from the root נָעַר), m. a casting out,

driving out, concr. *what is driven out* (used of cattle), Zec. 11:16.

נַעַר m. (from the radical נָעַר), *boyhood, youth*, i. q. נְעָרִים. Job 33:25; 36:14; Psa. 88:16; Prov. 29:21.—In Job 36:14, and Psa. loc. cit. some have given it the signification of *driving out* (from the root נָעַר), but this is needless.

נַעֲרָה f.—(1) *a girl*, Jud. 19:4, seqq.; Est. 2:9, 13; also used of one νεράμος, Ruth 2:6 (compare נְחוּלָה).

(2) *handmaid, a servant*, Prov. 9:3; 31:15; Ruth 2:8, 22; 3:2.

(3) [*Naarah, Naarath*], pr. n.—(a) of a town on the confines of the tribe of Ephraim (Josh. 16:7), called, 1 Ch. 7:28, נַעֲרָן.—(b) f. 1 Ch. 4:5.

נַעֲרִי see נַעֲרִי.

נַעֲרִיָּה ("boy," i. e. "servant of Jehovah," for נַעֲרִיָּה), [*Neariah*], pr. n.—(1) 1 Chron. 3:22, 23.—(2) 1 Chron. 4:42.

נַעֲרָן ("juvenile," "puerile"), [*Naaran*], pr. n., see נַעֲרָה No. 3, a.

נַעֲרָת fem. tow, which is *shaken out* from flax (from the root נָעַר), Jud. 16:9; Isa. 1:31.

נַעֲשׂ an unused root. Arab. نَعَش to bear up, hence נָעַשׂ No. II. for נָעַשׂ.

נֶפֶח *Memphis*, pr. n. see נֶפֶח.

נָפַח an unused root. Arab. نَفَح to go forth, kindred to the verbs נָפַח to go out, and נָבַח to sprout; whence—

נֶפֶחַ ("sprout") [*Nepheg*] pr. n. m.—(1) Ex. 6:21.—(2) 2 Sam. 5:15; 1 Chr. 3:7; 14:6.

נֶפֶחַ f. (from the root נָפַח)—(1) *a lofty place* (compare נֶפֶחַ), hence נֶפֶחַ דֹּר, נֶפֶחַ דֹּר Jos. 11:2; 12:23; 1 Ki. 4:11; and ellipt. דֹּר Jos. 17:11; pr. n. of a maritime town near mount Carmel.

(2) *a sieve*, Isa. 30:28; compare נֶפֶחַ.

נֶפֶסִים ("expansions," from the root נָפַס Syr. and Chald. to stretch out) [*Nephusim*] pr. n. m. Ezr. 2:50; קרי, for which there is in נֶפֶסִים כְּתִיב, and Neh. 7:52; נֶפֶסִים (a reading which is undoubtedly false, blended from נֶפֶסִים and נֶפֶסִים).

נָפַח i. q. פָּוַח TO BLOW, TO BREATHE (an onomatop. root. Compare Germ. fachen, anfaehen. Arabic

نَفَخ and نَفَخ to blow; نَفَح and نَفَح express a harsher snorting sound). Specially—

(1) *to blow upon* any one, followed by פָּ, Eze. 37:9.

(2) *to blow* the fire, Eze. 22:21; without פָּ, Eze. 22:20, and Isa. 54:16; דִּיר נֶפֶחַ a pot blown upon, i. e. boiling upon a blown fire, Job 41:12; Jer. 1:13.

(3) *to disperse, or cast away by blowing*, followed by פָּ Hag. 1:9.

(4) *to breathe out* (the soul, the life), Jer. 15:9. PUAL *to be blown*, used of a fire, Job 20:26.

HIPIL—(1) with the addition of נָפַח *to cause to breathe out the soul*, Job 31:39; a hyperbolical expression for to extort sighs, to torment miserably.

(2) *to blow away*, metaph. i. q. *to value lightly, to despise*, Mal. 1:13.

Derived nouns, נֶפֶחַ, נֶפֶחַ, נֶפֶחַ, and —

נֶפֶחַ ("blast," perhaps a place through which the wind blows), [*Nophah*], pr. n. of a town of the Moabites, Nu. 21:30; supposed to be the same as נֶפֶחַ, which see.

נֶפֶלִים only in pl. נֶפֶלִים m. *giants*, Gen. 6:4; Nu. 13:33. So all the ancient versions (Chald. נֶפֶלִים the giant in the sky, i. e. the constellation Orion, plur. the greater constellations). The etymology of this word is uncertain. Some have compared נֶפֶלִים,

نَيْلَة, which Gigg. and Cast. render, great, large in body; but this is incorrect; for it means, excellent, noble, skilful. I prefer with the Hebrew interpreters and Aqu. (ἐπιπίνοντες) falling on, attacking, so that נֶפֶלִים is of intransitive signification. Those who used to interpret the passage in Genesis of the fall of the angels, were accustomed to render נֶפֶלִים *fallers, rebels, apostates*.

נֶפֶסִים see נֶפֶסִים.

נֶפֶשׁ (according to the Syriac usage, "refreshment"), [*Naphish*], pr. n. of a son of Ishmael, Gen. 25:15; and of his posterity, 1 Ch. 5:19.

נֶפֶשִׁים see נֶפֶשִׁים.

נָפַח an unused root, of uncertain signification; whence—

נֶפֶחַ m. a kind of gum, but what, it is uncertain (comp. the kindred פֶּוֹחַ Ex. 28:18; 39:11; Ezek. 27:16; 28:13. The LXX. render it three times by ἀνθραξ, i. e. carbuncle. I define nothing as to what it is.

נפל fut. יפל, inf. נפל with suff. נפלו 2 Sa. 1:10, and נפלו 1 Sa. 29:3.

(1) TO FALL. (Syr. Ch. **ܢܦܠ**, id. The primary syllable *fal* which is found in this sense in the Germ. *fallen*, Engl. *to fall*; Gr. and Lat. *fallō*, σφάλλω, pr. is to cause to fall, to supplant; transp. it is *labi*). It is used of a man falling on the ground, Ps. 37:24; or falling from a horse or a seat, Gen. 49:17; 1 Sa. 4:18; into a ditch (בְּשִׁחָת) Ps. 7:16; falling into a snare, Am. 3:5, etc.; falling in battle, 2 Sam. 1:4; Isa. 10:4; Psalm 82:7 (fully נפל בַּחֶרֶב to fall by the sword, Ps. 78:64; Eze. 11:10, and so frequently); used of one fallen sick (לְמִשְׁכָּב) נפל compare the Fr. *tomber malade* [so the English expression], Exodus 21:18; also used of buildings falling into decay, Jud. 7:13; Eze. 13:12; Am. 9:11. Part. נפל falling, in a past sense, fallen, lying down, Jud. 3:25; 1 Sam. 5:3; 31:8; Deut. 21:1; in a future sense, about to fall, becoming a ruin, Isa. 30:13. Used of a prophet who sees visions, divinely brought before him in his sleep; thus are the words to be understood, Num. 24:4, "who saw the visions of God נפל וְנָלִי עֵינַיִם lying (in sleep) and with open eyes" (sc. of the mind); an incorrect interpretation was lately given of this passage by a learned man (Lit. Zeit. Jen. 1830, iv. p. 381), who interpreted נפל in this passage of the falling sickness. Specially *to fall* is used of—(a) a fetus which is born, Isa. 26:18; comp. Il. xix. 110, ὅς κεν ἐπ' ἡματι τῷδε πέσῃ μετὰ ποσσὶ γυναικός; where the Schol. πέσῃ, γεννήθῃ; also, καταπίπτω, Sap. vii. 3; *cadere de matre*, Stat. Theb. i. 60; Arab. سقط (not وقع). In Chaldee, נפל specially is used of an abortion; whence Heb. נָפַל, which see.—(b) used of members of the body which *fall away*, become emaciated (einfallen), Nu. 5:21, 27.—(c) of the face cast down through sorrow, Gen. 4:5, 6. Comp. Hiphil No. 1, e.—(d) of men who are fallen into calamities, 2 Sam. 1:10; Prov. 24:16.—(e) of kingdoms or states, which are overthrown, Isa. 21:9; Jer. 51:8; Amos 5:2.—(f) of lots which are cast, Eze. 24:6; Jon. 1:7; and even of any thing obtained by lot, followed by ? Nu. 34:2; Jud. 18:1.—Also, in various ways it is figuratively applied (to express ideas for which in Latin compound verbs would be used)—(g) *to fall down* (from heaven), used of divinely revealed oracles, Isa. 9:7; comp. Chald. Dan. 4:28, and Arab. نزل to fall down (from heaven), to be revealed. Hence *the Spirit of God*, or *the hand of God*, is said *to descend upon* any one, Eze. 8:1; 11:5.—(h) *to fall upon* any one as deep sleep (to op-

press), followed by על Gen. 15:12; terror, Ex. 15:16; Josh. 2:9; Est. 8:17; 9:2; Ps. 55:5, 105:38; Dan. 10:7; Job 13:11; calamity, Isa. 47:11.—(i) *to fall* from one's purpose or counsel, followed by מן Ps. 5:11, יפלו מִמַּעֲצוֹתָם "let them fall from their counsels;" compare Ovid. Met. ii. 328.—(k) *to fall to the ground*, to fail, Nu. 6:12; especially used of vain promises, Josh. 21:45; 23:14. More fully נפל אֲרָצָה, Gr. πίπτειν εἰς γῆν, ἐραζε, 2 Ki. 10:10 (comp. χαμαιπετές ἔπος, Pind. Pyth. vi. 37; Nem. iv. 65; Ol. ix. 19; Platonis Eutyphr. 17).—(l) *to fall out, to happen*. Ru. 3:18, וְכֵן יִפֹּל דָּבָר "how the thing will fall out" (Cic. Brut. 40), i.e. will happen; comp. Chald. Ezr. 7:20.—(m) followed by מן comparative, to fall in comparison with any one, i.e. to be inferior to him, *to yield* to him, Job 12:3; 13:2; also, followed by לְפָנַי Est. 6:13.

(2) It is also used of those who purposely *cast themselves, throw themselves*, or *rush* upon any place (compare Syr. **ܢܦܠ**, which is put in the New Test. for πίπτειν and βάλλεσθαι), specially—(a) *to fall prostrate, to prostrate oneself*, 2 Sam. 1:2; נפל אֲרָצָה, "and he fell (prostrated himself) on the ground," Job 1:20; often with the addition of על פָּנָיו Gen. 17:3, 17; Num. 16:4; Jos. 7:6; נפל אֲרָצָה 2 Sam. 14:4; נפל אֲרָצָה 1 Sam. 20:41; also נפל פ' לפני Gen. 44:14; נפל פ' לפני רגלי פ' Esth. 8:3.—(b) נפל על פ' to fall on some one's neck, to rush into his embrace, Genesis 33:4; 45:14; 46:29; compare 50:1.—(c) נפל על הֶרְבּוֹ to fall, (throw oneself) on one's own sword, 1 Sam. 31:4, 5; 1 Chr. 10:4.—(d) *to fall upon* as an enemy, *to attack*, Job 1:15; followed by אֶ Jos. 11:7.—(e) *to alight* from a beast or chariot; followed by מֵעַל Gen. 24:64; 2 Ki. 5:21.—(f) *to let oneself down, to encamp* as an army, Jud. 7:12; of a people, Gen. 25:18; (compare 16:12). LXX. κατέκαθη.—(g) נפלתי לְפָנַי my prayer (petition) falls before any one, a phrase which has a twofold meaning.—(a) to ask as a suppliant, Jer. 36:7.—(β) to be heard and attended to, answered; Jer. 37:20; 42:2, (pr. to be allowed to lay one's petition down; to accept it; which, when it is done, intimates a disposition to answer it).—(h) *to fall away, to desert*, (abfallen), Gr. πίπτειν, διαπίπτειν, 1 Sa. 29:3; followed by על 1 Chr. 12:19, 20; 2 Chr. 15:9; Jer. 21:9; 37:14; 39:9; Isa. 54:15; נפל Jer. 37:13; 38:19; 52:15; to any one.

HIPHIL—(1) causat. of Kal No. 1 *to cause to fall*, i. e.—(a) *to cast, to throw* (werfen) e. g. wood on the fire, Jer. 22:7; *to throw down, to prostrate* any one (niederwerfen), Deu. 25:2; *to throw down*, a wall, 2 Sa. 20:15.—(b) *to cause* any one *to fall*

by the sword, Jer. 19:7; Dan. 11:12; to fell trees, 2 Ki. 3:19, 25; 6:5.—(c) to bear, to bring forth, Germ. werfen (see Kal No. 1, a), Isa. 26:19; "the earth shall bring forth the dead," i.e. cast them forth from herself.—(d) to cause to fall away (as a limb—the thigh), to emaciate, Num. 5:22; see Kal No. 1, b.—(e) to cause to fall, used of the countenance, for sorrow or anger, Jer. 3:12; followed by אֶת of pers. (to be angry with any one); also הָפִיל פָּנָי to let any one's countenance fall, i.e. to make sad, Job 29:24; see Kal No. 1, c.—(f) to cast a lot, Psalm 22:19; Pro. 1:14; also without נִזְרָל 1 Sam. 14:42; hence to distribute by lot, to appropriate to any one followed by an acc. of the thing, and ל of pers. Jos. 13:6; 23:4; Eze. 45:1; 47:22; without the dat. Ps. 78:55; see Kal No. 1, f.—(g) to lay down one's request (petition) before any one, i.e. to ask as a suppliant, Jerem. 38:26; 42:9; Dan. 9:18, 20; see Kal 2, g.

(2) to let fall, e.g. a stone, Nu. 35:23; hence—(a) הָפִיל אֶרֶצָה to let fall to the ground (used of a promise), not to fulfil, 1 Sa. 3:19; without אֶרֶצָה Esth. 6:10; see Kal 1, k.—(b) to drop, to desist from anything (Germ. eine Sache fallen lassen); followed by מִן Jud. 2:19.

HITHPAEL—(1) to prostrate oneself, Deuteron. 9:18, 25; Ezr. 10:1.

(2) followed by עַל to rush upon, to attack any one, Gen. 43:18.

PIEL נָפַל once in Ezekiel (a book abounding in uncommon forms) 28:23, i. q. נָפַל , which is found in a similar connection, Eze. 30:4; 32:20.

Derivative nouns, נִפְּלָה , נִפְּלָה , מִפְּלָה , מִפְּלָה .

נָפַל Ch. fut. יָפַל (compare Syr. ܢܦܠ , in Targ. freq. יָפַל), i. q. Heb.—(1) to fall—(a) to fall down, Dan. 7:20; 4:28, $\text{קוֹל מִן שָׁמַיִם נָפַל}$ "a voice fell from heaven," (compare Isaiah 9:7).—(b) to fall out, to happen, Ezr. 7:20.

(2) to be cast down, Dan. 3:23 (Syr. ܢܦܠ , to be cast into prison); to prostrate oneself, Daniel 3:6; 7:10, 11; עַל אֲנָפוּהִי Dan. 2:46.

נִפְּלָה m. a premature birth, which falls from the womb, an abortion, Job 3:16; Ps. 58:9; Ecc. 6:3. Compare the root as used of a birth, Kal No. 1, a. Hiph. No. 1, c. In the Talmud נָפַל is used of a premature birth, and the Arab. سقط to fall IV. to mis-carry, Arab. سقط abortion.

נִפְּלָה see נָפַל Piel.

נָפַשׁ an unused root; see נִפְּשִׁים .

נָפַץ i. q. פָּוַץ —(1) TO BREAK, TO DASH IN PIECES, e.g. an earthen vessel, Jud. 7:19; Jerem. 22:28. Hence—

(2) to scatter a flock, or a people, Isa. 11:12.

(3) reflex. to disperse selves, to be dispersed (of a people), 1 Sam. 13:11; Isai. 33:3; Gen. 9:19, $\text{מֵאֶלֶּה נִפְּצָה כָּל הָאָרֶץ}$ "from these was all the earth dispersed," i.e. the nations of all the earth dispersed themselves (comp. Gen. 10:5).—Besides the pret. it only occurs in the inf. absol. נִפְּצוּ Jud. 7:19, and part. pass. נִפְּצוֹן Jer. 22:28. In imp. and fut. the verb פָּוַץ is used (see Heb. Gramm. § 77).

PIEL—(1) i. q. Kal No. 1, to break, or dash in pieces, an earthen vessel, Ps. 2:9; children against a rock, Ps. 137:9.

(2) to disperse, to scatter a people, Jer. 13:14; 51:23. Inf. נִפְּצוּ subst. the dispersion of the Israelites amongst the countries of the Gentiles, διασπορά , Dan. 12:7.

PUAL, part. broken in pieces, thrown down, Isa. 27:9.

Derivatives מִפְּצָה , מִפְּצָה , and—

נָפַץ m. inundation, shower, Isa. 30:30; from the root נָפַץ Aram. to pour out; kindred to this is فاحس Med. Ye, to overflow; compare amongst others the word نَظَر to scatter, to pour.

נָפַח Chald. TO GO OUT, Dan. 2:14; 3:26; 5:5; to be promulgated (as an edict). Dan. 2:12, נִפְּחָה ; compare Luke 2:1, ἐξῆλθε δόγμα . Imp. plur. נִפְּחוּ Dan. 3:26.

APHEL הִנְפִּיךָ to bring out, Dan. 5:2, 3; Ezr. 5:14; 6:8. Hence—

נִפְּחָה f. emphat. נִפְּחָהּ Chald. cost, expenditure, that which is laid out and spent; compare נָפַח let. k.,

Ezr. 6:4, 8; Syr. ܢܦܚܐ id.; Arab. نفق IV. to lay out money; نفقة and نفقة cost.

נָפַשׁ not used in Kal; Arab. نفس , Conj. V. to breathe strongly, to pant.

NIPHAL, TO TAKE BREATH (when wearied [or, to rest, cease from working]), Ex. 23:12; 31:17; 2 Sam. 16:14 (Arabic Conj. II. to refresh any one).

Hence pr. n. נִפְּשִׁים and—

נָפַשׁ with suff. נִפְּשִׁי ; plur. נִפְּשִׁים once Eze. 13:20; comm. but more frequently, f. (Arab. نفس , Syr. ܢܦܫܐ).

(1) breath, Job 41:13; נִפְּשׁ חַיָּה breath of life, Genesis 1:20, 30; also a (sweet) odour, which is

exhaled, Prov. 27:9; נִשְׁשׁוּ בְּחַיִּי smelling bottles, Isa. 3:20.

(2) *the soul, anima, ψυχή*, by which the body lives, the token of which life is drawing breath (compare רִיחַ, Lat. *anima*; compare Gr. *ἀνέμος*), the seat of which was supposed to be in the blood (Lev. 17:11; Deuter. 12:23; Genesis 9:4, 5; compare Ovid. Fast. V. 469); hence *life*, vital principle. Gen. 35:18, וַיְהִי וַיָּבֹא נִפְשָׁהּ "and it came to pass as her soul was in departing," as she gave up the ghost. 1 Ki. 17:21, תִּשְׁבְּרָנָא נִפְשׁ-הַיֶּלֶךְ הַזֶּה אֶל-קִרְבּוֹ "let now the soul of this child return into him." Exod. 21:23, נֶפֶשׁ לְנֶפֶשׁ "life for life." *The soul* is also said both to live, Gen. 12:13; Psalm 119:175; and to die, Jud. 16:30; to be killed, Num. 31:19; to ask, 1 Kings 3:11; to be poured out (inasmuch as it departs along with the effused blood), Lam. 2:12; Isaiah 53:12. וַיִּירָא לְנִפְשׁוֹ he feared for his life, Josh. 9:24; Eze. 32:10. As to the phrase נִפְשׁ פִּי נִכְהָה see נִכְהָה. It is often used in phrases which relate either to the loss or to the preservation of life, — (a) *אֶל-נִפְשׁוֹ* on account of life, to save life, 2 Ki. 7:7; compare Greek *τρέχειν περὶ ψυχῆς*, Od. ix. 423. Valk. ad Herod. vii. 56; ix. 36; and even (of a hare) *περὶ κρεῶν*. But, Jer. 44:7, it is *against* life, in detriment of life. — (b) *בְּנִפְשׁוֹ* with *peril of life*, 2 Sa. 23:17; 18:13 (קרי). 1 Ki. 2:23, בְּנִפְשׁוֹ דָּבָר אֲרִיזָהוּ אֶת-הַדָּבָר הַזֶּה "at the peril of his life has Adonijah said this," Lam. 5:9; Pro. 7:23; compare *בְּרִאשֵׁינוּ* 1 Ch. 12:19. In other places *for life* (taken away), i. e. on account of the killing of some one, Jon. 1:14; 2 Sam. 14:7. — (c) *לְנֶפֶשׁ פִּי* for the good of one's life, Gen. 9:5; Deu. 4:15; Josh. 23:11.

Also, in many expressions which belong to the sustaining of life by food and drink, or to the contrary. Thus they say, "my soul (life) is satisfied" with meat and drink, Pro. 27:7; Isa. 55:2; *to fill the soul*, (the life), i. e. to satiate, Prov. 6:30; and נִפְשׁוֹ is used even for the aliment, Isa. 58:10; and on the contrary, "my soul (life) hungers" (Pro. 10:3; 27:7); *thirsts* (Prov. 25:25); *fasts* (Psal. 69:11), *abstains* from certain kinds of food (Num. 30:3), *is polluted* by them, Eze. 4:14; also, *an empty soul* (life), i. e. hungry, Isaiah 29:8; *a dry soul*, i. e. thirsty, Nu. 11:6; *to open wide the soul* (or, life) (i. e. the jaws), Isa. 5:14; Hab. 2:5. — The soul as distinct from the body is meant, Job 14:22.

(3) *the mind*, as the seat of the senses, affections, and various emotions (see לֵב 1, letter *b*), to which is ascribed love (Isa. 42:1; Cant. 1:7; 3:1—4; Gen. 34:3), joy (Psal. 86:4), fear (Isa. 15:4; Psal. 6:4), piety towards God (Psal. 86:4; 104:1; 143:8), con-

fidence (Ps. 57:2), desire (Ps. 42:3; 63:2), appetite both that for food, Pro. 6:30; 10:3; Mic. 7:1; Deu. 12:20, 21 (whence בָּעַל נִפְשׁוֹ a greedy man, Pro. 23:2), and also sexual, Jer. 2:24; Ezek. 23:18; also, for slaughter and revenge, Psal. 27:12; 41:3; 105:22; Ex. 15:9; comp. Pro. 21:10; and, on the contrary, hatred, Isa. 1:14; Psal. 17:9; contempt, Eze. 36:5; Isa. 49:7; revenge, Jer. 5:9; sorrow, Job 19:2; 27:2; 30:25. As the seat of warlike valour, so used when a poet speaks to his own soul. Jud. 5:21, הִדְרִכִּי נִפְשִׁי "tread down, O my soul, the strong." Jer. 4:19, בִּי קוֹל שׁוֹפָר שְׂמַעְתִּי נִפְשִׁי "because thou hast heard the voice of the trumpet, O my soul." Used of the sensations in general, Ex. 23:9, יָדַעְתֶּם אֶת-נִפְשׁוֹ "ye know the soul of a stranger," what sort of feelings strangers have. 1 Sa. 1:15, "I have poured out my soul before Jehovah," i. e. I have opened to Jehovah the inmost feelings of my mind; Pro. 12:10.

Words, also, by which the sensations of the soul are expressed, are often applied to the soul, נִפְשׁוֹ, and thus the soul is said to weep, Psal. 119:28; to be poured out in tears, Job 30:16; to cry for vengeance, Job 24:12; and, on the contrary, to invoke blessings, Gen. 27:4, 25. Rather more rarely, things are attributed to the soul which belong — (a) *to the mode of feeling and acting*, as pride (נָפֶשׁ רָחֵב Job Pro. 28:25), patience and impatience (נִפְשׁ הַזֵּאֵר Job 6:11). — (b) *to will and purpose*, Gen. 23:8, אִם-יֵשׁ אִתִּי נִפְשִׁי "if it be (in) your mind," i. e. if ye have so purposed in your mind; 2 Ki. 9:15. 1 Chr. 28:9, בְּנִפְשׁוֹ "with a willing mind." — (c) *to the understanding and the faculty of thinking*, Ps. 139:14, "my soul (mind) knoweth right well." Prov. 19:2. 1 Sa. 20:4, "what thy soul (mind) thinketh." Deut. 4:9, "keep thy soul; do not forget." Lam. 3:20. All of these expressions are more commonly used of *the heart*; (see לֵב No. 1, letters *c*—*e*).

(4) *concr. animal*, that in which there is a soul or mind (נִפְשׁוֹ) Jos. 10:28; בְּלִי-נִפְשׁוֹ "every living thing," verses 30, 32, 35, 37. Sometimes more fully נִפְשׁ חַיָּה Gen. 1:24; 2:7, 19; and with the addition of the article הַחַיָּה נִפְשׁוֹ Gen. 1:21; 9:10; pr. *animal of life*, i. e. endued with life (*lebenbige Seele* = *lebenbige Wesen*), *living creature*, Gen. 2:7; commonly collect. *living creatures*, Gen. 1:21, 24; 9:10, 12, 15; Lev. 11:10; in this phrase it should be observed that חַיָּה is genit. of the substantive חַיָּה (*life*), not the fem. of the adjective חַי (*living*); so that נִפְשׁ חַיָּה, equally with נִפְשׁ, is of either sex, and may be construed with a masculine. This serves to illustrate the words, Gen. 2:19, where interpreters have differed, וַיִּקְרָא לּוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ,

"and whatsoever Adam called them, the living creatures, that was their name;" for **לֹא** and **שָׂמוּ** refer to **נֶפֶשׁ חַיָּה**, which after **לֹא** is pleonastic.—Specially it is a *man, a person*, particularly in certain phrases, in which in German also the word *soul* is used, as **נֶפֶשׁ** to steal a man (comp. Germ. *Seelenverkäufer*) Deu. 24:7; **נֶפֶשׁ אָכַל** Eze. 22:25; also—(a) in laws, Lev. 4:2; **נֶפֶשׁ בִּי תִחַטָּא** "if any soul (i. e. if any one) sin," Lev. 5:1, 2, 4, 15, 17; compare the phrase **נֶפֶשׁ חַיָּה** under the word **נֶפֶשׁ** **הַנֶּפֶשׁ הַחַיָּה** under the word **נֶפֶשׁ** Niph. No. 2.—(b) in a census of the people, as **נֶפֶשׁ** **שִׁבְעִים** seventy souls, seventy persons, Ex. 1:5; 16:16; Gen. 46:18, 27; Deu. 10:22 (Gr. similarly *ψυχαί*, Eurip. 1 Peter 3:20); more fully **נֶפֶשׁ אָדָם** Num. 31:46; compare Gen. 14:21.—(c) used of slaves, Gen. 12:5; **הַנֶּפֶשׁ הַנֶּפֶשׁ** "the slaves which they had obtained in Haran," Eze. 27:13; compare *ψυχαί ἀνθρώπων*, Apoc. 18:13; 1 Macc. 10:33.—(d) **נֶפֶשׁ מֵת** (where **מֵת** is the genit., compare above the phrase **נֶפֶשׁ חַיָּה**) *any dead person, a corpse*, Nu. 6:6; **עַל-נֶפֶשׁ מֵת לֹא יָבֹא** "he shall not come near a dead body," Lev. 21:11; and even without **מֵת** id., in the phrases **נֶפֶשׁ מֵתָא** Num. 5:2; 9:6, 7, 10; and **נֶפֶשׁ** Lev. 22:4; Hag. 2:13; he who pollutes himself by touching a dead body; compare Num. 19:13.

(5) With suff. **נֶפֶשִׁי**, **נֶפֶשְׁךָ** etc.; it is sometimes *I myself, thou thyself* (compare Arab. *نفس* and Germ. *selb, selber*, Swed. *sjel* of the same stock as *Seele*, soul, see Adel. iv. p. 47). Hos. 9:4, **לֶחֱמָם לְנֶפְשָׁם** "their food (is consumed) by themselves." Isaiah 46:2; also reflex. **נֶפֶשִׁי** me myself, Job 9:21. It has also been remarked by interpreters that **נֶפֶשִׁי**, **נֶפֶשְׁךָ** are often put for the personal pronoun **אֲנִי**, **אַתָּה**, but all the instances which they cite are to be explained by what has here been observed, No. 2, 3. It is often thus used in sentences in which life is said to be in danger. Ps. 3:3, "many say of me (to my soul **נֶפֶשִׁי**), there is no help for him in God." Ps. 11:1, "why say ye to me (my soul **נֶפֶשִׁי**) flee as a bird to your mountain?" Isa. 3:9, **אֵי לְנֶפְשָׁם** "woe to them!" (pr. to their life, or soul). Psalm 7:3; 35:3, 7; 120:6; to this head also belongs Isaiah 51:23, "who say to thee (to thy soul **נֶפֶשְׁךָ**), lie down, that we may go over;" and in similar instances. In other instances, it refers to the feelings of the soul or mind, e. g. Job 16:4, **לֹא יֵשׁ נֶפֶשְׁכֶּם תִּחַת**, **נֶפֶשִׁי** which must not be rendered, "Oh that ye were in my place!" but "Oh that ye felt what I feel!" *wäre euch nur zu Muth wie mir*; (compare Ex. 23:9). Once, however, **נֶפֶשִׁי** and **רוּחִי** come so near to the nature of a pronoun, that they are even construed

with the first person of verbs, Isa. 26:9; compare **עָבַדְךָ** followed by the 1 pers. Gen. 44:32.

נֶפֶת f. probab. i. q. **נֹף** and **נָפָה** a lofty place (from the root **נָפַח**), only found Josh. 17:11, **שְׁלֹשָׁת הַנֶּפֶת**. Targ. *three regions*.

נָפַת f. (root **נָפַח** see Hiph. No. 2), a dropping down, dripping, hence **נָפַת צִמְצִים** dropping of honeycombs, i. e. honey dropping from the combs, i. q. **יֶשֶׁר** (which see), Ps. 19:11. Hence without the gen. **נָפַת** id. Cant. 4:11; Prov. 5:3; 24:13, **נָפַת מְחוֹךְ עַל-הַפֶּה** "honey droppings (which are) sweet to thy palate," (where the predicate **מְחוֹךְ** is not inflected; compare Gen. 49:15).

נִפְתָּלִים plur. m. contentions, battles, once found Gen. 30:8; verbal from the root **נָפַת** Niph. to wrestle, to strive, to fight.

נִפְתָּח ("opening"), [*Nephtoah*], see **מִי נִפְתָּח** under the word **מִי** p. CCCCLXVIII, B.

נִפְתָּחִים [*Naphtuhim*], pr. n. of an Egyptian nation, Gen. 10:13; 1 Ch. 1:11. Bochart (Phaleg. iv. 29) compares Gr. *Néphthuc*, the wife of Typhon, and according to Plutarch (De Iside, p. 96, ed. Squire), the extreme limit of the earth washed by the sea (compare the Egyptian *νεφθω* terminal); this opinion has been adopted by J. D. Michaëlis, who understands this region to be situated to the east of Pelusium near the Sirbonian lake; but all this is very uncertain. See Michaëlis, Spicileg. Geogr. tom. i. p. 269. Jablonskii Opuscul. ed. te Water, tom. i. p. 161.

נִפְתָּלִי ("my strife," see Gen. 30:8), pr. name, *Naphtali*, a son of Jacob by his concubine Bilhah; the ancestor of the tribe of that name, the bounds of whose territory are described Joshua 19:32—39. LXX. *Nεφθαλειμ*.

נִיץ m. (from the root **נָצַח**)—(1) a flower, Gen. 40:10, i. q. **נִצָּה** and **נִצֵּן**, see the root No. 2.

(2) a hawk, see the root No. 3, Lev. 11:16; Deu. 14:15; Job 39:26. LXX. *ἰεραξ*. Vulg. *accipiter*; compare Bochart, Hieroz. t. ii. p. 226.

נָצָה i. q. **נָצַח** No. 3, TO FLY, TO FLY AWAY. Jer. 48:1, **נָצָה חֲצָא** "he may go away by flying," where a paronomasia is to be observed in **נָצָה**, **חֲצָא**, and **חֲצָא**. [In Thes. this root is referred to **נָצַח**.]

נָצַב TO SET, TO PUT, TO PLACE, i. q. **נָצַב**, which see. Arab. *نصب* id.

NIPHAL **נִצְּבָה**—(1) to be put, set; followed by **עַל**

to be set over any thing, 1 Sa. 22:9; Ruth 2:5, 6. Part. נָצַב an officer, director, 1 Ki. 4:5, 7; 5:30; 9:23.

(2) to set oneself, to be ready, Ex. 7:15; 17:9; followed by לְ for any one, Ex. 34:2, וַיִּנָּצְבוּ לִי שָׂם "and present thyself there for me."

(3) to stand, spoken of persons, Gen. 37:7 [but it is in this passage a sheaf]; Psal. 45:10; Lam. 2:4; of waters, Ex. 15:8; especially to stand firmly, Psal. 39:6, הָקֵל כְּלִאֲדָם נָצַב "every man (although) firmly standing (is) vanity." Zec. 11:16, "the shepherd ... יִכְלֹכֵל לֹא יִנָּצְקָה (who) does not nourish that which is standing;" i.e. the cattle which are in good health, which are sound. So LXX. το ὀλόκληρον. Vulg. id quod stat. But perhaps it may be more suitable to the context, "(who) does not take up (the cattle) which stands still in the way;" i.e. loiters from weariness, weakness, and disease; the weak, therefore, and sick; compare Arabic نَصَب to be wearied, to labour, (pr. I believe, to stand still, to stop, nicht fort tönnen).

HIPHIL הִנָּצִיב—(1) to make to stand, Ps. 78:13; hence to put, to place, Gen. 21:28, 29; Jer. 5:26; to erect, to set, as a column, Gen. 35:20; an altar, 33:20; a monument, 1 Sa. 15:12; comp. Jer. 31:21. 1 Sam. 13:21, לְהִנָּצִיב הַדֶּבֶר "to set up the goads," i.e. to sharpen them when the goad was blunted by the point being bent back.

(2) to fix, to establish, e.g. bounds, Ps. 74:17; Deu. 32:8; Pro. 15:25.

HOPHAL הִנָּצַב and הִנָּצַב—(1) to be placed, set, Gen. 28:12.

(2) to be planted, Jud. 9:6 [In Thes. this passage is referred to נָצַב:] (so the Arab. نَصَب; also Syr. and Chaldee).

(3) to be fixed, settled. So it is commonly taken in the difficult passage, Nah. 2:8, וְלִתְהָ הַעֲלֵתָּהּ "it is fixed! she (Nineveh) shall be carried away captive." But I have no doubt that הִנָּצַב should be joined to the preceding verse, and regarded as being from the root נָצַב; see that word.

Derived nouns נָצַב, נָצִיב, מְנָצֵב, מְנָצֵב, מְנָצֵב, מְנָצֵב, and pr. n. לְנָצֵב "for the goad."

נָצַב masc. (prop. part. Niph.) haft, handle of a dagger, Jud. 3:22; so called from being fixed in; compare the root, Josh. 6:26; 1 Ki. 16:34. (Arab.

نَصَب the handle of a sword, knife, etc.)

נָצַב Chald. emphat. st. נָצַבְתָּ strength, hardness (of iron), Dan. 2:41. Theod. ἀπὸ τῆς πίστεως τῆς σιδηρᾶς, i.e. of the nature and origin of iron

(compare ⁵⁰³ root, origin). Vulg. de plantario ferri, both taken from the Syr. נָצַב to plant.

נָצַב see נָצַב.

I. נָצַח unused in Kal. [The occurrences of נָצַח are referred here in Thes., and this root is not divided into two]—(1) pr. TO FLY, i. q. נָצַח and נָצַח No. 3. Hence נֹצֶחַ pinion of birds, and Arab. نَاصِيَة feather of birds; hence locks of hair hanging over the forehead, and, as it were, flying. From this noun is formed—

(2) Arab. نَصَا and نَصَا to seize any one by the locks, and Conj. III, to seize one another by the hair. Hence in Hebr. to quarrel, to strive, comp. Syr. and Chaldee נָצַח, i. q. Hebr. נָצַח, and Arab. نَصَا Conj. VI, id.

HIPHIL הִנָּצַח to contend, to strive. Num. 26:9, "when they strove with Jehovah;" hence to wage war. Psalm 60:2, הִנָּצַחוּ אֶת-יָהוָה "when he waged war with Mesopotamia."

NIPHAL הִנָּצַח to strive one with another. Deu. 25:11, "if men strive together;" Ex. 2:13; 21:22; Lev. 24:10; 2 Sa. 14:6.

Derivatives, נֹצֶחַ, מְנָצֵחַ.

II. נָצַח prop. i. q. Arab. نَصَا TO STRIP OFF a garment from any one, to draw out a sword from the sheath (kindred to נָצַח). Hence to make a land empty, to despoil, to strip it of inhabitants (compare נָצַח No. 1, a, נָצַח Niph.), and intrans. to be desolated. Jer. 4:7, עָרֵי תְּצִיֵּה "thy cities shall be laid waste." LXX. αἱ πόλεις σου καταβεβησονται.

NIPHAL, id. Isaiah 37:26, נָצַח "desolate heaps;" 2 Ki. 19:25.

This signification may be connected with the former (No. I) [as is done in Thes.], by deriving it from the idea of making war, to be laid waste, desolated in war; compare ⁵ حَرْب to wage war, whence حَرْب and ⁵ حَرْب stripped and spoiled in war.

נָצַח f. (from the root נָצַח No. 2) a flower, Job 15:33; Isa. 18:5.

נָצַח—(I) i. q. נֹצֶחַ (part. Niph. from נָצַח) something cast out, excrement in the crop of a bird, Lev. 1:16. Compare נֹצֶחַ and נֹצֶחַ.

(II) i. q. נֹצֶחַ (which see) a feather, pinion, from נָצַח No. I, 1.

[נצורה] f. *guard, watch*, Isa. 1:8. Root נצר I. נצירה *watch-tower*. See Thes. p. 908].

I. נָצַח not used in Kal, prop. i. q. Syr. نَصَب to SHINE, TO BE BRIGHT (kindred root נָצַח); metaph. to be famous, also to conquer; נָצַח a sonorous (pr. clear) voice. Æth. ነሐሴ: to be pure, chaste; ነሐሴ: pure, chaste; Arabic نَصَح to be sincere, faithful.

PIEL נָצַח (prop. to be eminent, conspicuous)—(1) *to be over, to superintend*, as the service of the temple, workmen; followed by על and ל 1 Ch. 23:4; Ezr. 3:8, 9. Part. מְנַצֵּחַ prefect, overseer, 2 Chr. 2:1, 17; 34:13.

(2) specially, *to lead in music*. 1 Chr. 15:21, "and Mattathiah ... played on harps in the octave (i. e. a low tone, the bass, *nel basso*), מְנַצֵּחַ, so as to lead the song;" i. e. to direct, regulate the singing (Opp. are verse 19 לְהַשְׁמִיעַ Luth. *helle zu fingen*, and verse 20, עַל עֲלֻמוֹת "with the virgin voice," *nel soprano*). Hence מְנַצֵּחַ which occurs in the titles of 53 Psalms, and in Hab. 3:19. Many, following Kimchi, Rashi, Aben Ezra, render this, *to the precentor*, i. e. this song is to be sung or played under his direction; and this is also the sense of the Targum מְנַצֵּחַ *ad canendum*. This opinion is preferable to others which have been advanced. It is sometimes put absolutely, only with the addition of the name of the author of the Psalm, as לְמַנְצִיחַ לְדָוִד Ps. 11; 13; 14; 18—21; 31; 36; 40; 41; 42; 44; 47; 49; 51; 52; 64—66; 68; 70; 85; 109; 139; 140: sometimes the name of an instrument is added (בְּנִינִיּוֹת Ps. 4; 6; 54; 55; 67; 76; הַנְּתִיחַ 8; 81; 84; עַל שְׁלֹשִׁים Ps. 45; 69; 80; עַל נְחִילוֹת Ps. 5; עַל סִחֲלֵת Ps. 53); or the beginning of a song, to the tune of which, the Psalm is to be sung (see Ps. 22; 56—59; 75); or else a word denoting a higher or lower key, עַל עֲלֻמוֹת Ps. 46; עַל הַשְׁמִינִית Ps. 12. (Twice there follows עַל יְדֻתָּו Ps. 62:1; 77:1; once לְיְדֻתָּו 39:1, where it is, "to the chief musician of the Jeduthunites," unless יְדֻתָּו in this phrase is also to be taken as a musical instrument, or tune.) It is not to be overlooked that this description is almost entirely wanting to the Psalms composed in a later age after the destruction of the temple, and worship. [It would be difficult to mark more than a *very few* Psalms which belong to such a period.] The opinion is wholly to be rejected, of those who would take מְנַצֵּחַ not as the part. but as the infinitive in the Syriac form (compare Chald. Dan. 5:12); this is prevented by the article included in the form לְמַנְצִיחַ (for לְהַמְנִיחַ).

NIPHAL, *to be perfect, complete* ["*to be perpetual*."] Jerem. 8:5, מְשֻׁבָּה נִצְחָה "complete [perpetual] backsliding;" see נָצַח No. 5.

II. נָצַח an unused root, Arab نَصَح and نَصَب to scatter, to sprinkle. Æth. ነሐሴ: id. Whence נָצַח No. II.

נָצַח Chald. Ithpa. *to conquer, to excel*, followed by על Dan. 6:4. (Syriac id.).

I. נָצַח & נִצְחָה with suff. נִצְחָה.

(1) *splendour, glory*. 1 Chron. 29:11; 1 Sam. 15:29, נִצְחָה מִיִּשְׂרָאֵל "the glory of Israel" (i. e. God).

(2) *sincerity, truth*. Hab. 1:4, לֹא יֵצֵא לְנִצְחָה מִשְׁפָּט, "judgment goeth not forth according to truth," perhaps, Pro. 21:28.

(3) *faith, confidence*. Lam. 3:18, אָבַד נִצְחִי "my confidence is perished."

(4) *perpetuity* (as we can confide in those things which endure, which are perpetual, compare נִצְחָה No. 3, 4), *eternity, for ever*. עַד נִצְחָה Ps. 49:20; Job 34:36; לְנִצְחָה, נִצְחָה adv. perpetually. Isa. 34:10, לְנִצְחָה נִצְחָה id.

(5) *perfection, completeness*, acc. נִצְחָה & נִצְחָה adv. *altogether, quite* (comp. Germ. *lauter*). Ps. 13:2, עַד אָנָּה יְהוָה תִּשְׁכַּחַנִּי נִצְחָה "how long, O Lord, wilt thou altogether forget me?" Ps. 79:5; Job 23:7. In genit., Psalm 74:3, כְּשֹׂאוֹת נִצְחָה "complete desolations," i. e. places altogether, absolutely desolated. [In Thes. this signification is almost rejected, and these passages are taken as in the signification of No. 4.]

II. נָצַח m. *juice, liquor*, as *scattered* from grapes when trodden in the press, Isa. 63:3, 6; from the root נָצַח No. II.

נָצִיב m. (from the root נָצַח).

(1) *placed, set*; hence *one set over, a prefect, leader*, i. q. נָצִיב 1 Ki. 4:19.

(2) *something placed, or set*; hence—(a) *a statue*, i. q. מַצֵּבָה; Arab. نَصَب, نَصَب a statue, an idol. Gen. 19:26, נָצִיב מַלַּח "a statue of salt," i. e. fossil salt, of which fragments, in various forms, are found in the neighbourhood of the Dead Sea (see Legh in Macmichael's Journey, p. 205). [But in this passage something peculiar is meant.]—(b) *a military station*, i. q. מַצֵּב, מַצֵּב 1 Samuel 10:5; 13:3, 14; *a garrison*, 2 Sam. 8:6, 14.

(3) [Nezib], pr. n. of a town in the tribe of Judah, Josh. 15:45 [now prob. Beit Nüsib, نَيْت نَصَب Rob. ii. 344].

נָצִיחַ ("pure," "sincere"), [*Neziah*], pr. n. m. Ezr. 2:54; Neh. 7:56.

נָצַר Isaiah 49:6, כחִיב, *preserved, delivered*; from the root נָצַר; נָצַר part. pass.

נָצַל not used in Kal, pr. TO DRAW OUT, TO PULL OUT; and نَصَلَ, Ethiop. ነጸለ: to take away. Kindred are נָשַׁל, נָשַׁל.

PIEL—(1) *to take away, to strip off* something, from some one, 2 Chr. 20:25.

(2) followed by an acc. of pers. *to despoil* any one, Ex. 3:22; 12:36.

(3) *to snatch out of danger, to preserve*, Eze. 14:14; see Hiph.

HIPHIŁ—(1) *to pull away*; followed by בִּין to pull apart. 2 Sam. 14:6, "the boys strove together in the field וְאִין מִצִּיל בִּינֵיהֶם and there was not one to pull them apart;" niemand riß sie aus einander.

(2) i. q. Piel No. 1; *to take away, to deprive of*, Gen. 31:9; followed by מִן verse 16; Psa. 119:43. 2 Sam. 20:6, וְהִצִּיל עֵינָי, "and (lest) he take away our eye," i. e. withdraw himself from our eyes.

(3) *to snatch, to deliver* any one from danger; with an acc. of pers. (once with a dat. Jon. 4:6); followed by מִן Ps. 18:49; 34:5, 18; Mic. 5:5; מִיֶּד out of the hand, the power of any one, Gen. 32:12; 37:21, 22; Exod. 3:8; 18:10; מִכַּף id. Isa. 38:6; מִפֶּשֶׁל to save one's own life, Eze. 3:19, 21; מִצִּיל there is no deliverer, none aiding, Ps. 7:3; 50:22; Isa. 5:29.

HOPHAL הִצִּיל *to be snatched or plucked out*, Am. 4:11; Zec. 3:2.

NIPHAL—(1) pass. of Hiphil No. 3, *to be plucked out, to be delivered*, Isa. 20:6; Jer. 7:10; Am. 3:12.

(2) *to save oneself, to escape*, Pro. 6:3, 5. Followed by אֶל *to escape to* any one, Deu. 23:16.

HITHPAEL, *to strip oneself of* any thing, with an acc. Ex. 33:6; comp. Heb. Gram. § 53. 3, letter d. Derivative הִצִּלָּה.

נָצַל Chald. APHEL הִצִּיל i. q. Heb. הִצִּיל No. 3, Dan. 3:29; 6:15, 28.

נָצַן m. *a flower*, Cant. 2:12; from the root נָצַן No. 2.

נָצַע a false root; for the words which have been referred to it, see under the root נָצַע.

נָצַץ i. q. נָוַץ—(1) TO SHINE, TO GLITTER, only found Eze. 1:7; whence נִצְצוֹן a spark.

(2) *to flower, to flourish* (as in Ch.); whence נָצַן, נָצַח, נָצַח a flower. (Verbs which signify shining are transferred to the meaning of verdure and bloom,

as has been shewn by many examples in Simonis Arcanum Formarum, page 352; comp. וְהָהָה. The idea of blossoming is farther transferred to the *feathers* and *pinions* of birds, as growing out (comp. פָּרַח); whence—

(3) *to fly* (compare פָּרַח to sprout, Syr. to fly); whence נָצַח hawk; comp. the kindred נָצַח, נָצַח to fly.

נָצַק see נָצַק.

I. נָצַר fut. יִנָּצַר, more rarely יִנָּצַר—(1) i. q. נָצַר TO WATCH, TO KEEP (Arab. نَظَرَ to keep, e. g. a vine-

yard; comp. cogn. نَظَرَ to look at, to watch over, like the Lat. *tueri* and *intueri*, and نَصَرَ to defend, to free); e. g. used of a vineyard, Job 27:18. מִגְדַּל נָצִיר a watch-tower, 2 Ki. 17:9. Followed by עַל Ps. 141:3; נָצַר עַל דַּל שְׁפָתַי as if "keep watch over the door of my lips," i. e. my mouth, lest rash words go forth; (נָצַר with Dag. euphon., for נָצַרָה). Specially—(1) i. q. *to defend, to preserve* from dangers (as God guarding men), Deut. 32:10; Ps. 31:24; Prov. 22:12; followed by מִן Ps. 32:7; נָצַר מִדִּסְטֵר "thou wilt preserve me from distress." Psalm 128:8; 64:2; 140:2; Isa. 49:6 כחִיב, נָצַר, "the preserved (from the exile [destruction, rather]) of Israel."

(2) *to keep, to observe* a covenant, Deut. 33:9; Ps. 25:10; the precepts of God, Ps. 105:45; on the other hand, used of God keeping mercy, Exod. 34:7, נָצַר חֶסֶד לְאַלְפִים "keeping mercy for thousands."

(3) *to keep, i. q. to hide*. Isaiah 48:6, נִצְרוֹת וְלֹא יֵדְעוּם "hidden things of which thou knewest not." Isa. 65:4, בְּנִצְרוֹת יִלְוּ "they lodge in hidden places" (to be understood of *adyta*, recesses of the shrines of gods; or perhaps, sepulchral caves; so LXX. parall. sepulchres). Prov. 7:10, "a woman נִצְרוֹתָהּ hidden (subtle) of heart."

(4) in a bad sense; God is said *to observe* any one, as marking his guilt or faults. Job 7:20, נָצַר הָאֱלֹהִים "O thou observer of men!"

(5) *to watch a city*, i. e. to besiege it [so נָצַר in the following passage], 2 Sam. 11:16, וַיֵּצֵא יוֹאָב "when Joab besieged the city." Part. pl. נֹצְרִים besiegers, Jer. 4:16; Isa. 1:8, "as a lodge in a garden of cucumbers, נֹצְרָה so is a besieged city" (נָ, ut—ita, compare נָ A, 1), Jerusalem is intended. (Arnold, in the same sense, proposes that we should write נֹצְרָה, that the substantive may be rendered definite by the article; compare הַדִּיר Ps. 12:6, and הַעֲנִיָּה חֹרֶשׁ 2 Sa. 6:3; and so we should render die belagerte Stadt, the besieged city, but apparently in the poetic style the article may be omitted

in such cases. [This word is in Thes. made a distinct noun, see נצירה.]

II. נצר an unused root. Arab. نصر to shine, to be very verdant; whence נציר.

The significations of *watching* and *being verdant*, which are also joined in the root נציר, I have placed separately, although they may perhaps have a common origin, namely, from the idea of *shining* (نصر), which is applied to the notion of *beholding* (نظر), compare נצוח, Gr. φάος δέδοκε, Germ. Älter, used of brightness and beholding); whence arises the signification of *observing* and *guarding*.

נצר m.—(1) a sprout, a shoot, so called from being verdant, see the root No. II., Isa. 60:21. Metaph. used of offspring, Isa. 11:1; Dan. 11:7.

(2) a branch, Isa. 14:19.

נצת see נצח.

נקא Ch. pure, Dan. 7:9, from the root נקא i. q. Hebr. נקה, which see.

נקב fut. יקב and ינקב prop. TO HOLLOW OUT, TO EXCAVATE (like the cogn. יקב, קבב, also פנו or פנה, קפף, which see for more instances). Hence—

(1) to bore (a hole), 2 Ki. 12:10, followed by an acc. to perforate (Arab., Æth., Syr., Chald., id.), Job 40:24, 26; 2 Ki. 18:21; Hag. 1:6, צור נקוב "a bag with holes in it." Also to thrust through (with a spear), Hab. 3:14, נקבת ראש פרו "thou didst thrust through the heads of their leaders." See the derived nouns.

(2) to separate, to distinguish; and hence to declare distinctly, to specify, to call by name (compare פרח No. 1, 2), Gen. 30:28, נקבה שחרה עלי "specify to me thy wages;" Isa. 62:2. Part. pass. נקבים the named, i. e. the chiefs, nobles of the people, as if it were אנשי שמות Am. 6:1, opp. to the common people, פלי נשם Job 30:8 (compare 1 Ch. 12:31). Arab. نقيب a leader, commander, prince.

(3) to curse (prop. to pierce, like سب to cut, to bore; metaph. to curse), e. g. the name of God, Lev. 24:11, 16, נקב שם יי מות יקח "he that curseth the name of Jehovah shall surely die" (from this place has arisen the superstitious idea of the Jews that it is forbidden to pronounce (No. 2) the name of Jehovah, see יהוה); Nu. 23:8, 25; Job 3:8; 5:3; Pro. 11:26.

NIPHAL, pass. of No. 2, to be called by name

(compare Arab. لقب to name, n and l being interchanged), Num. 1:17, "these men נקבו בשמות who were called by their names;" 1 Ch. 12:31; 16:41; 2 Ch. 28:15; 31:19.

From the primary signification of *hollowing out* is נקב socket for a gem, נקבת a stone quarry; from the idea of *boring through* are נקבה from that of *striking through* is נקבה a hammer.

נקב m.—(1) a socket for setting a gem, pala gemmarum (as rightly rendered by Jerome), so called from its hollowness, Ezek. 28:13. Compare נקה. Others understand it to be a pipe, from the root נקב to bore through, like חליל from the root חלל, but this is not suitable to the context.

(2) a cavern, whence with the art. הנקב [Nekeb], pr. n. of a town in the tribe of Naphtali, Joshua 19:33.

נקבה f. a woman, a female (a genitalium figura dicta); of persons, Gen. 1:27; 5:2; and of beasts, Genesis 6:19; Levit. 3:1, 6; 4:28, 32; 5:6; 12:5. Opp. to נקר a male. [Syr. Ch. id.]

נקר an unused root—(1) to prick, to mark with points, Ch. id.; whence נקר one who adds the points to a manuscript, Arab. نقد to pierce, as a serpent, but نقط to mark with points.

(2) to select, to separate things which are of a better quality than the rest (which is done by marking with points); Arab. نقد. Hence נקד (not נקד, see Kamûs, p. 424), a kind of sheep and goats deformed and short-legged, but highly prized for their hair and wool; נקא a shepherd of such sheep. See below נקר.

Hence (besides the pr. n. נקורא, נקורה)—

נקר m. pl. נקדים marked with points, or little spots, used of sheep and goats, Gen. 30:32, seqq.; 31:8, seq.

נקר pr. i. q. Arab. نَقَّار a shepherd of a kind of sheep which have excellent wool, called نقد; and hence in a wider sense, a herdsman, Am. 1:1; a cattle-owner, owner of flocks, 2 Ki. 3:4 (spoken of the king of Moab; like נרים from נרים, נקר from נקר). See Bochart, Hieroz. t. i. p. 441.

נקרה f. a point, or stud, used of ornaments so formed, made of silver, Cant. 1:11.

—(1) *vengeance, revenge*, Deut. 32:35. Followed by a ׀ נִקְמַת the vengeance which Jehovah takes, Jer. 50:15; elsewhere objectively, as נִקְמַת דָּם vengeance for slaughter, Ps. 79:10; Jer. 50:28, נִקְמַת הַיְּבִלָּה "vengeance for his temple;" compare Jer. 51:36. To take vengeance on any one is לָקַח נִקְמָה Deut. 32:41, 43; לָקַח נִקְמָה Isa. 47:3; followed by בְּנִי Jer. 20:10; עָשָׂה נִקְמוֹת Ps. 149:7; Eze. 25:17; followed by אֶת Mic. 5:14; נָתַן נִקְמוֹתוֹ Eze. 25:14; Num. 31:3. On the other hand לָקַח נִקְמָתָא Psalm 18:48; and נָתַן נִקְמוֹת לְפִי Jud. 11:36; to give or do vengeance for any one, so as to satisfy him.

(2) *the desire of vengeance*, Lam. 3:60. עָשָׂה נִקְמוֹת to act with the desire of vengeance, Eze. 25:15.

נִקְעָ i. q. יָקַע (whence the future is formed) TO BE TORN FROM; metaph. TO BE ALIENATED FROM, Eze. 23:18, 22, 28. Only occurring in pret. (Æthiop. ነቀዐ: to be cleft, broken).

נִקְקָ—(1) i. q. Chal. נִקַּךְ and Arab. نَقَب to CUT, TO STRIKE (kindred to the verb נָקַח; Æth. ለጠረ: to touch). See Piel.

(2) *to fasten together*, as by nails, *to join together*; Germ. zusammenfügen (Syr. Aph. to join on to; Pe. to cleave, to cleave together); specially used of something with a clasp which, returning back to itself, forms a circle (compare نَقَب border, bracelet). Hence—

(3) *to go in a circle*. Isa. 29:1, הַיָּמִים יִנְקְפוּ "let the feasts go their round," i.e. when the circle of the yearly feasts is ended, after the space of a year. [Qu. is this the import of the phrase?]

PIEL נִקְקָ—(1) *to cut down*, e. g. wood, Isa. 10:34.

(2) i. q. נָקַח *to destroy*, Job 19:26, "after they shall have destroyed my skin, (i.e. after my skin shall be destroyed, compare Lehrs. p. 798), this," sc. shall be, shall come to pass; namely, what had been spoken of before, verse 25, the advent of God.

HITHPAEL—(1) i. q. Kal No. 3, *to go in a circle*, Job 1:5, הַיָּמִים יִנְקְפוּ "after the days of their feasting had gone about," the circle of their mutual feastings being ended. The following is elliptical, Lev. 19:27, לֹא תִקְפוּ פֶתַח רֹאשְׁכֶם "ye shall not go in circle (in shaving) the outer part of the head," i.e. the ends of your hair. Symm. οὐ περι-εξηρήσετε κύκλῳ τὴν πρόσσιν τῆς κεφαλῆς ὑμῶν. This appears to refer to the Arabs, who used to cut off the hair all round the head, but left that in the middle untouched (Herod. iii. 8; iv. 175). Inf. absol.

הִקְיָ Jos. 6:3, and הִקְיָ verse 11, in going round; adv. *round about*.

(2) *to surround*, followed by an acc. 1 Ki. 7:24; Ps. 22:17; עָלָה 2 Ki. 6:14; Ps. 17:9; 88:18; followed by an acc. of thing and עָלָה of pers. Job 19:6, מִצְדֵּי הַקִּיף a pregnant construction, "he has cast me into his net, and has surrounded me with it." Metaph. Lam. 3:5.—Hence—

נִקְקָ m. *a shaking off of olives*, Isa. 17:6; 24:13 (Ch. נִיקִיף id.), and—

נִקְפָּה f. *a rope*, bound round a female slave or captive for a girdle. LXX. σχοινίον. Vulg. funiculus. Luther, 101es b. i. schlechte Band, Isa. 3:24.

נִקְקָ an unused root (as to a trace of it in the Samaritan language, see Anecdott. Or. p. 88), i. q. נִקְקָ and נִקְרָ; whence נִקְיָ a fissure of a rock.

נִקְרָ fut. יִקְרָ TO BORE, TO PIERCE, especially used of boring out any one's eye, 1 Sam. 11:2; Prov. 30:17, "the ravens of the valley shall pick it (the eye) out;" Num. 16:14; Jud. 16:21 [Both Piel].—(Arab. id.; Æth. ነቀረ: to be blind of one eye, ነቀለ: to pull out.)

PIEL id. Job 30:17, לַיְלָה עָצְמִי נִקְרָ "the night pierces my bones," i.e. by night my bones are, as it were, pierced with pain; compare Job 3:3.

PUAL, *to be dug out*, Isaiah 51:1, "the quarry (whence) נִקְרָתֶם ye were digged;" metaph. used of the ancestors of a nation. Hence—

נִקְרָה or נִקְרָה always constr. נִקְרָת הַצֵּדָר Ex. 33:22, *fissure, cleft of a rock*. Plur. נִקְרוֹת הַצֵּדָרִים Isa. 2:21.

נִקְשָׁ i. q. יָקַשׁ (yakosh) and קָשׁ TO LAY SNARES, Ps. 9:17, בְּפִי נִקְשָׁ רָשָׁע "with the work of his own hands the wicked lays snares," sc. for himself. [In Thes. intrans.; and the rendering given to this passage is, "the wicked is snared in the work of his own hands."]

NIPHAL, *to be snared, caught*, Deut. 12:30.

PIEL i. q. Kal, absol. Ps. 38:13; followed by לָקַח *to lay snares* for any one, Ps. 109:11, יָקַשׁ נִקְשָׁ לְכָל "let the extortioner lay a snare for all that he hath," i.e. take away all his goods.

HITHPAEL, *to lay a snare* for any one, followed by אֶת 1 Sam. 28:9.

נִקְשָׁ Ch. *to smite*, or *strike*, Dan. 5:6, "and his knees נִקְשָׁ נִקְשָׁ smote together." (Syr. id.; also

used of the teeth chattering from fear, Arab. *نفس* to strike, e. g. a bell.)

נר pl. *נרות* (from the root *נר* to shine).

(1) *a lamp, a candle*, Zeph. 1:12; often used of the lamps of the holy candlestick (*המנוורה*), Exod. 25:37; 35:14; 37:23; 39:37; once of the candlestick itself, 1 Sa. 3:3. It is figuratively applied in various ways—(a) to happiness (compare *אור* letter *e*), however the idea of a light is still retained, e. g. Prov. 13:9; *נר רשעים ידעך* “the lamp of the wicked shall be put out,” i. e. they grope in darkness; Prov. 20:20; 31:18; Ps. 18:29, “thou wilt light my lamp,” i. e. cause my affairs to prosper; Job 29:3.—(b) to glory. So 2 Sam. 21:17, where David is called the *lamp of Israel*. (The same figure is used in Syriac and Arabic, e. g. see Barhebræus, Assemani, ii. p. 266.)—The proper signification is retained Prov. 20:27, “the lamp of the Lord (lighted by him) is the soul of a man who explores the recesses of the breast.”

(2) [*Ner*], pr. n. of the grandfather of Saul, 1 Sa. 14:50, 51; 26:5; 1 Ch. 8:33.

נר Prov. 21:4 i. q. *נר* a lamp.

נרגל—(1) i. q. *נרגן*, which see, to roll oneself quickly.

(2) *to speak fast*; whence *נרגל*. [See *Thes.*]

נרגל 2 Ki. 17:30, [*Nergal*], pr. n. of an idol of the Cuthites. If a conjecture be made as to its etymology, I should suppose *נרגל* to come from the noun *نرج*, *Anerges*, or *Mars* (the planet), and *ל* as a diminutive addition (see p. ccccxix; comp. the excellent observations on the use of diminutives in divine names, in James Grimm's *Deutsche Grammatik* iii. p. 664, 65). [See also. *Thes.*] By the Babylonians the same appears to have been called *מרדך*. Hence—

נרגל שראצר (“prince of Mars,” i. e. the prince whom *Mars* favours), [*Nergal-sharezzer*], pr. n.—(1) of a general of Nebuchadnezzar, Jer. 39:3.

(2) of an arch-magician of the same king, ib. verse 13. This is the same name as *Neriglissar*.

נרגל m. *a chatterer, garrulous person*; hence *a whisperer, calumniator*, Prov. 16:28; 18:8; 26:20, 22; from the root *נר*.

נרד m. with suff. *נרדי*, plur. *נרדים*, *nard*, Indian spikenard; Sanscr. *narda*; Cant. 1:12; 4:13, 14. See Celsii Hierobot. tom. ii. p. 1, seqq.; Jones, On the

Spikenard of the Ancients, in *Asiatic Researches*, vol. v.

נריה [and *יהוה*] (“lamp of Jehovah”), [*Neriah*], pr. n. m. Jer. 32:12; 36:4; 51:59.

נשא fut. *ישא*, inf. abs. *ישא* Jer. 10:5; Hosea 1:6; const. *נשא* Isa. 1:14; *נשא* Ps. 89:10; with suff. *נשא* Psal. 28:2; but far more frequently *נשא* with pref. *נשא* Exod. 27:7, and *נשא* (very often), with suff. *נשא*, *נשא*; imp. *נשא* (once *נשא* Ps. 4:7), and *נשא* Gen. 27:3; Num. 3:40; part. pass. *נשא* (once *נשא* like quiescents *ל* Ps. 32:1.)

(1) TO TAKE UP, TO LIFT UP. (With this correspond *Æth.* *ሰለሰ*: to take, to receive; see No. 3, and Arab. *نشا* to be exalted, to grow, to increase; but other roots are used to express the idea of raising up, bearing, taking, as *رفع*, *حمل*.) Gen. 7:17, “the waters increased and bore up the ark.” Gen. 29:1, “and Jacob lifted up his feet and went,” etc. *נשא* to lift up, i. e. to set up a banner, Jer. 4:6; 50:2; 51:12, 27. Followed by *ל* to place upon any one, Gen. 31:17; *נשא עליו חטא* to lay sin upon oneself (i. e. to contract it), Lev. 22:9; followed by *א* 2 Ch. 6:22. Intrans. to lift up oneself, Ps. 89:10; Nah. 1:5.—Specially the following expressions should be remarked—(a) *נשא יד* (and *נשא כף*) to lift up the hand, in swearing, Deut. 32:40 (compare *נשא יד הרים* in swearing, Gen. 14:22; Dan. 12:7; and Virg. *Æn.* xii. 195); hence to swear, followed by a dative of pers. and the gerund of a verb, Eze. 20:6; *נשא יד ליהוה להוציאם*, Eze. 47:14; Ex. 6:8; Nu. 14:30; Ps. 106:26; Neh. 9:15. In other places it is for the purpose of doing violence, 2 Sa. 20:21 (followed by *א*), to punish, Ps. 10:12; to pray and adore, Ps. 28:2; 63:5; 134:2 (compare Lam. 3:41); as beckoning, Isa. 13:2; 49:22.

(b) *נשא ראשו* to lift up one's head—(a) used of one who is cheerful and merry, Job 10:15; Zech. 2:4.—(β) of one who increases in wealth, becomes mighty (compare the Lat. *caput extollere in civitate*), Jud. 8:28; Psal. 83:3; but—(γ) *נשא ראש פ' מביית* to lift up the head of any one from prison, i. q. to cause him to go up out of a prison (which used to be under ground), to bring out of it, 2 Ki. 25:27; and without the words *ב' מביית* Gen. 40:13, 20. For another meaning of this phrase, see No. 2, letter *d*.

(c) *נשא פניו* to lift up one's own countenance, used of a person of conscious rectitude, cheerful and full of confidence, Job 11:15. Ellipt. Gen. 4:7, “if thou hast done well *נשא* (there will be) lifting up

(sc. of countenance);" i. e. thou mayest go with a cheerful countenance. Opp. to **הִתְחַלֵּץ** ver. 5, 6. Followed by **לְ** to look upon, towards any thing, 2 Ki. 9:32; metaph. to place confidence in any person or thing, Job 22:26; 2 Sam. 2:22; also used of God as beholding men with kindness, Nu. 6:26.

(d) **לָשׂוּן עֵינָיו** *to lift up the eyes*, with the verbosity which in such cases is used in Hebrew (compare, to lift up the feet, Gen. 29:1; to lift up the voice, letter e, and under the verb **הִשָּׁמַע**), often put before verbs of beholding, or seeing, as Gen. 13:10, "he lifted up his eyes and saw;" Gen. 13:14; 18:2; 31:10; 33:1,5; 43:29; followed by **לְ** and **שׂוּ** *to lift up the eyes on*, to cast the eyes upon any person or thing; i.e. in love or desire, Gen. 39:7; Ps. 121:1; figuratively used of longing towards God, and confidence in him, Ps. 123:1; in an idol, Ezek. 28:12; 23:27; Deu. 4:19. Compare letter g.

(e) **קול** *to lift up the voice*, pleonast. (comp. letter *d*) before verbs of weeping, bewailing, Genesis 27:38; 29:11; Jud. 2:4; 1 Sam. 24:17; 30:4; of crying out, Jud. 9:7; of rejoicing, Isa. 24:14; also without the word **קול** (Germ. *anheben*). Num. 14:1, **וְהָרָא...וְהִתְהַלָּח** "the whole assembly lifted up (their voice)...and wept." Isa. 3:7, and even absol. in the sense of *crying out*, and *rejoicing*. Job 21:12, "they lift up the voice (i.e. they rejoice, they sing) to the sound of the timbrel and harp;" Isa. 42:11. Isa. 42:2, **לֹא יִשָּׂא** "he shall not lift up" the voice, i.e. he shall not cry with a loud voice, i. q. **לֹא יִצְעַק**. Compare **מִשָּׁעָה** No. 5. Hence—

(f) to lift up, to take up any thing with the voice, as a song, Nu. 23:7; Job 27:1; prayers, Isa. 37:4; reproaches, Ps. 15:3; the name of God, Ex. 20:7; a false report, Ex. 23:1.

(g) **לָקַח נֶפֶשׁ אֶל** *to lift up the soul to anything, i.e. to wish for, to desire something* (Arab. ellipt. **سَمِعَ إِلَى شَيْءٍ**), Deu. 24:15; Hos. 4:8; Prov. 19:18; followed by **?** Ps. 24:4; especially **אֶל ה' יִהְיֶה** i.e. anxiously to long for the aid of God, Ps. 25:1; 86:4; 143:8.

(h) לִבִּי נִשְׁאָרָה “my heart has lifted me up,”—
(a) i. e. it incites me to something, i. e. I am ready
and prepared to do something, Ex. 35:21, 26; 36:2.
The same expression is used—(β) of pride. 2 Ki.
14:10, לִבִּי נִשְׁאָרָה “thy heart has lifted thee up,”
i. e. thou liftest up thyself, thou art proud.

(i) *to lift up* in a balance, i. e. to weigh, Job 6:2.
Comp. Lat. *pendo* and Heb. מָזַן.

(2) *to bear, to carry* (very frequently found), as an infant in the arms, Isa. 46:4; garments, 1 Sa. 2:28; 14:3; fruit, as a tree, Eze. 17:8; Joel 2:22; Job

40:20; produce, as a field, Ps. 72:3, etc. Gen. 13:6, לֹא יִחְדּוּ "and the land did not bear (i. e. contain) them, that they might live together;" (but compare Job 21:3). Specially—(a) i. q. to endure, Isa. 1:14; Mic. 7:9; Prov. 30:31; Ps. 55:13. Hence to suffer, to bear with. Job 21:3, שָׂאוֹנִי וְאֲנִי אֶדְבֵּר "bear with me, and I will speak." Followed by a participle, to bear a part of any thing. Job 7:13, יָסָא בְשִׁי מִשָּׁכְבִּי, "my couch will bear part of my grief" (mein Bette wird mir meinen Kummer ertragen helfen, wird mit daran tragen).

(b) *נָשָׂא עוֹן מִ' to bear any one's sin*, i.e. to receive the punishment of sin upon oneself, Isaiah 53:12. *נָשָׂא עוֹנוֹ* id., Eze. 18:19, 20. *נָשָׂא עוֹנוֹ הָאִישׁ* to bear the punishment of one's own sin, Levit. 5:1, 17; 17:16; 20:19; 24:15; Numb. 5:31; 9:13; 14:34; 30:16; and so *נָשָׂא וְנִתְּנָהּ* to bear the penalty of one's whoredom, Nu. 14:33; Eze. 23:35. Absol. *נָשָׂאתִי לֹא אֲחַבֵּל* Job 34:31, *to bear punishment*, I will offend no more." "I have borne (punishment), I will offend no more." For another use of the phrase, see letter *c*.

(c) *to bear to* any one, *to bring* (bringen), Ex. 10: 13; 1 Ki. 10: 11; 18: 12; 2 Ki. 2: 16; 4: 19, and—(d) *to carry away* (wegnehmen), Dan. 1: 16; Eze. 29: 19; Mic. 2: 2; 2 Sa. 5: 21; i. q. *to take* any one *away* from life, *to destroy*, Job 32: 22. לָקַח רֹאשׁ מֵעַל פְּנֵי to take away the head from any one, to deprive of his head, Genesis 40: 19, where allusion is made to a similar phrase, as to which see above No. 1, *δ*, *γ*.

(e) **לְקַח** לְחַטֹּאת to take away any one's sin, i. e.—(α) to *expiate*, make atonement for sin (as a priest), Lev. 10: 17.—(β) to *pardon* sin, Ps. 32: 5; 85: 3; Job 7: 21; Gen. 50: 17. Followed by a dat. of pers., Gen. 18: 24, 26; Nu. 14: 19; Isa. 2: 9; Hos. 1: 6. Part. pass. **לְקָחָה** whose sin is forgiven, Isa. 33: 24; and **לְקָחָהּ** id., Ps. 32: 1. From the sense of taking away comes—

(3) *to take, to receive, to take hold of*, Genesis 27:3; "take now thy weapons...and go." Genesis 45:19, "take your father, and come;" (comp. Gr. λαβών, and the observations on πρ?). Specially—

(a) **לָקַח אִשָּׁה** to take, i. e. to marry, a wife, in the later writers for **לָקַח אִשָּׁה** 2 Ch. 11:21; 13:21; Ezr. 10:44; hence ellipt. Ezr. 9:2, "they took (wives) of their daughters for themselves and for their sons." Ezr. 9:12; Neh. 13:25; 2 Ch. 24:3.

(b) **לְשׂוֹן פְּנֵי אֶחָד** *to accept the person of any one*, a phrase properly applicable to a king or judge, who receives those who come to salute him, and who bring gifts, and favours their cause (see especially Job 13:10). Opp. **לֹא יִשָּׁב פְּנֵים** *not to accept persons*. Hence—(a) in a good sense, *to receive any one's prayer, to be favourable to it, to have respect*

to him as a petitioner, Genesis 19:21; 32:21; Job 42:8; Lam. 4:16; Mal. 1:8, 9; Proverbs 6:35, לֹא יִשָּׂא פְּנֵי כֹל־כֹּפֶר "he regardeth no ransom." Part. pass. נִשְׂאוֹ פְּנִים a man who is respected, who has much authority (pr. to whom no one denies a request or entreaty), 2 Ki. 5:1; Job 22:8; Isa. 3:3; 9:14. —(β) in a bad sense, to be partial (spoken of a judge), Levit. 19:15; Deut. 10:17; Ps. 82:2; Job 13:8, 10; 32:21; 34:19; Prov. 18:5. Mal. 2:9, נִשְׂאוֹ פְּנִים "partial in (enforcing) the law," compare נִשְׂאוֹ פְּנִים, and in N. T. πρόσωπον λαμβάνειν.

(c) נִשְׂאוֹ רֹאשׁ to take the sum (die Summe aufnehmen), the number of anything, to number, Exod. 30:12; Num. 1:2, 49; נִשְׂאוֹ מִסְפָּר id. Num. 3:40.

NIPHAL, נִשְׂאָה—(1) to lift up oneself, to be elevated, Eze. 1:19—21; Ps. 94:2; Isa. 40:4; 52:13. Part. נִשְׂאָה lifted up, high, Isa. 2:2, 12; 6:1; 30:25; 57:7.

(2) to be carried, Ex. 25:28; Isa. 49:22; to be carried away, 2 Ki. 20:17.

PIEL, נִשְׂאָה and נִשְׂאָה—(1) to lift up, to exalt, 2 Sam. 5:12; נִשְׂאָה נִשְׂאָה i. q. Kal No. 1, let. g; to desire anything greatly, Jer. 22:27; 44:14.

(2) to help, to aid, Esth. 9:3; Ps. 28:9; especially by gifts, 1 Ki. 9:11; Ezr. 1:4; 8:36. Hence—

(3) to offer gifts; followed by ? 2 Sam. 19:43.

(4) to take away, Am. 4:2.

HIPHAL, נִשְׂאָה—(1) causat. of Kal No. 2, b, to cause some one to bear guilt, i. e. to bear the punishment of his sin, Lev. 22:16.

(2) followed by אֶל to put upon, to apply something to any thing, e. g. a rope, 2 Sam. 17:13.

HITHPAEL, נִשְׂאָה and נִשְׂאָה—(1) to be lifted up, to be exalted; followed by ? over anything, 1 Ch. 29:11.

(2) to lift up oneself, i. e.—(a) to stand up in strength, Num. 16:3; 23:24; 24:7; 1 Ki. 1:5;—(b) to be proud, Eze. 17:14; Prov. 30:32; followed by עַל to exalt oneself above, Num. 16:3; Ezek. 29:15.

Derivatives נִשְׂאוֹה, נִשְׂאוֹה, נִשְׂאוֹה, מִשְׂאוֹה, מִשְׂאוֹה, מִשְׂאוֹה, מִשְׂאוֹה.

נִשְׂאָה Ch.—(1) to carry away (used of the wind), Dan. 2:35.

(2) to take, Ezr. 5:15.

ITHPAEL, to lift up oneself, to rise up against any one, followed by עַל Ezr. 4:19.

נִשְׂאוֹה pr. part. Niphal f. a gift (compare נִשְׂאוֹה Piel No. 3), 2 Sam. 19:43.

נִשְׂאוֹ not used in Kal, prob. i. q. נִשְׂאוֹ, to recede. Hence—

HIPHAL נִשְׂאוֹ—(1) prop. to cause to recede from a place; hence to REMOVE landmarks (i. q. הִסִּין), Job 24:2.

(2) to move to, as the hand to the mouth, 1 Sam. 14:26; a sword, Job 41:18. Hence—

(3) to move oneself to, i. e. to reach, to attain unto, to overtake any one, Gen. 31:25; 2 Sam. 15:14; as to time, Gen. 47:9. "My hand has attained to something," often i. q. I have acquired, I possess something (compare מָצָא No. 1), Lev. 14:31, seq.; 25:26; Eze. 46:7; followed by ? Lev. 5:11; without an acc. absol. to acquire riches, to grow rich, Lev. 25:47. In some passages to reach some one is spoken of joy, Isa. 35:11; 51:11; a blessing, Deut. 28:2; or, on the contrary, terrors, Job 27:20; guilt, Ps. 40:13; the wrath of God, Ps. 69:25.

נִשְׂאוֹה f. (from the root נִשְׂאָה), that which is carried, a load, burden, Isa. 46:1.

נִשְׂאוֹ masc. adj. verbal pass. of the root נִשְׂאָה, lifted up.

(1) a prince, a general name used both of kings (compare נִגְיָר), 1 Ki. 11:34; Eze. 12:10; 45:7, seq.; 46:2, seq.; and also of the leaders of particular tribes; used, for instance, of the captains of the tribes of Israel, Num. 7:11, seq.; 34:18, seq. (fully נִשְׂאוֹה Num. 1:44; נִשְׂאוֹה Num. 4:34; 31:13; 32:2); of the Ishmaelites, Gen. 17:20; and even of the princes of families, Num. 3:24, 30, 35, whence the prince of the whole tribe of Levi is called נִשְׂאוֹה Num. 3:32, compare 1 Ch. 7:40. נִשְׂאוֹה prince, or phylarch appointed by God, used of Abraham, Gen. 23:6.

(2) pl. נִשְׂאוֹה vapours which ascend from the earth, from which the clouds are formed, Jer. 10:13; 51:16; whence it is used for the clouds themselves, Ps. 135:7; Prov. 25:14. (Arab. نَشَاء and نَشَاءَ a cloud newly sprung up.)

נִשְׂקָה not used in Kal.

HIPHAL נִשְׂקָה to kindle, Isa. 44:15; Eze. 39:9.

NIPHAL, to be kindled, Ps. 78:21. (Ch. אִשְׁתִּי id.)

נִשְׂרָה an unused root, i. q. Ch. נִסַּר to saw, an onomatop. word, Arab. نَشْر, نَشْر, Æth. ሠረ: and ሠረ: Hence מִשְׂאוֹר a saw.

I. נִשְׂחָה not used in Kal, perhaps to err, to go astray, kindred to the verb נִשְׂחָה to forget, from which is formed inf. absol. נִשְׂחָה Jer. 23:39; whence

it to be transposed for *נְשָׁנָה* a dwelling; I should rather regard it as the Pers. *نشاه* a seat, dwelling, from *نشتن* to sit down. As such a chamber was called in Greek *λίσχη*, it might easily be supposed that *נְשָׁנָה* was taken from that word; but a word of Greek origin in the book of Samuel (1 Sam. 9:22) could hardly be admitted.

נָשַׁל fut. *יִשַּׁל* (intrans. No. 3)—(1) trans. TO DRAW OUT, TO PUT OFF (Arab. *نشل*, *نشل*; comp. the kindred words *נָשַׁל*, *נָשַׁלָּה*, *נָשַׁלָּה*, as a shoe, Exod. 3:5; Josh. 5:15; to cast out (as a people from a land), Deu. 7:1, 22.

(2) to slip off. Deut. 19:5; *וְנִשַּׁל הַבְּרֹל מִדַּחֲצִי* "and (if) the head should slip from the handle."

(3) to fall off, to drop down, used of olives, Deu. 28:40 (fut. A).

[“PIEL i. q. Kal No. 1, to drive out a people from a land, followed by *נָשַׁל* 2 Ki. 16:6.”]

נָשַׁם fut. *יִנְשַׁם* TO PANT, used of a woman in child-birth, Isa. 42:14. Kindred roots are *נָשַׁם*, *נָשַׁם*, transp. *נָשַׁם*; compare Arab. *نفس* to pant; also, to bring forth, to bear. (Elsewhere fut. *יִנְשַׁם* belongs to the root *נָשַׁם*.)

Hence *נִנְשַׁמָּה*, and—

נִנְשַׁמָּה f.—(1) *breath, spirit*—(a) the Spirit of God imparting life and wisdom, i. q. *רוּחַ אֱלֹהִים*; Job 32:8; 33:4; compare 26:4.—(b) the spirit of man, *soul*, *ψυχή* (comp. *נָשַׁם* No. 2), Gen. 2:7; Job 27:3. Meton. (that which has breath), a living creature, *animans*, i. q. *נָשַׁם* No. 3, Deut. 20:16; Josh. 10:40. Once used for the mind, Pro. 20:27.

(2) the panting of those who are angry, used of the anger of God, Isa. 30:33; Ps. 18:16.

נִנְשַׁמָּה Chald. *breath, life*, Dan. 5:23.

נָשַׁף TO BLOW (comp. *נָשַׁם*), Ex. 15:10; followed by *בְּ* to blow upon, Is. 40:24. Hence *נִנְשַׁפָּה* and—

נִנְשַׁפָּה m. suff. *נִנְשַׁפָּה*—(1) the evening twilight, when a colder gale blows (*רוּחַ הַיָּם* Gen. 3:8), Job 24:15; Pro. 7:9; 2 Ki. 7:5, 7; Jer. 13:16; whence darkness, night, Isa. 5:11; 21:4; 59:10. (LXX. *σκόρος*, Job 24:15; Pro. 7:9).

(2) the morning twilight, Job 7:4; 1 Sam. 30:17.

נָשַׁךְ fut. *יִנְשַׁךְ* 1 Ki. 19:20, and intrans. *יִנְשַׁךְ* Gen. 41:40 (see No. 1)—(1) pr. i. q. Arab. *نشق* TO JOIN

(see Hiph.), TO ARRANGE, TO PUT IN ORDER, Hebr. fut. A intrans. *to dispose, to adjust oneself*. Gen. 41:40; *עַל-פִּי יִשַּׁךְ כָּל-עַמִּי* “according to thy word shall all my people dispose themselves;” as it has been well rendered by LXX., Onk., Vulg., Saad. Commonly taken from signif. No. 3, “on thy mouth shall all my people kiss,” i. e. they shall declare their fidelity, and submission; but it can hardly be maintained, that such a ceremony was used to shew submission to the minister of the king in the exercise of his functions. [But it would be just as hard to maintain the contrary position: such a ceremony may have been used, and this may be the meaning of the passage.]

(2) to arm oneself [in Thes. this signification is made a separate root, and the meaning assigned is not, to arm oneself, but to draw a bow] (whence *נִנְשַׁךְ*). 2 Chron. 17:17; *נִנְשַׁךְ בְּקֶשֶׁת* “those armed with bows.” Ps. 78:9; *נִנְשַׁךְ רֹמֵי-קֶשֶׁת* prop. “the armed of the archers,” i. e. armed archers.

(3) to kiss (to join mouth to mouth), followed by a dat., Gen. 27:26; 2 Sa. 15:5; acc., Cant. 1:2; 1 Sam. 20:41. Poet. used, Ps. 85:11; *צִדִּיק וְשָׁלוֹם נִנְשַׁכּוּ* “righteousness and peace have kissed each other” (in the other member there is, *have met together*), i. e. are mutually connected, joined together, peace follows upon righteousness. Further, *to kiss idols*, is a term applied to those who worship them (which was done by kissing the hand to them, see Job 31:27, and Plin. xxviii. 2), 1 Ki. 19:18; Hos. 13:2.

PIEL, i. q. Kal No. 3, to kiss, Gen. 31:28, used of the kiss by which the vanquished promise fidelity and submission to the conqueror, Ps. 2:12. [The Lord Jesus Christ is here spoken of.]

HIPHL, id. Eze. 3:13, “the wings of the living creatures *נִנְשַׁכּוּ אִלְּאִשָּׁה* which kissed each other,” i. e. one of which touched the other; i. q. *הִכְרֹת אִשָּׁה אֶל אַחֻתָּהּ* Eze. 1:9. Compare Ps. 85:11.

Derivatives *נִנְשַׁכָּה* and—

נִנְשַׁךְ & נִשַּׁךְ masc.—(1) *arms, weapons*, 1 Ki. 10:25; Eze. 39:9, 10; Ps. 140:8; *בְּיֹמֵי נִשַּׁךְ* “in the day of arms,” i. e. of battle.

(2) an armoury, Neh. 3:19 (comp. 1 Ki. 10:17; and the observations on *נִשַּׁךְ* No. 2).

נָשַׁר an unused root. Arab. *نسر* to tear in pieces with the teeth, to rend (as a bird of prey), *منسّر* the beak of a bird of prey. Hence—

נִנְשַׁר [in pause *נִנְשַׁר*], plur. *נִנְשָׁרִים*, constr. *נִנְשָׁרִי* m. an eagle (Arab. *نسر*, Syr. *نسر*, Æth. *አገረ*; id.),

Deut. 32:11; Eze. 17:3. This name, however, is one of wider extent, and sometimes also (like the Gr. *ἀερός*, and Arab. *نسر* see Bochart, Hieroz. II. p. 312, seq.) comprehends the different kinds of *vultures*; especially in those places in which *נִשֵּׁר* is said to be bald (Mic. 1:16), and to feed on dead bodies, Job 39:27; Prov. 30:17; (Matt. 24:28). The former appears to be the *vultur barbatus*. To the eagle itself, which often changes its feathers, just as a serpent its skin, we must refer the words, Psalm 103:5, "so that thy youth is renewed like the eagle's." See Bochart, Hieroz. loc. cit., and the observations made thereon by Rosenm. t. ii. p. 743, seq., ed. Lips. Oedmann, Verm. Samml. aus der Naturkunde, i. 5 (who, by a manifest error, would apply all the occurrences to the vulture, and none to the eagle).

נִשֵּׁר plur. *נִשְׂרִין* Chald. id., Dan. 4:30; 7:4.

נָחַן TO DRY UP, used of the tongue drying up with thirst, Isa. 41:17; of strength, as drying up, Jer. 51:30.

NIPHAL, id., to dry up, used of water, Isa. 19:5; compare *נָחַשׁ* Jer. 18:14 (Æth. *ነሠሠ*: to lay waste, to destroy).

נִשְׁתֵּן m. Hebr. and Chald. a letter, Ezr. 4:7, 18, 23; 5:5; 7:11. The derivation appears to be from the Pers. *نوبشتن nobishten*, *نوشتن نوشتن* i. e. to write; a sibilant letter being transposed.

נָחַב an unused root, which had, I expect, the signification of *treading, trampling*; like the Gr. *σείβω*; hence *נָחִיב* a beaten path. As to the primary syllables *tab*, *tap*, and *pat*, imitating the sound of treading; see above. *נָחַב* p. cVIII, and *נָחַב* p. cXVI. Arab. *نَب* is, to be lofty, to be swollen up; whence I have elsewhere supposed *נָחִיב* to be derived; i. e. a raised and fortified way; like *מִסְלָה* from *סָלַל* but *נִ* never denotes a public and royal road, such as was raised up and formed by art, but always a footpath.

נָחִיב i. q. *נָחִיב* Ezr. 8:17, כְּחִיב.

נָחַח only in Piel *נָחַח* TO CUT INTO PIECES (an animal which had been slain), Exod. 29:17; Levit. 1:6, 12; 8:20; the corpse of a person, Judges 20:6. Hence—

נָחַח plur. *נָחָחִים* a piece of flesh, Lev. 1:8, seq.; Eze. 24:4.

נָחִיב m. and *נָחִיבָה* f. *נָחִיב* and *נָחִיבָה*.—(1) prop. adj. *trodden with the feet* (see the root *נָחַב*). *נָחִיב*.

נָחִיבָה a trodden way, Pro. 12:28; and without *נָחִיבָה* id. Jud. 5:6, and hence—

(2) a footpath, by-way, a poetic word, Job 18:10; 28:7; 41:24. Plur. *נָחִיבוֹת בָּיְתוֹ* the ways to his house, Job. 38:20.

נָחִיבִים m. plur. prop. given, bestowed [Nethinim], the name given to the *ἱερόδουλοι* of the Hebrews, or the bondsmen of the temple who attended on the Levites in their sacred service, Ezr. 8:17, 20; Neh. 3:31; 7:46, 60, 73; 11:3, 21, etc. As to the origin of the word, compare Num. 8:19. Chald. Ezr. 7:24.

נָחַךְ fut. *נָחַךְ* (kindred to *נָסַךְ*), TO POUR SELF OUT, TO BE POURED OUT; always metaph., used of roaring, Job 3:24; of anger, 2 Chron. 12:7; 34:25; Jer. 42:18; 44:6; of curses, Dan. 9:11.

NIPHAL.—(1) i. q. Kal to pour self out, used of water, rain, Exod. 9:33; metaph. of anger, 2 Ch. 34:21; Jer. 7:20.

(2) to flow down, to be melted, Ezek. 22:21; 24:11.

HIPHAL *נָחַךְ*, once inf. *נָחִיכִיךְ*, Eze. 22:20.—(1) to pour out, to pour forth, Job 10:10; money, 2 Ki. 22:9.

(2) to melt, Eze. 22:20.

HOPHAL, pass. ib. verse 22.

Derivative *נָחִיכִיךְ*.

[“*נָחַל*” a root unused as a verb. Aram. *נָחַל* i. q. Hebr. *נָחַן* to give. Hence *נָחִילִין*].

נָחַן fut. *נָחַן*, *נָחִיךְ*, also *נָחַן* 1 pers. (Jud. 16:5), imp. *נָחַן*, with *ה* parag. *נָחִיךְ*, inf. absol. *נָחִיךְ*, constr. *נָחִיךְ* (for *נָחִיךְ*), with suff. *נָחִיךְ*, rarely *נָחִיךְ* (Syr. *נָחַן*).

(1) TO GIVE, followed by an acc. of the thing and *ל* of pers. Gen. 25:6; Isa. 8:18, etc.; *נָחִיךְ* of pers. Isa. 29:11; Jer. 36:32; with suff. Josh. 15:19; *נָחִיכִי*, “thou gavest me,” Isa. 27:4 (compare other instances of a suffix which must be regarded as a dative, such as Zec. 7:5, although in such cases it may still be taken as an acc., if, instead of *to give*, we substitute the idea *to cause to receive*; compare the verbs in Arab. *عطا* Conj. IV., and *نال*, *ناول* to give, with suff. of the person to whom any thing is given). Followed by an acc. of the thing and *ל* of the price, to give any thing for, Joel 4:3; Ezek. 18:13; followed by *ל* to add something to, Ezek. 21:34. Impers. Prov. 13:10, *נָחִיךְ מִצָּדָה*, “from pride arises strife,” *בֵּן זְעֵמָה גִּבֹּת עֵס עֲרֵיב*; Job 37:10.—Specially these phrases are to be remarked—(a) *נָחִיךְ לְנָחִיךְ* to give the hand (to the victor), see *נָחִיךְ*.

No. 1, letter *e*, but נח, יד, see *ibid*, letter *b*.—(b) נח to deliver into the power of any one, see נח, יד letter *aa*, β; also נח לנח (priß geben), see נח לנח under the word נח; also followed by a dative, Isa. 50:6, "I gave my back to the smiters;" נח נח to give a command to any one, see נח, יד No. 1, letter *ee*.—(c) נח נח to give the back [to turn back], see נח. —(d) נח נח to give (yield or bear) fruit (as a tree), i. q. נח נח Lev. 25:19; Psa. 1:3; Eze. 34:27.—(e) נח נח to have compassion for any one, see נח נח.—(f) נח נח to ascribe glory or strength to any one, Ps. 68:35; Jer. 13:16. —(g) נח נח to give any one into custody, see נח נח, compare Gen. 39:20.—(h) נח נח who will give? a phrase used in wishing, i. q. Oh that any one would give, Oh that I had! see נח, יד No. 1, *d*. It is construed followed by an acc. Deut. 28:67, "Oh, that it were evening!" followed by an inf. Ex. 16:3, "Oh that we had died!" Job 11:5; followed by a finite verb, either with or without the part. נח, Deut. 5:26; Job 19:23; 23:3.

Farther, to give is used—(a) for to teach, Prov. 9:9, "give to a wise man (wisdom), and he will be still wiser." Compare נח No. 2.—(β) נח to allow, to permit (like the Gr. *διδωμι*, Lat. *dare*, *largiri*, Syr. and Arab. *وَهَبَ*, *وَهَبَ*); followed by an acc. of pers. and a gerund of the verb, (prop. to give, i. e. to admit any one to do any thing, compare the same consecution in the synonymous verbs, נח, root נח, and נח), Gen. 20:6, "I have not allowed thee to touch her;" Gen. 31:7; Ex. 3:19; Jud. 1:34; 15:1; 1 Sam. 18:2; Job 31:30; Psa. 16:10; 55:23; 66:9; Eccl. 5:5. Without נח Job 9:18; Num. 20:21; once with a dat. of pers. 2 Ch. 20:10.—(γ) נח to utter, give forth, as the voice (see נח), impious words, Job 1:22; a sweet smell, Cant. 1:12; 2:13; 7:14; to give forth, i. e. to work a miracle, Exod. 7:9 (elsewhere נח, compare *διδόναι σημεῖα*, Mat. 24:24. A bolder use is נח to give forth a sound by striking a timbrel, i. e. to strike a timbrel, Ps. 81:3.

(2) i. q. נח to set, to put, to place (*setzen, stellen, legen*). Gen. 1:17; 9:13; 15:10; 1Ki. 7:39; Eze. 3:20; e. g. to place snares, Ps. 119:110; defences (followed by נח) Eze. 26:8; to make a covenant, Gen. 9:12; 17:2. Specially—(a) נח נח to set before any one, 1 Ki. 9:6.—(b) followed by acc. of pers. and נח of pers. or thing; to set some one over any person or thing, Gen. 41:41, 43; Deu. 17:15; but with an acc. of thing, and נח of pers. to impose

any thing upon any one, as a yoke, 2 Ch. 10:9; a fine, 2 Ki. 23:33; also sin, i. e. to impute sin; to inflict its penalty upon any one, Jon. 1:14; Eze. 7:3; comp. Deu. 21:8.—(c) נח נח to apply the heart to any thing, to devote oneself to any thing, Eccl. 1:13, 17; 8:9, 16; Dan. 10:12; a phrase which is more emphatic than נח נח to turn the heart to anything. It is also said, נח נח to put any thing into one's heart, (used of God), Neh. 2:12; 7:5; and נח נח *ἐν φρεσὶ θεῖαν*, Ecc. 7:2; 9:1.

(3) to make, as נח, Arab. *جعل*. Levit. 19:28, נח נח "ye shall make no cutting in your flesh." In like manner, נח נח to cause a blemish, to injure any one, Levit. 24:20. Especially—(a) to make, or constitute any one to be anything, with two acc. Gen. 17:5, נח נח "a father of many nations have I made thee;" Exod. 7:1; Lam. 1:13; Psa. 69:12; 89:28; with acc. and נח of the predicate, Gen. 17:20; 48:4; Jer. 1:5.—(b) נח נח to make a thing like, any thing similar to it. Isa. 41:2, נח נח "he will make their sword as dust;" hence to regard, or treat any thing as like any thing else, to hold it as (*behandeln als*). 1 Ki. 10:27, נח נח "and he made silver to be as stones." Gen. 42:30, נח נח "and he held us as spies," *er behandelte uns wie Spiondschäfer* (comp. *habere pro hoste*, Liv. ii. 20); Eze. 28:2, 6. Followed by נח of judgment merely, to hold any one for so and so, i. e. to judge him to be such. 1 Sam. 1:16, "do not reckon me drunken." Compare Greek *ριθεσθαι*, for *ρουμεσθαι*, *ἡγεσθαι*, Passow, h. v. A, No. 5.

NIPHAL, pass. of Kal—(1) to be given, Ex. 5:18; Levit. 19:20; to be delivered, Lev. 26:25; to be given forth (as a law), Esth. 3:14.

(2) to be made, Lev. 24:20; see Kal No. 3.

HOPHAL, only in fut. נח i. q. Niph., Levit. 11:38; Nu. 26:54.

Note. In pret. Kal, the third radical Nun coalesces with the formative letters נח, נח, it once occurs defectively נח 2 Sa. 22:41, for נח; like נח Jud. 19:11, for נח. The passage, Ps. 8:2, has been much discussed, "Jehovah, our Lord, how excellent is thy name in all the earth;" נח נח, where נח is taken by some for inf. absol., while some, with other points would read נח. But as נח in twenty-three other places is the imp., it should not here be taken as anything else [?]; and there arises a very elegant sense if rendered; *which thy glory set thou also above the heavens*, i. e. Oh that the glory of God, which begins to be manifested on this earth (verse 3), may be known and celebrated through the whole universe! [?]

Derived nouns, *נְתִיבִים*, *נְתִיבָה*, *נְתִיבָה*, *נְתִיבָה*; also the proper names *נְתַנִּי*, *נְתַנִּיָּה*, *נְתַנִּיָּה* and the four which follow.

נָתַן Chaldee only found in fut. *נִתְּנָן*, followed by makk. *נִתְּנָן* inf. *נִתְּנָן*, i. q. Hebr. *to give*, Dan. 2:16; 4:14; Ezra 4:13; 7:20. The other tenses are supplied from the verb *נָתַן*. Hence *נְתַנִּיָּה*.

נָתַן ("whom God gave"), pr. n. *Nathan*—(1) a prophet in the time of David, 2 Sam. 7:2; 12:1; 1 Ki. 1:8; Ps. 51:2.—(2) a son of David, 2 Sam. 5:14.—(3) 23:36.—(4 and 5) 1 Kings 4:5.—(6) 1 Ch. 2:36.—(7) Ezr. 8:16.—(8) 10:39.

נְתַנְמֶלֶךְ ("whom the king has placed," i. e. constituted), [*Nathan-melech*], pr. n. of a courtier of Josiah, 2 Ki. 23:11.

נְתַנְאֵל ("whom God gave"), [*Nethaneel*], Gr. *Nabanaél*, pr. name—(1) Nu. 1:8; 2:5.—(2) of several others, who are once mentioned in these places, 1 Ch. 2:14; 15:24; 24:6; 26:4; 2 Ch. 17:7; 35:9; Ezr. 10:22; Neh. 12:21, 36.

נְתַנְיָהוּ & נְתַנְיָהוּ ("whom Jehovah gave"), [*Nethaniah*], pr. n. m.—(1) a son of Asaph, 1 Ch. 25:12.—(2) 2 Ki. 25:23, 25; Jer. 40:8, 14.—(3) Jer. 36:14.—(4) 2 Ch. 17:8.

נָתַן TO TEAR UP, TO BREAK UP, the ground; kindred to the verbs *נָתַץ* and *נָתַשׁ*. Job 30:13, *נָתַסוּ נְתִיבָתִי* "they tear up my path." (4 MSS. read by a gloss *נָתַצוּ*).

נָתַע i. q. *נָתַץ* No. 2, TO BREAK OUT (the teeth); *נָ* being (in the Aramaean manner) changed into *נָ*. NIPHAL, pass. Job 4:10.

נָתַץ fut. *נִתְּצָן*.—(1) TO DESTROY, TO BREAK DOWN, as houses, statues, altars, etc., Levit. 14:45; Jud. 6:30, seq.; 8:17; metaph. *to destroy* men, Job 19:10; Ps. 52:7.

(2) *to break out* teeth, Ps. 58:7; comp. *נָתַע*.

PIEL, i. q. Kal No. 1, 2 Ch. 31:1; 33:3.

NIPHAL, PUAL, and HOPHAL, pass. of No. 1, Jer. 4:26; Jud. 6:28; *to be torn away* (spoken of a rock), Nah. 1:6.

נָתַח TO TEAR AWAY, Jerem. 22:24. Applied figuratively in a military sense, *to draw away, to cut off any one* (from a place), Jud. 20:32. See Niphal and Hiphil. Part. pass. *נָתַח* castrated, Lev. 22:24.

PIEL, *to tear up or off*, as roots, Eze. 17:9; *to*

burst bonds, Psal. 2:3; 107:14; a yoke, Isa. 58:6; *to wound by tearing*, Eze. 23:34.

HIPHAL, metaph. *to separate out*, Jer. 12:3; *to draw away from, to cut off* from any place, Josh. 8:6.

NIPHAL—(1) *to be torn away, to be broken*, e. g. used of a thread, a cord, Isa. 5:27; Jer. 10:20; Jud. 16:9; Ecc. 4:12; a rope, Isa. 33:20. Metaph. Job 17:11, "the counsels of my mind are broken off;" i. e. frustrated.

(2) *to be torn out*, as from a tent, Job 18:14. Pregnant construction, Josh. 4:18, "and when the soles of the feet of the priests were plucked up (from the muddy channel and set) on the dry land."

(3) *to be separated*, Jer. 6:29; followed by *נָ* *to be drawn away from*, Josh. 8:16.

HOPHAL *נִתְּחָן* i. q. Niphal No. 3, Judges 20:31. Hence—

נָתַח m.—(1) *a scall, scab*, in the head or beard, Lev. 13:30, seq.

(2) *one suffering from a scall*, Levit. 13:33; see *נָתַע* No. 2. Root *נָתַח* to pluck out (hairs), from the hair falling off from places where there is a scall.

נָתַר fut. *נִתְּרָן*.—(1) TO TREMBLE, TO PALPITATE (as the heart), Job 37:1. (An onomatop. word, like *τρέω, τρέμω, tremo*.)

(2) i. q. Arab. *تر* "to fall off, to fall away, especially with a fluttering noise," i. e. the sound made by leaves which fall from the trees when they are dry and withered; hence Ch. and Syr. *נָתַר*, *نَاح* to fall, as a leaf or fruit. See Ch. and Hiphil No. 2.

PIEL, *to tremble*, i. e. *to leap* (as a locust), Lev. 11:21. For verbs of trembling are applied to leaping, compare *נָתַר*, *נָתַל*.

HIPHAL—(1) causat. of Kal No. 1, *to cause to tremble*, Hab. 3:6.

(2) i. q. Aram. Aph. prop. *to shake off* the leaves of a tree; hence *to shake off* a yoke, Isa. 58:6; and also *נָתַר* *נָתַר* to shake off the yoke of captives, *to loose* captives, Ps. 105:20; 146:7. Poet. Job 6:9, *נָתַר יְדִי וַיִּבְצְעֵנִי* "Oh that he (God) would let loose his hand, and cut me off," i. e. kill me. The hand of God, while not exerted, is spoken of as if it were bound; when stretched out, as if it were freed.—*נָתַר* 2 Sam. 22:33, see the root *נָתַר*.

נָתַר Ch. and Syr. *to shake down*, a leaf, the fruit of a tree; see Hebr. No. 2.

APHEL, *to shake down* (leaves), Dan. 4:11.

נָתַר m. *nitre* (Gr. *νίτρον*, *λίτρον*), prop. *natron* of the moderns, *fossil alkali*, *potash* (different from *בְּרִית* vegetable alkali), which, when mixed with oil, is used even now for soap, Prov. 25:20; Jer. 2:22. It appears to be so called because, when water is poured upon it, it *effervesces* or *ferments*. See Beckmann, *Beyträge zur Geschichte der Erfindungen*, t. iv. p. 15, seq. Also the same writer's *Comment. ad Aristot. de Mirab. Auscultat.* c. 54. J. D. Michaelis, *de Nitro*, § 10.

נָתַשׁ fut. יִתֵּשׁ prop. TO PLUCK UP plants (see

Hophal); hence—(a) *to destroy* cities, Ps. 9:7; idols, Mic. 5:13.—(b) *to expel* nations from a land (opp. to נָטַע), Deut. 29:27; 1 Ki. 14:15; Jer. 24:6, וְנִטְעָתִים וְלֹא אֶתֵּשׁ “I will plant them, and not pluck them up,” i. e. I will give them settled abodes, and will not expel them; Jer. 12:14, 15; 42:10; 45:4.

NIPHAL, pass. *to be expelled* (used of a people), Jer. 18:14; 31:40; Am. 9:15; *to be overthrown*, as a kingdom, Dan. 11:4.

(2) i. q. נָשַׁת (Isa. 19:5) *to dry up*, as water, Jer. 18:14.

HOPHAL, *to be plucked up*, Eze. 19:12.

ס

Samech, the fifteenth Hebrew letter, when used as a numeral standing for *sixty*. The name of this letter, סָמֶךְ, denotes *a prop, support*, to which this letter answers in form in the Phœnician alphabet, 𐤌.

In *sound* I suppose that it was anciently pronounced as a lighter sibilant than שׁ, which latter, before the use of diacritic points, was not distinguished in writing from שׁ, see *Lehrg.* pp. 17, 18. Hence it is that most roots are constantly written in one manner, either with the letter ס, as סָבַב, סָוּר, or with the letter שׁ, as שָׁוִים, שָׁמַח; and many roots written with the letter ס even differ altogether from the roots written with the letter שׁ, as סָכַל to be foolish, שָׁכַל to behold, to understand, סָכַר to shut up, and שָׁכַר to hire. By degrees, however, that distinction in pronunciation was lost, so that in Syriac the letter *Samech* (ܣ) alone is used, and so in Arabic the letter *Sin* (س); the Chaldee, following the Syriac, commonly substitutes ס for the Hebrew שׁ, as שָׂאֵר, Ch. סְאֵר leaven; שָׁגַר, Ch. סִגְר to expect. And this uncertainty in spelling appears even in the later Hebrew, where שָׁכַר stands for שָׁכַר Ezr. 4:5; שָׁכְלוֹת for סָכְלוֹת folly, Ecc. 1:17. [This is *assuming* what cannot be admitted, that Ecc. is one of the *later* books.]

Instead of the Hebrew שׁ in Arabic ش is commonly used; for س as سَجَد סָגַד to adore; اسْرَسَرَ as سَرَسَرَ to bind; سَكَر as سَاحِر sour grape; سَكَر to cover; more rarely ش as شَتَوَ סָתוּ winter.

In the Hebrew language itself, and in the Aramæan, ס is not unfrequently interchanged—(a) with the harder שׁ, as סָרִיוֹן and שָׂרִיוֹן a coat of mail; נָסַם Aram. נָשַׁם to gather; נָסַן and נָשַׁן prop. to inhabit;

סָפַר and שָׁפַח to pour, etc.; compare סָלַל, קָפַר, etc. We know also that the Ephraimites pronounced שׁ like the letter *Samech*, Jud. 12:6.—(b) with ז and י; see under those letters.

סָאָה an unused root; Arab. سَالَّ *to extend*, *to expand*; also to cut off anything extended, as a cloth; hence perhaps *to measure* (see סָוֶר); whence—

סָאָה plur. סָאָה f.—(1) *measure*. With this meaning, following Aqu. Symm. Theod. Chald. Syr. I explain the difficult word סָאָה־סָאָה Isaiah 27:8; contr. from סָאָה־סָאָה (with Dag. fort. conjunctive; like סָלַל for סָלַל, *to measure* (and) *measure* (je nach dem Maasse), i. e. moderately; comp. סָמַחְסָם Jer. 10:24; and סָמַחְסָם Isaiah 30:11; 46:28. Less suitable is the explanation lately proposed, viz. that סָאָה־סָאָה is for סָאָה־סָאָה (root סָאָה), *by moving, terrifying her*.

(2) specially a certain particular measure of corn; according to the Rabbins, *the third part of an Ephah* (אֵיפָה); according to Jerome on Matt. 13:33, *sesquimodius*, Gen. 18:6; 1 Sam. 25:18. Dual סָאָה־סָאָה 2 Kings 7:1, 16; in the Syrian manner contr.; like סָאָה־סָאָה. From the Aramæan form סָאָה has arisen Gr. *σάρον*, which is used by the LXX., the writers of the New Test., and Josephus.

סָאָן m. *a shoe*; specially a military shoe, *caliga*; to be distinguished from the *ocrea* (סָחָה). (Chald. סָאָן, Syr. סָאָן). Isaiah 9:4, סָאָן “every shoe of him that is shod,” i. e. of the soldier. From the root—

סָאָן—(1) pr.; apparently TO BE CLAYEY, MIREY; compare Chald. סָאָן, סָאָן; Hebr. סָאָן clay; kindred to

the noun **חַמְצָה** clay. Hence **חַמְצָה** a shoe, by which we keep the clay and mud from our feet. Hence—

(2) *to shoe*, like the Syr. **ܫܠܐ**. Part. **ܫܠܐ**; see **ܫܠܐ**.

סִמְפֹּאָה Isa. 27:8; see **סִמְאָה**.

סָבַן TO DRINK, to drink to excess, TO TOPE. (The primary idea appears to be that of *sucking up*, *absorbing*, which is expressed by onomatopoeitic words, as **شرب**, *sorbere*; with the insertion of *l*, *schlürfen*; with the omission of *ר*, Anglo-Sax., *supan*; Germ. *saufen*; [Eng. *to sup*]; and in Greek, by the omission of the sibilant, **שָׁבַע**, *σοφείω* appears to be of the same origin), Isa. 56:12. Part. **סָבֵן** *a drunkard*, Deuter. 21:20; Prov. 23:20, 21. Part. pass. **סָבוּן** *drunken*, Nah. 1:10. Hence—

קרי סוֹבָא i. q. כתיב Eze. 23:42 סָבָא and—

סִכָּא m. suff. סִכָּאָה—(1) *wine*, Isa. 1:22; Nah. 1:10.

(2) *a carousal*, Hos. 4:18.

סְבָא (fort. i. q. Æthiop. ሱባ: a man; compare **סְבָא, סֶבְבָא**), [*Seba*], pr. n. of a country and a nation sprung from Cush (Gen. 10:7), which, according to Josephus Ant. 2:10, § 2), seems to have been *Meroë*, a province of Æthiopia flourishing in merchandise and wealth, surrounded by the branches of the Nile. It had a metropolis of the same name, the ruins of which are still found not far from the town of Dschendi; (see Ed. Rüppell, *Reisen in Nubien und dem Peträischen Arabien*, 1829, tab. 5), Isaiah 43:3; Ps. 72:10. The Gentile noun, plur. **סְבָאִים** Isa. 45:14 (on which passage compare Herod. iii. 20, as to the tallness of the nation). See Michaëlis *Spicilegium Geogr. Hebr. ext. t. i. p. 177, seq.*, and his *Supplemm.*, p. 1707.

קָבַב pret. fully and defect. קִבְּבוּ, קִבְּבוּ, מְבֻבָּה,
inf. קִבְּבֵנּוּ and קִבְּבֵנוּ, fut. יִקְבֹּב and יִקְבֹּב.

(1) TO TURN ONESELF, e.g. Prov. 26:14, "the door turns itself עַל צִירָהּ on its hinge." 1 Sa. 15:27, וַיִּסָּב שָׁמוּאֵל לָלֶכֶת, "and Samuel turned himself to go away." Followed by אָל Ecc. 1:6; ל 1 Ki. 2:15; Ps. 114:3, 5; עַל Hab. 2:16; 2 Ch. 18:31, of a person or place to which we turn, וּמֵן, מֵעַל, מִכָּפֹּי, of that from which we turn away, 1 Sa. 17:30, וַיִּסָּב מֵאֵצְלוֹ, וַיִּסָּב אֶחָד מֵאֵחָיו "and he turned himself from him to another." 1 Sam. 18:11; Gen. 42:24; followed by אָחֵר to turn oneself back to follow any one, 2 Ki. 9:18, 19; and absol. to turn about, Cant. 2:17; Psal. 71:21. Also, to turn is put absol. for to approach, 1 Sa. 22:17, 18; 2 Sa. 18:15, 30. When

used of *things*, it is i. q. to be brought to, to be bestowed upon, al. 1 Ki. loc. cit.; Num. 36:7; Hab. loc. cit.

(2) *to go round* (which is done by turning oneself continually) in any place; *to go over* a place, e. g. a city, or cities, followed by פָּ Cant. 3:3; 5:7; 2 Chr. 17:9; 23:2; also, an acc. Isa. 23:16, סָבַר עִיר "go about the city." 1 Sa. 7:16, "and he went about (the cities) Bethel and Gilgal and Mizpah." 2 Ki. 3:9, "and they went about שִׁבְעַת יָמִים דָּרָה "a way of seven days;" (the words דָּרָה שִׁבְעַת are really in this sentence the accusative, depending on the verb; compare Arab. نَسَرَى لَيْلاً let us go by night; Plin. H. xxiii. 1, "*si statim bina stadia ambulantur*"); also, *to go round about* a place (umgehen); followed by an acc. Deu. 2:3; Josh. 6:3, 4, 7; in order to avoid it, Nu. 21:4; Jud. 11:18.

(3) *to surround, to encompass*, followed by an acc. Gen. 2:11, 13; 1 Ki. 7:24; 2 Ki. 6:15; Ps. 18:6; 22:17; in a hostile sense, Eccl. 9:14; also followed by אֶל 2 Ki. 8:21; and עַל Job 16:13; Jud. 20:5. Gen. 37:7, וַהֲרִיחַ תְּבִינָהּ אֶל מִוֹתֶיהֶם וְהִשְׁתַּחֲוִּין “and lo your sheaves surrounded and did reverence,” i.e. your sheaves standing around mine did reverence to it. Absol. to surround (a table) is i. q. to *recline, or sit down* at table. 1 Sa. 16:11, לֹא נִסְבַּח “we will not sit down.” Compare נִסַּב. To these are to be added two figurative significations.

(4) *to be turned*, i.e. *to be changed*; followed by
 2 *to be made* like any thing, Zec. 14:10.

(5) to be the cause of any thing [to bring it about] (comp. Arab. سبب cause, سبب to be the cause, to effect; Talm. סיבה cause, pr. a thing or occasion on which something else depends; German Umstand, circumstance, from the signification of surrounding; compare אודות), 1 Sam. 22:22, אֲנִי סִבָּתִי "I am the cause (sc. of the death) of all the persons of thy father's house." Vulg. ego sum reus omnium animumarum.

NIPHAL נָסַב and נָסַב Ezek. 26:2; fem. נִסְבָּה for נִסְבָּה (see Lehrs. p. 372; Gramm. ed. x. § 66 note 11); fut. יִסְבֵּי, יִסְבֵּי. — (1) i. q. Kal No. 1, *to turn oneself*, Eze. 1:9, 12, 17; 10:11, 16; often used of a boundary, Nu. 34:4, 5; i. q. *to be transferred to any one*, followed by לְ. Jos. 15:3; Jerem. 6:12, בְּהִיָּהם, נִסְבוּ לָאֲחֵיהֶם "their houses shall be transferred to others;" comp. in Kal, Nu. 36:7.

(2) i. q. Kal No. 2, *to surround*, Jud. 19:22; followed by לִּפְנֵי in a hostile sense, Gen. 19:4; Josh. 7:9.

PIEL פֶּיֶל i. q. Kal No. 4, *to turn about, i. e. to change*, 2 Sa. 14: 20.

POEL סבנא (1) i. q. Kal No. 2, *to go about* in a place, followed by 7 Cant. 3:2. Followed by an acc., *to go over a place* (im Orte umhergehen), Psalm 59:7, 15; *to go round a place* (einen Ort umgehen), Ps. 26:6. Followed by על in a hostile sense, Ps. 55:11.

(2) i. q. Kal No. 3, *to surround*, Jon. 2:4, 6; Ps. 7:8; followed by two acc. (any one with anything), 32:7, 10; especially to watch and defend, Deut. 32:10 (compare Hom. II. i. 37). Jer. 31:22, נִקְרָה, נִקְרָה "a woman protects a man." [Qu. as to the application and rendering of this passage.]

HIPHAL הִסֵּב fut. יִסֵּב — (1) causat. of Kal No. 1, *to cause to turn*, Ex. 13:18; trans. *to turn*. 1 Ki. 8:14, וַיִּסֵּב הַמֶּלֶךְ אֶת-פָּנָיו "and the king turned his face," etc.; 21:4; 2 Ki. 20:2. וַיִּסֵּב עֵינָיו מִן "to turn away the eyes from, Cant. 6:5. Figuratively, הִסֵּב לֵב פ' על *to turn or direct any one's heart to some person or thing*, Ezra 6:22; compare 1 Ki. 18:37; and without לֵב. 2 Sa. 3:12, וַיִּסֵּב אֶת-כָּל-יִשְׂרָאֵל "to turn all Israel to thee." From the idea of turning round, it is *to transfer*, followed by ל of pers., *to any one*. 1 Ch. 10:14, וַיִּסֵּב אֶת-הַמְּלֻכָּה לְדָוִד "and turned the kingdom to David;" followed by אֶל of place (into any place), 1 Sa. 5:8, 9, 10; acc. of place, 2 Sa. 20:12.

(2) causat. of Kal No. 2, *to cause to go round, or about, i. e. to lead round*, e.g. a person, Eze. 47:2; a host, Ex. 13:18; *to surround with walls*, 2 Ch. 14:6.

(3) causat. of Kal No. 4, *to turn, to change*. 2 Ki. 23:34, וַיִּסֵּב אֶת-שְׁמוֹ יְהוֹיָכִים "and he changed his name into Jehoiakim;" 24:17.

(4) intrans. — (a) i. q. Kal No. 1, *to turn oneself*, 2 Sam. 5:23. — (b) i. q. Kal No. 2, *to go round a place, with an acc.*, Josh. 6:11. — (c) i. q. Kal No. 3, *to surround*, Ps. 140:10.

HOPHAL הוֹסֵב fut. יוֹסֵב — (1) *to turn oneself, to turn*, as a door, Eze. 41:24; the roller of a threshing wain, Isa. 28:27.

(2) *to be surrounded, inclosed*, Exod. 28:11; 39:6, 13.

(3) *to be turned, changed*, Nu. 32:38.

Derived nouns, סִבָּה, נִסְבָּה, סִבִּיב, מִסָּב, מִסָּב.

סִבָּה f. (from the root סָבַב) *turn or course of events* (eine Schickung), as proceeding from God, 1 Ki. 12:15; i. q. נִסְבָּה 2 Ch. 10:15.

סִבִּיב m. (from the root סָבַב) subst. *circuit*, 1 Ch. 11:8. Hence מִסָּבִיב *from a circuit, from every side, round about* (πάντοθεν, rings von allen Seiten), Deut. 12:10; Job 1:10; Eze. 37:21. מִסָּבִיב ל' *from round about any thing, rings von (einer Sache) weg*,

Nu. 16:24, 27. In acc. סָבִיב adv. *around*, Gen. 23:17; Ex. 16:13; and doubled סָבִיב סָבִיב *around about*, Eze. 40:5, seq.; ל' סָבִיב prep. *around* (any thing), e.g. נִסְבָּה לְמִשְׁכָּן *around the tent*, Ex. 40:33; Nu. 1:53.

Plur. m. סָבִיבִים — (1) *those who are around any one, i. e. neighbours*, Jerem. 48:17, 39.

(2) *circumjacent places* (les environs, neighbourhood. Jer. 33:13, בְּסָבִיבֵי יְרוּשָׁלַם "in the neighbourhood of Jerusalem;" Ps. 76:12; 89:8; 97:2.

(3) with suff. prep. *around* (any one). Ps. 50:3, סָבִיבִי נִשְׁעָה כְּאֹד "it is very tempestuous around him;" Jer. 46:14.

Pl. f. סָבִיבוֹת — (1) *circuits* (die Umläufe), *circles, orbits*, in which any one goes. Eccles. 1:6, וְעַל הַרוּחַ סָבִיבוֹתָיו "and the wind returns upon its circuits," begins its circuits again, again begins to go round.

(2) i. q. סָבִיבִים No. 2, *circumjacent places* (umkreis), Jer. 17:26; Nu. 22:4; Dan. 9:16.

(3) in constr. st. it becomes a prep., *around, about*. Nu. 11:24, סָבִיבוֹת הָאֹהֶל "about the tent;" Eze. 6:5; Ps. 79:3; with suff. סָבִיבוֹתַי *round me*, etc.

סָבַךְ TO INTERWEAVE, TO ENTWINE, TO PLAIT, especially branches (see שָׁבַךְ Arab. شَكَّ II. id. Conj. I. to mingle. By softening the letter כ from this root comes the עו quiesc. שוֹךְ). Part. pass. Nah. 1:10.

PUAL, pass. Job 8:17. Hence —

סָבָךְ m. (with Kametz impure), *branches interwoven, a thicket*, Gen. 22:13. Here also as it seems to me belongs בְּסָבָךְ־עֵץ Ps. 74:5, so that (.) is long Kametz, although Metheg is wanting in the printed copies. A similar instance is בְּמִתְּחֵלְתִּי Ps. 16:5, where all the copies have the word without Metheg, although it is most certain that it should be read *menāth*; compare Ps. 11:6; 16:5. A few copies have בְּסָבָךְ from סָבַךְ (of the form קָטַל), of which there is another trace in pl. סָבָךְ־הַיֶּשֶׁר Isa. 9:17; 10:34.

סָבָךְ with suff. סָבָכִי (Dag. forte euphon.), Jerem. 4:7, id.; compare שוֹבָךְ.

סָבָכָא Chald. f. Dan. 3:5, and שְׁבָכָא verses 7, 10, 15; sambuca, Greek σαμβύκη, a musical instrument with strings similar to the nablium (compare נָבִל); see Athen. iv. 23, p. 175; xvi. 8, p. 633 and 9, p. 637; Casaub. Strabo x. p. 471; Casaub. Vitruv. vi. 1, x. 22. And Strabo indeed, loc. cit. says that the Greek word is of barbarous, i. e. oriental origin; in that case it may be so called from the interweaving of the strings (root סָבַךְ); in Dan. loc. cit. it is connected with סָבָכָא, a word clearly of Greek origin.

סבני (for **סבני** "the wood of Jehovah," i.e. crowd of the people of God, comp. **סבני**), [*Sibechai*], pr. n. of one of David's captains, 2 Sa. 21:18; 1 Chr. 11:29 (for which, 2 Sa. 23:27, there is a corrupted reading, **סבני**); 20:4; 27:11.

סבל fut. **יסבל**. TO BEAR, TO CARRY, a heavy burden. (Syr., Ch., id.) Isa. 46:4, 7; Gen. 49:15. Used figuratively to bear griefs, sins, etc. i.e. to receive the penalties which another has deserved, Isa. 53:4, 11; Lam. 5:7. [It must not be forgotten that when the vicarious sufferings of Christ are spoken of, every figure falls very far short of the full truth; he actually bore our sins.]

PUAL, part. *laden* sc. with young, hence *pregnant, gravid*, used of cattle, Ps. 144:14. Compare Arab. **حامل** carrying, bearing in the womb, **تقل**, to be pregnant, to bear in the womb. Syr. **حسب** laden, gravid.

HITHPAEL **הסתבל** to become burdensome, Eccl. 12:5. Hence the four following nouns.

סבל Ch. i. q. Heb. also to lift up (comp. **נשא**), to raise.

POAL, pass. to be erected, Ezr. 6:3. (Samarit. id.)

סבל m. a burden-bearer, 2 Ch. 2:1, 17; 34:13. —in 1 Ki. 5:29 there is in apposition **סבל נשא**.

סבל m. a burden, 1 Ki. 11:28; Ps. 81:7.

סבל m. with suff. **סבלו** (with Dag. forte euphon.) like **סבכו**; comp. Kimchi Michl. p. 212; (and this form must not be derived from **סבל**, nor yet from **סבל**), a burden, Isa. 10:27; 14:25. **על סבלו** "the yoke which (the people) bears," Isa. 9:3.

סבלה or **סבלה** f. only in pl. const. **סבלות** burden-bearing, wearisome and laborious toils, Exodus 1:11; 2:11; 5:4, 5; 6:6, 7.

סבלת in the dialect of the Ephraimites, i. q. **שבלת** an ear of corn, Jud. 12:6.

סבר Ch. i. q. Heb. **שבר** TO HOPE. (In Targ. often for the Heb. **בטח**, **בטח**. Syr. **סב** to suppose, to think). Dan. 7:25, **יסבר לה שנייה** "he will hope (confide) that he shall change." Vulg. *putabit quod possit mutare*. The sense is not badly given by Theod. *ὑπονοήσῃ τοῦ ἀλλοιωθῆναι*.

סברים ("two-fold hope"), [*Sibraim*], pr. n.

of a town of Syria, between Damascus and Hamath, Eze. 47:16.

סבתה Gen. 10:7 (21 MSS. **שבתה**) and **סבתא** 1 Ch. 1:9, [*Sabta, Sabtah*], pr. n. of a Cushite nation and country. I have no doubt that this should be compared with the Æthiopic city, **Σαβάρ**, **Σαβδ**, **Σαβατ** (see Strabo, xvi. p. 770; Casaub. Ptolem. iv. 10), on the shore of the Arabian gulf, situated just where Arkiko is now, in the neighbourhood of which the Ptolemies hunted elephants. Amongst the ancient translators, Pseudoj. saw the true meaning, rendering it **סמראי**, for which read **סמראי** i.e. the Sembritæ, whom Strabo (loc. cit. p. 786) places in the same region. Josephus (Antt. i. 6, § 2) understands it to be the inhabitants of Astabora.

סבתהא ibid. [*Sabtechah*], pr. n. of a district of Ethiopia. Targ. **זינגיטני** Zingitani, on the eastern borders of Ethiopia.

סג pl. **סגים**, see **סינים**.

סגר fut. **יסגר**. TO FALL DOWN to worship, followed by **ל** Isa. 44:15, 17, 19; 46:6, always used of the worship of idols, compare the following word.

סגר fut. **יסגר** Ch. i. q. Hebr. to fall down to worship an idol, Dan. 3:6; a man, Dan. 2:46; followed by **ל**. (Syr. **سجد** to adore, compare the observations under the word **בשף**. Arab. **سجد** id.; whence **مسجد** Mosque.)

סגור m. (from the root **סגר**). —(1) a shutting up, an enclosure, Hos. 13:8, **סגור לבם** "the enclosure of their heart," i.e. præcordium.

(2) Job 28:15 i. q. **סגור**, see **סגר**.

(3) As to the words, Ps. 35:3, see the root **סגר**.

סגל an unused root, Ch. **סגל**, **סיגל** to acquire, **סגולה** property; hence —

סגלה f. property, wealth, private property, 1 Ch. 29:3; Ecc. 2:8. **סגלת יהוה** often used of the people of Israel (compare **נחלה**), Ex. 19:5; Deu. 7:6; 14:2; 26:18.

סגן or **סגן** only in pl. **סגנים** prop. a substitute, deputy (of a prince); hence a prefect, a governor (i. q. Arab., Pers. **شكند** the letters **ח** and **נ** being interchanged).

(1) a magistrate of the Babylonians, Jer. 51:23,

28, 57; Eze. 23:6, 12, 23, compare Isa. 41:25, see Ch. No. 1.

(2) used of the chiefs and rulers of the people of Jerusalem in the time of Ezra and Nehemiah, Ezr. 9:2; Neh. 2:16; 4:8, 13; 5:7; 7:5; 12:40.

סגן m. Chald. *a prefect of a province, a governor*, Dan. 3:2, 27; 6:8; 2:48, סגנין "the chief of the governors" (of the Magi).

I. סגר fut. יסגר (kindred to the verb סָכַר, to SHUT; followed by an acc. (a door, a gate), 1 Sam. 1:5; Job 3:10; Gen. 19:6, 10; 1 Ki. 11:27; followed by פָּעַר (prop. to shut around; see פָּעַר No. 3, α). 1 Sam. 1:6, פָּעַר רַחֲמָה "for Jehovah had shut up her womb;" followed by על Exod. 14:3, סגר עליהם המדבר "the desert has shut them in," or around (see על Job 26:9; 36:30). Job 12:14, יסגר עלי אדם "he shuts over a man" (sc. a subterranean prison); followed by לַפְּרָאָה a pregnant construction, Psalm 35:3, "make bare the spear רִדְפִי and shut up (the way) to my persecutors;" (in this passage not a few interpreters have taken סגר or סגור to be a subst., signifying *sagaris*, by comparison with σάγαις, Herod. vii. 64; and Arabic شجار a wooden spear; but for this there is no need). Absol. Gen. 7:16, "and Jehovah shut (the door) upon him," Isa. 22:22. Josh. 6:1, וַיִּרְיֶהוּ סִגְרָה וּמִסְגֵּרָה "and Jericho had shut (the gates) and was bolted;" where Kal refers to the shut gates (opposed to open), Pu. as being intensive, signifies their being fastened with bolts and bars. Vulg. *Jericho autem clausa erat atque munita*. Chald. "and Jericho was shut up with iron doors, and made strong with bars of brass." Part. pass. סגור shut, Eze. 44:1, 2; 46:1; hence *precious*; hence סגור זהב precious gold, i. e. pure, genuine, as opposed to common or adulterated, 1 Ki. 6:20, 21; 7:49, 50; 10:21; 2 Ch. 4:20, 22; 9:20. Vulg. *aurum purum*; Chald. good gold. Others take it as *aurum dendroides*, from شجر a tree; but the previous explanation is the better.

NIPHAL, pass. of Kal, *to be shut up*; used of gates or doors, Isa. 45:1; *to be shut up, inclosed*; used of men, Num. 12:14, 15; 1 Sam. 23:7; and reflex. *to shut up oneself*, Eze. 3:24.

PIEL, pass. i. q. Hiph. No. 2.—(1) *to deliver*; followed by פָּיַר into any one's power (prop. to shut up into the power of any one; compare συγκαίω, Rom. 11:32; Gal. 3:22; Diod. and Dionys. Halic.), 1 Sam. 17:46; 24:19; 26:8; absol. 2 Sam. 18:28.

PUAL, *to be shut*, Josh. 6:1 (see Kal); Isa. 24:10; Jer. 13:19.

HIPHAL.—(1) *to shut up*, e. g. a house, Leviticus 14:38; *to shut any one up*, Lev. 13:4, 5, 11.

(2) i. q. Pi. *to deliver up*, Obad. 14; followed by אָל Deut. 23:16; and בִּיר 1 Sam. 23:11; Ps. 31:9; Lam. 2:7; absol. to deliver into the power of others (Πρεῖς geben) Deu. 32:30; Am. 6:8; followed by ? of pers. Ps. 78:48.

Derivatives, סָגַר, סָגַר, סָגַר.

II. סגר an unused root, Arab. سجر to fill with water, pass. to be swollen with water. Hence סָגַר.

סגר Ch. *to shut, to close*, Dan. 6:23.

סָגַר m. *rain*, Prov. 27:15; from the root סָגַר

No. II. (Ch. סָגַר, Syr. سَجَر, Sam. אסגר read אסגר id.)

סר m. *stocks, nervus*, i. q. מַהֲפָכָה, a piece of wood by which the feet of a captive were shut in, Job 13:27; 33:11. (Syr. سَر, Ch. סָר id.), from the root—

סָד TO STOP, TO SHUT UP with a bar, or bolt.

סָרִינ masc. *indusium*, a wide garment made of linen, worn on the naked body under the other clothes, Jud. 14:12, 13; Isaiah 3:23; Prov. 31:24. LXX. σινδών. (Syr. سَبُون, in the Syr. version of the New Test. this stands for the Gr. σινδών, Luke 19:20; Λέντιον, John 13:4). From the root סָר.

סדם an unused root, perhaps [observe this is merely conjectural], i. q. שָׂרַף, שָׂרַף to burn. Hence—

סדם Gr. Σόδομα, *Sodom* ("burning," "conflagration," as being built on a bituminous soil, and being perhaps on this account liable to frequent fires; comp. that part of Phrygia which was called κατακαυμένη, [This insinuation about the frequency of fires may be an attempt to account for the destruction by natural causes; no one who believes in the word of God can do this;]) pr. n. of a city in the valley of Siddim, which was destroyed, together with three others, in the time of Abraham, and submerged in the Dead Sea, Gen. 10:19; 13:10; 18:20; Isa. 1:9. *Vines of Sodom* (which appear to have been degenerate; compare as to the apples of Sodom, Jos. Bell. Jud. IV. 8, § 4), Deu. 32:32, furnish an image of a degenerate condition; compare the opp. Jerem. 2:21; *judges of Sodom* mean unjust judges of corrupt morals, Isa. 1:10.

סדן Arab. سدن i. q. سدل TO LOOSEN, TO LET ONE'S GARMENT HANG LOOSE (see the letter ל); whence سدين, سدان, a sail, a wide garment.

סדר an unused root; Ch. סדר i. q. Heb. ערך to place in a row, to dispose, or arrange in order; whence שדרה, ססדרון, and—

סדר m. order, pl. Job 10:22. (Syr. صِبْر id.).

סדר an unused root [kindred with דרר, דרר]; in Samarit. i. q. סדר to go round, to surround; hence to be round. Talmud. סדר a wall, a fence. Hence—

סדר m. roundness; found once Cant. 7:3. סדר "a bowl of roundness;" i. e. round. (Syr. صَبْر the moon; comp. שדרון). And—

סדר m. a tower, so called from its being round, a castle (Syriac صَبْر a fortress, a palace). בית סדר the house of the castle, used of a fortified prison, Gen. 39:20—23; 40:3, 5. The Samaritan copy has סדר, which shows a leaning towards Aramaism.

סוד [So], pr. n. of a king of Egypt, a cotemporary of Hosea, king of Israel (2 Ki. 17:4), the Sevechus of Manetho, the second king of the dynasty of the Æthiopians in Upper Egypt; the successor of Sabaco, and the predecessor of Tirhaka (סדרהקה), who reigned for 14 years (Euseb. 12). The name of Sevechus is from the Egyptian *Sebch, Seveh*, i. e. the god Saturn (Champollion, Panthéon de l'Égypte, No. 21, 22). As to the agreement of sacred history and that of Egypt at that period, see my Comm. on Isa. i. page 596.

I. **סוג** or **סוג** (once שוג 2 Sa. 1:22) i. q. גסג TO GO AWAY FROM, TO DEPART, especially from God, followed by מן Ps. 80:19; 53:4. Part. pass. Prov. 14:14, סוג לב one who draws back in heart (from God), compare Ps. 44:19.

NIPHAL נסוג, fut. יסוג to draw back (prop. to be made to draw back)—(a) used of an enemy when retreating, commonly with the addition of אחור. Ps. 35:4, יסוג אחור ויהפך "let them draw back and be ashamed." Ps. 40:15; 70:3; 129:5; Isa. 42:17; 50:5; Jer. 46:5.—(b) followed by יהוה to draw back from Jehovah, i. q. Kal, Zeph. 1:6; without these words, id. Ps. 44:19; 78:57.

[Hiphil, see נסג.]

Derived nouns, סוג, סוג, סוג.

II. **סוג** TO HEDGE ABOUT, i. q. Heb. שוג, שוג, Syr. صَفِي, Ch. סג. Part. pass. Cant. 7:3.

סוג once, Eze. 22:18 כחב i. q. dross, scorica.

סוגר m. a prison, cage of a lion, Ezek. 19:9. LXX. κηρός. Vulg. cavea. Root קגר.

סוד m. prop. a couch, cushion, triclinium, on which persons recline (for יסוד, Arab. سِدَان a cushion, a pillow, from יסר Niph. No. 2, which see). Hence—

(1) a sitting together, an assembly, either of friends familiarly conversing, Jer. 6:11; 15:17; or of judges consulting together (hence used of God as consulting with the powers above, [God's counsels all proceed from himself; He may communicate them to others, but he does not consult with them], Psal. 89:8; Job 15:8; Jer. 23:18); or of the wicked debating evil counsels, Psal. 64:3; [of the upright] 111:1.

(2) deliberation, counsel, Pro. 15:22, סוד פאין "without deliberation;" opp. to יועצים Psal. 83:4.

(3) familiar conversation, familiar acquaintance, Ps. 55:15. Job 19:19, סודי "my familiar acquaintance." סוד יהוה familiar acquaintance with Jehovah, i. e. his favour. [There is no reason for departing in this phrase from the ordinary meaning, counsel.]. Psal. 25:14; Pro. 3:32; Job 29:4.

(4) a secret; whence סוד נלה, נלה to reveal a secret, Prov. 11:13; 20:19; 25:9; Am. 3:7.

סודי (for סודיה "an acquaintance of God"), [Sodi], pr. n. m. Num. 13:10.

סוה a very uncertain root, see סוה.

סוה i. q. סקה TO WIPE AWAY, TO SWEEP AWAY. Hence pr. n. סיוח [and the following words]—

סוה [Suah], pr. n. m. 1 Ch. 7:36.

סוהה f. i. q. סחי sweepings, filth, dung, Isa. 5:25, נפסוהה. LXX. σς kompla. Vulg. quasi stercus. Targ. סחיהה. Kimchi considered the letter כ to be radical in this word, so that נפסוהה would be from the root כסח to sweep away; whence כסחה sweepings; but כ of resemblance in such a sentence could hardly be omitted by ellipsis.

סוט an unused root, which seems to be the same as שוט and שטה to draw back. Hence—

סוטי [*Sotai*], pr. n. m. Ezr. 2:55; Neh. 7:57. [In Thes. this is referred to שוטי.]

סוף i. q. **סוף** I, 3, TO ANOINT, always used of the anointing of the body, which, after washing, was done in the bath; thus differing from **קישח**, which is used of a solemn anointing. With acc. of pers. 2 Ch. 28:15, and **פ** of the oil, Eze. 16:9; intrans. *to anoint oneself*, Ruth 3:3; Dan. 10:3; 2 Sa. 12:20 [Hiph.]; followed by an acc. of the unguent (compare **קישח** Am. 6:6); Deut. 28:40, וְשָׁחַן לֹא תִשָּׁחַן "but thou shalt not anoint thyself with the oil;" Mic. 6:15; 2 Sam. 14:2.

HIPHIL, *to anoint oneself*, 2 Sa. 12:20. But the part. **מְשַׁח** Jud. 3:24, is i. q. **מְסַח** covering, from **סָחַךְ**. Derivative, **מְסַחֵךְ**.

סוּכַּפְנִיָּה f. Chald. Dan. 3:5, 10, 15, and with **ס** omitted **סִפְנִיָּה** verse 10 כְּחִיב, Syr. **سُكْفَنِيَّة** a double pipe with a bag, *Sackpfeife, Bagpipes*; the Greek word *συμφωνία* (Serv. ad Æn. xi. 27; Isidor. Orig. iii. 21 extr.) received into the Chaldee language, just as at present this instrument is called in Italy and in Asia Minor, *Zambogna*. (As to this instrument see a Hebrew treatise on musical instruments, entitled *Shilte Hagibborim*, in Ugolini's Thes. vol. xxxii.). Well explained by the Hebrew interpreters עוֹנֵיב.

סוּנָה pr. n. *Syene*, a city, situated on the extreme southern limits of Egypt, on the tropic of Cancer, Copt. **סוֹרָנ**; Champollion (*l'Egypte sous les Phar.* i. 164) interprets it *opening, key*, i. e. of Egypt, from **סוֹרָנ** to open, and **סָה**, which forms participles; Arab. **أسوان** Eze. 29:10; 30:6, in both places in the accusative, *to Syene*. See Jablonskii Opuscc. ed. te Water, t. i. p. 328; Michaëlis Spicileg. t. ii. p. 40.

סוּס an unused root, i. q. **שׂוּשׁ** to be glad, prop. *to leap for joy*, used in the Zabian language of the leaping of horses [but this is not quite certain, see Thes.]. Hence [the following words, also **סָס**]—

סוּס m.—(1) *a horse*, so called from its leaping, Gen. 47:17; Ex. 14:9; Deut. 17:16, etc. (Aram. **סוּסָא**, **סוּסָא** id.).

(2) *a swallow*, so called from its swift and cheerful flight, ἀπὸ τοῦ ἀγάλλεσθαι πτερύγεσσιν, Isa. 38:14, and Jer. 8:7 כְּחִיב, where the **קרי** has **סָס**. The word is rendered *swallow* by LXX., Theod., Jerome. The Hebrew interpreters explain it to be *the crane*. See Bochart, Hieroz. t. ii. p. 60.

סוּסָה f. *a mare*, Cant. 1:9. LXX. ἡ ἵππος, which the Vulgate takes as a collective, and renders *equitatus*. But it would not be very elegant to compare a beloved female to *cavalry*.

סוּסִי ("horseman"), [*Susi*], pr. n. m. Num. 13:11.

סוּעַ see **סִיעָה**.

סוּרָה—(1) prop. TO SNATCH AWAY, TO CARRY AWAY, i. q. **סָחַף**, which see. Hence **סוּרָה**.

(2) to make an end (see Hiph.), but in Kal intrans. *to leave off, to desist*, Isa. 66:17; Est. 9:28. Here also are to be referred **סָפֵי** Psal. 73:19 (Milël), and **סָפֵי** Am. 3:15 (Milra on account of Vav conversive). (Syr. and Chald. id., Arab. **ساف** VIII. to cause to perish, to exterminate).

HIPHIL, *to take away, to destroy, to make an end of*. Zeph. 1:2, 3, **סָחַף** "in taking away I will take away;" and Jerem. 8:13, **סָחַף** "taking away I will take them away;" where inf. pleon. is from the kindred verb **סָחַף** No. 5 (comp. Isa. 28:28). Hence **סוּרָה**, **סוּרָה**.

סוּרָה Chald. id. *to have an end*, i. e. *to be fulfilled*, as a prediction, Dan. 4:30 (compare **קָלַר** No. 1, fin.).

APHEL, *to make an end of a thing*, Dan. 2:44.

סוּרָה m.—(1) *rush, reed, sea weed*. (The etymology is not known, and it cannot be derived from the verb **סוּרָה**. Perhaps it may be of the same origin as the Lat. *scirpus*, *sirpus*, the old high Germ. *Sciluf*, Germ. *Sciluf*, Dan. *sif*, *sáf*, the letter *r* being gradually softened into *l*, and even into a vowel, see the roots **סוּרָה**, **סוּרָה**). Specially—(a) *sea weed*, Jon. 2:6; whence **סוּרָה** the weedy sea, i. e. the Arabian gulf which abounds in sea weed, Ps. 106:7, 9, 22; 136:13. It is also called in Egyptian **פִּוּוּס**, **פִּוּוּס**, i. e. the sea of weed. See Michaëlis Suppl. ad Lexx. Hebr., p. 1726; Jablonski Opuscc. ed. te Water, t. i. p. 266; Bochart, Opp., t. ii. page 1191.—(b) *a rush* growing in the Nile, Exodus 2:3, 5; Isa. 19:6. Plin. N. H. xiii. 23, sect. 45.

(2) pr. n. of a town [?], Deu. 1:1.

סוּרָה masc. *an end*, a word belonging to the later Hebrew [but see the books in which it occurs], when verging towards the Aramæan, i. q. **סוּרָה** Eccl. 3:11; 7:2; 12:13; 2 Chr. 20:16; used of the uttermost part of a host, Joel 2:20. Root **סוּרָה**.

סוּרָה emphat. **סוּרָה** Chald. id., Dan. 4:8, 19; 6:27; 7:28.

of pers.; to irritate, incite against any one, 1 Sam. 26:19; Job 2:3; Jer. 43:3.

(2) to drive out, to expel. Job 36:18, **פָּרַץ־יָדָיו** "lest he drive thee out by chastening;" followed by **בְּיָדָיו** 2 Ch. 18:31; in a good sense, i. q. to lead forth, to set free, Job 36:16.

סוּת m. *ἀπαξ λεγόμεν*. Gen. 49:11, a garment, by aphæresis for **סוּתוֹת** (which is found without abbreviation in the Samaritan copy), see my Comment. de Pent. Sam. p. 33, and Lehrs. 136. Although other examples are not found of **ס** being omitted at the beginning of a word (an example of its omission in the middle is found in **סָמַח** for **סָמַח**, which see), yet it is certain that besides the quiescents and liquids, the softer mutes are also sometimes cast away, as the Ch. **סוּת** and **סוּת** hostility, **סוּת**, **סוּת**, and **סוּת** possession; also, the mark of the genitive in the common language. [This word may be from **סוּת**, see Thes.]

סָחַב—(1) i. q. Arabic **سحب** TO DRAG OR DRAW ALONG on the ground, so as to sweep the earth (an der Erde herumschleppen), e. g. a dead body, 2 Sa. 17:13. Jer. 15:3, **סָחַבְתָּ לְפָנַי** "I will send) dogs to drag (them) about." Jer. 22:19; 49:20.

(2) to pull or tear in pieces; hence—

סָחַבָה f. a tearing in pieces. Jer. 38:11, 12, **בְּלִי הַסָּחָבָה** "old torn cloths."

סָחַף TO SWEEP AWAY, TO WIPE AWAY, in PIEL only, Ezek. 26:4. (Arabic **سحا** id.; Syriac **ܣܚܐ** broom; Ch. **סָחַף** to wash. Kindred roots are **סָחַב**, from which **סָחַב**, **סָחַף**, and **סָחַף**.) Hence—

סָחִיף m. sweepings, offscouring, dung, Lam. 3:45, used of any thing vile. (Ch. **סָחִיף** dung.)

סָחִישׁ *ἀπ. λεγόμεν*. 2 Ki. 19:29; for which, Isaiah 37:30, there is found **שָׁחִישׁ** that which grows spontaneously in the third year from the sowing (on this compare Strabo, xi. 4, § 3, p. 502, Casaub.); comp. **סָחִישׁ**. LXX. 2 Ki. *αὐτόματα*. Aqu. and Theod. in Isa. *αὐτοφυῆ*. See as to the etymology under **שָׁחִישׁ**.

סָחַף Arab. **سحف**—(1) pr. i. q. **סָחַב**, TO SWEEP, TO SCRAPE, and more strongly, to sweep away, to scrape off; hence used of a shower which carries every thing before it, Prov. 28:3. (Arabic **سحيف** a violent, sweeping rain; **سحاف** a torrent.)

(2) to cast down to the ground (Syr. **ܣܚܦ** id.), whence—

NIPEHAL, to be cast down, Jer. 46:15.

סָחַר TO GO AROUND, TO TRAVEL ABOUT, a country, followed by an acc. of the country, Genesis 34:10, 21. (Kindred is **סָחַר** which see. Ch. **סָחַר** is very often in the Targums for the Heb. **סָכַח**. In Syriac it means spec. to travel about as a beggar, to go a begging. In Arab. **سحر** and **سحر** the idea of going about is very uncertain, and it is not supported by the usage of the language). Specially to go round, to travel about countries for the sake of traffic; hence to trade, *ἐμπορεύομαι*. Genesis 42:34, **וְאַתְּ הָאֶרֶץ תִּסְחָר** "and ye shall go through the land," i. e. to buy corn. Part. **סָחַר** a chapman, merchant, *ἐμπόρος*, Genesis 23:16; 37:28. **סָחָר** the king's merchants, who made journeys in order to purchase for him, 1 Ki. 10:28; 2 Ch. 1:16; also a sailor, Prov. 31:14; Isa. 23:2. Fem. **סָחָרָה** a female merchant, Eze. 27:12, 16, 18. Metaph. to have intercourse with any one, Isa. 47:15. (In Aramæan and Arabic the signification of trading is expressed by the cognate verb **סָחַר**).

PIPEL **סָחַרְחַר** to go round quickly, used of the heart, i. e. to palpitate violently, Ps. 38:11.

Derivatives **סָחָר** and the four nouns which follow.

סָחָר m. [const. **סָחָר**]—(1) mart, emporium, Isa. 23:3.

(2) wealth resulting from merchandize, Isa. 45:14.

סָחָר m. profit, gain, resulting from merchandize, Isa. 23:18; hence used of any gain, Proverbs 3:14, **כִּי טוֹב סָחָרָה מִסָּחָר־כֶּסֶף** "for her (i. e. wisdom's) gain is better than that of silver." Prov. 31:18.

סָחָרָה f. merchandize, traffic, as a concr. merchants. Ezek. 27:15, **סָחָרֵי יָדָיו** i. q. **סָחָרֵי יָדָיו** verse 21, the merchants who are at thy hand (bie du an der Hand haft).

סָחָרָה f. a shield, so called from surrounding, i. e. defending (from the root **סָחַר** to surround, comp. **סָחַר** a tower, fortress), Ps. 91:4.

סָחָרָה f. a kind of costly stone, used in making a tessellated pavement, Esth. 1:6. It is either a kind of black marble, compare Syr. **ܠܦܝܬ ܡܫܬܢܐ** lapis niger tinctorius (**ܡ** and **ܬ** being interchanged), or as I should prefer taking it, marble marked with round spots, as if shields, shielded marble; see **סָחָרָה**. Tortoiseshell is what **ס** has been supposed to be by Hartmann (Hebræerin, iii. p. 353), consisting as it were of

shields (compare סִחֲרָה); but it is scarcely probable that this was introduced in making a pavement amongst various kinds of marble.

סִחֲשׁ see סִחֲשׁ.

סִטִּים plur. i. q. שִׁטִּים *faults*, Ps. 101:3; from the root שָׁטָה i. q. שָׁטָה to sin, to transgress.

סִינִי m. (from the root סִנָּה), Eze. 22:18 קרי (where there is the סִנָּה כְּתִיב), and plur. סִינִים *the refuse of metal*.—(a) *scoria, dross*; Pro. 25:4, הָנוּ סִינִים מִכֶּסֶּף, “take away the dross from the silver;” Pro. 26:23, “silver of dross,” i. e. not yet refined.—(b) baser metal which having been mixed with purer is separated from it by melting (see בְּדִיל); Eze. 22:18, 19; Isa. 1:22, 25.

Note. For סִינִים in many copies, both MS. and printed, there is read סִנִּים Isa. 1:22, 25; Ezek. 22:18, 19 (compare Lehrs. p. 145), but the former is to be preferred.

סִינִי m. Esth. 8:9, the third month of the Hebrew year from the new moon of June to that of July; perhaps from the Chaldee root סָנָה to rejoice, as if month of rejoicing. [Benfey gives it a Persic derivation.]

סִיחֹן (“sweeping away,” i. e. a leader, carrying every thing before him, from the root סִיחָה), [Sihon], pr. n. of a king of the Amorites, reigning in Heshbon, Nu. 21:21, 23; Ps. 135:11; whence *the city of Sihon*, i. e. Heshbon, Nu. 21:28.

סִין an unused root, prob. to be *muddy, clayey*; kindred to the root סָנָה, whence the Chaldee סִין, Syriac סִין clay, i. q. Chald. סִין, Syr. سِن Arab. سِن.

סִין (“clay”), [Sin], pr. n.—(1) *Pelusium*, a city situated in the marshes on the eastern border of Egypt, now together with the whole region submerged by the sea, Ezr. 30:15, 16; compare Strabo xvii. p. 802. It is called in Arabic طينة i. e. marsh, and فرمة *Farame*, which latter indeed is from the Egyptian φερους, i. e. a clayey place (from φ art. masc., φ to be, and ους clay); as has been observed by Champollion, l'Egypte, ii. 82, seq.

(2) The desert of *Sin* in the neighbourhood of Mount Sinai, on the shore of the Heroöpolitan gulf, Ex. 16:1; 17:1; Nu. 33:12.

סִינִי pr. n. *Sinai, Sina* (Gr. Σινά, comp. Heb. Gr.

ed. x. p. 56, note), a mountain, or rather a mountainous region in the peninsula of Arabia, between the two gulfs of the Red Sea (the Heroöpolitan and Ælanite); celebrated for the giving of the Mosaic law; called more fully הַר סִינִי Ex. 16:1; 19:11, seq.; 24:16; 34:4, 29, 32; Lev. 25:1; 26:46; 27:34, etc. In this mountainous region there are three principal summits, the lower of which towards the north-east is called *Horeb* (הָרֵב dry), from which towards the south there is the ascent to another, called *Sinai*, kar' ἔξοχα (סִינִי perhaps clayey, miry; compare the neighbouring desert of סִין); the third summit towards the south-west is called Mount St. Catharine. See Burckhardt's Travels in Syria, Germ. ed. p. 1078. A rather different account of the names of the three mountains has been given by Ed. Rüppell, Reisen in Nubien und dem Peträischen Arabien (1829), tab. 11. [See also Robinson.] The desert near the mountain is called סִינִי Ex. 19:1, 2; Lev. 7:38; Nu. 1:1, 19; 9:1.

סִינִי [Sinite], pr. n.—(1) of a nation near Mount Lebanon, Gen. 10:17; 1 Ch. 1:15; where Strabo (xvi. 2, § 18, p. 756, Casaub.) mentions the town of *Sinna*, Jerome (Quæst. Heb. in Genesin) *Sinen*, Breidenbach (in Itinerario, fol. 1486, p. 47), a village, *Syn*. See Michaëlis, Spicileg. Geogr. Ext. tom. ii. p. 27.—More difficult is—

(2) אֶרֶץ סִינִים Isa. 49:12; the context requires that this must be a very remote country, to be sought for either in the eastern or southern extremities of the world. I understand it to be *the land of the Seres or Chinese, Sinenses*; this very ancient and celebrated nation was known by the Arabians and Syrians by the name سِنَّا, جين, صين, and might be known by a Hebrew writer living at Babylon, when it was almost the metropolis of Asia. [But this occurs in Isaiah, a book written in Judea; the place where written does not, however, affect the argument as to whether the Chinese be intended or not; the Spirit of God knows all nations and their names, present and future; and just as he could speak beforehand of Josiah and Cyrus, so he could of the Chinese]. At what period this name was given to the Chinese, by the other nations of Asia, and what its origin may be, do not plainly appear. The Chinese themselves do not know the name, and even seem to be wholly destitute of any ancient domestic designation, adopting either the name of the reigning dynasty, or else lofty titles of honour, such as *Dshung-kue-dshin*, the citizens of the kingdom which is in the middle of the earth. As to the origin of the name, if their opinion be

correct who suppose that the Chinese were so called from the dynasty of *Tshin*, who reigned from the year 246, A.C., and onward (see Du Halde, *Descr. de la Chine*, t. i. § 1; Abel-Remusat, *Melanges Asiatiques*, ii. p. 334, seqq.), a Hebrew writer, contemporary with Cyrus [but Isaiah lived centuries before], would not make any mention of it; but (whatever be thought of the people *Tshinas*, mentioned in the laws of Menu) the authors of this opinion themselves concede, that the name of that dynasty might be known amongst foreign nations before it was in possession of the whole empire of China; nor, indeed, are we in want of other modes of explaining this name. In the Chinese language *dshin* denotes men; why then may not this name have been given to the Chinese by foreigners? for instance, by the Indians (amongst whom also, in the books of the Buddhists, mention is made of *Dshina*; see Klaproth, *Asia Polyglotta*, p. 358). This name may have been given to them as that by which they called themselves and all men. We have a similar instance in the Æthiopic pr. n. *ḥḥā* and *ḥḥā* i. q. *ḥḥā*: a man. Those who do not apply this to the Chinese, either understand it of the *Pelusiotes* (compare *ḥḥā*), and by Syneod. the Egyptians, as Bochart, *Phaleg*. iv. 27, or the *Syenites* (compare *ḥḥā*). LXX. *ἡ γῆ Περσῶν*.

סִימ *a swallow*, Jer. 8:7 קרי for **סִימ**.

סִימָרָה ("a field of battle," compare Syriac *ܣܝܡܪܐ*, perhaps, for *ܣܝܡܪܐ* from the root *סִימ* = *سار* to leap onward, to make an onset), [*Sisera*], pr. n. m.—(1) of a general of Jabin, king of Canaan, Jud. 4:2, seq.; Ps. 83:10.—(2) Ezr. 2:53; Neh. 7:55.

סִימָה ("council," so the Syr. and Ch., ["congregation, assembly"]), [*Siaha*], pr. n. m. Neh. 7:47; for which there is a corrupted form, *סִימָה* Ezra 2:44; which seems to have arisen from two others *סִימָה* and *סִימָה*, compare *סִימָה*.

סִימָה Dan. 3:10 כתיב, for *סִימָה* which see.

סִימ Med. Yod, to boil up, to bubble up; compare *סִימ* to spring up, to boil or bubble up as wine, anger, a fever, Hebr. *סִימ* and *סִימ* to ferment, *סִימ* to boil up, to ferment, *ḡāḥen*. Hence—

סִימ comm. (Jer. 1:13; Eze. 24:6).

(1) *a pot*, so called from boiling and bubbling, Jer. 1:13; Eze. 11:3, 7; 24:3, 6. *סִימ* Ex. 16:3. Ps. 60:10, *סִימ* "Moab shall be the pot (or basin) of my washing," my wash-pot; con-

temptuously said for, I will use it as the meanest vessel. Plur. *סִימ* Ex. 38:3; 1 Ki. 7:45.

(2) plur. *סִימ* *thorns, briars*, so called from the idea of boiling or bubbling up, a notion which is applied to the redundant and luxuriant growth of plants (*das Aufwuchern*); especially in woods, see the root *סִימ* and *סִימ* No. 2, Isaiah 34:13; Hosea 2:8. Used with a paronomasia in this passage, Ecc. 7:6, *סִימ* "like the crackling of (kindled) thorns under a pot." *A thicket* is used poetically, as an image of impiety. Nah. 1:10, *סִימ* "they are folded together as thorns," (see *סִימ* B, 2, c). Comp. Mic. 7:4; Eze. 2:6. It also denotes *a hook, a fish hook*, from its resemblance to a thorn (compare *סִימ*). Plural *סִימ* Amos 4:2. (I formerly referred *סִימ* *thorns*, to the root *סִימ*, so that it would properly signify *recedanea*, the degenerate parts of a shrub, compare *סִימ* Jer. 2:21; but it is preferable to refer the word *סִימ* in both significations to the same origin).

סִימ m. *ἀπ. λεγόμεν.* *a crowd, multitude*, of people, Ps. 42:5. So all the interpreters, as the context requires; although in defining the etymology they greatly differ. I have no doubt, however, that prop. it is *a thicket of trees, a thick wood*, applied poetically in this passage to a dense crowd of men; compare *סִימ* used of a crowd of enemies, Isaiah 10:18, 19, 34.

סִימ (from the root *סִימ*), with suff. *סִימ*, once *סִימ*, Ps. 76:3, m.

(1) *a hut, booth, cottage*, Ps. 27:5; poet. used of a tent or house, Ps. 76:3.

(2) *a thicket of trees, the lair of wild beasts*, Ps. 10:9; Jer. 25:38.

סִימ an unused root, i. q. *סִימ* to look at; whence pr. n. *סִימ*.

סִימ f. of the noun *סִימ*—(1) *a booth, a cot*, made of leaves and branches interwoven, Jon. 4:5; Job 27:18; Isa. 4:6. *סִימ* the feast of tabernacles, the feast of booths of branches, Lev. 23:34; Deut. 16:13.—It is once used contemptuously of a small ruined house, Am. 9:11 [it is difficult to see what idea of contempt is contained in the passage]; elsewhere used of tents made of curtains, Lev. 23:43; 2 Sam. 11:11; 22:12; and poet. of the habitation of God, Ps. 18:12; Job 36:29.

(2) *a booth for cattle*, Gen. 33:17.

(3) *the lair of a lion*, Job 38:40.

סִימ ("booths"), [*Succoth*], pr. n.—(1) of a

town in the tribe of Gad, Josh. 13:27; Jud. 8:5; 1 Ki. 7:46; as to its origin, see Gen. 33:17. עֲקָם קִבּוֹת Psal. 60:8; 108:8, the territory of (the city of) Succoth.

(2) a station of the Israelites in the desert, in the neighbourhood of Egypt, Ex. 12:37; 13:20; Num. 33:5. It is hard to say what are—

(3) קִבּוֹת בָּנוֹת 2 Ki. 17:30, [Succoth-benoth], booths of daughters, which the Babylonian colonists, who were brought to Samaria, are stated to have made for their idols. It is generally understood to be tents in which women prostituted themselves (compare קִרְיָה); however, I expect that we ought to read קִבּוֹת בָּנוֹת tabernacles (consecrated to idols) in high places. [This is, however, but a conjecture.] Compare קִבְיָה.

סִכָּה f. i. q. סִכָּה Am. 5:26, a booth or tent, which the Israelites, turning aside to idolatry in the desert, constructed in honour of a certain idol, like the tabernacle of the covenant in honour of Jehovah. Compare the σκηνή iepá of the Carthaginians, Diod. xx. 65 (not 25).

סִכְיִים ("dwellers in tents"), [Sukkiim], pr. n. of an African nation, mentioned in 2 Ch. 12:3, together with the Libyans and Æthiopians. LXX. and Vulg. Troglodyte, who inhabited the eastern shore of Africa.

סָבַךְ (once שָׁבַךְ Exod. 33:22)—(1) TO WEAVE, TO INTERWEAVE, especially boughs to make a hedge, or to construct a booth; hence to hedge, to fence. (Kindred roots are נָסַךְ No. II, סָבַךְ No. II, שָׁבַךְ; and with the sibilant changed into a dental, נָסַךְ to cover, which see; also, σηκός, septum.) In Kal poet. 139:13, תִּסְכְּנִי בְּבֶטֶן אִמִּי "thou hast covered me in my mother's womb;" compare Job 10:11. As both booths and hedges are made to protect and guard persons and gardens, סָבַךְ is—

(2) to protect, to cover over, and properly indeed used of boughs and trees; followed by two acc. Job 40:22, יִסְכְּהוּ צִלְלֵי "the lotus trees cover him with their shade;" followed by ? Psal. 140:8. Part. סֹכֵךְ prop. covering; hence a shed, vinea, used in besieging cities (σχυράδι), Nah. 2:6.

(3) to cover, Exod. 40:3, commonly followed by עַל (compare the syn. קָסָה). 1 Ki. 8:7, יִסְכְּבוּ הַכְּרֻבִּים "and the cherubim covered the ark." Ex. 25:20; 37:9; comp. Eze. 28:14, 16; intransit. to cover, to hide oneself. Lam. 3:44, לִךְ סִכְתָּה בְּעָנָן "thou hast covered thyself with a cloud;" ver. 43.

HIPHIL הִסְכָּה i. q. Kal—(1) to fence, to fence round, followed by עָלָה Job 3:23; 38:8.

(2) to cover, to protect, followed by עַל Ps. 5:12; and ? Psal. 91:4. הִסְכָּה רַגְלֵי 1 Sa. 24:4. Jud. 3:24, to cover one's feet, a euphemism for to ease oneself, as rightly said by Josephus, Archæol. vi. 13, § 4, by the Talmudists (Buxt. Lex. Talmud. p. 1472), and even the LXX., where I suppose παρὰσκενᾶσθαι to be used for the common ἀποσκενᾶσθαι, ἀνασκενᾶσθαι. But according to the opinion of Kimchi, to make water, which men in Asia do sitting down, covering themselves with their wide and long garments. Some have understood by this expression lying down to sleep, as the Syr. 1 Sam. loc. cit., and Josephus himself (inconsistently), Arch. v. 4, § 2; but in such a case no circumlocution would be needful. See J. D. Michaëlis, Supplem. p. 1743; Glassii Philol. Sacra, ed. Dathe, page 891.

PILPEL סִכְכָּה to cover with armour, to arm (compare שָׁכַן id., שָׁכַן arms, and שָׁכַן to fortify the gates with iron), Isa. 9:10, וְיִסְכְּכֵם יְהוָה "and his (Israel's) enemies (God) will arm;" Isa. 19:2, סִכְכְּבִתִּי מִצְרַיִם בְּמִצְרַיִם "I will arm the Egyptians against the Egyptians." [To excite, to arouse, is the sense given in Thes.]

Derived nouns, סִכָּה, סִכָּה, סִכָּה, סִכְיִים, סִכְכָּה, סִכְכָּה, and—

סִכְכָּה ("enclosure"), [Secacah], pr. n. of a town in the desert of Judah, Josh. 15:61.

סָכַל not used in Kal, i. q. פָּסַל No. 3, Syr. and Zab. מָכַל TO BE FOOLISH, which must be carefully distinguished from the verb, which is similar in sound, שָׁכַל.

PIEL, to make foolish, i. e. vain, fruitless, to frustrate, e. g. a counsel or purpose, 2 Sa. 15:31; Isa. 44:25. Compare הוֹלִיל.

HIPHIL, to act foolishly, with the addition of עָשָׂה Gen. 31:28; without it, 1 Sam. 26:21. (Aram. Aph. id.)

NIPHAL—(1) to act foolishly (prop. to shew oneself foolish), 1 Sa. 13:13; 2 Ch. 16:9.

(2) to act wickedly, 2 Sam. 24:10; 1 Ch. 21:8, comp. פָּסַל, נָבַל, etc. Hence [the following words.]

סָכַל m. [pl. סָכָלִים], foolish, Jer. 4:22; 5:21; Ecc. 2:19; 7:17. Syr. מָכַל id.

סָכַל m. folly, concr. fools, Ecc. 10:6.

סָכָלוֹת f. folly, a word only found in Ecc. 2:3,

12, 13; 7:25; 10:1, 13; once *שָׁלַח* Eccles. 1:17. (Syr. id.)

סֵן fut. *יִסֵּן* — (1) pr. i. q. *שָׁן*, *סֵן* TO INHABIT, TO DWELL, with an acc. of pers. with any one.

(2) Those who live with any one in the same house become familiar with him, *they associate with him*, hence Part. *סֵן* an associate, friend (of a king), Isa. 22:15; fem. *סֵנָה* female friend, 1 Ki. 1:2, 4. Comp. Hiph. Hence—

(3) followed by *ל* and *על* of pers. to do kindness to any one, Job 22:2; 35:3; absol. Job 15:3. Intrans. to profit, Job 34:9.

(4) i. q. Arab. *سكن* Conj. I. and V. to be poor, needy, see Pu. and *سكن*, *سكن*. Many have despaired of reconciling this signification with the others; and the attempts which have been made to do this have been very unsatisfactory. To give my own opinion, I suppose that it has originated in the idea of *being seated*, which is nearly connected with that of dwelling. Words which imply *being seated*, are often applied to the idea of *sitting down*, *sinking*, through languor and debility; compare *تعد* to sit, Conj. IV. pass. to be forced to sit down, to be

lame; *تعد* weakness in the foot of a camel; *تعدى* an impotent man; also *sedere* and *sidere*. Arabic *سكن* and Heb. *סֵן* is therefore pr. to be collapsed, sunk, sunk in one's affairs, *heruntergekommen seyn*, compare *סֵן*, *סֵן*.

NIPHAL, i. q. Ch. Ithpa. to be endangered. Ecc. 10:9, "he who cuts wood shall be endangered." So it is commonly taken, nor is it a bad sense, although this signification is foreign from the other meanings of the verb. I should suppose it to be a denominative from *סֵן* a mattock, an axe, which see: hence to cut oneself, to be wounded by cutting.

PUAL, part. *סֵן* prop. brought to want; hence poor, needy (see Kal No. 4). Isaiah 40:20, *הַמֵּסֵן* "he who is poor as to gifts," who has not much to offer.

HIPHAL *הִסֵּן* — (1) to form acquaintance with any one; followed by *עם* Job 22:21; also with anything; hence to know; with an acc. Psalm 139:3, *קִלְדָּרְכִי הִסֵּנִי* "thou knowest all my ways."

(2) to be accustomed to do anything; followed by a gerund, Num. 22:30.

The derived noun *סֵנִיּוֹת* storehouses, takes its signification from the verb *סֵן*.

[Derivatives, *סֵנִיּוֹת*, *סֵנִיּוֹת*.]

I. *סֵן* not used in Kal, i. q. *סֵן* to SHUT (Syr. and Arab. *سك*, id.).

NIPHAL, to be shut up, Gen. 8:2; Ps. 63:12.

PIEL, i. q. *סֵן* and *הִסֵּן* to give over, to deliver, Isa. 19:4.

II. *סֵן* i. q. *שָׂר* to hire, Ezr. 4:5.

סֵן not used in Kal, TO BE SILENT (kindred to *שָׁן* to be quiet).

HIPHAL, to be silent (prop. to keep silence; *Stillschweigen beobachten*); it occurs once, Deu. 27:9 (Arab. *سكت* Conj. I. IV., id.; Sam. to attend); LXX. *σιώπα*; Vulg. *attende*.

סֵן prop. a slender rod (root *סָלַל* No. II.), of which baskets are woven; hence a basket woven of rods (compare *κάνειον, κανίλας, κάναστρον, canistrum*; prop. a basket made of reeds; from *κάνη*, reed); a wicker-basket, a bread-basket; plur. *סֵנִים* Gen.

40:17; Ex. 29:3, 32. Arab. *سلة* id., *سلال* a basket-

maker. Zab. *سكك* a basket.

סֵלָה (i. q. *סֵלָה* "way," ["basket"]), [*Sillah*], pr. n. of a town near Jerusalem, 2 Ki. 12:21.

סֵלָה — (1) pr. i. q. *סָלַל* No. I, TO LIFT UP.

(2) specially to suspend a balance (compare *שָׁלַל* Job 6:2); hence to weigh (compare Lat. *pendeo* and *pendo*). Once found in—

PUAL, pass. Lam. 4:2, *הַמֵּסֵלִים* "who are weighed with fine gold," i. e. are equal or comparable to fine gold.

[Derivatives, pr. n. *סֵלָה*, *סֵלָה* and *סֵלָה*.]

סֵלַל *σπαξ λεγόμεν*. in PIEL *סֵלַל* TO LEAP, TO SPRING, TO EXULT, Arab. *سلى* (S and L being interchanged), to leap as a horse, so that the stones give forth sparks. Job 6:10, "that is my consolation, *וְאִסְלֵרָה בְּחִילָה* לא יחטל and I exult, in pain (which) does not spare, that I have not denied the decrees of the Most Holy;" LXX. render *וְאִסְלֵרָה* by *ἀλλόμην*, Vulg. *saliebam*, although they differ altogether in rendering the other words. Others, as Saadiah, Abulwalid, Kimchi, by comparison with the Chald. *סֵלַל* to burn, make the second hemistich concessive, or parenthetical, and thus translate, "although I burn (i. e. am in anguish; compare *סֵלַל*) with grief which does not spare." Hence—

סֵלַל ("exultation," or "burning"), [*Seled*], pr. n. m. 1 Ch. 2:30.

I. **סָלָה** i. q. **סָלָא** and **סָלָל** TO LIFT UP. Whence—

(1) To suspend a balance, to weigh, see PUAL.

(2) Like the Latin *elevavit*, i. e. *contemnit*, to despise (as light things are of small importance and value, heavy things of much), Ps. 119:118. (Chald. and Syr. id.)

PIEL, i. q. Kal No. 2, Lam. 1:15.

PUAL, pass. of Kal No. 1, Job 28:16; used of wisdom, **לֹא חִסְלָה בְּכֶתֶם אוֹפִיר** "it cannot be weighed with gold of Ophir," it cannot be bought with gold.

II. **סָלָה** perhaps i. q. **שָׁלָה** (ס and ש being interchanged), to be quiet, to be silent. Hence—

סָלָה m. rest, silence, with ה parag. **סָלָה** (Milél), to silence, silence! Such seems to be the probable import of this musical note, so often found in the Psalms (only occurring elsewhere, Hab. 3:3, 9, 13), which has been so much discussed and tortured by the conjectures and blunders of interpreters. It seems to have been used to mark a short pause in singing the words of the psalm, so that the singer would be silent, while the instrumental music continued. This interpretation is supported—(a) by the authority of the LXX. who always render it διάψαλμα, i. e. an interlude, βρωσιφενπιε! (although Hesych. renders it μουσικοῦ μέλους ἢ ῥυθμοῦ ἐναλλαγῇ). —(b) by the place where **סָלָה** commonly stands in the Psalms. For it stands in the middle of Psalms, at the place where a section of the Psalm is finished; thus in some Psalms it occurs once (Ps. 7:6; 20:4; 21:3), or twice (Psalm 4:3, 5; 9:17, 21), in others three times (Ps. 3:3, 5, 9; 32:4, 5, 7; 66:4, 7, 15; 68:8, 20, 33), and even four times (Ps. 89:5, 38, 46, 49), sometimes also it is put at the end (Ps. 3, 9, 24, fin.); it thus serves to divide a Psalm into several strophes. It rarely occurs in the middle of a verse (Psa. 55:20; 57:4; Hab. 3:3, 9). Also—(c) Psa. 9:17, where for the simple **סָלָה** there is more fully **הַיָּיִן סָלָה**, which should apparently be rendered "Instrumental music,—pause," i. e. the instrumental music to continue while the singer paused. With a similar meaning others derive **סָלָה** from **סָלָה** No. I, to lift up, and they understand it to be, a lifting up of the voice in singing with the music (compare **שָׁאָה** Job 21:12), but I prefer the former explanation.

Some have supposed that **סָלָה** is an abbreviation, formed from the initial letters of three words; but this is neither probable nor suitable. Such abbreviations are very common amongst the Arabs and the later Jews (as **רָשִׁי** for **רַבִּי שְׁלֹמֹה יְרֵמִי**), but it cannot be shewn

that they were known to the ancient Hebrews. This word, taken as an abbreviation, has been variously explained, as **כֹּב לְסָעֵלָה הַיָּשָׁר** "turn above, singer" (*da capo*); or **סִימָן לְשִׁנוֹת הַקּוֹל** "a mark of changing the voice," etc.; but all of these fall away with the hypothesis. More may be found in Michaëlis Supplem., p. 1760; Rosenmüller, Comment. in Psalm, vol. i., p. LIX. (LXVII. ed. 2); Noldii Concord. Particul. Hebr., p. 940, ed. Tymp.; Eichhorn Bibl. der Bibl. Literatur, vol. v. p. 542, seq.; Forkel, Gesch. der Musik, t. i. p. 144.

סָלָה (for **סָלָהָת** "elevation"), [Sallu], pr. n. m., Neh. 12:7; for which there is, verse 20, **סָלָה**.

סָלָהָא (id.) [Sallu], pr. p. m., 1 Chron. 9:7; for which there is, Neh. 11:7, **סָלָהָא**.

סָלָהָא ("lifted up"), [Salu], pr. n. m., Num. 25:14.

סָלָהָא ("lifted up," ["basket-weaver"]), [Sallai], pr. n. m.—(1), Neh. 11:8.—(2) Neh. 13:20; see **סָלָהָא**.

סָלָהָא Eze. 2:6; and—

סָלָהָא Eze. 28:24, a thorn; prop. such as is found on the twigs and shoots of palms; from **סָלָה** a twig, and הָ; see the root **סָלָל** No. 2. Metaph. used of wicked men, Eze. 2:6; LXX. **σκόλοψ**. (Chald. **סָלָהָא**, **סָלָהָא**; Arab. **سَلال** thorns of palms).

סָלָהָא fut. **יִסְלַח** TO PARDON, FORGIVE; followed by a dat., Exod. 34:9; 1 Ki. 8:34, 36, 39. (Chald. Zab. id.; Æth. with the letters transposed, **ተሠሐ**: to be merciful, propitious, to pardon; comp. Arab. **سَهَل** to shew oneself gentle. The primary idea seems to be that of *lightness, lifting up*; compare **סָלָהָא** (**סָלָהָא**).

NIPHAL, to be forgiven (used of sin), Lev. 4:20, 26, 31; 5:10, 13. Hence—

סָלָהָא m. forgiving, Ps. 86:5; and—

סָלָהָא f. pardon, forgiveness, Ps. 130:4; plur. Neh. 9:17.

סָלָהָא an unused root. Arab. **سَلَكَ** to walk, to go; whence **مَسَلَك** a way, a track. Hence—

סָלָהָא (Caph without Dagesh, and therefore for **סָלָהָא**), [Salcah], pr. n. of a town on the eastern borders of Bashan, now called **صلحت**, and by corruption Sarkhad **مرخد** abounding in vineyards. See Burckhardt's Travels in Syria, ed. Germ. p. 180

and my observations given there at p. 507; Deut. 3:10; Josh. 12:5; 13:11; 1 Chron. 5:11.

סלל—(1) TO LIFT UP, TO ELEVATE, TO EXALT, TO GATHER, OR CAST UP into a heap. Jer. 50:26, like the kindred roots סלל, סלה (comp. also סלל, סלל, and סלל, also סלל, סלה, סלל *tollo*). See Pilpel. Specially, to make a level way by casting up a bank, to embark (comp. Isa. 49:11). Isa. 57:14; 62:10; Pro. 15:19; Jer. 18:15. Job 19:12, ויסללו עלי דרכם, "and they cast up (prepare) their way to me." Job 30:12; without סלל Psal. 68:5, סללו "make plain (sc. the way)."

From the notion of *being elevated, lofty*, has sprung—

(2) to move to and fro, to waver, used of things that are lofty, tall, and slender, which are easily shaken (von dem Schwanzen und Schwanken). Specially used of the slender and pendulous boughs and twigs of trees, such as willows and palms, which are used for weaving baskets, or bound together to make brooms; comp. סלל, סלל, סלל; whence סלל tendrils, and סלל No. 1, 2; whence סלל. Hence סלל and סלל (Arab. sing. سلة) baskets, as being made of slender twigs; compare the lengthened forms סלל (l and n being interchanged) the pendulous shoots of the palm, of which brooms are made (whence the Syriac and Chald. verb סלל to sweep with a broom); סלל a basket (with the cognate סלל, Chald. סלל a basket, and סלל to weave baskets). As the branches of the palm-tree, before the shoots open, are covered with thorns, these thorns of the palm-tree are called by names from the same root, as סלל and סלל thorns growing on palm branches; and Hebr. סלל, סלל a thorn which grows on a twig, from סלל (pr. a twig), and the formative syllable סל. Arabic مسلة a large needle, so called from its resemblance to a thorn.

PILPEL, i. q. Kal No. 1, metaph. Prov. 4:8, סלל "exalt her (wisdom)," sc. with praises.

HITHPOLEL הסלל (denom. from סלל), to oppose oneself as a mound (סלל dammen), to resist, followed by סלל Exod. 9:17, עורר סלל "as yet dost thou resist my people."

From the first signification No. 1, these derivative nouns are taken, סלל, סלל, סלל, and pr. n. סלל, סלל, סלל, from the second סלל, סלל, and סלל, סלל.

סלה f. a mound, Jer. 33:4; especially such as

besiegers cast up around a city, 2 Ki. 19:32; Ezek. 4:2; 2 Sa. 20:15.

סלל m. a ladder, Gen. 28:12; i. q. Arab. سلم, from the root סלל No. 1.

סללות f. plur. i. q. סלל baskets, so called from the slender twigs of which they were woven, Jerem. 6:9. LXX. Vulg. κάραλλος, cartallus. See the root סלל No. 2.

סלל an unused root, pr. having the signification of height, elevation, like סלל, סלה, סלה and with the third radical more hardly pronounced סלל. Hence—

סלל m.—(1) a rock, Jud. 15:8, 11; 1 Samuel 23:25, etc. Metaph. God is called any one's rock, i. e. his refuge, where he is safe from foes, Ps. 18:3; 31:4; 42:10.

(2) [Selah, Sela], pr. n. Petra, the chief city of the Edomites, situated between the Dead Sea and the Ælanitic gulf, in a valley surrounded with lofty rocks, so that a very great part of the abodes were excavated in the rock. It is written with the art. סלל Jud. 1:36; 2 Ki. 14:7; poet. without it, Isaiah 16:1. See Relandi Palæstina, p. 926—951. The ruins of the ancient city still exist, called وادی موسى (the valley of Moses); see my Comm. on Isaiah, loc. cit., and Burckhardt's Travels in Syria, etc. p. 703, seq. ed. Germ.

סלעם an unused root, quadril. to consume, as in Ch.; whence—

סלעם m. a kind of locust, with wings, and used for food, Lev. 11:22.

סלל not used in Kal.

PIEL—(1) TO PERVERT, Exod. 23:8, ויסלל "and (a gift) perverts the words of the righteous," Deut. 16:19. Proverbs 19:3, ויסלל "the foolishness of a man perverteth his way."

(2) to overturn, to send headlong, Job 12:19; Prov. 21:12; 13:6; 22:12.

["The primary force of this root has of late been correctly laid down by Fasius, following Alb. Schultens and Arnold (Neue Jahrb. i. p. 168), to be that of slipperiness, and gliding away, escaping.—(1) trans. to slip away (סלל to slip).—(2) intrans. to be slippery (סלל to slip), comp. Arab. سلف to pass by (vorbeyschlüpfen) and to daub over, both taken from

that of slipperiness, and with the sibilant turned into an aspirate, הָלַף to pass by, to leave behind (prop. vorbey(h)üpfen), Gr. ἀλείφω. Hence—

PIEL—(1) *to cause to slip, or fail*, as a just cause (σφάλλιν δίκαν, Eurip. Androm. 781 al. 766), Ex. 23:8; Prov. 13:6, חֲסִידָה חֲסִידָה “wickedness causes the erring (foot) to slip.” Hence *to give to destruction*, Deut. 16:19; Prov. 21:12; 22:12; Job 12:19.—(2) *to make (a way) slippery*, Prov. 15:3.” Ges. App.] Hence—

“**סָלַף** m. prop. *smoothness, slipperiness*; hence *flattery*, nearly i. q. הָלַף Prov. 11:2; 15:4.” Ges. App.]

סָלַק Ch. TO ASCEND, TO COME UP, Dan. 7:3, 8, 20. Pret. pass. id. Dan. 2:29; Ezr. 4:12. Syr., Zab., Sam., id. Compare above, at the root **סָפַק**.

סָלַח an unused root, see below.]

סָלַח f. (but masc. Ex. 29:40) very fine *flour*, or *meal*, Ezek. 16:13, 19; 1 Chron. 9:29; Gen. 18:6. **סָלַח** wheat flour, Exod. 29:2. (Ch. סָלַח id., Arab. سلت peeled barley, pearl barley, ἀλφίτα, compare the verb סָלַח to sift flour in a sieve). The etymology is doubtful; for the verb סָלַח appears to be secondary, and taken from the noun סָלַח. I expect that the primary radical was סָלַל, in the sense of shaking, and especially of sifting, i. q. הָלַל; whence סָלַח fem. סָלַח (as to which flexion compare הָלַח fem. הָלַח, from the root הָלַל, הָלַח and הָלַח Lehrs. p. 590). The ancients themselves appear to have been undecided as to the origin of this word, and thus it was sometimes masc., sometimes fem. [In Thes. Gesenius derives it from the unused root סָלַח, سلت.]

סָמַך only in pl. סָמִים *spices*, Exod. 30:34. **סָמַך** incense of odours, Ex. 30:7; 40:27. (Syr. صمّار aroma, φάρμακον.) Root סָמַם i. q. Arabic شم to smell.

סָמַך (perhaps “sword of Nebo,” i. e. of Mercury, from the Pers. شمشیر a sword), [Samgar-nebo], pr. n. of a Babylonian commander, Jer. 39:3.

סָמַך m. quadrilit. (compounded of the verbs סָמַם to smell, and הָדַר to adorn, compare Arab. هدر to break forth, as the blossom of palms), VINE BLOSSOM, οἰνάνθη, Cant. 7:13, פָּתַח הַסָּמֶךְ

“the vine sprouts, its blossom opens;” Cant. 2:13, הַנֶּחְמִים “the vines (are in) blossom;” Cant. 2:15, קִרְמֵנוּ קָמֹר “our vines (are in) blossom;” (compare Ex. 9:31, הַשִּׁשְׁתָּה נִבְלָה. Symm. οἰνάνθη, κυπρίζω, κυπρισμός. (Syr. سمر id., see Isa. 17:11; Pesh.; in the Zabian also of other blossoms, as of hemp, see Norbergii Lexid. p. 159). Some of the Jewish doctors do not understand this to be the *blossom* of the vine, but the *small grapes* just out of the blossom (see Surenhusius, Mishnah, t. i. p. 309); this sense is also given by the Vulgate, chap. 7:13; so also Kimchi and Leonh. Hug (Schutzschrift für s. Erklärung des Hohenliedes, p. 5); but I prefer the former explanation, because of 2:13 and 7:13.—Some one has of late proposed a singular conjecture relative to this word (Lit. Zeit. Jen. 1830, iv. p. 333), that **סָמַך** is a *superior kind of vine*, so called from the town of سمندر, which abounds in wine, which was situated in the province of Chazaria (now Astrachan), on the Caspian sea, not far from the mouth of the Volga, inhabited by both Jews and Christians, and destroyed by the Russians A. D. 969, as is narrated by Ibn Alvardi (Frähn on Ibn Fozlan, page 65). This place appears to have been so called from the monastery of St. Andrew, the [alleged] apostle of that region, as is shewn by the modern name, *San Andrewa*. (Compare the Servian city سمندرية or Sendrovia, from the Slav. Sandrew, i. e. St. Andreas.)

סָמַך fut. יִסְמַךְ.—(1) TO PLACE, OR LAY something upon any thing, so that it may rest upon, and be supported by it. **סָמַךְ יָד** to lay the hand on any thing (bic. hand worauf stützen), so as to lean upon the hand, Ex. 29:10, 15, 19; Lev. 1:4; 3:2; 8:14, etc. Am. 5:19, יָדוֹ עַל-הַקִּיר “and leaneth his hand upon the wall.” Intr. *to rest upon* any thing. Ps. 88:8, קָמַכָּה חֲמָךְ, עָלַי קָמַכָּה חֲמָךְ “thy wrath resteth upon me.”

(2) *to uphold, to sustain, to aid* (Aeth. ስጠጥ) followed by an acc. Ps. 37:17, 24; 54:6. Ezekiel 30:6, סָמְכֵי מִצְרַיִם “those who help Egypt,” the allies of Egypt; followed by ? Ps. 145:14. Part. pass. **סָמֵךְ** propped, upheld, i. e. unmoved, firm, Ps. 112:8; Isa. 26:3. Followed by two acc. *to sustain one with any thing*, i. e. *to bestow upon him liberally*. Genesis 27:37, דָּגָן וְיֵינֶשׁ סָמַכְתִּי “I have sustained him with corn and new wine.” Ps. 51:14.

(3) *to approach*, followed by אֵל Ezekiel 24:2. (Syr. id. The signification of approaching is derived from that of resting upon, being contiguous; comp. Rabb. סָמַךְ to cohere, to be connected, near, סָמֵךְ near.)

NIPHAL, *to be propped, supported*, Jud. 16:29; *to stay oneself, to rest upon*, Ps. 71:6; Isa. 48:2. *Metaph.* 2 Ch. 32:8.

PIEL, *to stay*, i.e. *to refresh*, Cant. 2:5 (compare **פָּעַר**). Hence pr. n. **סְמִכְיָהוּ** and—

סְמִכְיָהוּ ("whom Jehovah sustains"), [*Semachiah*], pr. n. m. 1 Ch. 26:7.

סָמַל an unused root, prob. *to be like* ["signification wholly uncertain"]; compare the kindred **מָשַׁל** *to be like*. Perhaps the same origin may be Lat. *similis* (*ὁμαλός*). Hence—

סָמַל & **סִמָּל** m. i. q. **צִלָּם** *an image, a figure, likeness*, Eze. 8:3, 5; Deut. 4:16. 2 Chron. 33:7; **פָּסֵל הַפָּסֵל** *the statue of the figure, a carved idol*.

סָמַם see **סָם**.

סָמַן not used in Kal (kindred root **סָמַן**), *TO DESIGNATE, TO MARK OFF*, Talmud. **סָמַן**, whence **סִמְנָן** a sign. This has been improperly compared with the Gr. *σημαίνω*, in which the *ν* does not belong to the root.

NIPHAL **נִסְמָן** *something marked off, appointed place*. Isaiah 28:25, **שָׂעֲרָה נִסְמָן** "and (he plants) barley in the appointed place," i.e. in the field marked off. So Targ. Saad. Kimchi, and this interpretation is preferable to others which have been proposed. As to the explanation, *hordeum pingue*, *fat barley*, from the root **סָמַן** = **שָׂמַן** *to be fat*, it is contrary both to the laws of syntax, and to the context; see my Comment. The meaning *millet* is altogether conjectural, which is given by LXX. Theod. Aqu. Vulg.

סָמַר *horrere, θρίσσειν*, *TO STAND ON END*—(a) used of the hair (see **פִּיֶּל**, and **סָמַר**), hence used of a man seized with terror. Ps. 119:120, **סָמַר בְּשָׂרִי**, Symm. *ὀρθορριχεί*.—(b) used of bristling points, hence **סָמַר** *something pointed, a nail*, and **סָמַר** Chald. **סָמַר** *to fasten with nails*.

PIEL, id., *to stand on end*, as hair, Job 4:15; Hence [**סָמַר** and]—

סָמַר masc. *bristling*, *ὀρθόρριξ*, Jerem. 51, 27, an epithet of the insect **בִּזְזָה**.

סָנָא an unused root, perhaps, i. q. **צָנָא** [in Thes. compared with **צָנָה**], whence **סְנִנְיָה** and—

סְנִנְיָה [*Senaar, Hassenaar*], ["perhaps thorny"], pr. n. of a town of Judæa, Ezra 2:35; Neh. 7:38; with the art., Neh. 3:3.

סַנְבַּלֶּט pr. n. *Sanballat*, a satrap of the king of Persia, in Samaria, Neh. 2:10; 3:33; 6:1, 2, 12, 14; 13:28.

סָנָה an unused root; either i. q. Arab. **سنا** IV.

to lift up, to elevate, or i. q. **שָׁנָה** *to sharpen, to be sharp*. Hence—

סָנָה masc. *a bush, thorn-bush*, Ex. 3:2, seq.; Deu. 33:16 (Syr. **سَنَا** id., Arab. **سَنَا** and **سَنَا** *senna*, *senna leaves*).

סָנָה (perhaps i. q. **צָנָה** "tooth," "crag," [*Senah*], pr. n. of a crag over against Michmash, 1 Sa. 14:4. [In Thes. "in pause for **סָנָה**"])

סְנִנְיָה with the art. **הַסְנִנְיָה** ("hated"), [*Senuah*], pr. n. Neh. 11:9.

סָנַר unused quadril.; Chald. *to blind, to dazzle*, according to Ch. B. Michælis, formed from the trilit. **נָר** *to shine*, by prefixing the letter **ס** (see *Lehrgeb.* page 862); according to J. Simonis, comp. of **סָנָה** *to shine*, and **עָנַר** *to make blind*. Hence—

סְנִנְרִים m. pl. *blindness*, Gen. 19:11; 2 Ki. 6:18.

סְנַחְרִיב pr. n. *Sennacherib* (Herod. *Σαναχάριβος*), the king of Assyria, from the year 714 to 696 B.C., when he was slain by two of his sons in the temple of Nisroch, 2 Ki. 18:13; 19:16—36; Isaiah 36:1. See also concerning him, Herodotus, ii. 141; and the fragment of Berosus, in Euseb. Chron. Armen. ed. Aucher. t. i. p. 42, 43.

סָנָן an unused root, Chald. and Syr. *to sweep away with a broom* (but this is secondary, see the Root **סָלַל** No. 2).

סְנַנְיָה ("palm branch"), [*Sansannah*], pr. n. of a town in the south of Judah, Josh 15:31.

סְנִנְיָה m. pl. i. q. **סְנִנְיָה** (*l* and *n* being interchanged), *palm branches*, pendulous boughs, Cant. 7:9. Compare **סָלַל** No. 2.

סָנַפִּיר quadrilit. *the fin* of fishes, Levit. 11:9; Deu. 14:9. The origin is uncertain. It may seem however to come from the trilateral root, **נָפַר**, *to flee, to hasten*, **פִּיֶּל**, *to propel*; with a sibilant prefixed. Comp. *Lehrg.* p. 862. ["Perhaps from **נָפַל** *to hasten, and נָפַר* *to flee*."]

סָם masc. *a moth* [in clothes], perhaps so called

from leaping, (root ספסל), Isa. 51:8. (Syr. *ܣܦܣܠ* id.; Arab. *سوس moth, weevil, louse*, Gr. *σῆς*).

ספסל (perhaps for *ספסל* *شمس* from *شمس* the sun), *Sisamai*, pr. n. m. 1 Ch. 2:40.

סעד fut. *יִסְעַד*. TO PROP, TO UPHOLD, TO SUPPORT, Ps. 18:36; Pro. 20:28; hence *to sustain, to aid*, Ps. 20:3; 41:40; 94:18. Specially *לִבְּךָ סעד* *to support the heart*, i. e. to refresh oneself with food (see *לִבְּךָ* No. 1, letter *a*). Gen. 18:5, *סעדוּ לִבְכֶּם* "refresh your heart," refresh yourselves with food, Ps. 104:15; Jud. 19:8. Intrans. 1 Ki. 13:7, *סעדָה* refresh thyself (compare *סָעָה*).

Derived noun *סִעָדָה*.

סעד Ch. *to aid, to help*, followed by *ל* Ezr. 5:2.

סעה a root, *ἀπαξ λεγόμεν*. i. q. Arab. *شعى* TO RUN, TO RUSH, used also of storms. Ps. 55:9, *רוּחַ סעה* "a rushing (i. e. rapid) wind."

סעף m.—(1) *a fissure, a cleft*. *סעף הַסֵּלַע* cleft of a rock, Jud. 15:8, 11; pl. *סַעְפֵּי הַסֵּלַעִים* Isa. 2:21; 57:5.

(2) *a branch*, Isaiah 17:6; 27:10; see *סַעְפּוֹת*. (Both significations are also comprehended in the Arab. *شعبة*).

סעף TO DIVIDE, i. q. Arab. *شعب* the letters *ה* and *ב* being interchanged. Hence *סַעְפָּה*, *סַעְפָּה*, *סַעְפָּה* [and *סַעְפָּה*].

Piel *סַעְפָּה* (denom. from *סַעְפָּה*), *to cut off branches*, Isa. 10:33.

סַעְפָּה verbal adj. (of the form *סַפְּלָה*) *divided*, i. e. a person of *a divided mind*, who, being destitute of firm faith and persuasion as to divine things, is driven hither and thither; *a doubter, a sceptic*, *σκεπτικὸς*. Pl. *סַעְפָּהִים* Ps. 119:113; Luth. *ſtattergeiſter*.

סַעְפָּה f. i. q. *סַעְפָּה* and *סַעְפָּה* only in plur. *סַעְפָּהִים* branches, Eze. 31:6, 8.

סַעְפָּה f. plur. *סַעְפָּהִים* *opposite sides, divided opinions*. 1 Ki. 18:21, *עַד־מָתַי אָתָּם בִּסְחָרִים עַל־שְׁנֵי סַעְפָּהִים* Vulg. *usquequo claudicatis in duas partes*, "how long will ye halt between the two sides?" i. e. "do ye hesitate between the worship of Jehovah and of Baal?"

סער (kindred to the roots *שער* and *שער* which see)—(1) TO BE VIOLENTLY SHAKEN, specially the sea agitated by storms, Jon. 1:11, 13; *to be tossed*, by adversity, Isa. 54:11; compare Piel.

(2) act. *to rush upon, like a storm*, used of an enemy, Hab. 3:14.

NIPHAL, *to be agitated, shaken*, i. e. disturbed, used of the heart, 2 Ki. 6:11.

PIEL, *סָעַר* *to toss about, to scatter* (a people), Zec. 7:14.

POAL, intrans. *to be tossed about, dispersed* (as chaff), Hos. 13:3. Hence—

סער masc. *a storm*, Jon. 1:4, 12; Jerem. 23:19; 25:32; and—

סערה f. id. Isa. 29:6; also *סערה* Ps. 107:25, and *רוּחַ סערה* Eze. 13:11, 13 (see *שער* and *שער*).

ספ m. with suff. *ספִּי* pr. an expansion, spreading out (from the root *סָפַר*); hence—(1) *a basin, bowl*, Exod. 12:22; Zec. 12:2; pl. *סִפִּים* Jer. 52:19, and *סִי* 1 Ki. 7:50.

(2) *sill, threshold* (Syr. *ܣܦܐ atrium*), Jud. 19:27; 2 Ki. 12:10. (Ch. and Samar. id.).

(3) [*Saph*], pr. n. m. 2 Sa. 21:18, for which there is 1 Ch. 20:4, *ספִּי*.

ספא see *סַפְּוֹת*.

ספד fut. *יִסְפַּד*. TO BEAT the breast, as a sign of grief; especially for the dead. Const. absol. Eccl. 3:4; 12:5; Zec. 7:5; 12:12; followed by *ל* of the person whose death is lamented, 1 Ki. 14:13; Gen. 23:27; 2 Ki. 12:10; *לִפְנֵי* 2 Sa. 3:31. It is sometimes so used as to be applied to the voice of the mourners [*to wail*], Mic. 1:8, "I will make a wailing (*סַפְּדָה*) like the jackals." Jer. 22:18, "they shall not lament him (saying), Alas! my brother;" Jer. 34:5. Still I hold the proper signification to be that of *beating*, like the Gr. *σπαδάω*; and this the LXX. express in several places (*κόπτεσθαι*). Isaiah 32:12, *עַל־שְׁרִימֵם סַפְּדִים* "they smite upon the breasts" (comp. Lat. *pectora, ubera plangere*), spoken of women; comp. Nah. 2:8. There can be no difficulty in referring the word *סַפְּדִים* to women, since they are expressly mentioned, though at a considerable distance before (comp. also verse 11, *הִרְדִּי שִׁמְעֹנִית*; see Heb. Gram. § 144, note 1).

NIPHAL, *to be mourned for, lamented*, Jer. 16:4; 25:33.

Derived noun, *סַפְּדָה*.

ספח—(1) i. q. *סָפַח* TO SCRAPE, TO SCRAPE TOGETHER (see Hiphil No. 1), *to scrape off*, Isa. 7:20; *to take away life*, Ps. 40:15; *to take any one away, to destroy*, Gen. 18:23, 24; and intrans. *to be destroyed, to perish*, Jer. 12:4.

(2) i. q. **סָפַר** (but **סָפַר** and **סָפַר** are of the same stock; see page LXVII. A.), to *add*, only in imp. **סָפַר** Isa. 29:1; Jer. 7:21; and inf. **סָפַר** Isa. 30:1. ["But these may be from **סָפַר**."] Also, to *add* to anything, to *increase* (see **סָפַר** No. 2), Nu. 32:14.

NIPHAL—(1) i. q. **סָפַר** No. 2, to *betake oneself* (into the house). Isa. 13:15, **סָפַר וְנִסְפָּר** "whoever betakes (or, withdraws) himself;" i. e. lurks in houses, hides away. Opp. to **סָפַר וְנִסְפָּר**.

(2) to *be taken away*, to *perish*, Gen. 19:15; especially in battle, 1 Sa. 12:25; 26:10; 27:1.

HIPHIL, to *heap together*, to *accumulate*; followed by **עַל** upon any one, Deut. 32:23. LXX. *συνάσω*.

סָפַר m. (from the root **סָפַר**), *ceiling* (of the temple), 1 Ki. 6:15.

סָפַר f. *number*, Ps. 71:15. Root **סָפַר**.

I. **סָפַח** not used in Kal, probably i. q. **סָפַח**, **סָפַח** (compare **קָשַׁח**, **קָשַׁח**, and the observations under the word **קָשַׁח**), TO *ADD*.

NIPHAL, to *be added*, to *join oneself*; followed by **עַל** Isa. 14:1.

PUAL, to *be gathered together*, to *assemble selves*, Job 30:7.

HITHPAEL, i. q. **Niphal**; followed by **אֵל** 1 Sa. 26:19.

II. **סָפַח** i. q. **סָפַח**, Arab. **سَفَحَ**—(1) TO *POUR*, TO *POUR OUT* (see **Piel**, and the noun **סָפַח**).

(2) to *anoint* (comp. **סָפַח**; Syr. **سَمِنَ** to pour; Aph. to anoint any one a bishop). 1 Sam. 2:36, **סָפַחְנִי נָא**, **אֶל־אֶתֶּת הַהִנָּהוּת** "anoint, (i. e. constitute) me, I pray, to some priestly office."

(3) to *spread out*, i. q. **סָפַח**; whence **סָפַחָה** a cushion, quilt.

PIEL, to *pour out* for some one to drink, Hab. 2:15. [This root is not divided into two parts in *Thes.*].

Derivatives, **סָפַח**, **סָפַחָה**, and—

סָפַחָה f. *scurf*, *scab*, so called from the flowing out (falling off) of hairs, Lev. 13:2; 14:56. Compare **סָפַח**.

סִפְּפַי [*Sippai*]; see **סָפַר** No. 3.

סָפַח m. prop. *something poured out*, a *pouring out* (from the root **סָפַח** No. II.); hence—(1) *corn growing spontaneously* from the seed of the preceding year without its being resown, Lev. 25:5, 11; 2 Ki. 19:29; Isa. 37:30; compare **סָפַח**.

(2) an *inundation*, Job 14:19.

סָפַחָה f. a *ship*; once Jon. 1:5 (Syr. and Arab. id.). Root **סָפַח** to board, to floor.

סָפִיר m. plur. **סָפִירִים**, a *sapphire*, a kind of gem, so called from its beauty and splendour (see the root **סָפַר** No. 1, 2), Exod. 28:18; 39:11; Job 28:6, 16 (Syr. **سَفِير**; Chald. **סָפִיר**).

סָפַל an unused root; prob. i. q. **סָפַל**, to *be low*. Whence—

סָפַל m. a *dish*, a *bowl*; only found Jud. 5:25; 6:38 (Chald. Talmud. and Arabic **سَفَل** idem. See Bochart, Hieroz. I. 549).

סָפַן fut. **יָסִפֵּן** prop. TO *COVER* (comp. the kindred roots **סָפַן**, **סָפַן**). Hence—

(1) to *cover*, as with *beams* or *rafters*; followed by two acc., 1 Ki. 6:9; 7:3.

(2) to *floor*, to *cover with boards*, 1 Ki. 7:7; Jer. 22:14; Hag. 1:4.

(3) to *hide*, to *preserve*, Deu. 33:21, **וַיִּרְאֵה מִן־הַסָּפִין** "and he saw a portion assigned by the law-giver there preserved," (**סָפִין** agrees in gender not with **מִן־הַסָּפִין** to which it refers, but with the nearer word **מִן־הַסָּפִין**, comp. 1 Sam. 2:4; Lehrs. p. 721).

Derived nouns **סָפִין**, **סָפִינָה**.

סָפַר not used in Kal. **Æth.** **ሰፈረ**: TO *SPREAD OUT*; whence **סָפַר** a bowl, a threshold. From this noun comes—

HITHPOEL **הִסְתַּוְּפָה** to *stand at the threshold*, Psa. 84:11.

I. **סָפַק** fut. **יָסִיף** i. q. Arab. **سَفَقَ**: (1) TO *SMITE*; specially—(a) **עַל יָדֶךָ** to *strike upon the thigh*, a sign of indignation and also of lamenting, Jer. 31:19; **עַל יָדֶךָ** Eze. 21:17; compare II. xii. 162; xv. 397; Od. xiii. 198.—(b) **סָפַק אֶת־יָדָיו** to *strike the hands together*, as in indignation, Nu. 24:10; or in derision (as if *explosit aliquem*); followed by **עַל** Lam. 2:15; Job 27:23 (where thirty-one copies read **עַל** instead of **עַל**); also without the word **עַל** Job 34:37.

(2) to *chastise* (used of God), Job 34:26.—It is sometimes written **סָפַק**, which see.

["**HIPHIL**, followed by **אֵל**, to *strike hands with any one*, Isa. 2:6."]

II. **סָפַק** TO *VOMIT*, TO *VOMIT FORTH* (**spucken**, **spewen**), Jer. 48:26. Syr. **سَفَف** to overflow.

[(2) to *suffice*, 1 Ki. 20:10, *Thes.*] Hence—

סָפַק *redundance*, *abundance*, Job 20:22.

סָפַר fut. **יָסִיף**.—(1) prop. i. q. Arab. **سَفَرَ** TO *SCRATCH*, TO *SCRAPE* (kindred to **סָפַר** No. II, **سَفَرَ**);

hence to *polish* (compare ספיר, and the cogn. verb שפיר).

(2) specially to *inscribe* letters on a stone; hence to *write*. Part. ספיר a scribe, Ps. 45:2; Ezr. 9:2, 3; specially—(a) the king's scribe, i. e. the friend of the king, whose office it was to *write his letters*, 2 Sam. 8:17; 20:25; 2 Ki. 12:11; 19:2; 22:3, seq.—(b) a *military scribe*, who has the charge of keeping the *muster rolls*, Jer. 37:15; 52:25; 2 Ki. 25:19; compare 2 Chron. 26:11; Isa. 33:18; gener. used of a general, Jud. 5:14.—(c) in the later books, a person skilled in the sacred writings, γραμματεὺς, 1 Ch. 27:32; Ezr. 7:6, a name by which Ezra is called; Neh. 8:1, seq.; 12:26, 36; Ezr. 7:11.

(3) to *number*, Gen. 15:5; Lev. 15:13, 28.

NIPHAL, pass. of Kal No. 3, to be numbered, Gen. 16:10; 32:13.

PIEL—(1) i. q. Kal No. 3, to number, Job 38:37; Ps. 40:6.

(2) to *narrate*, to *recount* (prop. to enumerate, compare Germ. zählen, erzählen), Gen. 24:66; 40:8; Job 28:27; followed by אל concerning any thing, Ps. 2:7; 69:27; especially to *tell with praise*, to *celebrate*, Ps. 19:2; 40:6; 78:6.

(3) simpl. to *speak*, to *utter words*, Ps. 73:15; Isa. 43:26.

PUAL, ספיר pass. of Piel No. 2, to be narrated, Ps. 22:31; Job 37:20.

Derivatives, ספורה, ספיר [מספר], and the four following nouns—

ספיר m. Ch.—(1) a scribe, a royal scribe accompanying a satrap, or governor of a province, Ezr. 4:8, 9, 17, 23.

(2) γραμματεὺς, one skilled in the sacred books, Ezr. 7:12, 21.

ספיר m. with suff. ספירי, pl. ספירים, constr. ספירי.—

(1) *writing*, Arab. ^صسفر, Syr. ^{ܣܦܪܐ}—(a) the art of writing and reading, Isa. 29:11, 12, יִרְעֶה הַסֵּפֶר “one acquainted with writing.”—(b) a kind of writing, Dan. 1:4, ספיר וְלִשׁוֹן בְּשׂוּרִים, ספיר “the writing (letters) and the tongue of the Chaldeans;” verse 17.

(2) a *writing*, whatever is written, used of a bill of sale, Jer. 32:12, seq.; of a charge or accusation, Job 31:35; of a bill of divorce, Deut. 24:1, 3; of a letter, 2 Sam. 11:14; 2 Ki. 10:1.

(3) a *book*, Ex. 17:14. ספיר התורה the book of the law, Joshua 1:8; 8:34; ספיר הברית the book of the covenant, Ex. 24:7; 2 Ki. 23:2; which is also called poetically סִפְרֵי תּוֹרָה the volume of the book, Psal. 40:8; and kar' ^{ܟܪܐ}ḫāṣṣā ^{ܟܪܐ}Isaiah 29:18, as in

Arab. ^{ܟܬܒ}al-^{ܟܬܒ} a book, specially the Koran. ספיר חיים

the book of life, God's index of the living, Ps. 69:29; compare Dan. 12:1; Apoc. 20:12, 15. ספירי Dan. 9:2 (holy) books, τὰ γράμματα. ספירי to make books, used in contempt of bookwrights, Ecc. 12:12.

ספיר Chald. i. q. Heb. ספיר a book, pl. ספירין Ezra 4:15; Dan. 7:10.

ספיר m.—(1) *numbering*, 2 Ch. 2:16.

(2) [Sephar], pr. n. of a town in Arabia, Genesis 10:30; see under the word ספא.

ספיר Obad. 20; [Sepharad], pr. n. of a country elsewhere unknown, whither the exiles of Israel were carried away; according to the Vulg. Bosphorus; according to the Syr., Ch., and the Hebrew writers Spain, which is clearly incorrect. Others suppose Sipphara, but this apparently would be rather ספירים.

ספירה f. a book, i. q. ספיר Ps. 56:9.

[ספירה] (the actually occurring form), see ספורה.]

ספירים 2 Ki. 17:24; 18:34; 19:13; Isa. 36:19; 37:13; [Sepharvaim], pr. n. of a town subject to the Assyrian empire, whence a colony was brought to Samaria; prob. Sipphara situated in Mesopotamia on the Euphrates. Pl. Gent. noun ספירים 2 Kings 17:31.

ספירת (“scribe,” as to the feminine form in names of office, compare Lehrs. 468), [Sophereth], pr. n. m. Ezr. 2:55; with the art. Neh. 7:57.

סָקַל TO STONE, TO OVERWHELM WITH STONES, a species of capital punishment amongst the Hebrews; see on this subject the decisions of the Rabbins in Chr. B. Michaëlis Dissert. de Judiciis Pœnisque Capitalibus, § 5, in Pottii Syll. iv. p. 185. (I can hardly consider the signification of *stoning* as primary, especially as its power in Piel is also that of removing stones. The primary idea appears to lie in the root סָקַל, נָקַל, to be heavy, weighty, whence an unused noun סָקַל, a stone so called from being heavy, and hence a denom. verb סָקַל to stone, Pi. id. and also to remove stones). Const. followed by an acc. of pers. Ex. 19:13; 21:28; often with the addition of the word סָקַל לָאֵלֶּיךָ Deu. 13:11; 17:5; 22:24; compare syn. נָגַם.

NIPHAL, pass. to be stoned, Exod. 19:13; 21:28, seqq.

PIEL—(1) i. q. Kal, to throw stones at any one, 2 Sa. 16:6, 13.

(2) to clear from stones; to remove stones from a field (comp. Heb. Gram. § 51, 2 c), Isa. 5:2; with the addition of סָבָר Isa. 62:10.

PUAL, pass. to be stoned, 1 Ki. 21:14, 15.

סָר adj. (root סָר No. 2), f. סָרָה pr. evil; hence sullen, sad, angry, as applied to the countenance. (Germ. böse außsehen). 1 Ki. 20:43; 21:4, 5.

סָר an unused root; Chald. to be refractory, rebellious; whence—

סָר (for סָר, of the form סָרָה), m. a rebel, Eze. 2:6. Some of the Hebrew writers have explained סָרִים to be thorns; and Castell, in Heptagl. nettles (by comparison with סָר to burn); but the common opinion has been rightly defended by Celsius, in Hierob. ii. page 222; (his opinion is given incorrectly by Simonis).

סָרָה quadril. Ch. TO COVER (see Buxtorf, page 1548), as with a garment, flesh, fat; sprung from Pael סָר prop. to cause to carry; Arabic سَرَلَ to put on an under garment, a tunic. Hence—

סָרָה m. Chald. saraballæ, i. e. long and wide trousers, such as men still wear in the East, Dan. 3:21, 27. (Arab. سُرَّال plur. سراويل; Syr. and Ch. id.; Pers. شلوار id.; whence Gr. σαράβαρα, σαράβαλλα, σαράπατα; modern Greek σαρβαρίδες; Lat. sarabara, saraballa, Isid. Orig. xix. 23; Spanish ceroulas; Hungar. and Slav. schalvary; Polish szarmvari; see Frähn on Ibn Fossilan, page 112, seqq.). [Perhaps, mantles, cloaks; see Thes.]

סָרָה (perhaps Pers. سرچونه “prince of the sun”), [Sargon], pr. n. of a king of Assyria, who preceded Sennacherib, 716—714 B.C., Isa. 20:1.

סָר an unused root; Aram. סָר to fear, to tremble; whence—

סָר (“fear”), [Sered], pr. n. m. Gen. 46:14; whence the patron. סָרִי Nu. 26:26.

סָר f. (from the root סָר), prop. a departing, withdrawing; hence—

(1) the violation of a law, an offence, Deut. 19:16.

(2) departure from Jehovah, Deu. 13:6; Jer. 28:16; 29:32; Isa. 1:5; 31:6; 59:13.

(3) cessation, Isa. 14:6. Others derive the first and second significations from the root סָר to be stubborn; but for this there is no need.

סָר (“withdrawing”), [Sirah], pr. n. of a fountain, 2 Sa. 3:26.

סָר—(1) TO POUR OUT, i. q. Arab. سَج (see Diss. Lugdd., p. 700, seqq.). Participle pass. סָרָה poured forth, i. e. extended on a couch, Amos 6:4, 7. Intrans. Eze. 17:6, סָרָה, נָפַן “a spreading vine.”

(2) to be redundant, hanging over, used of a curtain, Ex. 26:12; part. pass. סָרָה redundant, verse 13. Eze. 23:15, סָרָה טְבִילִים “redundant (or luxurious) with mitres,” wearing long turbans hanging down from their heads.

NIPHAL, to be poured forth, metaph. Jer. 49:7, נִפְּחָה חִכְמָתָם “is their wisdom poured forth?” compare the root נָפַח No. 1, b. Hence—

סָרָה masc. superfluity, redundance, concrete, what remains, Ex. 26:12.

סָרִי i. q. שָׂרִי a coat of mail, Jer. 46:4; 51:3.

סָרִים constr. st. סָרִים, pl. סָרִים constr. סָרִים, pl. סָרִים—(1) a eunuch, one castrated (see the root סָר), Isa. 56:3, 4; such as the Eastern kings were accustomed to set over the care of their women (Est. 2:3, 14, 15; 4:5), and other offices of the court (Esth. 1:10, 12, 15). סָרִי דָבִד Daniel 1:3; שָׂרִי verse 7, seq., “the prince of the eunuchs,” who was over the royal children, just as now in Turkey. Kishlar Aga, the prince of the eunuchs, has the charge of the royal children of the Sultan, called Itshoghlan. Hence—

(2) any minister of the court, although not castrated (Genesis 37:6; 39:1); although it is difficult to determine in what places the primary meaning of the word is preserved, and in what it is lost, 1 Sam. 8:15; 1 Kings 22:9; 2 Ki. 9:32; 20:18; 24:12, 15; 25:19 (where סָרִים is a military leader); Jer. 34:19; 41:16. Targum sometimes renders it

סָרִי a prince. Arab. خَادِم minister. The Syriac, however, always renders it סָרִי a eunuch (prop. faithful, as eunuchs were considered remarkable for fidelity to their masters); and so LXX., Vulg.

סָרִי or סָרִי only in plur. סָרִין Chald. a royal minister of the Persians, Dan. 6:3, seqq. In Targ. שָׂרִי, plur. סָרִין, stands for the Hebr. שָׂרִי

governor, overseer, magistrate. I cannot determine anything as to the etymology. It seems, however, the most simple to regard סָרַר as compounded of שָׂר a prince, and the servile termination, used in Persian, -ר, as in the word *סָרַר*.

סָרַר only in plur. סָרָרִים, סָרָרִים (1) *axles of a chariot*, 1 Ki. 7:30 (Syr. *ܣܪܪܐ* id.) The origin is doubtful.

(2) *princes* (compare *טָטַב* an axis, a pole; metaph. a prince, as if a hinge of the people), a word only applied to the five princes of the Philistines, Josh. 13:3; Jud. 3:3; 16:5, seq.; 1 Sam. 6:4, seq.; 5:8, seq.; 29:6.

סָרַם an unused root, which had, I expect, the same meaning as the kindred word *שָׂרַשׁ* (denom. from *שָׂרַשׁ*), *to pull up by the roots*; hence *to extirpate*, specially the testicles, to castrate. Syr. and Chald. *ܣܪܡܐ*, סָרַם to castrate. Hence סָרַם *castrated* (prop. *extirpated*); whence the secondary verb *סָרַם* to be sexually impotent.

סָרַעַף *f. a branch*, i. q. סָרַעַף with the letter ר inserted, Eze. 31:5. Syr. *ܣܪܥܦܐ* to sprout.

סָרַף not used in Kal, i. q. *שָׂרַף* TO BURN. [Syr. *ܣܪܦܐ*.]

PIEL, part. *סָרַף* a burner (of the dead), one who lights a funeral pile, Amos 6:10; which was commonly done by the nearest relative; twenty-three codd. of Kennic. and several of De Rossi, have here *מִשְׂרַף*.

סָרַף m. Isaiah 55:13; a plant growing in the desert. LXX. Theod. Aqu. *κόρυζα*; Vulg. *urtica*. Jo. Simonis (even in his first edition) compared it with Syr. *ܣܪܦܐ* white mustard; and this has been again brought forward by Ewald, Hebr. Gram.; but this latter word is from the Pers. *اسپید*, *سپید* white; and it cannot seem to be contracted from the word before us.

סָרַר—(1) TO BE REFRACTORY, STUBBORN; pr. used of refractory beasts (kindred root סָרַר). Only in the part. [except Hos. 4:16] *סָרָר* f. *refractory, stubborn*; used of an untamed cow, Hos. 4:16; of a son who refuses to submit to his parents, Deut. 21:18, 20; Ps. 78:8; Jer. 5:23; of a woman who has cast off restraint, and indulges in lusts, Pro. 7:11; of the

people of Israel, Isa. 1:23; 30:1; 65:2; Psa. 68:19; Hos. 9:15. From the idea of stubborn animals shaking the yoke off from their shoulders, is taken the phrase *נָתַן קָתָף סָרָר* to give a refractory shoulder, i. e. to be stubborn, Neh. 9:29; Zec. 7:11. There is a paronomasia in Jer. 6:28, *כָּרִי סָרָרִים* "those fallen away to the stubborn."

(2) *to be evil*, i. q. Arab. *شَرَّ*. Hence *סָרַר*.

סָתַר an unused root, Arab. *سَتَا* Syr., *ܣܬܐ* (although perhaps these are denominatives), *to pass the winter*. Hence—

סָתַר m. *winter*, Cant. 2:11. (Aram. and Arab. *ܣܬܐ* id.)

סָתַר ("hidden"), [Sethur], pr. n. of a captain of the tribe of Asher, Nu. 13:13.

סָתַם i. q. *סָתַם*—(1) TO STOP UP, TO OBSTRUCT, as fountains, 2 Ki. 3:19, 25; 2 Chr. 32:3, 4. (The following roots which begin with an aspirate are kindred to this, *סָתַם*, *סָתַם*, *סָתַם* which see.)

(2) *to shut up, to hide*, Daniel 8:26; 12:4, 9. Part. pass. *סָתוּם* hidden, secret, Eze. 28:3.

NIPHAL, *to be stopped up* (used of the chinks of a wall), Neh. 4:1.

PIEL, i. q. Kal signif. 1, Gen. 26:15, 18.

סָתַר TO HIDE, once in Kal, Prov. 22:3 כָּחִיב, where the *קרי* has Niph., comp. Prov. 27:12.

NIPHAL—(1) *to be hidden, to lie hid*. Job 3:23, "to a man *אֲשֶׁר רִצְּנוֹ נִסְתָּרָה* to whom his way is hidden," who does not know how to escape from calamities. Followed by *בְּלֹא*, *καλύπτεσθαι ἀπὸ τινος* (compare *בְּלֹא* No. 3, a), *to lie hid from any one*, Ps. 38:10; Isaiah 40:27. Gen. 31:49, "when we shall be hidden from one another," when we shall be far from one another; followed by *בְּעֵינַי* Hos. 13:14, "repentance is hid from my eyes," i. e. I am as it were ignorant of it; followed by *בְּפָנַי* (Lat. *occultari a conspectu alic.* Plaut.), Deut. 7:20; *בְּפָנַי* Jer. 16:17; *בְּפָנַי* Amos 9:3. Part. *נִסְתָּרִים* hidden things, secrets, Deut. 29:28; specially hidden sins, committed ignorantly, Ps. 19:13.

(2) *to hide oneself*, 1 Sa. 20:5, 19; followed by *בְּלֹא* Ps. 55:13, and *בְּפָנַי* Gen. 4:14.

PIEL, *to hide*, Isa. 16:3.

PUAL, *to be hidden*, Prov. 27:5.

HIFHIL *הִסְתָּר* to hide. Job 3:10, *וְהִסְתָּר עָלַי מִלְּפָנַי* "and (that) he did (not) hide calamity from my eyes," did not turn it away from me, avert it.—(1) *to cover over*, especially the face, Ex. 3:6; followed by *בְּלֹא*


from any one, Isa. 53:3, **בְּמַסְתֵּר פָּנָיו מִכָּל אֶחָד** "as one from whom they hide the face," i. e. from whom they turn their eyes as from something disgusting and abominable (**מַסְתֵּר** is in this place the part. formed in the Chaldee manner, for **מַסְתִּיר**, which is found in four copies; it is here imper. as if **אֶחָד מִכָּל פָּנָיו יְסַתִּיר**). Specially Jehovah is said to *hide, or veil over his face*—(a) when he does not regard human affairs, Ps. 10:11; followed by **כִּן** Ps. 51:11, **הַסֵּתֵר פָּנֶיךָ מִחַטֹּאתַי** "hide thy face from my sins;" do not regard them, forgive them.—(b) when it denotes displeasure (opp. to **הֵאֵיר פָּנָיו**) Ps. 30:8; 104:29; followed by **כִּן** of pers. to hide the face (and turn away) from any one, Ps. 22:25; 27:9; 88:15; 102:3; 119:19; Isaiah 54:8; 64:6, and so frequently; without **פָּנָיו** Isaiah 57:17, **אֶתְהוּ הַסֵּתֵר וְאֶעֱצֹר** "I smote them (the people) hiding my face, and being angry."

(2) *to conceal* something from any one, followed by 10 of pers. 1 Sam. 20:2; followed by 2 Ki. 11:2.

(3) *to guard, to defend*, Ps. 31:21; 27:5; followed by ׀ from any one, Ps. 64:3.

HITHPAEL הִתְפַּאֵל *to hide oneself*, 1 Sam. 23:19;
26:1; Isa. 29:14; 45:15.



Ayin אֵין an eye (compare its figure  on the Phœnician remains), the sixteenth letter of the alphabet: when used as a numeral, *seventy*.

While Hebrew was a living language, it would seem that this letter, which is peculiar to the Phœnicio-Shemitic languages, and is very difficult of pronunciation to our organs, had, like א, a double pronunciation. This is the case in Arabic, and they distinguish it by a diacritic point (ع Ain, غ Ghain).

The one appears more gently sounded, with a gentle guttural breathing, like the letter א, only rather harder, so as to resemble the sound of a *furtive a* or *e*. Thus, by the Greek translators, it is sometimes expressed by the smooth or rough breathings, sometimes by furtive vowels, as אֶמַלִּיק 'Αμαλίκ, עִבְרָיִם 'Εβραῖος, אֶשְׁרֵי 'Οσρή, אֶלִּבּוֹנִי Γελβουε, יֵיִר eip (see Orig. on Gen. 28:19; Montf. Hexapl. t. ii. p. 397). On the other hand, the harder Ain, which the Arabs call Ghain, was a harsh sound, uttered in the bottom of the throat, together with a kind of whirring, so that it came very near to the letter *r*; and this the LXX. generally express by the letter Γ, as אֶחָד Γάζα, עִבְרָה

Derived nouns, **מִסְתָּר**, **מִסְתָּרִים**, **סֵתֶר**, **סֵתֶרָה**, and the pr. n. **סֵתֶרִי**, **סֵתֶרֶךָ**.

סִתַּר Ch. PAEL.—(1) *to hide*. Part. pass. pl. f. *hidden things, secrets*, Dan. 2:22.

(2) *to destroy* (prop. to hide, to remove out of men's sight, compare פָּחַת and הִכְחִיחַ, Ezr. 5:12. Often in the Targums; Syr. Peal id.

סֵתֶר with suff. **סִתְרִי**.—(1) *a hiding*; hence *something secret, clandestine, hidden*, Jud. 3:19, **סִתְרִי וְיִבְרִיתִי** "some secret thing;" 1 Sam. 25:20, **סִתְרֵי הָהָר** "the covert of the mountain." **לֶחֶם סִתְרִים** "bread to be eaten in secret," Prov. 9:17. With prefixes, **בְּסִתְרִי** *secretly, privately*, 1 Sam. 19:2; 2 Sam. 12:12; Job 13:10; 31:27; Prov. 21:14, and so frequently.

(2) specially *a veil, covering* (Arab. ستر, Syr. ܠܬܬܪܐ *a veil, a curtain*), Job 22:14; 24:15; Psa. 81:8; פֶּסַח רָעַם "in the covering of thunder," in the clouds replete with thunderings; Ps. 18:12.

(3) *protection, defence*, Ps. 27:5; 32:7; 61:5; 91:1; 119:114; Isa. 32:2.

סְתָרָה f. i. q. סִתָּר No. 3, *protection*, Deu. 32:38.

סְתָרִי (for סְתָרָה "protection of Jehovah"),
[Zithri], pr. n. m. Ex. 6:22.

Γόμορφα. Hence it is that several Hebrew roots comprehend, properly speaking, two roots of different significations, one of which is written in Arabic with the letter ع, the other with غ; as عَلَّ عَلَل to drink a second time, to glean, and غلَّ عَلَل to insert, to enter; also عَرَب, عَرَبِي, عَرَبِيَّة, عَرَبِيَّة. In other instances the various significations of one and the same root are distinguished in Arabic by a two-fold pronunciation; see عَمَرَ, عَمِير.

The lighter pronunciation appears to have been the more frequent, as also in Arabic the letter ϵ is far more frequent than the letter ξ ; and for this reason ν is very often *interchanged* with κ ; or, to speak more accurately, ν is often softened into the letter κ (page i); also, in the middle of words when preceded by S'h'va, like ה and κ , it is often *dropped*, as $\epsilon\kappa\epsilon$, contr. $\kappa\epsilon$, $\epsilon\kappa\epsilon$, contr. $\kappa\epsilon$. On the other hand, ν when more harshly pronounced was allied in sound — (a) to the palatal letters, as ν , κ , ν , see page CL, A. CCCLXXVIII, A. also, $\epsilon\kappa\epsilon$ and $\epsilon\kappa\epsilon$ to surround; $\epsilon\kappa\epsilon$ ($\epsilon\kappa\epsilon$) and $\epsilon\kappa\epsilon$, $\epsilon\kappa\epsilon$ to bubble forth; Ch. $\epsilon\kappa\epsilon$ and $\epsilon\kappa\epsilon$,

earth, שָׁמַע, שָׁמַע; and even—(b) to the letter ר (by which several express the Arabic *Ghain*), as מָעַט and מָרַט to polish. Farther, the very frequent interchange of the letters פ and פ should be remarked; this is done in such a way that for the Hebrew פ the Aramæans, rejecting both the sibilant and the sound of t, retain nothing but a guttural breathing; as מָעַט, מָעַט flocks; מָעַט, מָעַט earth; מָעַט, מָעַט wool; מָעַט, מָעַט and מָעַט to strip. See as to the cause and nature of this interchange Ewald's Heb. Gram. p. 33.

I. עב m. an architectural term, *thresholds, steps*, by which one goes up to a porch, 1 Ki. 7:6; Ezek. 41:25. Plur. עָבִים (from the sing. עֵב, verse 26. Targ. in both places, renders it well מְקוֹפְתָּא thresholds. Vulg. *epistylum*, which does not suit the context; although (from the poverty of the Hebrew language in such terms) this Hebrew word may have comprehended this meaning also. It is favoured by the etymology, from the idea of *covering* (see the root עָבַב).

II. עב comm. (m. Isa. 19:1; Eccl. 11:3; f. 1 Ki. 18:44), const. עֵב, plur. עָבִים, const. עָבִי 2 Sa. 22:12, and עָבוֹת 2 Sa. 23:4 (from the root עָבַב).

(1) *darkness*, especially of a cloud. Exod. 19:9, בְּעֵב הָעָנָן "in the darkness of a cloud." Ps. 18:12, עָבִי שְׁחָקִים "darknesses of clouds." Hence—

(2) a cloud itself, Job 36:29; 37:11, 16.

(3) a dark *thicket* of a wood; pl. עָבִים Jer. 4:29.

עב see עב No. I.

עבב an unused root; prob. *to cover, to hide*; compare עָבַי i. q. חָבַי, חָבַי to lie hid, II. to hide, עָבַב med. Ye, to lie hid. Hence עב No. I.

עבד fut. יַעֲבֹד—(1) TO LABOUR, TO WORK (arbeiten), TO DO WORK. (Aram. עָבַד, עָבַד to do, i. q. Heb. עָשָׂה; Arab. عَد to worship God, see No. 2, b; Conj. II. to reduce to servitude, see No. 3.) Constr. absol. Ex. 20:9, שֵׁשֶׁת יָמִים תַּעֲבֹד "six days shalt thou labour" (opp. to שָׁבַת). Deut. 5:13; Eccl. 5:11. Followed by an acc. of the thing, *to bestow labour* on any thing (etwas bearbeiten), *to till* a field, Gen. 2:5; 3:23; 4:2; a vineyard, Deu. 28:39; a garden, Gen. 2:15; used of artisans, Isa. 19:9, עֲבָדֵי פִשְׁתִּים "those who work in flax." Eze. 48:18, עֲבָדֵי הָעִיר "those who work (in building) the city." Without the acc. Deu. 15:19, "thou shalt not till (the ground) (i. e. thou shalt not plough) with the firstling of thy ox."

(2) *to serve, to work* for another, Gen. 29:20; commonly followed by an acc. of pers. to serve any

one (Germ. jemanben bedienen), Gen. 27:40; 29:15; 30:26; followed by ל 1 Sa. 4:9; עָבַד with some one, Gen. 29:25, 30; Lev. 25:40; and לִפְנֵי 2 Sa. 16:19 (used of the king's minister, comp. עָבַד לִפְנֵי). Followed by two acc. Gen. 30:29, יָדַעְתָּ אֵת אֲשֶׁר עָבַדְתִּיךָ "thou knowest how I have served thee." Specially *to serve* is used—(a) of a people to a people, Gen. 14:4; 15:14; 25:23; Isa. 19:23. Here belongs Gen. 15:13, וְעַבְדוּם וְעָנּוּ אֹתָם "and they (the Israelites) shall serve them (the Egyptians), and they (the Egyptians) shall evil intreat them."—(b) to serve God or idols; i. e. *to worship* God or idols, followed by an acc. Ex. 3:12; 9:1, 13; Deu. 4:19; 8:19; 30:17; followed by ל Jer. 44:3; Jud. 2:13. Absol. used of the worship of Jehovah, Job 36:11, "if they obey and serve (Jehovah)." Isa. 19:23, "and the Egyptians shall serve (Jehovah) with the Assyrians;" (see above as to the Arabic usage).—It is also said—(c) with two accus. *to serve Jehovah with anything*, i. e. to offer sacrifice, Exod. 10:26; and without the name of God, עָבַד וּמִנְחָה to offer sacrifice and bloodless oblation, Isa. 19:21, prop. to serve or worship (God) with offering sacrifices, etc.

(3) עָבַד causat. i. q. הָעֲבִיד (comp. פ letter B, 4) *to impose labour or servitude upon* any one. Lev. 25:39, לֹא תַעֲבֹד בּוֹ עֲבָדִית עָבַד "thou shalt not impose upon him servile work;" verse 46; Ex. 1:14; Jer. 22:13; 25:14; 30:8.

NIPHAL—(a) *to be tilled* as a field, Deu. 21:4; Eze. 36:9, 34.—(b) *to be served*, as a king by his subjects, Ecc. 5:8.

PUAL—(1) i. q. Niph., Deut. 21:3; comp. 15:19. (2) pass. of Kal No. 3. Isa. 14:3, "the hard bondage *עָבַד* which was laid upon thee." For עָבַד one would expect עָבְדָה, but see Hebr. Gramm. § 138, 1, b.

HIPHAL—(1) causat. of Kal No. 1, *to cause to labour, to compel to do work*, followed by an acc., Ex. 1:13; 6:5; hence *to cause weariness by hard labour, to fatigue*. Isa. 43:23, "I have not wearied thee with (offering) sacrifices ... 24, אֶף הָעֲבָרְתִּיךָ אֶךְ בְּחַטֹּאתֶיךָ but thou hast wearied me with thy sins."

(2) causat. of No. 2, *to make to serve*, Eze. 29:18; *to bring* (a people) *into bondage*, Jer. 17:4.

(3) causat. of No. 2, b, 2 Ch. 34:33.

HOPHAL, עָבַד *to be made to serve*, or to worship, Ex. 20:5; לֹא תַעֲבָדוּם "thou shalt not be made to worship them (false Gods);" 23:24; Deut. 5:9; hence *to serve* at the persuasion, incitement of others, 13:3.

Hence are derived the nouns which immediately follow, עָבָד, עֲבָדָה, and also מַעְבָּד.

עָבַר Chald. *to make*, i. q. Hebr. עָשָׂה Dan. 3:1, 15.
לְעָבַר *to wage war*, Dan. 7:21. **לְעָבַר** *to do with*
any one (according to one's will), 4:32; **עָבַר** *id.*,
Ezr. 6:8.

ITHPEAL, *to be made*, EZR. 4:19; 5:8; 7:26; DAN. 3:29.

Derived nouns, **מַעֲבָר**, **עֲבִידָא**, **עֵבֶר**.

עֶבֶד m.—(1) *a servant*, (Knecht), who, amongst the Hebrews, was commonly *a slave* (Geflav, & Eibeigener), Gen. 12:16; 17:23; 39:17; Exod. 12:30, 44; and so very frequently. Gen. 9:25, עֶבֶד עֲבָדִים “a servant of servants,” the lowest servant. The name of servant is also applied—(a) to a whole people where subject and tributary to another, Genesis 9:26, 27; 27:37.—(b) to the *servants* of a king, i. e. his ministers and courtiers; e. g. עֲבָדֵי פָּרְעֹה Gen. 40:20; 41:10, 37, 38; 50:7; Exod. 5:21; 7:10; 10:7; 13:21, 22; 14:18; 15:22; 16:1; 17:1; 18:2; 19:1; 20:1; 21:1; 22:1; 23:1; 24:1; 25:1; 26:1; 27:1; 28:1; 29:1; 30:1; 31:1; 32:1; 33:1; 34:1; 35:1; 36:1; 37:1; 38:1; 39:1; 40:1; 41:1; 42:1; 43:1; 44:1; 45:1; 46:1; 47:1; 48:1; 49:1; 50:1; 51:1; 52:1; 53:1; 54:1; 55:1; 56:1; 57:1; 58:1; 59:1; 60:1; 61:1; 62:1; 63:1; 64:1; 65:1; 66:1; 67:1; 68:1; 69:1; 70:1; 71:1; 72:1; 73:1; 74:1; 75:1; 76:1; 77:1; 78:1; 79:1; 80:1; 81:1; 82:1; 83:1; 84:1; 85:1; 86:1; 87:1; 88:1; 89:1; 90:1; 91:1; 92:1; 93:1; 94:1; 95:1; 96:1; 97:1; 98:1; 99:1; 100:1; 101:1; 102:1; 103:1; 104:1; 105:1; 106:1; 107:1; 108:1; 109:1; 110:1; 111:1; 112:1; 113:1; 114:1; 115:1; 116:1; 117:1; 118:1; 119:1; 120:1; 121:1; 122:1; 123:1; 124:1; 125:1; 126:1; 127:1; 128:1; 129:1; 130:1; 131:1; 132:1; 133:1; 134:1; 135:1; 136:1; 137:1; 138:1; 139:1; 140:1; 141:1; 142:1; 143:1; 144:1; 145:1; 146:1; 147:1; 148:1; 149:1; 150:1; 151:1; 152:1; 153:1; 154:1; 155:1; 156:1; 157:1; 158:1; 159:1; 160:1; 161:1; 162:1; 163:1; 164:1; 165:1; 166:1; 167:1; 168:1; 169:1; 170:1; 171:1; 172:1; 173:1; 174:1; 175:1; 176:1; 177:1; 178:1; 179:1; 180:1; 181:1; 182:1; 183:1; 184:1; 185:1; 186:1; 187:1; 188:1; 189:1; 190:1; 191:1; 192:1; 193:1; 194:1; 195:1; 196:1; 197:1; 198:1; 199:1; 200:1; 201:1; 202:1; 203:1; 204:1; 205:1; 206:1; 207:1; 208:1; 209:1; 210:1; 211:1; 212:1; 213:1; 214:1; 215:1; 216:1; 217:1; 218:1; 219:1; 220:1; 221:1; 222:1; 223:1; 224:1; 225:1; 226:1; 227:1; 228:1; 229:1; 230:1; 231:1; 232:1; 233:1; 234:1; 235:1; 236:1; 237:1; 238:1; 239:1; 240:1; 241:1; 242:1; 243:1; 244:1; 245:1; 246:1; 247:1; 248:1; 249:1; 250:1; 251:1; 252:1; 253:1; 254:1; 255:1; 256:1; 257:1; 258:1; 259:1; 260:1; 261:1; 262:1; 263:1; 264:1; 265:1; 266:1; 267:1; 268:1; 269:1; 270:1; 271:1; 272:1; 273:1; 274:1; 275:1; 276:1; 277:1; 278:1; 279:1; 280:1; 281:1; 282:1; 283:1; 284:1; 285:1; 286:1; 287:1; 288:1; 289:1; 290:1; 291:1; 292:1; 293:1; 294:1; 295:1; 296:1; 297:1; 298:1; 299:1; 300:1; 301:1; 302:1; 303:1; 304:1; 305:1; 306:1; 307:1; 308:1; 309:1; 310:1; 311:1; 312:1; 313:1; 314:1; 315:1; 316:1; 317:1; 318:1; 319:1; 320:1; 321:1; 322:1; 323:1; 324:1; 325:1; 326:1; 327:1; 328:1; 329:1; 330:1; 331:1; 332:1; 333:1; 334:1; 335:1; 336:1; 337:1; 338:1; 339:1; 340:1; 341:1; 342:1; 343:1; 344:1; 345:1; 346:1; 347:1; 348:1; 349:1; 350:1; 351:1; 352:1; 353:1; 354:1; 355:1; 356:1; 357:1; 358:1; 359:1; 360:1; 361:1; 362:1; 363:1; 364:1; 365:1; 366:1; 367:1; 368:1; 369:1; 370:1; 371:1; 372:1; 373:1; 374:1; 375:1; 376:1; 377:1; 378:1; 379:1; 380:1; 381:1; 382:1; 383:1; 384:1; 385:1; 386:1; 387:1; 388:1; 389:1; 390:1; 391:1; 392:1; 393:1; 394:1; 395:1; 396:1; 397:1; 398:1; 399:1; 400:1; 401:1; 402:1; 403:1; 404:1; 405:1; 406:1; 407:1; 408:1; 409:1; 410:1; 411:1; 412:1; 413:1; 414:1; 415:1; 416:1; 417:1; 418:1; 419:1; 420:1; 421:1; 422:1; 423:1; 424:1; 425:1; 426:1; 427:1; 428:1; 429:1; 430:1; 431:1; 432:1; 433:1; 434:1; 435:1; 436:1; 437:1; 438:1; 439:1; 440:1; 441:1; 442:1; 443:1; 444:1; 445:1; 446:1; 447:1; 448:1; 449:1; 450:1; 451:1; 452:1; 453:1; 454:1; 455:1; 456:1; 457:1; 458:1; 459:1; 460:1; 461:1; 462:1; 463:1; 464:1; 465:1; 466:1; 467:1; 468:1; 469:1; 470:1; 471:1; 472:1; 473:1; 474:1; 475:1; 476:1; 477:1; 478:1; 479:1; 480:1; 481:1; 482:1; 483:1; 484:1; 485:1; 486:1; 487:1; 488:1; 489:1; 490:1; 491:1; 492:1; 493:1; 494:1; 495:1; 496:1; 497:1; 498:1; 499:1; 500:1; 501:1; 502:1; 503:1; 504:1; 505:1; 506:1; 507:1; 508:1; 509:1; 510:1; 511:1; 512:1; 513:1; 514:1; 515:1; 516:1; 517:1; 518:1; 519:1; 520:1; 521:1; 522:1; 523:1; 524:1; 525:1; 526:1; 527:1; 528:1; 529:1; 530:1; 531:1; 532:1; 533:1; 534:1; 535:1; 536:1; 537:1; 538:1; 539:1; 540:1; 541:1; 542:1; 543:1; 544:1; 545:1; 546:1; 547:1; 548:1; 549:1; 550:1; 551:1; 552:1; 553:1; 554:1; 555:1; 556:1; 557:1; 558:1; 559:1; 560:1; 561:1; 562:1; 563:1; 564:1; 565:1; 566:1; 567:1; 568:1; 569:1; 570:

(2) עֲבָדָה is figuratively applied in various senses. It is—(a) *a worshipper* of God; Neh. 1:10, עֲבָדֶיךָ הֵם "they (the Israelites) are thy servants and thy people;" compare Chaldee Ezra 5:11, "we are the servants of the God of heaven," i.e. we worship the God of heaven; Dan. 6:21, "O Daniel, servant of the living God," i.e. who worshipping the living God. In this sense it is used as a kind of laudatory epithet applied to the pious worshippers of God; e.g. to Abraham, Ps. 105:6, 42; to Joshua, Josh. 24:29; Judges 2:8; to

Job, Job 1:8; 2:3; 42:8; to David, Ps. 18:1; 36:1; 78:70; 89:4, 21; Jer. 33:21, seqq.; Eze. 34:23; to Eliakim, Isa. 22:20; to Zerubbabel, Hag. 2:23; and in plur. יהוה עֲבָדָיו is often applied to godly men, Ps. 34:23; 69:37; 113:1; 134:1; 135:1, 9; 136:22; Isa. 54:17; 63:17; 65:8, 9, 13—15; Jer. 30:10; 46:27. In other places it is—(b) *the minister, or ambassador* of God, called and sent by God for accomplishing some service; Isa. 49:6, נָקַל מְהֵיֹתֵךְ לִי, “עֲבָדָיו” לְהָקִים אֶת שְׁכֵנִי יִשְׂרָאֵל וְנֹר “it is a light thing that thou shouldst be my servant (i. e. messenger, and as it were instrument), to raise up the tribes of Israel...I will make thee to be a light for the nations,” etc., verse 5. In this sense it is applied to the Messiah, Zec. 3:8; to Nebuchadnezzar, king of Babylon, whom God used as an instrument in chastising his people, Jerem. 25:9; 27:6; 43:10; commonly, however, there is the added notion of a *familiar servant chosen and beloved* of God, on account of piety and approved fidelity, to accomplish his objects; in this sense it is applied to angels (in the other hemistich (מַלְאָכִים), Job 4:18; and to prophets, Am. 3:7; Jer. 7:25; 25:4; 26:5; 29:19; 35:15; 44:4; Daniel 9:6; Ezr. 9:11; specially to Moses, Deu. 34:5; Josh. 1:1, 13, 15; Ps. 105:26; to Isaiah, Isa. 20:3. Sometimes both notions, that of a man piously worshipping God, and of a divine messenger, seem to have coalesced; this is the case in the passages in which it is used of Abraham, Moses, etc., and also especially, as I consider, where *Israel* or *Jacob*, i. e. the people of Israel, is called by this honourable and endearing name, Isaiah 41:8, 9; 42:19; 44:1, 2, 21; 45:4; 48:20; but still it is *the godly* who are especially to be understood, i. e. those truly called Israelites, ἀληθινοὶ Ἰσρ. Isa. 43:10; 49:3 (on this place see my observation in the Germ. Trans. ed. 2), [this passage, whatever may be said about it, belongs to Christ]. And amongst these, this name belongs especially to the prophets, Isa. 42:1; 44:26; 49:3, 5; 52:13; 53:11. [All these passages speak of Christ.] That same Jacob who is called the servant of God, is sometimes in the other hemistich called *the chosen of God*, Isa. 41:8; 42:1; 45:4; sometimes *his ambassador and friend*, Isa. 42:19; and even in the plur. ambassadors, Isa. 44:26. But in all the passages concerning *the servant of God* in the latter half of Isaiah (42:1—7; 49:1—9; 50:4—10; 52:13—53:12), he is represented as the intimate friend and ambassador of God, aided by his Spirit, who is to be the restorer of the tribes of Israel, and the instructor of other nations. [Most of these passages refer to Christ, and to Him only.]

(3) ("servant, sc. of God"), [*Ebed*], pr. n. m.—(a) Jud. 9:26, 28.—(b) Ezr. 8:6.

עבד מלך ("servant of the king," Arabic عبد الملك *Abdumalich*), [*Ebed-melech*], pr. n. of an Ethiopian in the court of Zedekiah, Jer. 38:7; 39:16.

עבד נגו (perhaps = עבד נבו "worshipper of Mercury," see נבו), [*Abed-nego*], Da. 1:7; 2:49; 3:12; and עבד נגו verse 29; Chald. pr. n., given in Babylon to Azariah, a companion of Daniel.

עבד Chald. i. q. Hebr. עבד a servant; עבד אלהא servant, i. e. worshipper of God, Dan. 3:26; 6:21; Ezr. 5:11.

עבד m. (Kametz impure), work, deed; found once, Eccl. 9:1.

עבדא ("servant, sc. of God," a word of a Chaldee form), [*Abda*], pr. n. m.—(1) 1 Ki. 4:6.—(2) Neh. 11:17; for which there is, 1 Ch. 9:16, עבדיה.

עבדאל ("servant of God"), [*Abdeel*], pr. n. m. Jer. 36:26.

עבדה f.—(1) labour, work, Ex. 1:14; Levit. 25:39, עבדת עבד "labour of a servant;" Levit. 23:7, קלמלאכת עבדה "all work in which there is labour."

(2) work, business, office, Num. 4:47, לעבד "to do the work of the holy service, and the work of the porters;" (for which there is, 1 Chron. 9:19, מלאכת העבדה; Isa. 28:21; 32:17, ועבדת היצקה השקט "and the work (i. e. the effect, the fruit) of righteousness shall be quietness," (compare Ch. עובדא, עובדא i. q. עבדא work, wages).

(3) specially, rustic labour, agriculture, 1 Ch. 27:26; Neh. 10:38.

(4) service, Gen. 30:26; Neh. 3:5; 1 Ch. 26:30, עבדת המלך "the service of the king," attendance on him; Ps. 104:14, עשב לעבדתי האדם "herb for the service (i. e. use) of man;" specially sacred service, more fully מועד באהל מועד Nu. 4:23, 35; עבדת אהל מועד Ex. 30:16; עבדת בית האלהים 1 Ch. 9:13; and simply 1 Ch. 28:14; Ex. 35:24; used also of particular sacred ceremonies, Exod. 12:25, 26; 13:5.—עבד עבדה to serve service, Gen. 30:26.

(5) instruments, implements, Nu. 3:26; 31:36.

עבדה f. household, family, servants, Gen. 26:14; Job 1:3.

עבדון ("servile"), [*Abdon*], pr. n. of a town inhabited by the Levites, in the territory of Asher, Josh. 21:30; 1 Ch. 6:59. The same name is found

in twenty MSS., Josh. 19:28, instead of the common reading עבדון.

(2) [pr. n. m. Jud. 12:13, 15; 1 Ch. 8:23.]

עבדות f. (denom. from עבד), bondage, servitude, Ezr. 9:8, 9.

עבד ("worshipping," sc. God, compare עבד No. 5), [*Obed*], pr. n. m.—(1) Ruth 4:17, 21.—(2) 1 Ch. 11:47.—(3) 1 Ch. 2:37.—(4) 1 Ch. 26:7.—(5) 2 Ch. 23:1.

עבד אדם ("he who serves the Edomites"), [*Obed-edom*], pr. n. of a Levite, 2 Sa. 6:10; 1 Ch. 16:38.

עבדי (for עבדיה "servant of Jehovah"), [*Abdi*], pr. n. m.—(1) 1 Chr. 6:29.—(2) 2 Chr. 29:12.—(3) Ezr. 10:26.

עבדיאל ("servant of God"), [*Abdiel*], pr. n. m. 1 Ch. 5:15.

עבדיה & עבדיהו m. ("worshipper of Jehovah"), compare Arab. عبد الله, [*Obadiah*], pr. n. of several men, the most celebrated of whom is the prophet of this name, contemporary with Jeremiah (Obad. 1), 1 Ki. 18:3; 1 Chr. 3:21; 7:3; 8:38; 9:16, 44; 12:9; 27:19; 2 Chr. 17:7; 34:12; Ezra 8:9; Neh. 10:6. LXX. Ἀβδίας (which is properly from עבדיה).

עבה—(1) TO BE THICK, FAT, Deut. 32:15; 1 Ki. 12:10. Compare the noun עב.

(2) to be dense, compact, whence עבי, מעביר density. Syr. حَبَّ to be thick, dense, Eth. ሀብ: to be great, to increase, Arabic وَغِب to be great, thick.

עבוט m. a pledge, Deu. 24:10, 11, 12; from the root עבט.

עביר constr. עביר הארץ corn, prop. produce, or offering of the land, Josh. 5:11, 12. It has the passive sense of the conjugation Hiph. להעביר to offer, compare הוביל from הוביל to bring, and תבואה produce, from תבואה. (Syr. حَبَس, Chald. עביר id.).

עביר pr. subst. passing over, transition, an idea which is transferred to the cause (pr. the passing over of the cause to the effect), the price (for which any thing is transferred from one owner to another), purpose, object (prop. the passing to a thing which we desire to attain). With the prefix ב: בעביר it becomes—

(A) a prep. signifying—(1) *propter, because of* (compare Talmud *בְּעִבְרֵי* through the way of, i. e. because of, Germ. *von wegen, wegen*), Exod. 13:8; 1 Sam. 12:22. With suff. *בְּעִבְרֵי* because of me, thee, etc., 1 Sa. 23:10; Gen. 12:13, 16; 18:26.

(2) *pro, for*, used concerning the price for which any thing becomes another's, Am. 2:6; 8:6.

(B) Conj.—(1) *because* (compare A, 1), followed by a pret. Mic. 2:10.

(2) *that* (of purpose and object, *in order that*), followed by a fut. Gen. 27:4; Exod. 9:14; and inf. 2 Sa. 10:3; fully *בְּעִבְרֵי* Gen. 27:10; also *בְּעִבְרֵי* followed by an inf. 2 Sam. 14:20; 17:14 (compare ? conj. *that*.)

(3) *while* (pr. in the transit sc. of time), 2 Sa. 12:21.

עָבַר fut. *יַעְבֹּר*.—(1) TO CHANGE, TO EXCHANGE (see Pi.); kindred is *עָבַר* to interweave.

(2) *to give a pledge for anything borrowed* (which includes the idea of exchange). Deu. 24:10, *לַעֲבֹד עֲבֹדָתוֹ* "that he may give his pledge." Also *to borrow* on the security of a pledge, Deut. 15:6, *וְאַתָּה לֹא תַעֲבֹד* "and thou shalt not borrow."

PIEL, *to change, to exchange*. Joel 2:7, "they shall not change their ways," i. e. they shall go right on in the same way.

HIPHIL, *to lend* [on security of a pledge], followed by acc. of pers. (to whom), Deu. 15:6; followed by two acc. of pers. and the thing lent, Deu. 15:8.

Hence *עָבֹר* and —

עָבֹר m. (from the root *עָבַר*) pr. *pledging of goods*, hence *load of debt* which one has contracted, Hab. 2:6. [In Thes. the meaning taken is that of accumulation of pledges.]

עָבִי m. (from the root *עָבַר*) *density, compactness*, Job 15:26; 2 Ch. 4:17, *בְּעָבִי הָאֲדָמָה* "in the compact soil." Vulg. *in terra argillosa*.

עָבִי with suff. *עָבִי* m. *thickness*, 1 Kings 7:26; Jer. 52:21. Root *עָבַר*.

עָבָרָא f. Ch.—(1) *work, labour*, Ezr. 4:24; 5:8; 6:7, 18.

(2) *business*, Dan. 2:49; 3:12; compare *מְלָאכָה* Neh. 2:16.

עָבַל an unused root, Arab. *عبل* to strip a tree of leaves, Med. E and O, to be thick, robust. IV. to be stripped of leaves. Hence the pr. n. *עֹבֵל*, *עֹבֵל*.

עָבַץ an unused root, see *עָבַץ*.

עָבַר fut. *יַעְבֹּר*.—(1) TO PASS OVER. (Arabic *عبر* to pass over, to cross a stream; also to go away,

to depart, to die; *عبر* shore, bank of a stream, *Ufer*, *عبر* to go away, to depart. The same stock is widely extended in the Indo-Germanic languages; see Sansc. *upari*, Pers. *ابر*, *بر*, and *زبر*; *super, supra*, Gr. *ὑπέρ, πέρα, πέραν, περᾶν*, Lat. *super*, Goth. *ufar, afar*, Germ. *über*.) Prop. to pass over a stream, the sea, followed by an acc. Gen. 31:21; Josh. 4:22; 24:11; Deut. 3:27; 4:21; followed by *בְּ* Josh. 3:11; 2 Sa. 15:23; Zec. 10:11; *בְּחֹךְ* Num. 33:8. Absol. *to pass over*, sc. a stream (*et septe über*), Josh. 2:23, and followed by an acc. of that *to* which we pass over, Jer. 2:10, *עָבְרוּ אֵלַי בְּתַיִים* "pass over (the sea) unto the shores of Chittim," Am. 6:2; followed by *אֶל* Num. 32:7; 1 Sam. 14:1, 6 (where it means to pass over to an opposite place).

Specially used—(a) of the wind passing over upon any thing, followed by *בְּ* Ps. 103:16.—(b) of *waters*, which, overflowing their banks, *pass over*, Isa. 8:8; 54:9; Nah. 1:8; Hab. 3:10; followed by an acc. of the bank, Jer. 5:22; used figuratively of an army overflowing, Dan. 11:10, 40; of the feelings of the soul which overflow and pour themselves out in words, Ps. 73:7. Compare Hithpael.—(c) used of *tears*, as overflowing (compare Arab. *عبر* the eye gushes

with tears, Germ. *die Augen gehen über, عبرة* a tear). Part. *עָבֵר* *לוֹ* overflowing myrrh, dropping spontaneously, Cant. 5:5, 13.—It is—(d) *to go over* to some one's side, followed by *עַל* Isa. 45:14.—(e) *to violate a law*, 2 Ki. 18:12; Esth. 3:3; Jer. 34:18; Dan. 9:11.

(2) *to pass over, to pass through*, a country, a city, etc.; followed by an acc. Jud. 11:29, *וַיַּעְבֵּר אֶת-גִּלְעָד וְאֶת-מַנַּשֶּׁה* "he went through Gilead and Manasseh." Isa. 23:10, *וַיַּעְבֵּר אֶת-אֶרֶץ מִצְרָיִם* "pass over thy land like the Nile" (compare No. 1, b); Ps. 8:9. More often also followed by *בְּ* Gen. 12:6; 30:32; Num. 20:18; 33:8; Isa. 8:21; 10:29; 34:10; Jer. 2:6; followed by *בֵּין* (between two things) Gen. 15:17; Jer. 34:19; *בְּחֹךְ* Job 15:19. Absol. Lam. 3:44, "thou hast covered thyself with clouds, *וַיַּעְבֵּר* *כְּעָבָן* so that prayers do not pass through."—Gen. 23:16, *כִּי עָבַר לְפָנֶיךָ* "money which passes with the merchants" (*gangbare Münze*; French, *argent qui passe*), is money such as merchants will take. (Whether this was stamped coin or not in the time of the patriarchs, this is not the place to investigate.) Vulg. *moneta probata*.

(3) *to pass by* (*vorübergehen*). Gen. 37:28, "and there passed by Ishmaelites." Ruth 4:1. Part.

עֲבָרִים Psal. 129:8; עֲבָרֵי דָרָךְ Psal. 80:13; 89:42; Job 21:29, passers by. Followed by an acc. of pers. or place passed by, Gen. 32:32; Jud. 3:26; 2 Sa. 18:23; followed by עַל 1 Ki. 9:8; 2 Ki. 4:9; Prov. 24:30; Jer. 18:16; 19:8; 49:17; Eze. 16:6, 8; מַעַל Gen. 18:3; עַל פָּנָי Eze. 34:6; לִפְנֵי 2 Ki. 4:31. Specially—(a) used of time passing by, Gen. 50:4; of the summer or winter, Jer. 8:20; Cant. 2:11.—(b) *to pass by quickly, to vanish*, used of a cloud, Job 30:15; of a shadow, Ps. 144:4; of chaff, Jer. 13:24.—(c) *to perish*, Ps. 37:36; Job 34:20; Isa. 29:5; Esth. 9:28. עֲבָרָה בְּשֵׁלַח *to perish by the weapon* (of death), Job 33:18; 36:12. עֲבָרָה בְּשֵׁחַת *to perish in the sepulchre* [corruption], Job 33:28.—(d) metaph. is said עֲבָרָה עַל פֶּשַׁע *to pass by sin*, i.e. *to forgive*, Mic. 7:18; Prov. 19:11; and without פֶּשַׁע, followed by a dat. of pers. to forgive any one, Amos 7:8; 8:2.—(e) Isaiah 40:27, מִשְׁפָּטִי יַעֲבֹר, “my cause has passed over from my God;” i.e. he does not regard my cause, he overlooks it and neglects it (er läßt es ruhen an sich vorübergehen). Comp. Arab. عَدَا *to pass by, to omit, to supersede*.

(4) *to pass on, or along, to go beyond* (weiter gehen). Gen. 18:5; אַחֲרַי תַּעֲבֹרֵנִי “afterwards ye shall pass on,” go farther. 2 Sa. 18:9; Hab. 1:11; Est. 4:17; hence—(a) *to move on, to march*, Josh. 6:7, 8; Ps. 42:5.—(b) *to pass away, to depart*, Cant. 5:6; followed by מִן Ps. 81:7, תַּעֲבֹרֵנִי מִן “his hand departed from the basket” (for carrying burdens); i.e. he gave it up, he was freed from the work of carrying it. 1 Ki. 22:24, מֵאֵינִי יְהוָה “which way did the Spirit of Jehovah depart from me?”—(c) *to pass on to any place, to go to any place*; followed by עַל 2 Ki. 6:30; followed by an acc. Am. 5:5. עֲבָרָה מֵעִיר לְעִיר *to pass from city to city, to go through all the cities*, 2 Chr. 30:10. עֲבָרָה וָשָׁב *to pass on and return, to go hither and thither*, Ex. 32:27; Eze. 35:7; Zec. 7:14; 9:8.—(d) *to enter*, followed by an accus. into a gate, Mic. 2:13 (opp. to יָצָא); metaph. עֲבָרָה בְּבְרִית *to enter into a covenant*, Deu. 29:11; compare בּוֹא No. 1, e.—(e) followed by לִפְנֵי *to pass on before*, Gen. 33:3; Ex. 17:5; 2 Ki. 4:31; Mic. 2:13.—(f) followed by אַחֲרַי *to follow* any one, 2 Sa. 20:13.

(5) Followed by עַל *to pass over any person or thing*, Nu. 6:5.—(a) *to overwhelm* any one, used of overflowing waters (compare No. 1, b), Psalm 124:4; of wine, followed by an acc. Jerem. 23:9, “like a man יִזְכְּרוּ (whom) wine overwhelms,” oppresses, (compare similar expressions under the words בָּלַע, הִלֵּם); used of a multitude of sins (followed by an acc.), Psal. 38:5; of the anger of God,

Ps. 88:17; compare Lam. 4:21.—(b) *to rush upon* any one, *to attack, to assail* him, followed by עַל Nah. 3:19, “whom has not thy wickedness assailed;” Job 13:13, “let what (calamity) will assail me;” Micah 5:7. Used of God himself, Job 9:11; of a spirit of jealousy, Num. 5:14.—(c) *to be imposed on* any one, Deu. 24:5. But Isa. 45:14, עֲבָרָה *to pass over* to another owner (speaking of riches), compare Eze. 48:14.

NIPHAL, *to be passed over* (as a stream), Eze. 47:5.

PIEL, *to cause to pass over, to make to pass forward*—(a) a bar or bolt, hence to shut up with a bolt; *to bar*, followed by לִפְנֵי 1 Kings 6:21, וַיַּעֲבֵר וַיִּסְגֹּר “and he closed up with golden chains (as if with a bolt) before the holy of holies.”—(b) a female is said to let pass, to conceive seed, hence to become pregnant. Job 21:10, עֲבָרָה “his ox (i.e. cow) becomes pregnant.” Chald. עֲבָרָה Peal, Pael, Ethpaël, id., see Bochart, Hieroz. i. p. 291, and Buxtorf, Lex. Chald., p. 1568; compare syn. עָרָה *to pass by*, Pa. Aph. *to become pregnant*, in Targ. for הָרָה pr. *to transmit*.

HIPHAL, הִעֲבִיר—(1) causat. of Kal No. 1, *to cause to pass over, i.e. to transmit, to send over, to conduct over* any one, e.g. a people, a flock across a stream, with an acc. of obj., 2 Sa. 19:16; more often with two acc., of pers., and of the river, Gen. 32:24; Nu. 32:5; Josh. 7:7; 2 Sa. 19:16; with an acc. of obj. and הָ of the river, Psal. 78:13; 136:14. This word is used whether a stream be passed in boats (brüderführen), 2 Sa. loc. cit.; as by swimming, as in the case of a flock, or by a ford (burdführen), Gen., Josh. l.l. c. c. It is also—(a) *to cause a razor to pass over* some one, followed by עַל Nu. 8:7; Ezek. 5:1.—(b) *to cause to remove* from one place to another. Genesis 47:21, “and he removed the people לְעִירֵם (from cities) into cities,” i.e. from one city to another, he made them exchange habitations.—(c) *to cause an inheritance to pass* to any one, followed by לְ Nu. 27:7, 8.—(d) *to cause to pass over, i.e. to violate a law* (compare Kal No. 1, letter e), 1 Sam. 2:24.

(2) causat. of Kal No. 2 *to cause or suffer to pass through*, e.g. a land, Deut. 2:30; *to cause to pervade* (as wild beasts in a land), Eze. 14:15; specially הִעֲבִיר קוֹל בְּ הָאָרֶץ *to cause to be proclaimed* (in a land, or camp), Exod. 36:6; Ezr. 1:1; 10:7; הִעֲבִיר שׁוֹפָר *to cause the trumpet to sound throughout*; i.e. to blow the trumpet, Lev. 25:9.

(3) causat. of Kal No. 3, *to cause to pass by*, 1 Sa. 16:9, 10; 20:36, “he shot an arrow לְעֵבְרֵי so as

Hithpa.). Job 40:11, עֲבֹרֹת אַפִּי "the outpourings of thy anger." Hence used of *wrath* itself as *poured out*, Isa. 14:6; 10:6; often used of the anger of God, and of punishment sent by God. יוֹם עֲבֹרָה the day of divine wrath, Prov. 11:4; Zeph. 1:15, 18; comp. Prov. 11:23.

(2) ὑψηλ, *pride, haughtiness, Uebermuth* (see the root Hithpael No. 2), Isa. 16:6; Jerem. 48:30; Ps. 7:7.

עֲבָרָן see עֲבָדָן.

עֲבְרוֹנָה ("passage," sc. of the sea), [*Ebronah*], pr. n. of a station of the Israelites, on the shore of the *Ælanitic gulf*, Num. 33:34.

עֲבָרִי pl. עֲבָרִים, f. עֲבָרִיָּה, pl. עֲבָרִיּוֹת, Gentile noun, *Hebrew*. As to the origin of this name, it is derived in the Old Test. itself from the name עֲבָר (which see) [if this be the case there can be no farther question about the matter]; it seems, however, to be originally an appellative, from עָבַר the land beyond the Euphrates; whence עֲבָרִי a stranger come from the other side of the Euphrates, Gen. 14:13, where it is well rendered by the LXX. ὁ περὰντος. This word differs from Israelites (בְּנֵי יִשְׂרָאֵל), in that the latter was the patronymic derived from the ancestor of the people, which was used amongst the nation itself, and there only this was regarded as an appellative, applied by the Canaanites to the Hebrews, as having crossed the Euphrates and immigrating into Canaan; and it was commonly used by foreign nations (compare בְּנֵי נֶגְעִים and Φοίνικες; *Chemi*, מִצְרַיִם and Αἰγυπτος). Hence Greek and Latin writers only use the name of *Hebrews* (or *Jews*), (see Pausan. i. 6; vi. 24; x. 12; Tac. Hist. v. 1; Josephus, passim) while the writers of the Old Testament only call the Israelites *Hebrews* when foreigners are introduced as speaking, Gen. 39:14, 17; 41:12; Exod. 1:16; 2:6; 1 Sam. 4:6, 9; 13:19; 14:11; 29:3, or when the Israelites themselves speak of themselves to foreigners, Gen. 40:15; Ex. 1:19; 2:7; 3:18; 5:3; 7:16; 9:1, 13; Jon. 1:9; or when used in opposition to other nations, Gen. 43:32; Ex. 1:15; 2:11, 13; 21:2; Deu. 15:12 (compare Jerem. 34:9, 14); 1 Sam. 13:3, 7 (where there is a paronomasia in עֲבָרִים עֲבָרִי); 14:21. As to what others have imagined, that Israelites was a *sacred name*, while that of Hebrews was for common use, it is without foundation, and is repugnant to the Old Test. usage. (I have made more remarks on this noun in *Gesch. d. Hebr. Sprache* u. Schr. p. 9—12.)

[(2) *Ibri*, pr. n. m. 1 Ch. 24:27.]

עֲבָרִים ("regions beyond"), [*Abarim*], pr. n. Jer. 22:20; fully הָרֵי הָעֲבָרִים Nu. 27:12; Deu. 32:49, and הַיְרֵי הָעֲבָרִים Num. 33:47, 48, pr. n. of a mountainous region situated beyond Jordan, opposite Jericho, where Mount Nebo (see נֶבֹּ) is a prominent summit.

עֲבִישׁ ἄπ. λεγόμεν. Joel 1:17, used of seed which, by too much *heat* when under ground, *WASTES AWAY, DECAYS, æstu vanescit*, to use the term which Pliny has appropriated to this matter (H. N. xiv. 24); Germ. *verbummen*. With this agrees Ch. עָשׂ prop. to rot, specially used of seeds perishing in the earth (see Buxtorf, Lex. Chald. p. 1642; Bochart, Hieroz. ii. 471). That a word signifying to rot may also be so wide in use as to be applied to seed, *æstu vanescens*, is shewn by the Gr. *πύθωμαι*, Hesiod. Scut. Herc.

153. Abulwalid compares Arab. عَيْس i. e. عَيْس to dry up.

עֲבַת not used in Kal, TO BE INTERWOVEN, INTERTWINED, kindred to the roots עָבַת, עָבַת.

PIEL, to twist, to pervert, Micah 7:3. Hence—

עֲבַת f. עֲבַתָּה adj. *interwoven*, used of trees with thick foliage, Eze. 6:13; 20:28; Lev. 23:40. (Syr. with the letter Tet حَصَبٌ id.)

עֲבַת plur. עֲבַתִּים and עֲבַתוֹת subst. com. (fem. Jud. 15:14), *something interwoven, intertwined*; hence—

(1) a rope, Jud. 15:13, 14; pl. bonds, Ps. 2:3; Eze. 3:25; 4:8.

(2) a braid, wreath, of small rods woven together, Exod. 28:24; מַעֲשֵׂה עֲבַת wreathen work, Exod. 28:14.

(3) a branch with thick foliage, Eze. 19:11; 31:3, 10, 14.

עֲנַב fut. יַעֲנֵב. The native power is that of *breathing and blowing*, i. q. cogn. אָנַח No. 1; whence עֲנֵב a pipe, which is blown. This is also applied to the more violent affections of the mind, especially love between the sexes; to LOVE, especially licentiously and voluptuously; followed by an acc. and עַל Ezek. 23:5, seq. Part. עֲנֵבִים lovers, Jer. 4:30.

(Cogn. אָנַח ἀγαπᾶν. Arab. عجب IV. to please any one (used of a thing); Conj. I. to be glad, to wonder; also, to be pleasant, agreeable.) Hence עֲנֵב, and the two nouns which follow.

עֲנָבִים m. pl. *pleasures, delights*; Eze. 33:32,

עֲנִיבִים "a pleasant song." *Specially things which please God.* (Arab. عجب the grace or good pleasure of God.) Ezek. 33:31, בְּפִיָּהֶם "for with their mouth they do what is pleasing to God (opp. to), but their heart follows after gain."

עֲנִיבָה or עֲנִיבָה f. *immodest love*, Eze. 23:11.

עֲנִיָּה and עֲנִיָּה — (1 Ki. 19:6; Eze. 4:12), fem. a *cake* baked under hot cinders, such as the Orientals are still accustomed to make, especially when on a journey, or in haste; see Rosenm. Morgenland, i. p. 69; עֲנִיָּה רְפִיָּים a cake baked on hot stones, 1 Kings 19:6; עֲנִיָּה מִצֹּחַת unleavened cakes, Exod. 12:39. (Arab. عجة a cake made with eggs, baked in a pan.) Root עני which see.

עֲנִיָּה masc. adj. *gyrating, wheeling, flying in circles*, from the root ענר, which see. It is—(a) epith. of the swallow, Isa. 38:14, עֲנִיָּה "like a swallow wheeling in circles" [*chirping, chattering, twittering*, is the meaning given in Thes.] (LXX. omit ענר; Syr. render, chattering swallow).—(b) poet. for the swallow itself, Jer. 8:7. Compare עֲנִיָּה, the etymology of which is very similar. Bochart (Hieroz. ii. 68, seq.) regards the word עֲנִיָּה as signifying *the crane*; but his arguments have but little weight. This meaning is principally refuted by the passage referred to in Isaiah, which Bochart renders "*as the swallow, and as the crane*," a sense which would have been expressed by עֲנִיָּה וְעֲנִיָּה. Both words being without the article clearly shews that the first is a substantive, and the second its epithet; compare עֲנִיָּה מְשֻׁלָּח Isa. 16:2; עֲנִיָּה מְשֻׁלָּח 29:5; עֲנִיָּה מְשֻׁלָּח 30:28. Compare page ccxii, B.

עֲנִיָּה m. a *ring*, specially an *earring*, Ezek. 16:12; Nu. 31:50. From the root—

עֲנִיָּה i. q. עָנָה TO ROLL, TO REVOLVE; Syr. Pael id. Comp. Arab. عجل to hasten, to hurry. Hence עֲנִיָּה, and the five nouns which follow.

עֲנִיָּה f. עֲנִיָּה adj. *round*, 1 Ki. 7:23, seqq.

עֲנִיָּה m. with suff. עֲנִיָּה; pl. const. עֲנִיָּה, and—

עֲנִיָּה f.—(1) a *calf*, prop. one of the first year, Levit. 9:3; Mic. 6:6 (comp. Maimonid. de Sacrif. i. § 14); but it is also very often—

(2) a *bullock, steer, heifer*; used of a heifer broken in to work, Hos. 10:11; giving milk, Isa. 7:21; yoked to the plough, Jud. 14:18; of three years' old, Gen. 15:9. And such a heifer (prop. one of the

third year) not broken in, unaccustomed to the yoke (comp. Hos. 10:11; Jer. 31:18; Plin. viii. 4, 5), was rightly understood by the LXX., Vulg., Targ., in the words עֲנִיָּה שְׁלֵשָׁה Isa. 15:5; Jer. 48:34. Metaph. עֲנִיָּה בָּלִי עַמִּים *bullocks of the peoples, used for leaders of the peoples*, Ps. 68:31; compare עֲנִיָּה. (Arab. عجل, Syr. عجل id. Æth. አገል: a calf, a whelp, and even an infant; see Bochart, Hieroz. i. page 273, seqq.)

(3) עֲנִיָּה [Eglah], pr. name of one of the wives of David, 2 Sa. 3:5; 1 Ch. 3:3.

עֲנִיָּה with suff. עֲנִיָּה f. a *wagon, a chariot* (so called from rolling, wheeling), Genesis 45:19, seqq.; specially a *wagon*, 1 Sa. 6:7, seqq.; *an ox-cart*, Isa. 28:27, 28; a *military car*, Psalm 46:10. (Syriac عجل, Arab. عجل id.)

עֲנִיָּה (q. d. "*vitulinus*"), [Eglon], pr. n.—(1) of a king of Moab, Jud. 3:12.—(2) of a town in the lower country of the tribe of Judah, formerly a royal city of the Canaanites, Josh. 10:3; 12:12; 15:39 [prob. now 'Ajlan, عجل Rob. ii. 392].

עֲנִיָּה TO BE SAD, TO GRIEVE, followed by ל on account of any one, Job 30:25. See עֲנִיָּה No. 3.

עֲנִיָּה only in Niph. according to the Ch. use, TO BE SHUT UP, TO REMAIN SHUT UP. Ruth 1:13, הֲלֹהֶן תִּעְנֶנָּה "would ye therefore shut yourselves up?" for תִּעְנֶנָּה, compare Isa. 60:4. LXX. κατασχεθῆσθε. According to Kimchi עֲנִיָּה is a woman who remains at home, and lives without a husband.

עֲנִיָּה an unused root, of nearly the same signification as the kindred עָנָה to roll, to roll oneself, to turn round. Hence עֲנִיָּה (epith. of the swallow) *revolving, flying in circles*. Arab. عجل to fold up, to bend together, e. g. the neck of a camel. V. to roll up together. VIII. to wrap round with a turban. From the idea of folding comes also the signification of Conj. I. to return, to escape, to his accustomed place (as a camel), whence Bochart (Hieroz. II. p. 80) supposes that the Heb. עֲנִיָּה signifies a *migratory* (bird), but the explanation already given is to be preferred. [In Thes. the signification assigned to this verb is that of *to chatter*, and so also the derivative.]

עָנָה m. (from the root עָנָה to pass over, to go on)—(A) subst.—(1) pr. passing, progress, (in space), then duration (of time). Hence *perpetuity of time*,

eternity, i. q. **עוֹלָם אֲבִירֵךְ** perpetual father (of his country), [?] Isa. 9:5 [Christ]. **עַד הָרִי** Hab. 3:6, and **עַד הָרִי** Gen. 49:26; eternal mountains, those which are to endure continually. **עַד** Ps. 9:19; 19:10; more fully **עוֹלָם וָעַד** Ps. 9:6; **עוֹלָם וָעַד** Ps. 10:16; 21:5; 45:7; **עוֹלָם וָעַד** Ps. 83:18; **עוֹלָם וָעַד** Isa. 45:17; for ever.

(2) *prey, spoil* (see the root No. 2, Ch. נָעַץ, נָעַץ, נָעַץ, *prey, spoil*), Gen. 49:27; Zeph. 3:8; Isa. 33:22.

(B) prep. poet. עָרִי (like עָלִי, עָלִי, with suff. עָרִי, עָרִיָּה also עָרִיָּהם (the Kametz being retained which is unusual), Job 32:12; once עָרִיָּהם for עָרִיָּהם 2 Ki. 9:18.

(1) *while so long as*, עַד כְּשֶׁ (wáshrenb). 2 Ki. 9:22, אֵינְךָ עַד כְּשֶׁ יִהְיֶה *"so long as the whoredoms of Jezebel (continue)."* 1 Ki. 18:45, עַד כֵּן וְעַד כֵּן *"while so and while so (it was done),"* i.e. *meanwhile, gradually, little by little.* Job 20:5, עַד רִגְעִי *"during a moment."* Followed by inf. Jud. 3:26, עַד-הִתְמַהֲמָהּם *"while they waited."*

(2) *to, even to* some certain limit. It is used—
(a) *prop. of space* (from the signification of passing on), as **הַנָּהָר הַגָּדוֹל עַד** *even to the great river*, Deut. 1:7; **עַד דָּן** *even to the town of Dan*, Gen. 14:14. In opposition to one another are used, **מִן...עַד**, **מֵ...עַד** (see **מֵן** No. 3, let. β), and where there are many terms, and a transition from one to another **עַד...עַד...עַד...עַד** Gen. 7:23; Nu. 8:4; Jer. 31:40; 1 Sam. 17:32, 52; In the later Hebrew there frequently occurs? **עַד** *even to*, Ezr. 9:4; Esth. 4:2; hence **עַד לְמַרְחֹק** *even to afar off*, Ezr. 3:13; 2 Chron. 26:13 (compare **עַד מַרְחֹק** Isa. 57:9); once **עַד אֵלֵיהֶם** *even to them*, 2 Ki. 9:20. The particle **אֵל** and this differ properly in this respect: that **אֵל** signifies nothing but motion and direction *towards* some limit. **עַד** on the contrary implies an actual arrival *quite to* such a limit; e. g. **בּוֹא עַד** (see **בּוֹא** No. 2, c.), **עַד לָגַעַת עַד** *to attain unto*, Job 4:5; **עַד מָצָא עַד** Job 11:7; **עַד נִגַּשׁ עַד** Jud. 9:52; but this distinction is not always observed, as is clearly shewn by the phrases **עַד הִתְבּוֹנֵן** *to attend to*, Job 32:12; 38:18 (in other places followed by **עַל**, **אֵל**), **עַד הָאֵין עַד** Num. 23:18. **עַד לְדָבָר הַזֶּה** Ezr. 10:14; “with regard to this thing.” Followed by inf. *even until* (anything comes to pass), Num. 32:13; in the later Hebrew? **עַד** Ezr. 10:14; 1 Chron. 5:3.

(b) of *time*. הַיּוֹם עַד even unto this day, i. e. (the limit being included; as to the distinction of the particles *الى* and *עד* = *حتى*, the former of which includes the limit, the latter excludes it, compare De Sacy, Gramm. Arab. I. § 830, No. 3); *even this day*, *even now*, Gen. 26:33; 32:23. עַד הַבֹּקֶר until the

morning, Jud. 6:31; עַד הָעֶרֶב *until the evening*, Lev. 15:5; poet. עַד עֶרֶב Ps. 104:23. Often followed by adverbs of time; as עַד מָה, עַד מָתַי *until when*, i. e. how long? (see מָתַי, מָה, אָנָּה) (contr. עַד הֵנָּה *until* (contr. עַתָּה, בָּהּ, הֵנָּה) *hitherto* (see הֵנָּה, בָּהּ, עַתָּה); עַד כִּי *until* (there is) *none* (or *nothing*); צֶלֶל, צֶלֶל.

(c) used of *degree*, especially with reference to a greater, and also to the highest, עַד מְאֹד, עַד מְאֹד even to the highest degree, i. e. exceedingly; עַד מְהֵרָה unto the (greatest) haste, i. e. very fast; עַד לְמַעְלָה unto the highest degree, i. e. exceedingly (see *מעל* No. II.); עַד אֵין מִסְפָּר until there is no numbering, Psalm 40:13 (compare עַד לְאֵין 2 Ch. 36:16); Hence *even, adeo*, Num. 8:4, and, with a negative particle following, *not even*. עַד לֹא... אֶחָד not even one, Jud. 4:16; 2 Sam. 17:22; Hag. 2:19, עַד הַיָּקוֹן, עַד לֹא יִשָּׂא "even the vine and the fig-tree... bear no fruit," Job 25:5. Also its use is singular in comparisons, when it is properly, to attain *even unto* another who is distinguished in any thing (*bis zu dem Grade wie*), 1 Ch. 4:27, "but their family did not multiply יְהוּדָה עַד עַד up to the children of Judah," i. e. like the children of Judah; Nah. 1:10, עַד סִידִּים נִבְּכִים "they are woven together, *even as* thorns," i. e. like thorns. Compare בְּוֶאֶן No. 2, c.

(C) Conj.—(1) *while* (compare B, 1), followed by a pret. 1 Sa. 14:19; followed by a fut. Job 8:21; part. ib. 1:18, compare 16, 17. עַד עַל id. Cant. 1:12; עַד לֹא Prov. 8:26; and עַד אֵינֶנּוּ Ecc. 12:1, 2, 6, “while (there was) not,” i. q. בְּמִתְחִיל before that; Syr. حَتَّى Matt. 1:18, for the Gr. *πριν*.

(2) *until, so long as*, used of a limit of time (compare letter B, 2, *b*), followed by a pret. Josh. 2:22, עַד שָׁבוּ הָרֹדְפִים "until the pursuers returned;" Eze. 39:15; followed by a fut. Gen. 38:11; Hos. 10:12. More fully עַד אֲשֶׁר until that, followed by a pret. Deut. 2:14; Jud. 4:24; followed by a fut. Nu. 11:20; Hos. 5:15; עַד שֶׁ Cant. 3:4; Jud. 5:7; עַד כִּי id. Gen. 26:13; עַד אֲשֶׁר Gen. 24:19; Isa. 30:17; עַד אֲשֶׁר Gen. 28:15; Num. 32:17; Isa. 6:11. The limit of time itself (not the interval of time up to the limit) is signified in these words, 1 Sam. 1:22, עַד וְהִבֵּאתִיו יִגְמַל הַנֶּפֶשׁ "until the child be weaned [then] I will bring him," for, when he shall have been weaned; compare Ch. אֲחֵרָיו עַד and the idiom of the south and west of Germany, bis Sonntag reife ich, i. e. on next Sunday itself. There is properly an ellipsis in these examples, which may be thus explained, "until when the child be weaned (he shall

remain with me), then I will bring him." It has also been often observed (see Noldii Concord. Part. p. 534; Glassii Philol. S. p. 382, ed. Dathii, interpreters on Ps. 110:1, and on the other hand, Fritzsche on Matt. p. 853, seq.; Winer's Lex. p. 695), that the particle **עד** sometimes also includes the times *beyond* the stated limit; but this is manifestly false, so far as this is supposed to lie in the power of this particle from any singular usage of the Hebrew language. But, on the other hand, it is not less certain that the sacred writers have not stated the extreme limit in places of this kind, but have mentioned a nearer limit without excluding the time beyond. When any one setting out on a journey says to a friend, "Farewell till we meet again" (*lebens bis auf Wiedersehen!*), he is *now* indeed resting on this nearer limit, although wishing well to his friend after his return as well. In the same manner are we to judge of the passages, Ps. 110:1 [?]; 112:8; Dan. 1:21; Gen. 28:15; 1 Tim. 4:13; compare Hengstenberg, *De Authentia Libri Danielis*, p. 66, 67.

(3) *even to* (a great) degree, i.e. *even that*, so that (compare Arab. **حتى** and Horst ad Motenabbii Carmen, Bonnæ 1823, verse 1), Isa. 47:1, "thou hast said, I shall rule for ever, **עד לא שמת מלך על לבך**, even that (thou hast gone so far in insolence and pride, that) thou didst not lay these things to heart;" Job 14:6; 1 Sam. 2:45; 20:41; more fully **עד אשר** Josh. 17:14 (unless it should be read **עד אשר**).

עד Chald. i. q. Heb.

(A) Prep.—(1) *within, during* (**מִתְּחִלָּה**). **עד יִמֵּין תִּלְחָזֵן** within thirty days, Dan. 6:8, 13.—(2) *until, even until*, used of time, e.g. **עד עַתָּה** until now, Ezr. 5:16; but **עד אַחֲרָיו** until the last, is i. q. at last, Dan. 4:5.—(3) *to, for*, used of purpose and end. **עד דִּבְרַת דִּי** to the end that, Dan. 4:14, i. q. **עד דִּבְרַת דִּי** 2:30.

(B) **עד** Conj.—(1) *while, when meanwhile*. Dan. 6:25, "they (the men cast into the den) had not yet reached the bottom of the den, when meanwhile (**עד**) the lions seized them."—(2) *until that*, Dan. 4:30; 7:22.

עד m. pr. part. of the root **עוד**.

(1) *witness*, Pro. 19:5, 9; used also of inanimate things, Gen. 31:44, 48; Isa. 19:20.

(2) *testimony*, pr. *what testifies*. **עֵדָה עַד כָּךְ** to bear witness against any one, Ex. 20:16; Deu. 5:17; 31:21.

(3) *a prince*, pr. commander, legislator, Isa. 55:4. [The common meaning, *a witness*, needs not to be departed from in this passage.]

עַד see **עוד** as yet.

עַד an unused root; Arabic **عد** to number, count, compute, especially days, time; Conj. IV. to determine, especially time. This verb appears to be secondary, and derived from the noun **עַד** time, like **יַעַד**, to which it is allied. Hence Syriac **ܥܕܐ** a festival day, i. q. **מוֹעֵד**, Arabic **عَدَان**, **عَدَان** time, **عَدَّة** the time of the monthly courses of women, and Heb. **עֵדָה**, and also the pr. n. **עֵדָה**, **עֵדָה**, Ch. **עֵדָה**.

עַד see under the root **עוד** Pilel.

עַד Arab. **عدا** for **عدو** i. q. **עָבַר**—(1) TO PASS BY, Job 28:8; whence **עַד** A, 1, and B, C, **עָדָה**, No. 1.

(2) *to attack in a hostile manner*, whence the

Arabic **عدو** an enemy, compare the synonyms **عَدُو** No. 5, **بَدِي**, **بَدِي**. Hence **עַד** A, 2, booty.

(3) causat. to make to pass over, i.e. *to put on ornaments* (Germ. *überziehen, anziehen*), *to adorn oneself with any thing*; followed by an acc. like **לְבַשׁ** (Ch. id.). Job 40:10, **עֲדֵה נָא**, "adorn thyself with majesty." **עָדָה** **עָדָה** to put on ornaments. Eze. 23:40; Jer. 4:30; Hos. 2:15; Jer. 31:4, **הַעֲדֵי חֲפָיִךְ**, "thou shalt adorn thyself with thy tabrets," which, being put on the hands, adorned women when dancing.

HIPIEL—(1) causat. of Kal No. 1, *to remove, put away* (as a garment), i. q. **הָעֲבִיר** (Jon. 3:6) Prov. 25:20.

(2) causat. of Kal No. 3, followed by two acc. *to adorn any one with any thing*, Eze. 16:11.

The derived nouns are, **עָדָה** for **עָדָה**, **עָדָה**, **עָדָה**, and the pr. n. **עָדָה**, **עָדָה**, **עָדָה**, **עָדָה**.

עָדָה, **עָדָה** fut. **יַעַדָה** Chald. i. q. Hebr.

(1) TO PASS OVER, or AWAY, a kingdom, Dan. 7:14; *to be abrogated*, as a law, Dan. 6:9, 13.

(2) *to go, to come*, followed by **כִּי** to any thing, Dan. 3:27; followed by **כִּי** to go away, to depart, Dan. 4:8.

APHEL, causat. of Peal No. 2, *to take away*, Daniel 5:20; 7:26; *to depose* (kings), 2:21.

עָדָה ("ornament," "beauty"), [*Adah*], pr. n. f.—(1) of a wife of Lamech, Gen. 4:19.—(2) of a wife of Esau, Gen. 36:2, 4; compare 26:34.

I. **עָדָה** f. constr. **עָדָה** (from the root **יַעַד**) for **יַעַדָה** (by aphæresis) *an appointed meeting, an assembly*, specially—

(1) *the congregation of the Israelites, fully* עֲדַת יִשְׂרָאֵל Ex. 12:3; עֲדַת בְּנֵי יִשְׂרָאֵל 16:1, 2, 9; עֲדַת יְהוָה the congregation of Jehovah, Num. 27:17; and *kar' ixiogay* עֲדַת הָעֶרְבָה Lev. 4:15. LXX. συναγωγή.

(2) *a private domestic meeting, a family,* Job 16:7; 15:34; and in a bad sense, *a crowd* (of wicked men), Nu. 16:5; Ps. 22:17.

(3) *a swarm* (of bees), Jud. 14:8.

II. עֲדָה f. (from the root עוּד) with Tzere impure, pl. עֲדוֹת.

(1) *something that testifies*, Gen. 31:52.

(2) *testimony*, Gen. 21:30.

(3) *a precept* (of God), Ps. 119:22, 24, 59, 79, 138, 146, 168.

עֲדָה f. only pl. עֲדִים i. q. Arab. عَدَّة an appointed time, specially the monthly courses of women (see the root עוּד). Isa. 64:5, בְּגָר עֲדִים "a menstruous cloth." Arab. عَد Conj. VIII. to menstruate.

עֲדוּא & עֲדוּ ("timely"), [Iddo], pr. n. — (1) of a prophet and writer, 2 Ch. 12:15; 13:22. — (2) of the grandfather of Zechariah the prophet, Zech. 1:1, 7; Ezr. 5:1; 6:14; Neh. 12:4, 16.

עֲדוּת f. — (1) i. q. עֲדָה No. 3, *a precept* (of God), most frequently in pl. עֲדוֹת (*edwoth*), inflected in the Aramaean manner (like מַלְכֵי, pl. מַלְכֵינָא). Ps. 119:14, 36, 99; Neh. 9:34.

(2) *law*, i. q. תּוֹרָה, especially used of the decalogue, Ex. 25:21; 16:34; 2 Ki. 11:12. אֲרוֹן הָעֲדוּת the ark of the law, Ex. 25:22. אֹהֶל הָעֲדוּת the tent of the law, Nu. 9:15; 17:23; 18:2 [of witness, Eng. Vers. see Acts 7:44]. Used also of the holy rites, Psa. 122:4.

(3) *revelation*, hence *a revealed psalm*, Psa. 60:1; 80:1; inasmuch as the authors of the Psalms considered them as revealed: [as of course all Scripture is; the Psalms are quoted with the words, "the Holy Ghost saith," Hebrews 3:7], (Psa. 40:7; 60:8; 62:12; 81:7). Others consider it to mean *a lyric poem*, one to be sung to the lyre, as if from עוּד i. q. Arab. عوْر lyre.

עֲדִי (from the root עוּד) in pause עֲדִי, with suff. עֲדִי m. — (1) *age*, Psa. 103:5 (Targ. old age); opp. to עֲדִים; see the root No. 1; compare עַד A, 1.

(2) *ornament* (see the root No. 3), Ex. 33:4, 6; Jer. 4:30. עֲדִי עֲדִים most splendid ornament, Eze. 16:7. Used of the ornaments of a horse, *trappings*, Ps. 32:9.

[Note. Many attribute to this word the signification of *mouth*.]

עֲדִיאל ("ornament of God"), [Adiel], pr. n. m. — (1) 1 Ch. 4:36. — (2) 1 Ch. 9:12. — (3) 1 Ch. 27:25.

עֲדִיָּה ("whom Jehovah adorned"), [Adaiah], pr. n. m. — (1) the grandfather of king Josiah, 2 Ki. 22:1. — (2) 1 Ch. 9:12; Neh. 11:12. — (3) 1 Chron. 8:21. — (4) Ezr. 10:29. — (5) Ezr. 10:39; Neh. 11:5. for which there is עֲדִיָּה 2 Ch. 23:1.

עֲדִין adj. *soft, delicate*, Isa. 47:8. The words are very difficult, and perhaps corrupted in 2 Sam. 23:8, הוּא עֲדִינוּ הָעֶצֶמוֹ (כְּחִיב) for which the author of the Chronicles, 1 Ch. 11:11, has given, הוּא עֲדִין אֶת, הִנִּיתוּ "he lifted up his spear." Vulg. renders them *ipse est quasi tenerimus ligni vermiculus*. Jo. Simonis, *percussio ejus hastā suā (fuit) in octigentos etc.*; comparing עֲדִין Conj. II. to smite with a pointed weapon, see below עֲדָן. I prefer rendering עֲדִין by *vibration* (das Schwingen, Schwenken der Ränge); from the root עֲדָן to be soft, pliant (schwant).

(2) [Adin] pr. n. m. Ezr. 2:15; Neh. 7:20.

עֲדִינָא ("slender," "pliant," Germ. schwant), [Adina], pr. n. of one of David's captains, 1 Chron. 11:42.

עֲדִיתִים ("twofold ornament," ["twofold prey"]), [Adithaim], pr. n. of a town in the tribe of Judah, Josh. 15:36.

עֲדָל an unused root; Arab. *to be just, equitable*; whence —

עֲדָלִי (for עֲדָלִיָּה "justice of God"), [Adlai], pr. n. m., 1 Ch. 27:29; and —

עֲדָלָם ("the justice of the people," for עֲדָלָם; according to Jo. Simonis, compounded of עֲדָלָם; comp. עֲדָלָם a hiding place; and עֲדָלָם to hide), [Adullam],

pr. n. of a city in the plain country of Judah; formerly a royal city of the Canaanites, fortified by Rehoboam, Josh. 12:15; 15:35; Mic. 1:15; Neh. 11:30. LXX. Ὀδωλλάμ. Near it was עֲדָלָם the cave of Adullam, 1 Sam. 22:1; 2 Sam. 23:13; Gent. noun, עֲדָלָם Gen. 38:1, 12.

עֲדָן a root not used in Kal, which appears to have had the signification of softness, laxity; Arab. عَدْن V. to be flexible, to vacillate, عَدْن softness, laxity,

languor, ⁵גֵּדָן a cane, or reed, a tall rod (pr. vacillating, vibrating in the air); comp. above עֲדָן Gr. ἄδινός, which Jo. Simonis compares, is plainly not connected with this stock.

HITHPAEL, pr. to *conduct oneself softly*, i. e. to live sumptuously, delicately, Neh. 9:25.

Derived nouns, עֲדָן, עֲדָה, עֲדָה, עֲדָה, עֲדָה, and the pr. n. עֲדָה, עֲדָה.

עֲדָן m.—(1) *delight, pleasure*; Gr. ἡδονή, Syr. حَم only in plur. Ps. 36:9; 2 Sa. 1:24.

(2) [Eden], pr. n. of a pleasant country in Asia (the site of which is described Gen. 2:10—14), in which was the garden where the first created human beings were placed, Gen. 2:8, 10; 4:16; hence גֶּן־עֲדָן the garden of Eden, 2:15; 3:23, 24; Joel 2:3; Isa. 51:3; Eze. 31:9, 16. The various opinions as to the locality of the terrestrial paradise are stated and discussed by Rosenmüller, Bibl. Alterthumskunde, vol. i. p. 172, seqq.; Schulthess, d. Paradies. Zurich, 1816, oct.

עֲדָן ("pleasantness"), [Eden], pr. n. of a district of Mesopotamia or Assyria, 2 Ki. 19:12; Isaiah 37:12; Eze. 27:23. It is different from גֶּן־עֲדָן, see page cxviii, A.

עֲדָה, עֲדָה contr. for עֲדָה־עַד till now, hitherto, Ecc. 4:2, 3.

עֲדָן m. Chald.—(1) *time*; Syriac حَم, Arabic عَدَان id.; from the root עֲדָן Dan. 2:8, seq.; 3:5, 15; 7:12.

(2) specially *a year*, Dan. 4:13, 20, 22, 29; 7:25, עֲדָן עֲדָן וְעֲדָן "during a year, (two) years, and the half of a year;" i. e. during three years and a half; comp. Josephus, Bellum Jud. i. 1. See מִנְעֵר No. 2, and מִיָּם No. 4.

עֲדָה ("pleasure"), [Adna], pr. n. m. Ezra 10:30.

עֲדָה (id.), [Adnah], pr. n. m.—(1) 1 Ch. 12:20 [this is עֲדָה].—(2) 2 Ch. 17:14.

עֲדָה f. *pleasure*, Gen. 18:12.

עֲדָה (Syr. "festival"), [Adadah], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:22.

עֲרָב TO BE REDUNDANT, ABUNDANT, prop. used of full and ample garments and curtains, and curtains hanging down; hence *to be over and above*, used of food, Ex. 16:23; of money, Lev. 25:27; of men, Nu. 3:46, 48, 49.

HIPHIL, *to collect*, or *have what is over and above*, Exod. 16:18. (Arab. غَدَف to give what is over and above, too much; Conj. IV. to loosen a vail.)

I. עֲרָב not used in Kal; Arabic غَدَر to desert perfidiously; III. to desert.

NIPHAL נִעְרַב—(1) TO BE LEFT BEHIND, TO REMAIN, 2 Sa. 17:22.

(2) *to be wanting, lacking*, 1 Sam. 30:19; Isa. 40:26; 59:15.

PIEL עֲרַב *to suffer anything to be wanting*, 1 Ki. 5:7.

[This and the following are blended in Thes.]

II. עֲרַב—(1) TO SET IN ORDER, TO ARRANGE, TO DISPOSE, as an army in battle array, 1 Ch. 12:38. With the word for battle omitted, verse 33. Hence עֲרַב.

(2) From the Chaldee usage, *to weed*, Isa. 5:6; 7:25 (Syriac حَم a plough); whence מִעֲרַב a hoe. Hence—

עֲרָב m.—(1) with suff. עֲרָבִי a flock, Gen. 29:2, 3, 8, and so frequently; עֲרָבִי יְהוָה a flock of Jehovah, a name for the people of Israel, Jer. 13:17.

(2) [Eder], pr. n.—(a) of a town in the south of the tribe of Judah, Josh. 15:21.—(b) m. 1 Chron. 23:23; 24:30; compare מִנְעֵר עֲרָב p. ccccxlvii, B.

עֲרָב ("flock"), [Ader], pr. n. m. 1 Ch. 8:15.

עֲדָרִיאֵל ("flock of God"), [Adriel], pr. n. of a son-in-law of King Saul, 1 Sa. 18:19; 2 Sa. 21:8.

עֲרָשׁ an unused root, Arabic عَدَس to tend a flock. Hence is derived—

עֲרָשׁ or עֲרָשׁ only plur. עֲרָשִׁים lentils, chiefly used as food for the poor, Gen. 25:34; 2 Sa. 17:28; 23:11; Eze. 4:9. (Arabic عَدَس idem.) See Celsii Hierob. ii. p. 104, seqq.

עָא [Ava], 2 Ki. 17:24; see עָה.

עֹב not used in Kal, i. q. עָב No. 3, TO WRAP ROUND, TO COVER WITH DARKNESS.

HIPHIL, *to cover with darkness*; metaph. to render ignoble, to treat with indignity; Lam. 2:1, "how hath the Lord in his anger covered the daughter of Zion with darkness;" LXX. ἐγνόφωσεν. (Syr. Aph. to obscure, but Pael كَبَّ metaph. to condemn, to treat with indignity, عَاب Med. Ye, to disgrace.)

Derivative, עָב No. II. a cloud (Chald. and Zab. حَب id.)

עובל ("stripped," "bare of leaves"), [*Obal*], pr. n. of a nation and country of Joktanite Arabs [Gen. 10:28], called in the Samaritan copy and 1 Ch. 1:22, **עובל**. The situation is wholly uncertain: Bochart (Phaleg, ii. 23) understands them to be the Avalites, on the shores of Æthiopia; but it seems that Joktanites should be sought for in Arabia itself. Far less can this word be identified with Gobilitis, in Idumæa, which is **גובל**.

עוג—(1) prop. TO GO IN A CIRCLE, like the kindred roots **חוג**, **הוג**, Arab. **عاج** Med. Kesra, to be curved, II. to bend, to curve. Hence **עוגה**, a round of cake, like **פֶּקֶר**, from **פָּרַר**.

(2) denom. from **עָקָה**, to *bake bread*, or *cake*, Ezr. 4:12

עוג (perhaps contr. for **עָקָה**, i.e. "in stature, long necked," "gigantic," compare **עָקָה**, [*Og*], pr. n. of a king of Bashan, celebrated for his great size. Num. 21:33; 32:33; Deut. 3:1.

עובב m. Gen. 4:21; Job 21:12; 30:31, and **עֶבֶב** Ps. 150:4 (where many MSS. and printed editions have **עָבֶב**), *tibia, fistula, syrinx, pipe, reed*, as rightly given by the Hebrew interpreters. Targ. **אֲבוּבָא** a pipe (Syr. **اَبُوْبَا**, Zab. **اَبُوْبَا**); whence *ambubaja*, i. e. *tibicina*, Hor.); Jerome, *organon*, i. e. a double or manifold pipe, an instrument composed of many pipes. In Dan. 3:5, 10, 15, the Hebrew translator uses it for the Chald. **סִינְפִינָה**, which see. The root is **עָבַב**, probably with the primary signification of *breathing, blowing*.

עוד—(1) i. q. Arab. **عَاد** Med. Waw, TO TURN BACK, TO RETURN (the verbs **אָוַר** No. 1, and **חָוַר**, see Piel, are nearly connected); then TO REPEAT, TO DO OVER AGAIN (compare **עָוַב**); whence inf. absol. **עוֹד** adv. again, yet (which see).

(2) to say again and again, to witness, to exhort, in Kal once, Lam. 2:13 כָּחִיב, see Hiphil.

PIEL **עָוַר** to surround, Ps. 119:61. (Æth. **ዐዋድ**: to go round, **ለዐድ**; to make go round, i. e. to surround.)

HIPHIL **עָוַר**.—(1) causat. to take as a witness, to call any one to witness, Isa. 8:2; Jer. 32:10, 25, 44; hence to call as witness, to invoke, followed by **אֵל** against anyone, Deu. 4:26; 30:19; 31:28.

(2) i. q. Kal; hence to testify, to bear witness, absol. Am. 3:13; Mal. 2:14, followed by an acc. against any one, 1 Ki. 21:10, 13, and in a good sense for any one, i. e. to praise him, Job 29:11 (compare *μαρτυρέω*, Luke 4:22). Hence—(a) to obtest, i. e.

to affirm solemnly, to affirm, calling God to witness, followed by **אֵל** of pers. Gen. 43:3, **קָנָה הָאִישׁ לַאֲמֹר** "the man did solemnly affirm unto us;" Deut. 8:19; 32:46; 1 Ki. 2:42; Zec. 3:6.—

(b) to admonish solemnly, especially Jehovah a people, followed by an acc. of pers. Lam. 2:13; **אֵל** Ps. 50:7; 81:9; 2 Ki. 17:13; **עָלַי** Jer. 6:10; especially to chastise, to chide (compare **יָסַר**), Neh. 13:15, 21.—(c) solemnly to enjoin on any one a precept or law; hence used of any law given by God (see **עֲרֵה** No. 3, and **עֲרִית**), 2 Ki. 17:15, **אֵת עֲרוֹתָיו אֲשֶׁר הָעִיד בָּם**, "his precepts, which he had given them;" Neh. 9:34; 1 Sam. 8:9.

HOPHAL **הוֹעֵר** to be declared, shewn, Ex. 21:29.

PIEL **עָוַר** (which some incorrectly take as from the root **עָוַר**) pr. to restore, to confirm, Ps. 146:9; 147:6.

HITHPALEL, to set oneself up, to stand up-right, Ps. 20:9. LXX. *ἀνασθῆσθαι*.

Derived nouns, **עָוָה**, **עָוָה**, **עָוָה** [pr. n. **עוֹרֵד**] and—

עוֹד, sometimes (according to the Masora twelve times, e. g., Gen. 8:22; Jer. 13:27, etc.), **עוֹד** prop. inf. absol. of the verb **עוֹר** going over again, repeating. Always an adv.

(1) again, yet again, Gen. 4:25; 8:21; 24:20; Jud. 13:8; Hos. 1:6.

(2) again and again, repeatedly (zu wiederholten Malen, immer von Neuem, so that an action hardly intermitted, is repeatedly begun anew; often incorrectly rendered, continually, without intermission). Gen. 46:29, **וַיִּבֶךְ עַל צַוְאָרְיוֹ עוֹד**, "and he wept on his neck again and again," i. e. so that the tears burst out again and again. Ruth 1:14; Ps. 84:5, "blessed are those who dwell in thy house **וְהִלְלוּךָ עוֹד**," they will praise thee again and again, (i. e. daily; well explained by Kimchi **פְּלִיִּימִים**), Jerem. 2:9; Hosea 12:1.

(3) more, farther, besides, Isa. 5:4; Ecc. 3:16; Jud. 20:25; Gen. 7:4; 8:10; 29:7.

(4) as yet, yet, still. Gen. 29:7, "it is yet high day," Num. 11:33; and so very frequently; also, yet more, still more. Prov. 9:9, "give to a wise man **וְיָחִיב עוֹד** and he will become yet wiser;" with suff. **עוֹדִי** (see **עוֹר** below); as yet I (am, was), Joshua 14:11; 1 Sa. 20:14; **עוֹדֶךָ** as yet thou, Gen. 46:30; **עוֹדֶנִּי** Gen. 18:22; 43:27, 28; 1 Ki. 1:14, 22; **עוֹדֶם** Ex. 4:18; once **עוֹד הֵם** Isa. 65:24. With suff. plur. once, Lam. 4:17 **קִרִּי עֵינַי**, "as yet our eyes languish." The suffix is redundant, and seems to have been introduced on account of the

rhythm, in כתיב it is written עֲוִיָּה (an Aram. form for עֲוִיָּנוּ) on account of the similar ending in the word אֲכַלְיָה.

With prefixes—(1) **בְּעוֹר, בְּעוֹר**—(a) *while, while yet, in the time when yet* (it was or is), (opp. to **בְּמָוֶת**). 2 Sa. 12:22, **בְּעוֹר הַיָּלֵד חַי** “while the child yet lived.” Jer. 15:9, **וְכֵן בְּעוֹר** “while it is yet day.” Psalm 104:33, **בְּעוֹרִי** “whilst yet I (live).” Ps. 146:2.—(b) *within yet*—Gen. 40:13, **בְּעוֹר יָמַי** “within yet three days.” Isaiah 7:8. Compare **א** A, No. 3.

(2) *מֵעוֹר* *from as yet, ex quo, ever since.* *מֵעוֹרִי*
ever since I was, Gen. 48:15. Nu. 22:30, *מֵעוֹרֶךְ עַד*
הַיּוֹם הַזֶּה "from the time that thou wast unto this
day."

Ch. *yet*, Dan. 4:28.

עֲדָד (for עֲדָד "restoring," "setting up"), [Oded], pr. n.—(1) of the father of Azariah the prophet, 2 Chron. 15:1, 8.—(2) of another prophet, 2 Ch. 28:9.

עָוָה—(1) i. q. Arab. عَوَى TO BEND, TO CURVE, TO TWIST, TO DISTORT (cogn. root **עָוָה**), see Niph. Pi. Hiph.

(2) *to act perversely, to sin* (compare חָבַל No. II. 2), Daniel 9:5; followed by עַל of pers. Esth. 1:16. (Arab. غيى *to err, to be led astray.*)

NIPHAL — (1) *to be distorted, to writhe*, with pains and spasms, like a parturient woman. Isaiah 21:3, נִפְּחָה נִפְּחָה "I writhe, so that I cannot hear," also *to be bowed, to be depressed* by calamities, Ps. 38:7.

(2) *to be perverse*. Proverbs 12:8, גִּנְעוּה לֵב
 “(a man) perverse of heart.” 1 Sam. 20:30, בֶּן
 גִּנְעוּת הַמְּרִדָּה “thou son of the perverse rebellious
 (woman).” i. e. of a perverse rebellious mother.

PIEL, *to pervert, to subvert, to overturn*. Isaiah 24:1, עֲנֵה פְנֵיהָ "he subverteth the face thereof" (of the earth). Lam. 3:9, נִתְיֹבֹתִי עֲנֵה "he has subverted my ways." Compare הִפֵּךְ.

HIPHIL, *to make crooked, to pervert*, as to pervert right, Job 33:27; to pervert one's way, i.e. course of action, i.e. to act perversely, Jerem. 3:21; then by the omission of הָיָה *to act perversely*, 2 Sa. 7:14; 19:20; 24:17.

Derived nouns, עֵץ, עֵצִים, עֵצָה, Chald. עֵצָה, and the pr. n. עֵצִי, עֵצִית, עֵצִים, עֵצִי.

עֲזָרָה (i. q. **עָזָר** "overturning," unless indeed it should be so read), 2 Ki. 18:34; 19:13; Isa. 37:13; and **עֲזָרָה** 2 Kings 17:24; [*Iva*], pr. n. of a city under the dominion of the Assyrians, from which colonies

were brought to Samaria. Gent. noun, pl. **סְמָרִיָּם** 2 Ki. 17:31; but see as to other nations of the same name below under **שָׁר**. Some compare with this *Avatha*, a city of Phœnicia (see Relandi *Palæstina*, p. 232, 233).

עֲוָה f. *overturning*, Eze. 21:32; see **עָוָה** Pi.

עוֹן see עֵוָה.

ny see iy strength.

עָז Arab. عَان Med. Waw, TO FLEE FOR REFUGE,
(kindred roots are עוֹשׁ, חוֹשׁ), followed by ך to any
one, Isa. 30:2.

HIPHIL, causat. *to cause to flee*, i. e. *to set any thing in safety* (Germ. seine Habe flüchten), Ex. 9:19, and without an acc. *to set one's own things* in safety, Isa. 10:31; Jer. 4:6; 6:1.

עץ an unused root (cogn. עץ, אץ), prop. to impress, to immerse, to engrave. Hence עץ a style. Arabic عَضَّ to impress, to immerse, to imprint, as feet into the sand; also, to dig. II. to swallow down great morsels. VI. to dip one another into the water.

غوص soft sandy ground, irrigated with water, and planted with trees; comp. غاص to dip oneself under water, to make water. [In Thes. the meanings given here to this root are spoken of very doubtfully, and the word غوص is derived from the idea of hardness.]

אֲנִי, plur. אֲנִי—(1) Gent. noun (prop. from אֲנִי, “those who inhabit desert places”), *Avim*, *Avvites*—(a) aborigines of the land of the Philistines, Deut. 2:23; Josh. 13:3.—(b) the inhabitants of the city Avva, see אֲנִי.—But—(2) אֲנִי (the city) of the Avvites, is a town in the tribe of Benjamin, probably taking its name from the Avvites (No. 1, a), Josh. 18:23.

עֲוִיָּא or עֲוִיָּא f. Chald. *perversity, sin*. Often occurring in the Targums. In the Old Test. only in plur. עֲוִיָּוִת, or (as it is in other copies, and always in the Targums) עֲוִיָּוִת Dan. 4:24.

עוֹלָם m.—(I) *evil, ungodly*, Job 16:11, from the root עוּל.

(II) *a child, infant, pr. suckling*, i. q. עַל Job 21:11; perhaps 19:18, from the root עָלָה.

עֵיִת ("ruins"), [*Avith*], pr.n. of a town on the borders of Edom, Gen. 36:35.

על not used in Kal; prop. TO TURN AWAY, TO DISTORT (compare **הָלַךְ**, **הָלַל**); hence *to be wicked*.

Arab. *عال* Med. Waw quiesc. *to decline, turn aside*, especially from what is just.

PIEL *עול* *to act wickedly*, Psa. 71:4; Isa. 26:10. (Syr. Aph. id.)

Derived nouns, *עול*, *עול*, *עולה*, *עולה* No. I, and *עויל* No. I.

עול m. *evil, wicked*, Job 18:21; 27:7; 29:17.

עול ["once in const."], with suff. *עולו*, and *עול* m. *wickedness, depravity, iniquity*, as of a judge, Lev. 19:15; of a merchant, Eze. 28:18. *עול עול* *to act wickedly, to commit iniquity*, Eze. 3:20. LXX. *ἀδικία, ἀνομία*.

עיל or *עיל* TO SUCKLE, TO GIVE MILK, used of animals, 1 Sam. 6:7, 10; Gen. 33:13. Part. *עולות* *those that give milk*; poet. used of ewes ["and cows"], Ps. 78:71; Isa. 40:11. (Arab. *غال* Med. Ye, to be great with young, and to give suck.)

Derivatives, *עויל* No. II., and —

עול m. *an infant, a child, prop. a suckling*, Isa. 49:15; 65:20. (In Arab. *عایل* a boy; Syr. *ܥܝܠܐ* id.)

עולה f. i. q. *עול* Job 6:29, 30; 11:14; 13:7. *עולה* *עולה* the wicked, 2 Sam. 3:34, and without *עולה* abstr. for coner. *עולה* used for wicked persons, Job 24:20; Ps. 107:42. With ה parag. *עולה* Ps. 92:16, and contr. *עולה* Job 5:16; transp. *עולה* (which see); pl. *עולות* Ps. 58:3; 64:7.

עולה — (I.) contr. for *עולה* *iniquity*, Isa. 61:8. [This passage may very well be taken with the common meaning. So Thes.]

(II.) *burnt offering*, see *עלה* (from the root *עלה*).

עולל pl. *עוללים*, and *עולל* (verbal of Poel of the form *חולל*), pl. *עוללים*, with suff. *עוללים*, m. *a boy, a child* (so called in my opinion from the idea of petulance, see *עלל* No. 2), a poet. word, differing from *עולל*, with which it is joined, Jer. 44:7; Lam. 2:11. Used of a boy playing in the street, Jer. 6:11; 9:20; asking bread, Lam. 4:4; led away captive, Lam. 1:5; carried in the bosom, Lam. 2:20; once used of an unborn babe, Job 3:16. The same is *עולל* Isa. 3:12. (My opinion as to the origin and proper signification is given above. Others regard it differently. Alb. Schultens, Orig. Hebr. i. 6, compared Arab. *عَل* Conj. II. *to soothe a weaned child* (with sweet things), so that *עולל* prop. would be a

weaned child; but this does not accord with the form, which is active.)

עוללות gleanings, see *עללות*.

עולם sometimes *עלם* m. — (A) pr. what is hidden; specially *hidden time, long*; the beginning or end of which is either uncertain or else not defined; *eternity, perpetuity*. It is used — (1) of *time long past, antiquity*, in the following phrases and examples, *עלם* Am. 9:11; Mic. 7:14; Isa. 63:9; and *עלם* Deu. 32:7, ancient times. *עלם* of old, from the most ancient times, Gen. 6:4; 1 Sa. 27:8; Isa. 63:16; Jer. 2:20; 5:15; Ps. 25:6; and even of time before the creation of the world [i. e. eternity], Prov. 8:23; with a negation, *not from any time, never*, Isa. 63:19; 64:3; elsewhere *from a long time ago, long*, Isa. 42:14 (where it is referred to the time of the captivity [?]); Isaiah 46:9; 57:11. *עולם* the boundary set by the forefathers, Prov. 22:28; 23:10; *עולם* the ancient gates, Psalm 24:7; *עולם* those who died of old, Psa. 143:3; Lam. 3:6; *עולם* men of old, those who have been long dead, Eze. 26:20. Since true piety and uncorrupted morals are ascribed to men of old, *עולם* Jer. 139:24; *עולם* Job 22:15; *עולם* Jer. 6:16; *עולם* Jerem. 18:15, is the (true) piety of the fathers; compare *עולם* ancient justice or innocence, Dan. 9:24. [It need hardly be pointed out to any Christian, that this passage in Daniel can have no such meaning as this; it speaks of the everlasting righteousness to be brought in through the atonement of Christ.] It does not always denote the most remote antiquity, as is shewn by *עולם*; which, in Isa. 58:12; 61:4, is used at the end of the Babylonish captivity [written prophetically long before], of the ruins of Jerusalem. (Jer. 25:9; 49:13, does not belong here; *ע* being applied there to time future).

(2) It more often refers to *future time*, in such a manner, that what is called the *terminus ad quem*, is always defined from the nature of the thing itself. When it is applied to human affairs, and specially — (a) to individual men, it commonly signifies *all the days of life*, as *עולם* a perpetual slave (not to be discharged as long as he lives), Deu. 15:17; Ex. 21:6; 1 Sam. 27:12 (poetically used of a beast, Job 40:28); *עולם* for ever, i. e. all the days of life, 1 Sa. 1:22; 20:15; 2 Sa. 3:25. *עולם* perpetually (whilst they live) secure. Psalm 73:12; 30:13, "Jehovah my God *עולם* "I will praise thee for ever" (while I live); [there is no need so to limit this passage]. Ps. 5:12; 31:2; 37:27, 28;

עוֹנָה *f. conjugal cohabitation*, Exodus 21:10. (Talmud. id.).—Hos. 10:10, in קרי there is עוֹנוֹת.

which the Targ. renders furrows (compare *פְּעֻזָּה*), but the context almost requires [the pointing to be] *עֲנוּתֹת* sins.

עין i. e. *עין*, see the root *עין*.

עין Ex. 28:43; 34:7; more rarely *עֵינִי* 2 Ki. 7:9; Ps. 51:7; const. *עֵינִי*, 1 Chron. 21:8, pl. absol. and const. *עֵינֹתִי* with suff. *עֵינֹתֵי*, more often *עֵינֹתֵי* etc.; m. pr. *perversity, depravity* (from the root *ענה*); hence—(1) *a depraved action, a crime, a sin*, Genesis 4:13; 44:16. Job 31:11, *עֵינִי פְּלִילִים*, "a crime to be punished by the judges," comp. Job 31:28; 19:29, *עֲנוּתֹת הָרֶב*, "crimes to be punished by the sword." Eze. 21:30, *עֵינִי בְּרִיחַ*, "crime of end," i. e. which brings an end or destruction. Eze. 21:34; 35:5. It is often *guilt contracted by sinning*, as *עֲנוּתֹת הָאֲבוֹת* "the guilt of the fathers," Ex. 20:5; 34:7; *עֲנוּתֹת הָאֲמֹרִיתִי* "the guilt of the Amorites," Gen. 15:16. *עֲנוּתֹתִי* "the guilt of my sin," Ps. 32:5; also *any thing unjustly acquired*, Hos. 12:9, "they shall not find in my possession *עֲנוּתֹתִי* any thing unjustly acquired which (would be) sin," (tein Unrecht, das Sünde wäre). In speaking of pardon and expiation of sin, the words *עֲנוּתֹת*, *עֲנוּתֹתִי*, *עֲנוּתֹתֵי* No. 2, c, are used; of punishing it, the verb *עָנָה* is used; of bearing or suffering its penalty, the verb *נָשָׂא* No. 2, b.

(2) Sometimes it is *the penalty of sin*, Isaiah 5:18; *calamity, misery*, Ps. 31:11. [The common meaning does very well in this place.]

עֲנוּתֹתֵי m. pl. *depravities, perversities*, Isaiah 19:14; for *עֲנוּתֹתֵי*, from the root *ענה*. Vulg. *vertigo*, which is not unsuitable.

עֲנוּתֹתֵי (1) i. q. *עֲנוּתֹתֵי* (from which perhaps this root has been formed by softening the letters; compare *עֲנוּתֹתֵי*, *עֲנוּתֹתֵי*, *עֲנוּתֹתֵי*, *עֲנוּתֹתֵי* and others; see the roots *ענה*, *ענה* etc.), to *cover*; especially *with feathers, wings*. Isa. 31:5, *עֲנוּתֹתֵי עֲמֹת*, "as birds which cover (their young) with their wings *עֲנוּתֹתֵי* so will Jehovah of hosts protect Jerusalem." From the idea of covering is *עֲנוּתֹתֵי* prop. i. q. *עֲנוּתֹתֵי* a wing; whence—

(2) *to fly, to fly away, to fly unto*; used of birds, Prov. 26:2; figuratively of an army, Isaiah 11:14; Hab. 1:8; of ships, Isa. 60:8; an arrow, Ps. 91:5; also to vanish quickly (*verfliegen*); used of a dream, Job 20:8; human life, Psa. 90:10. Once transit. like Hiph., Pro. 23:5 *חָבִיב* (Arab. *عاف*, Med. *Waw*, and *Ye*, to hang in the air, and hover over something (used of a bird); followed by *עֲנוּתֹתֵי* flight; a secondary word is *עֲנוּתֹתֵי* an augur; *עֲנוּתֹתֵי* augury). From the idea of covering (No. 1) it is—

(3) *to cover with darkness* (Syr. *حَفَ to wrap round*); and intrans. *to be covered with darkness*. Job 11:17, *תִּעָפֶה בְּכֶסֶד תְּהִיָּה*, "(although now) covered with darkness," i. e. pressed down by calamity, "(soon) shalt thou be as the morning;" (unless it be preferred to read with three MSS. *תִּעָפֶה darkness shall be as the morning*). And—

(4) *to faint, to faint away*, so that the eyes are involved in darkness (see *עָפָה* and the Arab. *غشى*;

Syr. *حَفَ to fail in strength*; Ethp. *to faint away*. Cognate are *עָפָה* and *עָפָה* to fail in strength). Fut. *עֲנוּתֹתֵי* (for distinction from *עֲנוּתֹתֵי* to fly), 1 Sa. 14:28; Jud. 4:21.

עֲנוּתֹתֵי—(1) i. q. Kal No. 2, *to fly*, Gen. 1:20; Isa. 6:2.

(2) *to brandish, as to make to fly* (a sword), Eze. 32:10.

HIPHIL, *to make to fly*, Prov. 23:5 קרי.

HITHPALEL, *to fly away*, i. e. to vanish, Hos. 9:11.

Nouns derived from signif. 1, 2 are *עָפָה*; signif. 3 *עָפָה*, *עָפָה*, *עָפָה*.

עוף prop. *a wing* (see the root No. 1); hence collect. *birds, fowl* (*Geſtſügel*), Gen. 1:21, 30; Levit. 17:13; Ps. 50:11; and so frequently.

עוף Chald. i. q. Hebr., Dan. 2:38; 7:6.

I. *עֲנוּתֹתֵי* to CONSULT, i. q. *עֲנוּתֹתֵי*; only found in imp. *עֲנוּתֹתֵי* Jud. 19:30; Isa. 8:13. Hence *עֲנוּתֹתֵי* pr. n.

II. *עֲנוּתֹתֵי* i. q. *عاف*, *عاف* to impress, to immerse oneself, e. g. the foot into sand; whence *عُوفَة* soft ground, sandy and fruitful. Hence—

עֲנוּתֹתֵי ("soft and sandy earth"), [Uz], pr. n. *Ausitis, Ausita* (LXX. *Αἰσῖτις, Αἰσῖται*), pr. n. of a region and tribe in the northern part of the Arabian desert (بَدِيَة الشَّام) between Palestine, Idumæa, and the Euphrates; called by Ptolemy, verse 19, *Αἰσῖται* (unless this should be corrected to *Αἰσῖται*), Job 1:1 (compare verse 3); Jer. 25:20; and Lam. 4:21 (a passage which is to be understood of the Edomites living in Ausitis). As to the origin of the nation, different accounts are given in different places; see Gen. 10:23; 22:21; 36:28 [but Scripture cannot be self-contradictory]; compare Vater's Comment on the Pentat., vol. i. p. 152. See also the discussions respecting the site of the land of Uz in Bochart, Phaleg. ii. 8; J. D. Michaëlis in Spicileg. ii. 26; Ilgen, De Jobi Natura et Indole, p. 95:96; Rosenm. Scholiis in Job. Prolegomm. § 5; Eichhorn, Einleit. in das A. T. § 639. [See also Forster's Arabia.]

עק not used in Kal. Syriac and Chald. TO BE PRESSED, STRAITENED, i. q. Hebr. צָקַץ.

HIPIIL, to press; followed by פָּחַץ (prop. to press down; καταβαλεῖν), Am. 2:13.

Derived nouns, עָקָה, מִנְעָקָה.

עַר not used in Kal. Aeth. ሀድር: TO BE BLIND. Arab. عور and عار to be blind of an eye.

PIEL עָרַר to blind, to make blind. (Syr. ܥܪܐ.) In its origin perhaps עָרַר is the same as עָפַר to cast dust, sand, chaff into the eye; compare Chald. עֶרַר.) 2 Ki. 25:7; Jer. 39:7. Metaph. to blind a judge (with gifts), Ex. 23:8; Deut. 16:19. [In Thes. this Piel form is deduced from עָרַר III.]

Derived nouns (עָרַר), עֶרֶר, עֶרֶר, עֶרֶר.

עָרַר adj. blind, Ex. 4:11; Lev. 19:14. Metaph. used of men who walk in the darkness of ignorance (Isa. 29:18; 42:18, 19; 43:8), or of misery (Ps. 146:8).

I. עָרַר prop. TO BE HOT, ARDENT (cogn. with עֵר, which see); hence to be alert, watchful (in opposition both to sleep and to idleness). Specially—(1) to wake, to be awake, Cant. 5:2; Mal. 2:12, וְעָרַר "one wakeful and one answering," i. e. every one who is alive, a proverbial phrase (like עֶצֶר וְעֶזֶב), perhaps taken from the Levites keeping watch in the temple (Ps. 134), one of whom watches and calls out, and the other answers. In the same sense the Arabs say, "no one crying out, and no one answering" (Vit. Tim. i. p. 108, ed. Manger). Jerome renders, *magister et discipulus*.

(2) to awake, to arouse from sleep. Only in imp. Ps. 44:24, עָרַר לָמָּה תִּישָׁן אֲדָנִי "awake! why sleepest thou, O Lord?" Ps. 7:7; Isa. 51:9.

(3) causat. to cause to awake, i. q. Hiphil, Job 41:2, fut. יַעֲרֵר קָרִי.

NIPHAL נִעְרַר, fut. יִעָרַר pass. of Piel and Hiphil.—(1) to be aroused, awaked (from sleep), Job 14:12; Zec. 4:1.

(2) figuratively, to arise, as the wind, Jer. 25:32; a people, Jer. 6:22; Joel 4:12; God, Zec. 2:17. As to the passage, Hab. 3:9, see עָרַר No. II.

PIEL עָרַר (compare Gr. ὤρω=ὀρυσμι, pret. ὄρωπα). (1) to awake, to arouse from sleep, Cant. 2:7; 3:5; 8:4 (5?); to arouse a serpent, and call forth from his hiding place, Job 3:8; figuratively, to excite a brawl, Prov. 10:12; to rouse up one's strength (feine Macht aufbieten), Ps. 80:3.

(2) to raise up (and brandish) a spear, 2 Sam. 23:18; a scourge, Isa. 10:26.—But for Isa. 23:13, see under the root עָרַר Piel.

HIPIIL הִעֲרִיר (*éyelpw*) i. q. Piel.—(1) to arouse, to awake, from sleep, Zec. 4:1; Cant. 2:7; 3:5; 8:4; to incite any one to any thing, Isa. 45:13; Jer. 50:9, and in the same sense to incite any one's spirit, 1 Ch. 5:26; 2 Ch. 21:16; to arouse any one's ear, Isa. 50:4; to provoke, e. g. a crocodile, Job 41:2; to stir up young birds to fly, Deu. 32:11, וְהָעֵרָא עָלֶיךָ עֶרְבָּה "as the eagle stirs up her nest (i. e. her young ones, to fly, *ad volandum*, as rightly in the Vulg.) hovers over her young," in the air, etc. The description is of a female eagle exciting her young ones, in teaching them to fly, and afterwards guarding with the greatest care, lest the weak should receive harm.

(2) to watch (prop. ὁρᾶν ἵπτασθαι), Ps. 35:23; followed by עָל to watch over any one, Job 8:6.

HITHPALEL—(1) to arouse oneself, to rise up, Isa. 51:17; 64:6; followed by עָל against any one, Job 17:8.

(2) to rejoice, to be glad (Germ. aufgeweckt seyn, used of one who is cheerful, glad), Job 31:29.

Derived nouns, Chald. עָרִי watcher, and the pr. n. עָרִי, עָרִי, עָרִי.

II. עָרַר i. q. עָרַר and עָרַר TO BE NAKED, TO BE MADE NAKED; whence the Arab. عورة, عار nudity, verenda. Hebr. מְעֵרָה.

NIPHAL, Hab. 3:3, עָרִיָּה תִּעָרֶה מִשֵּׁחֶךָ "with nakedness was thy bow made naked."

PIEL עָרַר, see the root עָרַר.

III. עָרַר an unused root, cogn. חָרַר to dig, to bore; whence מְעָרָה, Hebr. מְעָרָה a cavern. [In Thes. Piel עָרַר is referred to this root with the idea of blinding by boring out the eyes.]

עָרַר Ch. chaff, Dan. 2:35. Syr. ܥܪܐ id.; Arab. عار, عار a bit of chaff, or the like, which hurts the eye. Said to be so called from blinding (root עָרַר); but may not rather עָרַר be the same as עָפַר dust, a particle of dust; whence עָרַר i. q. עָפַר to throw dust into the eye; (Sand in die Augen streuen, flauben)? [This conjectural derivation is rejected in Thes.]

עָרַר m.—(1) the skin of a man (so called perhaps from nakedness, see the root No. II), Ex. 34:30, 35; Levit. 13:2; Job 7:5, and so frequently. עָרַר שֵׁנִים skin of the teeth, i. e. the gums, Job 19:20 (on this passage see under the root עָרַר). As to the words Job 19:20, see under the root נָקַף. Poet. used of the body, the life, Job 2:4, עָרַר בְּעַד עָרַר "skin for skin;" i. e. life for life. Job 18:13, "parts of his skin;" i. e. the members of his body.

(2) *the hide of animals*, Gen. 3:21; pl. עוֹרוֹת Gen. 27:16; also used of hides artificially prepared, *leather*, Lev. 4:11; 13:48.

עוֹרִים (read עוֹרִים), Joshua 30:6 כחִיב, for עוֹרִים *asses*.

עוֹרֶה m. *blindness*, Deu. 28:28; Zec. 12:4. See the root עוֹר.

עוֹרֶה f. id. Lev. 22:22.

עוֹשׂ *ἀπ. λεγόμεν.* Joel 4:11, rendered by the LXX., Targ., Syr., TO GATHER TOGETHER, TO ASSEMBLE SELVES. I prefer, TO HASTEN, TO MAKE HASTE, i. q. the kindred roots עוֹשׂ, עוֹשׂ, and עוֹשׂ III. to hasten, to accelerate a work. Compare also עוֹשׂ.

Derived pr. n. יוֹעֵשׂ, יוֹעֵשׂ.

עוֹת not used in Kal; to be bent, inflected, i. q. the kindred verbs עֲבַת, עֲבַת.

PIEL עוֹת TO BEND, TO CURVE, TO PERVERT, Ecc. 7:13. Metaph. to pervert right, Job 8:3; 34:12; compare Am. 8:5; also with an accus. of person, to *bend* or *pervert the cause of* any one, Lam. 3:36; Job 19:6; Psa. 119:78. 'עוֹת דָּרָךְ to pervert any one's way, i. e. to lead him astray, Ps. 146:9.

PUAL, part. *crooked*, Ecc. 1:15.

HITHPAEL, *to bow oneself*, Ecc. 12:3.

Derivative, עוֹתָה.

עוֹת a root, *ἀπ. λεγόμεν.* of the same origin and signification as עוֹשׂ, pr. TO HASTEN TO, especially to give help; hence *to succour* (Germ. beifpringen), *to aid*. Arab. غاث Conj. IV. *to aid, to succour, to assist*. Const. with two accus. (like פִּלְגַּל Gen. 47:12; 1 Ki. 18:4, 13). Isaiah 50:4, לְעוֹת אֶת-יִצְחָק דָּרָךְ "to help the wearied (people) with a word," to set him up, to confirm him, with words. Aqu. *ὑποστηρίσκει*. Vulg. *sustentare*. Hence—

עוֹתִי (for עוֹתִי, עוֹתִי "whom Jehovah succours"), [Uthai], pr. n.—(1) 1 Chron. 9:4.—(2) Ezr. 8:14.

עוֹתָה pr. Aram. inf. Piel, from the root עוֹת (with Kametz impure), f. *the bending of* any one, i. e. his oppression, Lam. 3:59; comp. the verb, verse 36.

עוֹ f. עוֹה, pl. עוֹהִים—(A) adj.—(1) *strong, vehement*, spoken of a people, Num. 13:28; of a wind, Exod. 14:21; of the waves, Neh. 9:11; Isa. 43:16; of anger, Gen. 49:7; Pro. 21:14.

(2) *strong, fortified*, Nu. 21:24.

(3) *harsh, cruel, hard*, of a king, Isa. 19:4. עוֹר

hard of face, i. e. impudent, shameless, Deut. 28:50; Dan. 8:23.

(B) subst. *strength, might*, Gen. 49:3. Root עוֹ.

עוֹ pl. עוֹהִים f.—(1) *a she-goat*. (Syr. حَان; Arab. عَنز; Phœnic. ἄζα, Steph. Byz. The same word is found in the Indo-Germanic languages, as the Sansc. *adsha*, a he-goat; *adshā*, a she-goat; Goth. *gāusa*; Anglo-Sax. *gāt*; Germ. *Gris*, with a harder form, *Gems*, chamois; Gr. αἴξ, αἰγός; also the Turkish *giek*, *ghiezi*; comp. Grimm, Deutsche Gram. iii. 328.) אֶרֶץ עוֹה a kid of goats, Gen. 27:9. עוֹה אֶת-עוֹה, i. e. *the goat* (ein Stüd Ziegenvieh), [an individual for the species], Deu. 14:4.

(2) pl. עוֹהִים *goats' hair*, Ex. 26:7; 36:14; 1 Sa. 19:13.

עוֹ Ch. i. q. Heb. No. 1, Ezr. 6:17.

עוֹ sometimes עוֹ (Prov. 31:17, 25); followed by Makk. עוֹ, with suff. עוֹי and עוֹי, עוֹי and עוֹי, עוֹי (from the root עוֹ)—(1) *strength, might, power*, used of God, Job 12:16; 26:2; of men, Ps. 29:11; Prov. 24:5; of beasts, Job 41:14; of a loud voice, Ps. 68:34; of vehemence of anger, Ps. 90:11. עוֹי with all (one's) might, 2 Sa. 6:14. Concr. *the strong, heroes*, Jud. 5:21.

(2) *firmness*. עוֹי a firm, secure, fortified tower, Jud. 9:51; comp. Ps. 30:8. Hence trop. *defence, refuge, protection*. Psalm 28:8, עוֹי יְהוָה "Jehovah (is a) protection for them." Psalm 46:2; 62:8. In a bad sense עוֹי strength of countenance, i. e. impudence, Eccl. 8:1.—With the idea of power are joined those of *majesty, splendour, glory*. Hence it is—

(3) *splendour, majesty*, i. q. עוֹי with which it is often joined, Hab. 3:4. Psalm 96:6, עוֹי וְחַמְדָּה "splendour and majesty." Ps. 132:8, עוֹי אֶת-עוֹי "the ark (the seat) of thy majesty," i. e. the ark of the covenant, (elsewhere עוֹי עוֹי 2 Ch. 6:41); called poet. עוֹי alone, Ps. 78:61; compare 1 Samuel 4:21, 22.

(4) *glory, praise*, Ps. 8:3; 29:1; 68:35; 99:4; Ex. 15:2. 2 Chron. 30:21, עוֹי "instruments of praise," employed in praising God. (Arab. عَزَّ power, victory, glory.)

עוֹ ("strength"), [Uzza], pr. n. m.—(1) 2 Sa. 6:3; for which there is, verses 6, 7, עוֹי.—(2) 1 Ch. 8:7.—(3) Ezr. 2:49; Neh. 7:51.

עוֹי only found in the law of the day of atonement (Lev. 16:8, 10, 26), respecting which many

conjectures have been made. I have no doubt that it should be rendered *avorter*, ἀλεξικακος (לְעֹלֵל for לְעֹלֵל, from the root עזל, עזל to remove, to separate; comp. Lehrs. p. 869). By this name is I suppose to be understood originally some idol to be appeased by sacrifices (as Saturn and Mars, see בְּלֵךְ), [no such idea as this can be admitted by any one who indeed believes in the inspiration of Scripture; God could never mix up idolatrous rites with his own worship]; and afterwards I suppose from the names of idols being often applied to demons (see the book of Enoch, chap. 10; Spencer on the Ritual Laws of the Hebrews, iii. diss. viii.), this name was used for that of an evil demon inhabiting the wilderness, who had to be appeased by sacrifices by this very ancient and Gentile rite. The name *Azazel* עזאזיל (in Golius, p. 317, incorrectly עזאזיל) is also used by the Arabs as that of an evil demon (see Reland, De Rel. Muhammed. p. 189; Meninski, h. v.). The etymology above proposed is that which was of old expressed by the LXX., although generally overlooked or else misunderstood. There לְעֹלֵל is rendered in verse 8, τῷ Ἀποκομπαίῳ (i. e. Ἀποκομπαίῳ, Ἀλεξικάκῳ, Ἀνερτῦνκο); verse 10, εἰς τὴν ἀποκομπὴν (*ad averruncandum*); verse 16, εἰς ἀφῆσιν, compare the remarks on the use of the Greek word ἀποκομπαίος given by Bochart in Hieroz. P. I. p. 561; Vossius ad Epist. Barnabæ, p. 316, and Suicer. Thes. Eccl. i. p. 468. The fathers of the Church incorrectly understood the word Ἀποκομπαίος as applying to the goat, although it is clear in verse 8 that לְעֹלֵל and לְיָהוּה stand in opposition to each other. So however the Vulg. *caper emissarius*, Symm. ἀπερχόμενος, ἀπολελυμένος (as if it were compounded of לָלַךְ a goat, and לָקַץ to depart). Bochart himself loc. cit. understood it to mean the place into which the goat should be sent; and he thought עזאזיל was the *pluralis fractus*, from the sing. עזל, עזל, pr. separations; hence *desert places*; but there are in Hebrew no traces of the *pluralis fractus*, and the place to which the goat should be sent is rather indicated by the word הַסְדֵּרָה verses 10, 21, and הַסְדֵּרָה verse 22.

עזב fut. עזב.—(1) TO LOOSEN BANDS, and TO LET GO a beast from its bonds. (As to this use of the Arabic verb عَزَب see Sypkens in Diss. Lugd. ii. p. 930, seqq.) Thus in the difficult passage, Ex. 23:5, “if thou see the ass of thy enemy lying down under its burden, וְהָלַךְ הָעֶזְבִּי לְעֹבֵב הָעֶזְבִּי beware that thou leave him not, but that thou loose his (the

ass's) bonds with him.” There is a play of the words in the double use of the verb עֹזַב which stands first in the common signification of forsaking, then in the primary one of loosing. It is applied to a servant set free; whence is the proverbial expression עֶזְבִּי וְעֶזְבִּי shut up and set free, i. e. the slave and the free man, or all men of every sort, Deu. 32:36; 1 Ki. 14:10; 21:21; 2 Ki. 9:8; 14:26. (Lud. de Dieu interprets this phrase, the married and the unmarried; comp.

عزب an unmarried man, and اعصر a married man; others, neutr. shut up and cast away, i. e. the precious and the vile, all together. But the former interpretation is preferable, and this latter cannot be received, because the expression always refers to men and not to things.) Metaph. Job 10:1, אֶעֱזֹבָה שִׁחִי “I will let loose my complaint,” I will let loose as it were the reins, I will not restrain it. Hence—

(2) to leave a person, Gen. 2:24; a place, Jerem. 25:38; Eze. 8:12; also, to desert, as the wretched, the poor, Job 20:19; Ps. 27:10; Eze. 23:29; God, a people, Isa. 42:16; 49:14; 54:7; Ps. 9:11; 22:2; 71:11; and vice versa, a people, God, Judges 2:12; Deu. 31:16; Jer. 5:19; Eze. 24:21; the law of God, Isaiah 58:2; Ezra 9:10; godliness, Job 6:14, etc. Strength, or mind, also are said to desert any one, Ps. 38:11; 40:13. Specially—(a) to leave any one any where, Gen. 50:8; followed by יָצַח in any one's hand (of one departing), ib. 39:12, 13; sometimes said for to commit to any one, leave in his charge (überlassen, anvertrauen), Gen. 39:6; sometimes for to leave to any one's will, 2 Ch. 12:5. And in the signification of committing, it is construed also followed by עָלַי Job 39:11; and עָלַי Ps. 10:14 (intrans.), עָלַי הָעֶזְבִּי “the poor committeth himself to thee.”—(b) of a person dying; to leave anything to heirs; followed by לְ Ps. 49:11.—(c) to leave anything to any one, so as not to take it away; followed by לְ Mal. 3:19. Part. pass. עֹזֵב left, deserted, applied to houses, which being forsaken by their inhabitants now lie deserted, i. q. ruins, Isa. 6:12; 17:19, עֲזֹבִיכָה הָרִשָׁה וְהָאֵשֶׁר עָלֵינוּ מִבְּנֵי דָגִי יֵשׁ “like ruins in the woods and summits (of Palestine), which (the Canaanites) left desert (fleeing) before the Israelites;” compare Isa. 17:2; Jer. 4:29.

(3) to leave off, to cease from any thing; followed by an acc. Ezek. 23:8; followed by a gerund, Hos. 4:10; to remit, cease from, wrath, Psalm 37:8; עֹזֵב חֲסִדוֹ מִמֶּנּוּ to remit, i. e. to take away his favour from any one, Gen. 24:27; Ruth 2:20.

NIPHAL, to be left, forsaken, Neh. 13:11; often used of a country which has been forsaken by its

inhabitants and lies desert, Lev. 26:43; Isa. 7:16; Job 18:4; followed by ? *to be left* to any one, i. e. committed to him, Isa. 18:6.

Pual עָזַב i. q. Niph. Isa. 32:14.

Derived nouns, עֲזָבָה and—

עֲזָבָה only in plur. עֲזָבוֹתָי m. a word only used with regard to merchandize, having almost the same signification as פְּעָרָב, *traffic, commerce* (from the root עָזַב *to let go* for a price, *to commit* to another, i. e. to sell); hence—(1) *fair, market, market-place*; Eze. 27:19, "Dan and Javan פְּעָרֵיךָ בְּעִנְיֵיךָ set forth spun work in thy fairs." In the similar passages, verses 12, 14, 22, with the same sense פְּ is prefixed to the wares to be sold (*with silver, iron, etc. they set forth thy fairs*); and verse 16 פְּ is even put twice; how this is to be understood is plainly enough shewn by the context, but it may be very well doubted whether it be a correct construction. [Perhaps these variations of phraseology were used by merchants, and hence were adopted by the prophet. Thes.]

(2) *gain made by traffic*, Eze. 27:27, 33; compare פְּעָרָב.

עֲזָבוֹתָי (perhaps "altogether desolated," from עָזַב and בָּנָה) [*Azbuk*], pr. n. m. Neh. 3:16.

עֲזָבָה ("strong in fortune"), [*Azgaḏ*], pr. n. m. Ezr. 2:12; 8:12; Neh. 7:17; 10:16.

עֲזָרָה, an unused root. Arab. عَزَى *to comfort*, whence the pr. n. יִצְחָק, יִצְחָקָה, יִצְחָקִי.

עֲזָזָה ("strong," "fortified," as if Valentia) pr. n. [*Gaza, Azzah*] (LXX. Γάζα), one of the five cities of the Philistines, Josh. 11:22; Jud. 16:1, 21; 1 Sa. 6:17; Jer. 25:20; Amos 1:6, 7; Zeph. 2:4; a royal city (Zech. 9:5), situated on the southern borders of Palestine (Gen. 10:19; 1 Ki. 5:4), taken by the Jews in the time of the Judges (Jud. 1:18), but soon after recovered again by the Philistines. It is frequently mentioned by the Greek writers, of whom Plutarch calls it the *greatest* city of Syria; Arrian calls it a *great* city, situated on a lofty place, and well fortified. It even now retains its ancient name

(عزة). Its history is given at considerable length by Reland, in *Palæstina*, p. 788—800. Gent. n. עֲזָזָה Jud. 16:2.

עֲזָזָה see עֲזָזָה No. 1.

עֲזָבוֹתָי f.—(1) *ruins, heaps of ruins*, see the root No. 2.

(2) [*Azubah*], pr. n. fem.—(a) of the mother of Jehoshaphat, 1 Ki. 22:42.—(b) of the wife of Caleb, 1 Ch. 2:18, 19.

עֲזָזָה m. *strong, powerful*, (used of God), Psa. 24:8; collect. *strong ones*, i. e. soldiers, Isaiah 43:17.

עֲזָזָה, masc. *strength*, as of battle, Isa. 42:25; of God, Ps. 78:4; 145:6. Root עָזַז.

עֲזָזָה see עֲזָזָה.

עָזָה fut. יָעִז inf. יָעִז (1) TO STRENGTHEN, TO MAKE STRONG. (Arab. عَزَّى fut. O). Followed by לְ. הַחֲכָמָה הָעוֹלָה לָחֶקֶם וְנֹר, Ecc. 7:19, "wisdom makes the wise man stronger than ten leaders," i. e. protects him more than ten leaders could. (Compare עָזָה No. 2, and יָעִז.) See also this active signification in the name עֲזָזָה.

(2) *to become strong, to be made strong*. Jud. 3:10, וַיִּשָּׁא יְרֵי עֲלִיבִישָׁן "and his hand became stronger than Cushan," i. e. he conquered him; Jud. 6:2. Dan. 11:12, וְלֹא יָעִז "and he shall not conquer." Ps. 9:20; Prov. 8:28, בְּעֲזָזָה עֲנִיּוֹת תְּהוֹם, "when the fountains of the sea were strong," i. e. flowed forth violently; compare עֲזָזָה Neh. 9:11; Isa. 43:16. (Syr. عَزَّى Ethpa. to boil forth).

(3) *to be strong, robust, powerful*, Ps. 89:14; to show oneself such, 68:29; 52:9.

HIPHIL עָזָה followed by עָזָה *to strengthen one's countenance*, i. e. to put on a shameless look, Pro. 7:13; followed by פְּ 21:29. Compare עָזָה No. 2, עָזָה.

The derived nouns are, עָזָה, עָזָה, עָזָה, עָזָה, עָזָה, and those which immediately follow עָזָה—עָזָה.

עָזָה ("strong"), [*Azaz*], p. n. m. 1 Chr. 5:8.

עָזָה ("whom Jehovah strengthened"), [*Azaziah*], pr. n. masc.—(1) 1 Chr. 27:20.—(2) 15:21.—(3) 2 Chr. 31:13.

עָזָה (abbreviated from עָזָה) [*Uzzi*], pr. n. m.—(1) 1 Chr. 5:31; 6:36; Ezr. 7:4.—(2) 1 Chr. 7:2.—(3) 9:8.—(4) 7:7.—(5) Neh. 11:22.—(6) 12:19, 42.

עָזָה see עָזָה.

עָזָה ("power of God"), [*Uzziel*], pr. n. m.—(1) Exod. 6:18; Nu. 3:19.—(2) 1 Ch. 4:42.—(3) 7:7.—(4) 25:4.—(5) 2 Ch. 29:14.—(6) Neh. 3:8. Patron. of No. 1, is—

עָזָה Nu. 3:27.

עֲזִיָּהּ & עֲזִיָּהּ ("power of Jehovah"), pr. n. *Uzziah*, king of Judah, from 811—759 B.C., 2 Ki. 15:13, 30, 32, 34; Isaiah 1:1; 6:1; 7:1; Hos. 1:1; Am. 1:1. In 2 Ki. 14:21; 15:1, 6, 8, 23, 27, he is called also **עֲזַרְיָהּ** and **עֲזַרְיָהּ**; which I should attribute not to a two-fold name of the same king, but to an error of copyists (as **עֲזִיָּהּ** and **עֲזַרְיָהּ** are alike), or to an interchange of the names as spoken by the common people (as being pronounced for *er*). Comp. No. 3.—(2) 1 Ch. 27:25.—(3) 1 Ch. 6:9; for which there is in verse 21 **עֲזַרְיָהּ**.—(4) Ezr. 10:21.—(5) Neh. 11:4. LXX. *Ὀζίας*.

עֲזִיָּזָה ("strong"), [*Aziza*], pr. n. m. Ezra 10:27.

עֲזַמְבֶּת ("strong to death"), [*Azmaveth*], pr. n.—(1) of one of the heroes of David, 2 Sa. 23:31.—(2) 1 Ch. 27:25. See **בֵּית עֲזַמְבֶּת** p. CXVIII, A.

עֲזַל an unused root. Arab. *عزل* to remove, to take away; see the cognate root **עָזַל** No. 2. Hence **עֲזַלְעָל**.

[**עֲזַן** *Azzan*, pr. n. m. Num. 34:26.]

עֲזַן an unused root, perhaps i. q. **עָזַן** to be sharp [in Thes. this is rejected as a root]; whence—

עֲזַנְיָהּ f. Lev. 11:13; Deut. 14:12, a species of eagle, so called from the acuteness of its vision (see Job 39:29; II. p. 674), unless perhaps **עֲזַנְיָהּ** be for **עֲזַנְיָהּ** (fem. from **עָזַן** strong, powerful), according to that custom of the language which has been explained above, page CC, B., compare especially in this same root **עֲזַנְיָהּ** Isa. 23:11, for **עֲזַנְיָהּ**. LXX. *ἀλκίαιρος*. Vulg. *aquila marina*. I formerly compared Arab.

العُزْن, according to Gigg. and Castell, an eagle, or a bird like an eagle; but in the printed Kamūs (page 1786) it stands, **العُزْن** (with Re) "a bird, either an eagle, or some other like it." This is an authority to which we must yield.

עֲזַק only in PIEL **עָזַק** TO LOOSEN (the ground) WITH A MATTOCK, TO DIG, Isa. 5:2. (Arab. **عزق** id.; whence **معزق** a spade, a mattock.) From the kindred signification of engraving is—

עֲזָקָה f. Ch. a signet ring, Dan. 6:18. (Syriac **ܥܙܩܐ** id.)

עֲזָקָה ("a field dug over," "broken up"),

[*Azekah*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 10:10; 15:35; 1 Sa. 17:1; Neh. 11:30; Jer. 34:7; see Relandi Palæst. p. 603.

עֲזַר fut. **יעֲזֹר**, pl. **יעֲזְרוּ** TO HELP, TO AID. (Arab. *عزr*, Syriac **ܥܙܪ**, not **ܥܙܪ**, as given by Simonis and Winer, id. The primary idea lies in girding, surrounding, hence defending; comp. cogn. roots. **עָזַר**, **עָזַר** No. I, and **עָזַר** i. q. **עָזַר**.) Constr. absol. Isa. 30:7; followed by an acc. of pers. Ps. 37:40; 79:9; 109:26; 118:13; followed by **ל** 2 Sa. 8:5; 21:17; especially in the later books, 1 Chron. 18:5; 22:17; 2 Ch. 19:2; 26:13; 28:16; Job 26:2; followed by **עִם** (Germ. *beistehen*) 1 Ch. 12:21; followed by **אַחֲרַי** 1 Ki. 1:7, **וַיַּעֲזְרוּ אַחֲרַי אֲדֹנִיָּהּ** "they aided, having followed the side of Adonijah."—Part. **עֲזָר** helper, Job 9:13; used of an ally in war, 1 Ki. 20:16.

NIPHAL, to be helped, Ps. 28:7, especially by God, 2 Chr. 26:15. 1 Chr. 5:20, **וַיַּעֲזְרוּ עֲלֵיהֶם** "and they were helped against them," i. e. God gave them the victory. Dan. 11:34. Similarly in Arabic, **انتصر** to be helped (by God), i. e. to conquer.

HIPHIL, i. q. Kal. Part. (of the Aramaean form) pl. **מַעֲזִירִים** 2 Ch. 28:23; inf. **לַעֲזֹר** 2 Sa. 18:3; כתוב.

Derived and compounded nouns, **עֲזָרָה**—**עֲזָרָה**, also **יעֲזָר**.

עֲזָר m. with suff. **עֲזָרִי**—(1) aid, help; often concr. a helper, aider, Ps. 33:20; 70:6; 115:9; a female helper, Gen. 2:18, 20.

(2) [*Ezer*], pr. n. m.—(a) 1 Ch. 4:4; for which there is **עֲזַרְיָהּ** verse 17.—(b) 1 Chr. 12:9.—(c) Neh. 3:19.

עֲזָר ("help"), [*Ezer*], pr. n. m.—(1) Neh. 12:42.—(2) 1 Ch. 7:21.

עֲזָרָה & עֲזָרָה ("helper"), [*Azar, Azzur*], pr. n. m.—(1) Jer. 28:1.—(2) Eze. 11:1.—(3) Neh. 10:18.

עֲזָרָה ("help"), pr. n. *Ezra*—(1) the priest, and *γραμματεὺς*, who in the seventh year of Artaxerxes Longimanus (458 B. C.) led a colony of Jews from Babylon to Jerusalem, Ezr. chap. 7—10; Neh. chap. 8; his pedigree is given, Ezr. 7:1—5.—(2) one of the first colony, a cotemporary of Zerubbabel, Neh. 12:1, 2.

עֲזָרְיָהּ ("whom God helps;" Germ. *Gottshelf*), [*Azareel*], pr. n. m.—(1) 1 Ch. 12:6.—(2) 1 Ch. 25:18.—(3) 1 Ch. 27:22.—(4) Neh. 11:13; 12:36.—(5) Ezr. 10:41.

עֲזָרָה f.—(1) help, aid, Psalm 22:20; also **עֲזָרָה**

(like עזרה), Ps. 60:13; 108:13; with He parag. עזרה Ps. 44:27.

(2) [Ezra], pr. n.; see עזר a, a.

עזרה f.—(1) a word of the later Hebrew, for the older עזר a court (of the temple), 2 Ch. 4:9; 6:13; from עזר in the signification of surrounding, i. q. עזר, עזר. (Often in the Targ.; Arab. عرس id.).

(2) a ledge (of the altar), عرس, Terrasse, Eze. 43:14, 17, 20.

עזרי ("ready to help;" [for עזרה "the help of Jehovah"]), [Ezri], pr. n. m., 1 Ch. 27:26.

עזריאל ("the help of God;" compare the Punic pr. name *Hasdrubal*; i. e. עזרי בעל "the help of Baal"), [Azriel], pr. n. m.—(1) 1 Ch. 5:24.—(2) 1 Ch. 27:19.—(3) Jer. 36:26.

עזריה ("whom Jehovah aids"), and עזריהו [Azariah], pr. name—(1) of a king of Judah; also called עזיה which see.—(2) see עזיה No. 3; also of other men. See Simonis Onomast. p. 541.

עזריקם ("help against an enemy"), [Azrikam], pr. n. m.—(1) 1 Ch. 3:23.—(2) 1 Ch. 8:38; 9:44.—(3) 1 Ch. 9:14.—(4) 2 Ch. 28:7.

עזרת see עזרה.

עזתי see עזתי.

עט m. (from the root עט, which see).—(1) a style made of iron, with which letters were engraven on a rock, Job 19:24; Jer. 17:1.

(2) a writer's pen, Jer. 8:8; Ps. 45:2.

עטא Ch. (from the root עט) i. q. Heb. עצה counsel, prudence. Daniel 2:14, עטא וטעם ארייך "he answered to Arioch prudence and understanding;" i. e. replied prudently and wisely. Compare Prov. 26:16.

עטה—(1) TO COVER, TO COVER OVER. (Arab. غطا [Syr. حط]. Cognate roots are עטף, from which this seems to be formed by softening the last labial, and עטה as pronounced with a sibilant). Const. followed by על (like עטה and other verbs of covering), Lev. 13:45; Eze. 24:17, 22; Mic. 3:7.

(2) to cover, to clothe oneself with any thing, to put on any thing, followed by an acc. Part. עטה clothed with a mantle, 1 Sa. 28:14; Metaph. Ps. 104:2, עטה אור בעלטה "clothing himself with light as with a garment." Ps. 109:19, 29; 71:13.

(3) to wrap up, roll up. Isai. 22:17, עטה עטה "rolling, he will roll thee up;" also to wrap one-

self up. Jer. 43:12, "and he (Nebuchadnezzar) will wrap himself in the land of Egypt, as a shepherd wraps himself in his cloak," i. e. he will destroy the whole face of the land of Egypt; compare the metaphor of the heavens being rolled together, Isaiah 34:4. In this passage of Jeremiah is found the origin of the signification of *destroying, blotting out*, an idea which the Syr. حط has as well as that of covering; see Castelli Lex. ed. Mich. p. 646.

(4) to become languid, to faint, to faint away (from the mind and eyes being involved in darkness, like the synonyms ענה Nos. 3, 4, עטה No. 3, ענה No. 2). I thus interpret with Alb. Schultens (in Opp. Min. p. 241), Cant. 1:7, "lest I be בעטה as one who faints by the flocks of thy companions," lest I should wander in search of thee from flock to flock, languid even to fainting, through the noontide heat. Caph in בעטה may be explained, languid as one about to faint, wie ohnmächtig, or else from that use of the preposition ע which has been stated above, p. cccxxxix, A, quam languidissima, as faint as possible. Others regard עטה h. l. to be one veiled, i. e. a harlot (comp. Genesis 38:14); others one weeping, others unknown, all of which are more remote from the context.

העטף, to cover, followed by two acc. Ps. 84:7, נסתר ברכות יעטה מורה "moreover, the autumnal rain covers (it) with blessings;" and followed by על of the thing to be covered, Ps. 89:46.—As to the forms עט, וטעם, וטעם 1 Sam. 14:32; 15:19, see the root עט.

Derivative, מעטה.

עטין m. (from the root עטן), a place where cattle lie down, Job 21:24, עטין קלאי חלב "the resting places of his cattle abound with milk." So indeed Abulwalid, Aben Ezra, and many more recent writers. But I prefer to take עטין for the Ch.

עטא, Syr. حط thigh, side (m and n being interchanged, see p. cccxxliii), Ch. and Zab. עטא with this sense, his sides are full of fat (חלב for חלב). So LXX. ἔκαρα; Vulg. viscera; Syr. sides.

עטישה m. sneezing, Job 41:10, from the root עטש.

עטלה m. a bat, Lev. 11:19, Isa. 2:20, comp. of עטל, compared with the Arab. غطل to be dark, and עף flying, ע being elided.

עטן an unused root. Arab. عطن to lie down around the water (as cattle); whence معطن and

עטף a place by the water, where cattle lie down; see עטין.

עטף fut. יעטף.—(1) TO COVER, TO COVER OVER, i. q. עטף, for which this verb is often used in the

Targums. (Arab. عطف IV. to be on, Syr. حَفَّ to be clothed. Cognate and synonymous roots are עטף, עטף, עטף.) Followed by ? Psa. 73:6, יעטף נשיר, "a garment of violence covers them;" they are altogether covered over with iniquity, as with a garment. Compare עטף.

(2) to be covered, to be clothed. Followed by an acc. Ps. 65:14, עטפים יעטפו "the valleys are covered over with corn." Absol. to hide, or cover over oneself. Job 23:9, יעטף יסיו, "(if) he cover himself over (i. e. hide) in the south." Hence עטפות garments.

(3) to be wrapped in darkness, to languish, to faint (comp. the synonyms עטף Nos. 3, 4, עטף, עטף). Used of the heart or soul, Psa. 61:3; 102:1; Isa. 57:16. Part. pass. עטף fainting, Lam. 2:19; weak (used of lambs), Gen. 30:42.

NIPHAL, i. q. Kal No. 3, Lam. 2:11.

HIPHAL, id. intrans. to languish, to be feeble, Gen. 30:42.

HITHPAEL, to languish, to faint, used of the soul, or spirit, Psalm 77:4; 107:5; 142:4; 143:4; Jon. 2:8.

Derived noun עטפה.

עטר (cognate to the verb עטר which see), to surround, whether in a hostile manner (followed by עטר), 1 Sa. 23:26; or for protection, followed by two acc. Ps. 5:13.

PIEL, עטר to surround with a crown, to crown, followed by two acc. Ps. 8:6; 65:12; 103:4 (metaph.); followed by a dat. of pers. Cant. 3:11.

HIPHAL, i. q. Piel; Isa. 23:8, עטר הַפְּעִיזִיחָה "Tyre, the crowning," i. e. distributing crowns, or diadems, from the royal dignity in the Phœnician colonies resting on the authority of the senate of Tyre. Hence—

עטרה constr. עטרה, plur. עטרות f.—(1) a crown.—(a) convivial, Isa. 28:1.—(b) royal, a diadem, 2 Sam. 12:30; Ps. 21:4; Cant. 3:11; Ezek. 21:31. Whatever is an ornament, or dignity, to any one, is figuratively designated a crown; Job 19:9, "he hath pulled down the crown from my head;" Pro. 12:4, "a virtuous woman is a crown to her husband," Pro. 14:24; 16:31; 17:6.

(2) [Atarah], pr. n. f. 1 Ch. 2:26.

עטרות ("crowns"), [Ataroth], pr. n.—(1) of a town in the tribe of Gad, Num. 32:3, 34.—(2) of another in the tribe of Ephraim, Josh. 16:7; also called עטרות אדר ("crowns of Addar"), Josh. 16:5; 18:13.—(3) עטרות בית יואב ("crowns of the house of Joab"), a town in the tribe of Judah, 1 Ch. 2:54.—(4) עטרות שופן a town in the tribe of Gad, Num. 32:35.

עטש an unused root; Arab. عطس to sneeze, see עטשה.

ע (for עי i. q. עי, "a heap of ruins"), with the art. הַעַי [Ai, Hai], pr. n. of a royal city of the Canaanites, situated east of Bethel, in the northern part of the territory of the tribe of Benjamin, Gen. 12:8; 13:3; Josh. 7:2, seqq.; 8:1, seq.; Ezr. 2:28. LXX. Ayyal. Vulg. Hai. Other forms of the same name which are fem. are עַי Neh. 11:31; עַי 1 Chron. 7:28 [but this is עַי]; and עַי Isa. 10:28.

ע (for עי, from the root ענה, to overturn, to destroy), pl. עַי m.

(1) ruins, ruinous heaps, Mic. 1:6; Jer. 26:18; Mic. 3:12; Ps. 79:1; comp. עַי.

(2) עַי Num. 33:45, and more fully עַי הַעֲבָרִים verse 44; 21:11 ("the ruinous heaps of mount Abarim"), [Ije-abarim], a part of mount Abarim.

(3) עַי [Im], a town of the tribe of Judah, Josh. 15:29.

עַי see עַי.

עב see עב.

עַבֵּל ("void of leaves," see עַבֵּל ["stone"]), [Ebal], pr. n.—(1) of a mountain or rock in the northern part of mount Ephraim, opposite mount Gerizim (עַרְזִים), Deut. 11:29; Josh. 8:30. LXX. Γαβάλ. Vulg. Hebal.

עַי see עַי.

עין ("ruin"), [Ijon], pr. n. of a fortified city in the tribe of Naphtali, 1 Ki. 15:20; 2 Ch. 16:4.

עַי f. 1 Ch. 1:46 כחב, עַי, which see.

עט (or עט Hiphil), TO PRESS UPON, TO RUSH VIOLENTLY UPON any person or thing. (Kindred to the roots עט, עט. Syr. [أَحْبَب] to be indignant, to rush upon any one; عتبا indignation, wrath. Arab. غاظ to be indignant, عبط rage, anger.) Const. followed by עט 1 Sa. 25:14, וַיִּעַט עָלָיו "he flew upon

them," i.e. stormed at them; followed by **אֵל** 1 Sam. 15:19, **וַיָּעַם אֵל הַשָּׁלָל** "(wherefore) didst thou fly upon the spoil;" and 1 Sa. 14:32 in **קרי** (which alone is the true reading), **וַיָּעַם הָעָם אֵל הַשָּׁלָל** "the people rushed upon the spoil." As to the form in both of these places, I have no doubt but that **וַיָּעַם** is the same as **וַיָּעַם** 1 Sa. 25:14, just like **וַיָּהַר** Job 31:5, for **וַיָּהַר** and he hastened; and **וַיָּהַר** Prov. 27:17, for **וַיָּהַר**; perhaps in these forms there is **Dag. forte occultum** (in the Chaldee manner). I formerly (see on Isaiah 22:17) referred these forms to the root **עָטָה** (and this has been followed by Winer in his Lexicon), in the sense of *laying hold*, and *seizing*, comparing the Arab. **عطا**, in which however the only notion is that of *taking, receiving*. Hence—

עֵיט m.—(1) *a rapacious creature* (so called from rushing upon), Jer. 12:9; especially—

(2) *a rapacious bird* (**ἀετός**), Isa. 46:11; Job. 28:7; with which a warlike king is compared, Isaiah 46:11. Collect. birds of prey, Gen. 15:11; Isa. 18:6; Eze. 39:4.

עֵיטָם ("a place of ravenous creatures"), [*Etam*], pr. n. of a town in the tribe of Judah, 1 Ch. 4:3, 32; 2 Ch. 11:6; and of a rock near it, Jud. 15:8, 11.

עֵיט הַעֲבָרִים, see **עֵי** No. 2, 3.

עֵיטָם m. i. q. **עוֹלָם** *eternity*, 2 Ch. 33:7.

עֵלִי (i. q. Chald. **עֲלִי** "most high"), [*Ilai*], pr. n. of one of David's captains, 1 Ch. 11:29; called, 2 Sam. 23:28, **עֲלִימֶן**.

עֵלַם *Elymais*, [*Elam*], pr. n. of a province of Persia, in which stood the capital city, Susa (Ezr. 4:9; Dan. 8:2); perhaps in ancient writers it included the whole of Persia, which is called by later writers **פָּרַס** Gen. 10:22 (where the origin of the Elamites is traced from Shem), Gen. 14:1; Isa. 11:11; 21:2; 22:6; Jer. 25:25; 49:34, seqq.; Eze. 32:24. When used of the country, it is constr. with a fem., Isa. 21:2; when used for the inhabitants, with a masc., Isa. 22:6. See Cellarii Not. Orbis Antiqui. ii. p. 686; Rosenmüller Bibl. Alterthumskunde i. 1, p. 500, seqq.

[**עֵלַםִּי** Ch. plur. *Elamites*, Ezr. 4:9.]

עֵיט an unused root; perhaps, i. q. kindred **אֵיט** Chald. Pa. to frighten. Hence (as has been rightly observed by Abulwalid) **ἀπ. λεγόμεν.**—

עֵיט Isa. 11:15, **בְּעֵיט רָחוֹ** "in the terror of his wrath," i.e. in his terrible wrath; or, as I prefer, "with

his terrible wind," i.e. most vehement wind. Rightly, therefore, given by the LXX. **ἐν πνεύματι βιαίῳ**; Vulg. *in fortitudine spiritus sui*.

עֵינָם—(1) i. q. Arab. **عان** Med. **Ye**, to FLOW, to FLOW OUT, as water, tears; whence **עַיִן** the eye, a fountain (unless, indeed, this noun be radical, and the verb secondary).

(2) denom. from **עַיִן** Part. **עוֹנֵן** *looking askance, envious*, 1 Sam. 18:9 **כַּחֲבִיב עוֹנֵן**; Arab. **عائِن** id.

עֵינָם f. (once m. Cant. 4:9 **כַּחֲבִיב** ["also perhaps Pa. 73:7; dual Zec. 3:9."]), constr. **עֵינָם** with suff. **עֵינִי**, **עֵינֶיךָ**, etc.; dual **עֵינִים** (which is also used for the plur., Zec. 3:9); constr. **עֵינִי**; once defectively **עֵינִי** Isa. 3:8; plur. **עֵינֹת** constr. **עֵינֹת** (only in signif. 3).

(1) *an eye* (Arab., Syr., Æth., id.). **רָאָה לְעֵינִי** to see with (one's) eyes, Eze. 12:12; **יָפֵה עֵינִים** beautiful of eyes, having beautiful eyes, Gen. 29:17; 1 Sa. 16:12.—Zec. 9:1, **אֵינָם** "Jehovah's is the eye of man;" i.e. he has his eye fixed upon man; so the LXX., Ch., Syr., (comp. Zec. 4:10; Jer. 32:19).—Specially these phrases are to be noticed—(a)

לְפָנֵי עֵינֵי פ' before the eyes of any one, before any one, Gen. 23:11, 18; Ex. 4:30; 7:20; 9:8; 19:11; and so very frequently. But altogether different from this is—(b) **בְּעֵינֵי in my eyes**, i.e. according to my judgment, as it seems to me, in my opinion, by which in Hebrew the sense of *to seem, videri*, is expressed by a circumlocution. Gen. 19:14, **וַיְהִי כְּצֹחֶק בְּעֵינֵי**, **וַיְהִי וַיִּהְיֶה** "and he was in their eyes as one jesting;" i.e. he seemed to his sons-in-law to be jesting. Gen. 29:20. 2 Samuel 10:3, **אֲבִיר בְּעֵינֶיךָ**, "thinkest thou that David wished to honour thy father?" Hence **טוֹב בְּעֵינֵי** it seems good to me, i.e. it pleases me (see **טוֹב**, **יָטַב**, **יָרַע**, it displeases me (see **יָרַע**), compare under the root **יָרַע**—**חָכָם**—**יָשָׁר** one who seems to himself to be wise, Proverbs 3:7; 26:12; Job 32:1.—(c) **כְּעֵינֵי פ' (far) from any one's eyes**, i.e. unknown to him, Num. 15:24.—(d) **בֵּין עֵינֵים between the eyes**, i.e. on the forehead, Ex. 13:9, 16; Deu. 6:8; 11:18; on the front of the head, Deut. 14:1.—(e) **שָׂם עֵינָא לְ set one's eye on any one**, commonly used in a good sense, to regard any one with kindness, to look to his good; like the Arabic **وضع عينا على فلان** (on the other hand

שָׂם עֵינֵי is always taken in a bad sense), e.g. Genesis 44:21, **אֲשִׁיחָה עֵינֵי עֲלִי**, "I will look to his good;" LXX. **ἐπιμελῶμαι αὐτοῦ**. Jer. 39:12; 40:4; Job 24:23; Ezr. 5:5; [Chald.]: followed by **אֵל** Psalm 33:18; 34:16; followed by **בְּ** Deu. 11:12 (compare also Zec. 12:4; 1 Kings 8:29, 52); rarely used in a

bad sense of the angry countenance of Jehovah (elsewhere עֵינִים), Am. 9:4, 8; and also verse 4 with the addition of the word עֵינִי. Comp. in New Test. 1 Pet. 3:12.—(f) לְעֵינֵי לְ to serve instead of eyes to any one, i. e. to shew him the way, whether he be blind, Job 29:15, or ignorant of the way, Nu. 10:31.—(g) לְעֵינֵי לְ to lift up the eyes, see נָשָׂא No. 1, letter d.—(h) עֵינֵי לְ see עֵינֵי לְ. As many passions of the mind, such as envy, pride, pity, desire, are manifest in the eyes, that which properly belongs to the persons themselves is often applied to the eyes, e. g. רָעָה לְעֵינֵי לְ my eye is evil against some one, i. e. I envy him, Deu. 15:9; compare Tob. 4:7, ὁ φθονήσας σου ὁ ὀφθαλμός. See also the remarks under the roots עָוַן, עָוַן. עֵינֵי לְ proud eyes, i. e. pride, haughtiness, Prov. 6:17; Ps. 18:28.—Poet. the eye of wine is the bubbling when it sparkles as poured out (Germ. *Sperte*), Prov. 23:31. By meton. it is used of a *look*, or *glance* of the eyes, Cant. 4:9, כַּחַב לְעֵינֵי לְ בָּבְבְּתִי “thou hast wounded my heart by one of thy eyes;” i. e. by one glance of thy eyes (in this one instance עֵינִי is joined to a masculine, but the קָרִי has עֵינֵי לְ).

(2) *face*, i. q. עֵינֵי לְ, so called from the eyes, as being a principal part of it (compare Germ. *Geficht*, French *visage*, and Lat. *os*, used for the whole face). The examples which are cited for this, in its proper signification, are all either uncertain (Num. 14:14; Isa. 52:8: there is more weight in Ps. 6:8, although not even this is certain), or else misunderstood (1 Sa. 16:12; Gen. 29:17, see נָדָה); but that this was a signification of the word when Hebrew was a living language is shewn by the figurative significations which have arisen from it—(a) *surface*, Ex. 10:5, עֵינֵי לְ הָאָרֶץ “surface of the earth;” verse 15; Num. 22:5, 11.—(b) *face*, i. e. *appearance*, *form*, Num. 11:7; Levit. 13:5, 55; Ezr. 1:4, seq.; 10:9; Dan. 10:6.—Connected with the primary meaning is—

(3) *a fountain*, so called from its resemblance to an eye (compare Pers. چشم eye, چشمه a fountain; Chinese, *yan*, eye and fountain; and *vice versa* Gr. *πηγή*, fountain, corner of the eye), Gen. 16:7; 24:29; 30:42; pl. f. עֵינֵי לְ, constr. עֵינֵי לְ Deu. 8:7; Ex. 15:27; Prov. 8:28; see as to the use of the plur. fem. with regard to inanimate things, *Lehrg.* p. 539, 540.

Also many towns of Palestine took their names from fountains which were near them, viz.—

(a) עֵינֵי לְ (“the fountain of the kid”), [*Engedi*], a town in the desert of Judah, near [close upon] the Dead Sea, abounding in palm trees; Engadda of Pliny (H. N. v. 17), Josh. 15:62; 1 Sam.

24:1; Eze. 47:10; Cant. 1:14; more anciently called עֵינֵי לְ (which see). [Now called 'Ain Jidy, Rob. ii. 209.]

(b) עֵינֵי לְ (“the fountain of gardens”), [*Engannim*], a town—(a) in the plain country of Judah, Josh. 15:34.—(β) of the Levites, in the tribe of Issachar, Josh. 19:21; 21:29.

(c) עֵינֵי לְ Ps. 83:11, and עֵינֵי לְ (“the fountain of habitation”), [*En-dor*], Josh. 17:11; 1 Sam. 28:7, in the tribe of Manasseh.

(d) עֵינֵי לְ (“fountain of sharpness,” i. e. swift), [*En-haddah*], a town in the tribe of Issachar, Josh. 19:21.

(e) עֵינֵי לְ [*En-hazor*], a town in the tribe of Naphtali, Josh. 19:37.

(f) עֵינֵי לְ, see עֵינֵי לְ.

(g) עֵינֵי לְ (“fountain of judgment”), [*En-mishpat*], i. q. עֵינֵי לְ, which see, Gen. 14:7.

(h) עֵינֵי לְ (“fountain of two calves,” unless perhaps עֵינֵי לְ is written for עֵינֵי לְ “two pools”), [*Englaim*], a town on the northern shore of the Dead Sea.

(i) עֵינֵי לְ (“the fountain of the sun”), [*En-shemesh*], a town with a stream, on the borders of the tribes of Judah and Benjamin, Josh. 15:7.

(k) עֵינֵי לְ [*Ain*] simply—(a) a town of the Levites in the tribe of Simeon, Josh. 15:32; 19:7; 21:16; 1 Ch. 4:32.—(β) a town in northern Palestine, Nu. 34:11.

In other places fountains themselves are designated by proper names, as—(aa) עֵינֵי לְ (“fountain of the spy,” or, according to the Targ. “fuller’s fountain”), [*En-rogei*], a fountain south of Jerusalem, on the borders of the tribes of Judah and Benjamin, Josh. 15:7; 18:16; 2 Sa. 17:17; 1 Ki. 1:9; according to Josephus (Arch. vii. 14, § 4), in the royal gardens.

(bb) עֵינֵי לְ (“fountain of the jackals,” commonly “dragon-fountain”), a fountain near Jerusalem, Neh. 2:13.

(cc) עֵינֵי לְ [*En-tappuah*], a fountain of the town עֵינֵי לְ Josh. 17:7; compare verse 8.

Denominative is עֵינֵי לְ, which see.

עֵינֵי לְ Chald. f. plur. עֵינֵי לְ, constr. עֵינֵי לְ id. q. Heb. No. 1, Dan. 4:31; 7:8, 20. No. 1, e. Ezr. 5:5.]

עֵינֵי לְ see עֵינֵי לְ No. 2.

עֵינֵי לְ (“two fountains”), Gen. 38:21, and—

עֵינֵי לְ (comp. as to this form of the dual number, *Gesch. der Heb. Sprache*, page 49, 51; *Lehrg.* page 536), [*Enam*], pr. name of a town in the tribe of Judah, Josh. 15:34.

עֵינַי ("having eyes"), [*Enan*], pr. n. m. Nu. 1: 15; 2:29; comp. חָצַר עֵינַי under the word חָצַר.

עֵינָהּ TO LANGUISE, TO FAINT; comp. the cognate roots עָנָה (עָנָה, עָנָה). Once found as a verb, Jer. 4:31. Hence—

עֵינָהּ f. עָנָה adj. *languishing*, especially used of one who is wearied out, either with a journey or with toil, and at the same time suffers from thirst; see especially Gen. 25:29, 30; Job 22:7 (in the other hemist. עָנָה); Psa. 63:2. Pro. 25:25, "cold waters to a languishing (i. e. thirsty) soul." Jer. 31:25, "I will give drink to the thirsty." It is used also of cattle when wearied, Isa. 46:1 (where עָנָה is neutr. wearied, *fessum*, i. e. wearied beasts, i. q. חָצַר עֵינָהּ); used of a thirsty land, Ps. 143:6; Isa. 32:2.

עֵינָהּ fem. (from the root עָנָה No. 3)—(1) *darkness*. Amos 4:13, עָנָה שָׁמַיְיָ "he makes the dawn darkness." With הּ parag. עָנָה Job 10:22.

(2) [*Ephah*], pr. n.—(a) of a country and tribe of the Midianites; Arab. غِفَّة Gen. 25:4; Isa. 60:6; 1 Ch. 1:33.—(b) m. 1 Ch. 2:47.—(c) f. 1 Ch. 2:46.

עֵינִי ("wearied out," "languishing"), [*Ephai*], pr. n. m. Jer. 40:8 קרי, where the נחיה has עֵינִי.

עֵיר m. with suff. עֵירוֹ Gen. 49:11, plur. עֵירִים, a young ass, the foal of an ass, Zec. 9:9. Job 11:12, עֵיר פָּרָא "a wild ass's colt." Sometimes used also of a full grown ass, used for riding on (Jud. 10:4; 12:14), for carrying loads (Isa. 30:6), for plowing (Isa. 30:24). Compare Gen. 32:16. (Arabic عَيسِر signifies any ass, whether wild or domestic. It appears properly to signify a wild ass, and a young ass, so called from its swift, ardent running; see the root עֵיר No. 1, like פָּרָא a wild ass, from פָּרָא to run.)

עֵיר pr. i. q. עָר TO BE HOT, ARDENT (ἔρως, ἔρως; εἶναι); Arabic عَار Med. Waw, to be hot (as the day), and causat. (for הָעֵיר) to make hot, to heat (beizen). Hos. 7:4, of a baker, יִשְׁבֹּת מֵעֵיר וְנוֹי "he leaves off heating (his oven) after the kneading until it be leavened." The notion of being hot is applied in various ways:—

(1) to an ardent rapid course, or running (Arab. عَار IV. to run swiftly, of a horse; عَار Med. Ye, to run away, breaking the reins, as a horse, compare דָּלַק No. 2); whence עֵיר a wild ass, so called from its rapid unrestrained running.

(2) it is applied to the heat of anger, an ardent attack upon the enemies (comp. عَار Conj. I. III. IV. to rush upon enemies, and عَار Med. Ye, to be incensed with jealousy). See עֵיר No. 2, and עֵיר an enemy.

(3) to heat of mind, terror (compare דָּלַק No. 3). See subst. עֵיר No. 3.

(4) perhaps also to a great crowd of men, as places which are much frequented and thronged by men are called hot (Schröder, Or. Heb. page 26); comp.

عَار a crowd of men, عَارَة an army. Hence several (as Schröder, loc. cit.) derive—

עֵיר [In Thes. from עָר I.], f. (Josh. 10:2), plur. once עֵירִים Jud. 10:4 (on account of the paronomasia, see עֵיר), elsewhere עֵיר (from the sing. עֵיר)—

(1) a city, a town, said to be so called from being frequented by people (see the root No. 4); I would rather take עֵיר as being nearly the same as עֵיר No. 2, and the Gr. τεῖχος a place fortified with a wall. For this word also included camps, and also small fortified places, as towers, watch-towers. What the extent of its signification is, may be learned from the following places. Num. 13:19, "and what the cities are in which they (the people) dwell, הַמְּסָכִים אִם בְּמִצְרִים whether (they dwell) in camps, or in fenced cities?" 2 Kings 17:9, "and they built for themselves high places in all the cities נְצִירִים מְסָכִים from the tower of the watchmen unto the fenced city."—Jerusalem is called עֵיר אֱלֹהִים the city of God, Psa. 46:5; 87:3; Isa. 60:14; עֵיר הַקֹּדֶשׁ the holy city, Neh. 11:1; Isaiah 52:1; Daniel 9:24 (πόλις ἁγία, Matthew 27:53); עֵיר הַיְּהוּדָה the (capital) city of Judah, 2 Chron. 25:28; also kar ἐξ ἁγίας Eze. 7:23, and עֵיר Isaiah 66:6 (this latter in another context is also used of Nineveh, the enemies' metropolis, Isaiah 32:19).—Followed by a genit. of pers. the city of any one is his native city, or the one in which he dwells, Gen. 24:10, עֵיר נָחֹר "the city of Nahor," i. e. Haran, in which Nahor dwelt; 1 Sam. 20:6, compare in New Test. πόλις Βεθλὲμ, i. e. Bethlehem, Luke 2:4, and πατὴρ αὐτῶν (of the parents of Jesus) Ναζαρέτ, Luke 2:39, and also a similar idiom is noticed under the words נָחֹר, נָחֹר; followed by a genit. of another city, it is used of the circumjacent towns or villages (elsewhere called עֵירוֹת הַשָּׂדֶה, as עֵירוֹת הַשָּׂדֶה the towns and villages near Heshbon, Josh. 13:17; עֵירוֹת עֵירֵי Isa. 17:12.—Sometimes also parts of cities are called cities (comp. Germ. Altstadt, Neustadt, and πόλις, in Passow). Thus עֵיר הַיְּסוֹד Sa. 12:27, the city of waters, part of the city of Rabbah, 2 Ki. 10:25, עֵיר בֵּית הַבְּעַל a part of Samaria, so called from

the temple of Baal, probably fortified by a separate wall (see above as to the etymology).—The following appears to be said proverbially, Eccl. 10:15, "the labour of the foolish wearies him, because he does not know how לָלֶכֶת אֶל-עִיר to go to the city," i. e. he cannot find his way to the city, an expression taken from a rustic and ignorant traveller, who would err even in the most beaten way. Compare Germ. *et weiß sich nicht zu finden*, spoken of an ignorant and slow-minded man.

Proper names of towns are—(a) עִיר הַמֶּלַח ("city of salt"), in the desert of Judah, near the Dead Sea, Josh. 15:62.—(b) עִיר נָחֹשׁ ("city of serpents"), [*Ir-nahash*], the site of which is not known, 1 Ch. 4:12.—(c) עִיר שֶׁשֶׁשׁ ("city of the sun"), [*Ir-shemesh*], in the tribe of Dan, Josh. 19:41.—(d) עִיר הַתְּמָרִים ("city of palm-trees"), i. q. יְרִיחוֹ Jericho, so called from the multitude of palms growing there (see Plin. H. N. v. 14; Tacit. Hist. v. 6), Deut. 34:3; Jud. 1:16; 2 Ch. 28:15. As to עִיר הַהָרִים, see under the word הָרִים.

Proper name of a man is עִיר [*Ir*], 1 Ch. 7:12, for which there is, verse 7, עִירִי.

(2) *heat of anger, anger*, see the root No. 2, Hos. 11:9, לֹא אָבוֹא בְעִיר "I will not come with anger;" perhaps also Ps. 73:20.

(3) *fear* (see the root No. 3). Jer. 15:8, הַפֶּלַחִי, עָלֶיהָ פָּחַדְתִּי עִיר וּבְקָלוֹת. LXX. ἐπὶ φόβῳ ἐπ' αὐτὴν ἐξάλφνης τρόμον καὶ σπουδήν.

עִיר Chald. m. (from the root עיר) *a guard, a watcher*, a name of angels in the later Hebrew, from their guarding the souls of men [?], Dan. 4:10, 14, 20. (Used also in the Syriac liturgies of arch-angels, as of Gabriel; elsewhere ܕܡܢܬܐ and Gr. ἑγρήγοροι of evil angels. See the Book of Enoch, i. 6. Suiceri Thes. Eccl. v. ἐγρήγορος. Castelli Lexicon Syr. ed., Mich. p. 649.)

עִירָא ("town," ["watchful"]), [*Ira*], pr. n. m.—(1) of a priest of David, 2 Sa. 20:26.—(2) of two of David's captains, 2 Sa. 23:26, 28.

עִירָד [*Irad*], pr. n. of an antediluvian patriarch, son of Enoch, and grandson of Cain, Gen. 4:18.

עִירִי pr. n. m. [*Iru*], 1 Ch. 4:15.

עִירִי ("belonging to a city"), [*Iri*], see עִיר No. 1, extr.

עִירִים ("belonging to a city"), [*Iram*], pr. n. of a leader of the Edomites, Gen. 36:43.

עִירִים, עִירִים, pl. עִירִים i. q. עִירִים—(1) adj. *naked*, Gen. 3:7, 10, 11.

(2) subst. *nakedness*. Ezekiel 16:7, וְאַתָּה עִירָה וְעִירָה "thou also (wast) nakedness and necessity," i. e. utterly naked and helpless (abstr. for concr. like עִירָה, עִירָה). Verse 22, 39; 23:29. Root עִירִים No. I.

עִירִשׁ the constellation of the bear, see עִירִשׁ,

עִירִת pr. n. see עִירִי.

[עִירִב a root unused as a verb, which appears to have signified *agility* and *alacrity*; hence the quadrilaterals עִירִבִּיר, עִירִבִּיר, עִירִבִּיר, עִירִבִּיר.]

עִירִבִּיר (i. q. עִירִבִּיר "mouse"), [*Achbor*], pr. n. m.—(1) Genesis 36:38.—(2) of a courtier of Josiah, 2 Ki. 22:12, 14; Jer. 26:22; 36:12.

עִירִבִּיר a spider, Job 8:14; Isa. 59:5 (Arabic عَنكبوت, Chaldee עִירִבִּירָא). It seems to be compounded of the verb עִירִב to weave (as a spider), and עִירִב ("agile, swift as if *agile weaver*, compare German *Spinne*, from spinning, and the Gr. ἀράχνη from the Phœnicio-Shemitic עִירִב to weave).

עִירִבִּיר m. a mouse, especially a field mouse, 1 Sa. 6:4, 5, 11, 18; Lev. 11:29; but some esculent species of dormouse appears to be meant, Isaiah 66:17.

Indeed, Arab. عَكر is i. q. χοιρογρύλλιος, an animal good for food, like a rabbit, *mus jaculus*, Linn. See Bochart in Hieroz. t. i. p. 1017, who regards this word as being compounded of the Chaldee עִירִב to devour, and עִירִב a field (l being elided); I prefer from עִירִב to devour, to digest food, and עִירִב in the signification of *corn*. [But see עִירִב.]

עִירִב ("sand made warm by the heat of the sun"), Arab. عَرَب from the root עִירִב pr. n. *Accho*, a maritime city in the tribe of Asher, Jud. 1:31 (and perhaps Mic. 1:10; where עִירִב seems to be for עִירִב; called on the Phœnicio-Grecian coins עִירִב, read עִירִב (see Mionnet, Descr. des Medailles, tab. 21. Eckhel, Doctr. Numm. iii. 423 [See Ges. Monum. Phœnic. p. 269]), Greek Ἀκη (Strabo, xvi. 2, § 25); more commonly called *Ptolemais*; called in the time of the crusades عَكر, now *St. Jean d'Acre*. See Relandi *Palæstina*, p. 534—42.

עִירִב ("causing sorrow," comp. Josh. 7:26) [*Achor*], pr. n. of a valley near Jericho, Josh. 15:7; Isa. 65:10; Hos. 2:17.

עֵבֶר an unused root, Arab. عَكَ prop. to strike, to smite; fut. I, to be hot (as the day), prop. to be struck or touched by the sun (compare עָבָה No. 3, and ضرب), whence pr. n. עֵבֶר.

עֵבֶר an unused root, prob. i. q. עָבַר (comp. Josh. 7:1, seqq.), whence pr. n. עֵבֶר and—

עֵבֶר pr. n. ("troubling," i. q. עָבַר, as this name is actually written, 1 Ch. 2:7), [Achan], an Israelite, who, by his sacrilege, occasioned the people to be smitten, Josh. 7:1; 22:20.

עֵבֶם, not used in Kal. Arab. عَكَس to bind back, whence עֵבֶם a rope which is fastened from the mouth of a camel to its forefoot. Hence עֵבֶם a fetter, an anklet, from which—

PIEL, denom. to adorn oneself with anklets, or to make a noise, or tinkling with them, a mark of women desirous of attracting attention, Isa. 3:16.

עֵבֶם m. an anklet (see the root)—(a) a fetter for a criminal. Pro. 7:22, "he (the young man) follows her (the adulteress) as an ox to the slaughter-house; and as the wicked man (i. e. criminal) (goes or is conveyed) in fetters to punishment." Some recent writers have incorrectly denied that עֵבֶם can be rendered as *in fetters*, although it is not necessary to assume the ellipsis of the particle וְ; see Hebr. Gramm. § 116, note; and see especially the examples in which the noun, after וְ, must be regarded as in the accusative, and designates state or condition in which any one is: בְּחֵלוֹם as in a dream, Isa. 29:7; בְּמִלְבָּשׁ as in a splendid garment, Job 38:14. Or in this passage עֵבֶם may be for עֵבֶם as "as one bound in fetters (is conveyed) to the punishment of the fool;" i. e. of folly or crime; Germ. wie ein armer Sünder zur Strafe der Thorheit.—(b) as an ornament of women loving display, *periscelis*, περισφύριον. Plur. עֵבֶם Isa. 3:18. Compare עֵבֶם.

עֵבֶה ("anklet"), [Achsah], pr. n. of a daughter of Caleb, Josh. 13:16, 17; Jud. 1:12.

עָבַר—(1) pr. i. q. Arab. عَكَر to disturb or trouble water; figuratively—

(2) to afflict any one, Jud. 11:35; often more strongly, i. q. to bring evil upon, Gen. 34:30; Josh. 6:18; 7:25. 1 Sam. 14:29, עָבַר אָבִי אֶת־הָאָרֶץ "my father troubleth the land," 1 Ki. 18:17, 18. Prov. 11:17, עָבַר שָׂאֵרֹו אֶת־בָּשָׂרוֹ "the cruel troubleth his own flesh," verse 29.

NIPHAL, to be troubled, stirred up, (as grief),

Ps. 39:3. Part. fem. troubled, i. e. trouble, disturbance (Zerrüttung), Pro. 15:6. Hence—

עָכָר [Achar], see עָכָר.

עָכָר ("troubled"), [Ocran], pr. n. m. Num. 1:13; 2:27.

עָכָשׁוּב m. quadril. an asp, Ps. 140:4. It is formed apparently from the root עָכַס to bend backwards, by the addition of the letter כ. See Lehrg. p. 865.

עָלָה & **עָלָה** (of the same form as עָלָה, from the root עָלָה)—(1) prop. subst. height, hence as a concr. the Highest, Most High. Used of God, Hosea 11:7, עָלָה יְהוָה "they (the prophets) called them (the people) to the Most High, but no one will exalt (him)." With the negative part. עָלָה לֹא or עָלָה לֹא non-summus, not the Most High, i. q. עָלָה לֹא non-deus, not god, collect. non-dii, not gods, i. e. idols, or i. q. עָלָה לֹא worthlessness, nothingness. Hos. 7:16, עָלָה לֹא "they turn themselves to idols" or "to worthlessness."

(2) Adv.—(a) on high, highly. 2 Sam. 23:1, עָלָה הָיָה " (who) was raised on high."—(b) on high, above, מֵעָלָה from above, Gen. 27:39; 49:25; and simply, above, Ps. 50:4. Whence constr. st.

עָלָה pl. const. עָלָה (a form peculiar to poetry, like עָלָה, עָלָה, עָלָה, עָלָה, עָלָה) with suff. עָלָה, עָלָה, עָלָה, עָלָה, עָלָה poet. עָלָה (Ps. 5:12; Job 20:23).

(A) a prep. of very frequent occurrence, and of wide extent in meaning; answering to the Gr. ἐπὶ (ἐν) and super, Germ. auf, über, Lat. super and in, on, upon, over; the various significations of this word may be referred to four classes. It is—

(1) i. q. ἐπὶ, super, auf, upon, when anything is put on the upper part of another, so as to stand or lie upon it, or have it for its substratum—(a) used of a state of rest, e. g. to lie עָלָה on a bed, 2 Sa. 4:7; עָלָה on the path, Job 18:10; עָלָה on a country, Amos 7:17 (compare Isaiah 14:1, 2), and so עָלָה on the territory of Ephraim, Isa. 7:2 (in Germ. auf dem Gebiete, auf ephraimitischem Gebiete). It is correctly used, Psalm 15:3, "he slandereth not עָלָה on his tongue," (for there speech really springs up); and in like manner עָלָה upon thy mouth, where we should say, upon thy lips. Ex. 23:13, עָלָה לֹא יִשָּׁמַע "let not (the name of idols) be heard on thy lips." Ecc. 5:1; Ps. 50:16; compare Gr. ἀνα στόμα εἰπεῖν. To the same usage belongs the phrase עָלָה on or in a house; the examples of which however may be judged of separately. Isa. 32:13, "briers and thorns grow up עָלָה in all the houses

of luxury," etc.; that is, *upon* their ruins, from which they spring up as from the ground. Isaiah 38:20, "we sing with stringed instruments... על בָּיִת"; "on the temple of Jehovah," this being built upon a lofty site; so in Germ., auf der Stube, auf dem Saale, for oben in der Stube, Pol. po izbie, on the parlour, from its being higher than the ground-floor. To the examples of letter *b*, and below to No. 4, we should perhaps refer Hos. 11:11, "I will cause them to dwell על בָּתֵּיהֶם in their houses," and Isaiah 24:22, "the prisoners are gathered together into the dungeon, and are shut up in the prison." Similar is על עָפָר *on the dust*, not only used of the surface of the ground, but also *in the grave*, where the dead both lie upon the dust, and under it, Job 20:11; 21:26; עָפָר.

Specially—(a) it is used in designating clothing which any one *wears*. Gen. 37:23, "the tunic עליו which he wore," or "with which he was clad." Ezek. 28:35; Deut. 7:25; 1 Ki. 11:30. So should the passage be explained Job 24:9, וְעַל עֵי וְיָבֵלוּ (עָפָר) "the things which are on the poor (i.e. the garments, clothes of the poor) do they take in pledge." Comp. על for וְעַל Lam. 2:14; 4:22, under the word וְעַל No. 2. (In the same manner in Arabic they use على, see Schult. on Job 24:21; Hariri, Cons. ed. Sch. iv. page 46; also, the Gr. χειρίδες ἐπὶ χερσὶ, Od. xxiv. 229).—It is used—(β) to be heavy *upon* any one, i.e. to be troublesome to him, see עָבַד and Lehrs. 818. So Isa. 1:14, הֵיוּ עָלַי לְטָרָה "they are as a burden upon me," i.e. they are a trouble to me. Opp. to הִקְלָה מֵעָלַי. Hence—(γ) it denotes duty or obligation, which *rests upon* any one, like a *burden* (see my remarks on Isa. 9:5). 2 Sa. 18:11, עָלַי לָחֶט, "(it was) upon me to give (my duty)." Prov. 7:14, וְנָחִי שְׁלָמִים עָלַי "thankofferings (were) upon me," (I owed them, had vowed them). Gen. 34:12, הָרַבּוּ עָלַי מְאֹד מְאֹד וּמִתָּן "lay upon me never so much dowry and gift," etc. 1 Ki. 4:7; Psa. 56:13; Ezra 10:4; Neh. 13:13. (So the Arab. على الف I owe a thousand denarii, and لي عليك ألف thou owest me a thousand denarii; De Sacy, Gramm. Arabe 2nd edit. i. § 1062.—(δ) הָיָה עָלַי, Gr. ἦν ἐπὶ τινός, e. g. הָיָה עָלַי לֶחֶם to live on bread, Deut. 8:23; וְהָיָה עָלַי הָרֶבֶץ by his sword, Gen. 27:40. Life is supported and sustained by whatever על is thus used with, as though it were a foundation upon which it rested. Comp. Isa. 38:16. Used figuratively—(ε) of the *time* when anything is done (as the things done rest upon time as a foundation, or else go on in time

as in a way); this usage is, however, of rare occurrence. Pro. 25:11, עַל אָפְנֵי "in its own time," (see אָפֶן); zu seiner Zeit. (So Arab. على عهده in its own time; Gr. ἐπ' ἡμετέρας, Od. ii. 284; ἐπὶ νυκτὶ, ἐπὶ πολέμοις; Engl. upon [on] the day; Germ. auf den Tag).—(ζ) of a *rule* or *standard* which is followed, or example which is imitated (since things to be measured or to be made according to the pattern of any thing else are laid upon the rule or standard, man legt sie auf das Muster; comp. Gr. ἐπὶ θηρὸς, in the manner of beasts, hunc in modum; Germ. auf die Art, auf englisch, in the English manner.) Ps. 110:4, עַל דְּרָכָיו "after the manner of Melchizedech." על קֶדֶה in this manner, Esth. 9:26. על קֶדֶה καλεῖσθαι ἐπὶ τινος, to be called by any one's name (see קָדַח). Often used of the instrument after whose modulations a song is to be sung, Psal. 8:1; 45:1; 53:1; 60:1; 69:1; also used of a song the tune or measure of which is followed by other songs, Ps. 56:1 (compare as to a similar use of the Syr. ܥܠܝܝܢ Eichhorn, Pref. to Jones de Poësi Asiat. p. xxxiii; also the Russian *po tact*, nach dem Tacte).

(b) used of motion *upon* or *over* the upper part of a thing or place, either downwards *upon* any thing from a higher place, hinab, herab auf (etwas), or upwards from a lower place, hinan auf (etwas). Of the former kind are על השָׁמַיִם to cast *upon* any thing, Ps. 60:10; to rain *on* the earth, Job 38:26; to fall *on* one's knees, Gen. 41:40; על סֵפֶר to inscribe in a book, Ex. 34:1; וְנָתַן עָלַי יְדִי (see יָד, letter ee), simpl. וְנָתַן עָלַי to deliver into the hands, Isa. 29:12, and hence figuratively על צִוְּיָהּ and other verbs of commanding, giving orders; also בּוֹא עָלַי to come *upon* any one (see בּוֹא); also, Gen. 16:5, וְעָלַי חֲסִי " (let) my wrong (the wrong done to me) (be) upon thee;" על Eze. 13:3; to pronounce good *upon* any one. Here also should the expression be referred which has been variously explained, "my soul pours itself על upon me," i.e. being poured out into tears, it wholly covers me, as it were, with them, (überflutet, übergießt mich mit Thränen), Job 30:16; Ps. 42:5. This expression is followed in others which are similar to it, as הִתְעַפְּסָה הִקְחָה עָלַי רוּחִי Ps. 142:4; 143:4; Jon. 2:8; וְהָיָה עָלַי רוּחִי Ps. 42:6, 7, 12; 43:5. (On the other hand, there is a pregnant construction in נִתְּנָה עָלַי צִרִים "pains are turned upon me," i.e. come upon me; 1 Sam. 4:20; Dan. 10:16).—To the latter kind belong עָלָה הָר to go up into a mountain, Isa. 40:9; 14:8, 14; וְעָלָה הָעֶרְבָה to take (any one) up into a chariot, 1 Ki. 20:33; וְעָלָה הָעֵץ to hang on a tree, Gen. 40:

19; 2 Sam. 4:12; and also the phrase *על לב* *to come up upon the heart*, and to occupy it, used of thoughts, Jer. 3:16; 7:31; 19:5; 32:35. Hence—(a) it denotes something *super-added* (compare Gr. *μῆλος ἐπὶ μῆλῳ*, Od. vii. 120, *ἐπὶ τοῖσι*, Germ. *über dieß*, Lat. *vulnus super vulnus*), as *על* *to add* to any thing (see *על*); *על נחשב* *to be reckoned* to any thing, 2 Sam. 4:2; *על שבר* *ruin upon ruin*, Jer. 4:20, compare Eze. 7:26; Job 6:16; Isa. 32:10, *ימים על שנה* “(add) days to a year,” i.e. after a year and more; Gen. 28:9, “he took Mahalath... *על* unto his wives,” besides his other wives; Gen. 31:50. Where any thing is subjoined which might be a hindrance, it is—(β) *notwithstanding*, and when followed by an inf. *although*, Job 10:7, *על דעתך* “although thou knowest.” See below, B, No. 1.

(2) The second class comprehends those significations and phrases in which there is the idea of *impending, being high, being suspended over* anything, without, however, touching it; Gr. *ὑπέρ*; Germ. *über, above, over*. It is used of rest in a place, e.g. Job 29:3, “when his light shined *על* *over* my head.” Ps. 29:3, “the voice of the Lord (is heard) *על* the waters;” also after verbs of motion, Gen. 19:23, “the sun was risen *על* *over* the earth;” Gen. 1:20; Job 31:21. Specially—(a) it is used of rule *over* men, as *על* *מלך* *to set over*; *על* *המלך* *he who is over* (the ruler of) the palace: (see *על* No. 2).—(b) It is put after verbs of *covering, protecting* (prop. to cover over anything); see *על* *מטה*, *על* *מטה*, and Lehrs. 818; even though the covering or veil be not *above* the thing, but *around*, or *before* it. Ex. 27:21, “the curtain which was *על* *above* the testimony,” i.e. before the testimony. 1 Sam. 25:16, *על* *חומה* *they were a wall above us*, i.e. before us; they protected us; Eze. 13:5. After verbs which convey the idea of protecting, and also those which imply defending or interceding, it may be rendered in Latin, by *pro, for* (compare Gr. *ἀμύνειν ὑπέρ, θύειν ὑπέρ*); as *על* *לחם* *to fight for* any one, Jud. 9:17; *על* *שכר* id.; Dan. 12:1; *על* *כפר* *to make atonement for* any one; *על* *החפץ* *to intercede for* any one, to avert penalty. Often—(c) it has the signification of *surpassing, going beyond* (compare Lat. *super omnes, supra modum*). Ps. 89:8, “terrible *על* *above* all that are round about him.” Job 28:2, *על* *אמתי* *“my hand (i.e. the hand of God punishing me) is heavier than my groaning;”* Eccl. 1:16; Ps. 137:6; Gen. 49:26. In these examples the particle *על* is nearly the same as *על* comparative (also Gen. 48:22, “I give to thee

one portion of land *על* *above* thy brethren,” (i.e. greater than to thy brethren); and even—(d) it is often *besides, over and above*. Ps. 16:2, *על* *בזכותי*; and of time, *על* *beyond*; Lev. 15:25, “if the flux continue *על* *beyond* the time of her uncleanness;” Job 21:32. Figuratively—(e) it is used of *the cause, on account of* which (Gr. *ὑπὲρ οὗ*) any thing is done. Ps. 44:23, “for thy sake *על* *we are killed;*” Job 34:36; Ruth 1:19. Hence *על* *לם* Lam. 5:17; Jer. 4:28, and (see *על*) on this account; *על* *דבר* (*propter rem*); *על* *אודות* (*propter causas*), on account of; *על* *מה* on what account? i.e. wherefore. Followed by an inf. *על* *אמרת* *because thou sayest*, Jerem. 2:35; Job 32:2. Often, therefore, used of the cause (as if the foundation) both of joy and sorrow (see *על* *שמחה*, *על* *התענוג*, *על* *ספר*); of laughing and weeping (see *על* *בכי*); of anger (Job 19:11); of pity (Ps. 103:13) etc.; also—(f) of the object of discourse (see *על* *דבר*, *על* *ספר*, also Nu. 8:22); of swearing (Levit. 5:22); of confession (Ps. 32:5); of prophecy (1 Ki. 22:8; Isa. 1:1); of strife (Gen. 26:21), etc.; and—(g) of the price *for* which any thing is done (compare Latin *ob decem minas = pro decem minis*); Job 13:14, *על* *מה* “at what price,” prop. “on account of what.”

(3) The third class comprehends those examples in which *על* (after verbs of rest) has the sense of *neighbourhood and contiguity*; Lat. *ad, apud*, Germ. *an, bey, at, by, near*; this sense however springs from the primary one of being high over, and may be reduced to that. (Compare Germ. *an* from *anā*, Lat. *apud*, ant. *apur, apor*, i.e. *ὑπέρ*, Sanscr. *upari*.) So especially—(a) when a thing really impends over another, e.g. when one stands *על* *at a fountain* (*על* *מעיין*), over which one really leans, Gen. 16:7; *על* *מים* by the water (as that is lower than the surface of the ground), Num. 24:6; *על* *הים* by the sea, Ex. 14:2, 9; *על* *פני ים* on the shore of the Nile, Isai. 19:7 (compare Gr. *ἐπὶ ποταμῷ*, Lat. *super fluvium*, Liv. i.e. *ad fluvium*, Engl. *upon the river*, Dutch *Keulen op den Rhyn*, Russian *pomorski maritime*, pr. *supermarinus*); *על* *הנמלים* by the camels (while they were lying down, so that a man standing was above them), Gen. 24:30; *על* *היה* Prov. 23:30; *על* *הפסוק* in judgment, pr. at the judicial board (compare *super cenam*, *ἐπὶ ἑσπεῖ*), Isaiah 28:6; *על* *אכיל* at the manger, Job 39:9;—(b) or when one inclines oneself, or leans upon any thing. Isaiah 60:14, “they shall bow down *על* *at* the soles of thy feet.” *על* *פתח* at the door (i.e. leaning against it), Job 31:10. Hence—(c) like the Lat. *ad latus, ad dexteram*, Germ. *auf der Seite, auf der*

redten Seite (compare ἐπὶ δεξιᾷ, ἐπ' ἀριστερᾷ, II. vii. 238; xii. 240); *at, on*, the side or hand, e.g. על צד at the side (see צד), על יד at the hand (see יד), על ימינו at his right hand, Zec. 3:1; על פני at the front, i. e. before (see פנים), על שפה by the hedge (as in Germ. they say, unter dem Baune), Job 30:4; על קרית near the city, Job 29:7; and even with another preposition following על אחרי at the hinder part, i. q. אחרי behind, Ex. 41:15; על לפני Ex. 40:15. Often used of a multitude of people or soldiers attending on (standing by) a commander or king, Exod. 18:13, 14; Jud. 3:19; Job 1:16; 2:1 (compare Gr. παραστῆναι and Isai. 6:2), also על פניו Exod. 14:3; על ראשם Isai. 35:10; and Job 26:9, פָּרְשׁוּ עָלָיו עָנָנו "he spreads out around him his clouds." Job 13:27; 36:30.—Kindred to this is—(d) the signification of accompanying, *with*. Exod. 35:22, "men with (על) women." Job 38:32; Am. 3:15; also used of things (von begleitenden Umständen), e.g. על יד with sacrifices, Ps. 50:5; על נבל to the sound of the psalter, Psalm 92:4; על אור with the light (of the sun), Isa. 18:4; compare על הדם על אכיל to eat (flesh) with the blood.—Like other particles of accompanying (עם, את), it is applied—(e) to the signification of holding, possessing. Ps. 7:11, קִנְיִי עַל אֱלֹהִים "my shield (is) with God," i. e. God holds it. Also—(f) it is also prefixed to abstract substantives, and thus serves as a periphrasis for adverbs, as על שקר with falsehood, i. e. falsely, in a lying manner, Levit. 5:22; על יתר liberally, Psal. 31:24; על בקלה lightly, Jerem. 6:14; 8:11; על רצון with approbation (of God), Isa. 60:7, i. q. לרצון Isai. 56:7; Jer. 6:20; compare ἐπ' ἰσα, i. q. ἰσως, ἐπὶ μέγα, ἐπὶ πολὺ, Arab. على بيان evidently.

(4) the fourth class includes those significations and examples in which על denotes *motion* (especially when rapid), *unto* or *towards* any place, nearly approaching in signification to the particle אל, for which אל is always accustomed to be used in Syr. and Chald. This arises from the signification of *rushing down upon* any thing, see No. 1, letter b (rushing being more swift and rapid when downwards), and this is expressed in Greek, either by the particle ἐπὶ, or else by κατὰ (*down upon* any thing); especially in compound words (καθίημι) Lat. *in, ad*, Germ. *auf* (etwas) hin, *auf* (etwas) los, *upon, to, towards*. Thus על פניו to his face (elsewhere אל פניו see פנים), Job 21:31; על מקומו to his own place, Ex. 18:23; על ימין to the right hand, Gen. 24:49; על קרבו for אל קרבו into his inwards, i. e. into him, 1 Ki. 17:21. Hence על יד, שלח יד to stretch out

the hand to, or towards any thing (Isaiah 11:8; see שלח), נפל על (also אל נפל) to fall away to any one; על אל (also אל כתב) to write to any one, 2 Chron. 30:1; על לב על שים לב to turn the heart to any thing (see שים); על השתחוה to bow oneself before any one, Lev. 26:1; and so after a verb of going (2 Sam. 15:20), of coming (ibid. verse 4), of fleeing (Isa. 10:3), of drawing near, Eze. 44:20; of sending, Neh. 6:3; of being taken, Job 18:8; of telling, Job 36:33; Isa. 53:1; of love (see עלב) and desire, Cant. 7:11. Also, 2 Sa. 14:1, לב הַמֶּלֶךְ עַל אַבְשָׁלוֹם, "the heart of the king (inclined) to Absalom," i. e. he loved him. Specially it is—(a) in a hostile sense, *against, upon*, auf (etwas) los, über (etwas) her. Judges 16:12, פִּלְשְׁתִּים עָלַי "the Philistines (are) upon thee," i. e. they rise against thee. Eze. 5:8, הִנְנִי עָלֶיךָ "behold I am against thee," i. e. I invade thee, attack thee (elsewhere עלך), Job 16:4, 9, 10; 19:12; 21:27; 30:12; 33:10; Isaiah 9:20; 29:3; also, על קים to rise *against* any one; על עיר to besiege a city; על סבב to surround any one (in a hostile manner); על חשב to take counsel *against* any one, etc. More rarely—(b) in a good sense; *towards*, e. g. עשה חסד על 1 Sa. 20:8.—(c) By writers of the silver age (see the Chald.), it is not unfrequently so put for אל and ל, that it is rendered in Latin by a dative. Est. 3:9, אם על המלך טוב "if it seem good to the king," i. e. pleases him (compare Eze. 5:17); and so also not unfrequently in the book of Job, as, 33:23, אם יש עליו i. q. אם יש לו "if there be to him," if he have. Job 22:2, כי יסכון עלימו "if he be profitable to himself," 6:27; 19:5; 30:2; 33:27; 38:10; compare Eze. 27:5; Prov. 29:5. Less correctly to this class some have referred על השמים towards heaven; Ex. 9:22; על יהוה Isa. 17:7; על ה' Mic. 4:1; and others of this kind, which belong to No. 1, b, latter part.

(B) Conj. for על אשר—(1) *although* (compare letter A, 1, b, β). Job 16:17, לא חסם בכפי, "although there be no violence in my hands;" 34:6; Isaiah 53:9. (Arab. على id.; see Schult. on Job, Martini on Isa. loc. cit.).

(2) *because that, because*, followed by a pret. Gen. 31:20; Ps. 119:36; Eze. 3:11; more fully על אשר Deut. 29:24; 2 Sam. 3:30; על פי Deut. 31:17; Ps. 139:14.

It is compounded with other particles—(A) בעל pr. *as according to*, wie es angemessen (if), comp. על A, No. 1, ζ; Isa. 59:18; 63:7. By far the most frequent compound is—

(B) בעל (Arab. من على, although this is rare in Arabic, see 1 Ki. 13:15, Arab. Vers.).

(1) *pr. from upon, from above*, used of things which go away *from* the place, *in* or *upon* which they had been; Germ. von oben weg, e.g. Gen. 24:46, "she alighted *מֵעַל הַנֶּמֶל* from off the camel." Gen. 48:17, "he took the hand *מֵעַל רֹאשׁוֹ* from off his head," on which it was placed. *נִשָּׂא רֹאשׁ מֵעַל פִּי* to behead any one, Gen. 40:19. *קָרָא מֵעַל סֵפֶר* to read of that which is written *upon* the book, (compare *עַל* קָרָב), Jer. 36:11, compare Isa. 34:16; Amos 7:11. Jud. 16:20, "Jehovah departed *מֵעָלָיו* from above him," (the Spirit of God having rested upon him). Specially — (a) it is used of those who *lay aside* a garment, (see *עַל* A, No. 1, a), Gen. 38:14, 19; Isa. 20:2; a shoe, Josh. 5:15; who draw off a ring from the finger, Gen. 41:42; compare Deu. 8:4; 29:4; whence it is used of the skin, Job 30:30, *עוֹרִי שָׁחַר מֵעָלָי*, "my skin has become black (and falls) off from me;" verse 17. Figuratively, Jud. 16:19, "strength departed from off him," (as he had been clothed with it, see *לְבַשׁ*). — (b) it is used of those who remove something troubling, which had been a burden to them (see *עַל* No. 1, letter a, β). Exod. 10:28, *לֵךְ מֵעָלַי* "depart from me," to whom thou art troublesome and as it were a burden. Gen. 13:11; 25:6. 2 Sam. 19:10, "(David) fled out of the land *מֵעַל אֲבִישָׁלוֹם* from Abshalom," (to whom his father began to be a trouble).

(2) *from at, from by, from near* anything (comp. *עַל* No. 3), as if *de...juxta, prope*. Gen. 17:22, "and Jehovah went up *מֵעַל אֲבְרָהָם* from by Abraham." Gen. 35:13; Nu. 16:26; hence after verbs of passing by, Gen. 18:3; removing, Job 19:13; turning oneself away, Isa. 7:17; Jer. 2:5; Hos. 9:1.

(3) *מֵעָלָי* nearly i. q. *עַל* (comp. *מִתַּחַת* i. q. *תַּחַת*), *above*, Neh. 12:37; *upon* anything, Gen. 1:7; Eze. 1:25; *over* anything Jon. 4:6; 2 Chron. 13:4; Neh.

12:31; *near, by*, 2 Ch. 26:19. (Aram. *ܡܝܠܗ* id. Matt. 2:9.) Also, without *ל* (like *מִתַּחַת* for *מִתַּחַת ל*) *above*, Neh. 3:28. Eccl. 5:7, *כִּי גְבוּהַ מֵעַל* "for one high (powerful), who is above the high, watcheth him;" i. e. there is above the most powerful, one more powerful, who takes care of him. Psal. 108:5; and with an acc. Esth. 3:1; *near, by*, Jer. 36:21.

עַל Chald. with suff. *עָלָיו, עָלֶיהָ, עָלָיו* i. q. Heb.

(1) *upon* (auf), Dan. 2:10, 29, 46, 48, 49; 3:12, etc.

(2) i. q. Hebr. No. 2, *ὑπέρ*; specially in the signification of surpassing, Dan. 3:19; figuratively, *for, on account of*, used of cause; whence *עַל דִּנְהָ* therefore, Ezr. 4:15.

(3) often i. q. *אֵל* to some person or thing, after

verbs of entering, Dan. 2:24; returning, Dan. 4:31; sending, Ezr. 4:11, 17, 18; writing, 4:7 [but this is Heb.]; i. q. *ל* the mark of the dative, Dan. 6:19, "sleep fled *עָלָיו* to him" (i. e. his sleep); hence *עַל* Ezr. 5:17, and *עָלָיו* Dan. 4:24, to seem good to some one, i. e. to please him.

עַל more rarely *עוֹל*, with suff. *עָלָיו* m. a yoke, a curved piece of wood fastened to the pole or beam, laid upon the neck of beasts for drawing, Nu. 19:2; Deut. 21:3. Mostly used figuratively of servitude, 1 Sam. 6:7; 1 Ki. 12:11; Isaiah 9:3; of calamity, Lam. 3:27. Arab. *عَلَّ* id., from the root *عَلَل*, No. II, 2.

עָלָה Ch. followed by *כִּן* over, Dan. 6:3.

עָלָה ("yoke"), [*Ulla*], pr. n. m. 1 Ch. 7:39.

[*עָלָה* an unused root, i. q. *غلب* to be strong. Hence the pr. n. *אֲבִי עֲלִבָן* (see under *עָבָה*).]

עָלָה an unused root, i. q. *لَعَن* to stammer; whence—

עָלָה m. adj. *stammering*, Isa. 32:4. (Arabic *عَلَجَ* barbarian.)

עָלָה fut. *יעלה*. — (1) TO GO UP. (Arab. *عَلَا* to be high, lifted up, also to go up. In the Indo-Germanic languages to the same family belongs the Latin root, *alo* (aufstehen); whence *alesco* (wachsen), *altus*, *altare*, and, with the breathing at the beginning of the word hardened, *cello*; whence *celsus*, *excellō*, *collis*. As to the German roots, see Fulda, Germ. Wurzelwörter, § cex. 2.) Constr. followed by *עַל* of place to which one ascends, Isa. 14:14; *אֵל* Ex. 24:13, 15, 18; 34:4; *ל* Isa. 22:1; *כִּי* Ps. 24:3; Cant. 7:9; followed by an acc. Gen. 49:4, *כִּי עָלִיתָ מִשְׁכְּבֵי אָבִיךָ*, "because thou wentest up thy father's couch;" Prov. 21:22; Nu. 13:17; Jud. 9:48. It is very often used in speaking of those who go from a lower region towards a higher; for instance, of those who go to Judæa from Egypt, Gen. 13:1; 44:24; Ex. 1:10; from the kingdom of the ten tribes, Isa. 7:1, 6; 1 Ki. 12:27, 28; 15:17; Acts 15:2; from Assyria, Isa. 36:1, 10; from Babylonia, Ezr. 2:1; Neh. 7:6; from all countries (Zec. 14:16, 17); also of those who go up to the sanctuary, Ex. 34:24; 1 Sa. 1:3; 10:3 (sanctuaries having anciently been built on high places, like monasteries, of which those who go thither are said in Syriac, to go up (*ܥܠܬܐ*), compare under the word *בָּקִי* No. 3, 4), who go to the city (cities having, in

like manner, been built on mountains), 1 Sa. 9:11; Jud. 8:8; 20:18, 31; Hos. 8:9; who go into the desert (which seems, like the sea, to rise before those who look at it), Job 6:18; Matt. 4:1; who go to a prince or judges (from their commonly residing in citadels), Num. 16:12, 14; Jud. 4:5; 20:3; Ruth 4:1; Deut. 17:8.

Inanimate things are also said to go up, as smoke, Gen. 19:28 (and even any thing which being burned turns to smoke, Jud. 20:40; Jerem. 48:15); vapour, Genesis 2:6; the morning, Gen. 19:15; 32:25, 27; anger (which is often compared to smoke), Ps. 18:9; 78:21, 31; 2 Sa. 11:20; also, a way which goes upwards, Jud. 20:31; a tract of rising ground, Josh. 16:1; 18:12; a lot which comes up out of the urn, Lev. 16:9, 10; Josh. 18:11; a plant which sprouts forth and grows, Gen. 40:10; 41:22; Deu. 29:22; (poet. used of men, Gen. 49:9); whence the part. עולה Job 36:33 (a plant) sprouting forth; compare עלה.

Like other verbs of going, flowing (see עולה, נדר); poet. it is construed with an acc. of the thing, which goes up in great plenty, as though it all were changed into it; Proverbs 24:31, הנה עלה בלו קשונים "behold! it all (the field) went up thorns," i. q. becomes thorns, like a house when burned turns to smoke, Isa. 34:13; 5:6; Am. 8:8; 9:5.

(2) Metaph. to increase, to become strong (as a battle), 1 Ki. 22:35; wealth, Deut. 28:43; followed by על, to overcome, Pro. 31:29. As to the phrase עולה על see p. DCXXVIII, A.

(3) A garment when put on is said to go up (see על No. 1, a, a), Lev. 19:19; a razor when used for the head, Jud. 16:17; a bandage, when applied to a wound (see עריקה); also things which are taken up, carried away (compare Hiph. No. 3), Job 5:26; 36:20; also things which come up into an account (compare Hiph. No. 3), 1 Ch. 27:24.

NIPHAL (pass. of Hiph.).—(1) to be made to go up, i. e. to be brought up, Ezr. 1:11.

(2) to be made to depart, to be driven away, Jer. 37:11; Nu. 16:24, 27; 2 Sa. 2:27.

(3) to be elevated, exalted (used of God), Psalm 47:10; 97:9.

HIPHIL העלה (rarely העלה Hab. 1:15)—(1) to cause (any one, or any thing) to go up, e. g. on a roof, Josh. 2:6; out of a pit, Gen. 37:28; to lead up, to take up, 1 Sa. 2:19; 8:8; 2 Sa. 2:3; 6:15; 2 Ki. 17:36; העלה אֶת־הַנְּדָבָה he put lamps on the candlestick, Ex. 25:37. Constr. followed by an acc., once followed by ל Eze. 26:3. Specially to put a sacrifice on the

altar, to offer, Isa. 57:6; העלה עלות to offer a burnt offering, Lev. 14:20; Job 1:5.

(2) to take up, Ps. 102:25.

(3) to bring up into an account, 1 Ki. 9:21.

(4) to spread over, to overlay with. 1 Ki. 10:17, שָׁלַח מִיָּדָיו וְהָבַיִת עָלֶיהֶם הָאָדָם "and he overlaid one shield with three minae of gold," i. e. he used it in gilding one shield.

HOPHAL העלה (for העלה) to be led up, Nah. 2:8; to be offered (as a sacrifice), Judges 6:28; to be brought into an account, 2 Ch. 20:34.

HITHPAEL, to lift up oneself, Jer. 51:3.

Derived nouns, על, עלי, עולה, עלי, מעל, מעלה, מעלה, מעלה, and the pr. names מעלה, מעלה, Chald. עולה.

עלה constr. עלי, with suff. עליו (Ps. 1:3); plur. constr. עלי Neh. 8:15; m. a leaf, Gen. 3:7; 8:11; collect. leaves, Ps. 1:3; Isa. 1:30; from the root עלי in the sense of growing and sprouting forth.

עלה Chald. pretext, cause, Dan. 6:5, 6. (Aram. and Arab. عِلَّةٌ id. In Arabic it is also used of any thing, which is made the pretext of neglecting another, see the root עלל No. I, Kal.)

עלה more rarely עולה f.—(1) what is laid on the altar, what is offered on the altar (see the root, Hiphil No. 1); specially i. q. עלי a burnt offering, a sacrifice of which the whole was burned, Gen. 22:3, 6; Lev. 1:4, seq.

(2) ascent, steps, Eze. 40:26.

Sometimes עלי is contracted from עליה iniquity, which see.

עלה emphat. עֹלָה Ch. a burnt offering, pl. עֹלֹת Ezr. 6:9.

עולה f.—(1) with the letters transposed, i. q. עליה (which, in Hos. loc. cit., is found in many copies). —(1) iniquity, Hos. 10:9. (Compare Æth. ሀለወ: i. q. עלי.)

(2) [Alvah, Aliah], pr. n. of an Edomite tribe, Gen. 36:40; 1 Ch. 1:51 קרי, where כחב has עליה.

עֹלָמִים (denom. from עליה, of the form עֹלָמִים, (עֹלָמִים), m. pl. youth, juvenile age, Ps. 89:46; Job 33:25; poet. used of juvenile strength. Job 20:11, עֲצֻמוֹתָיו כְּלֹא עֹלָמִים "although his bones are full of juvenile strength," as well rendered by the LXX., Chald., Syriac (others take it as hidden sins). Used of the youthful period of a people, Isa. 54:4.

עלן ("unrighteous" ["i. q. علیان thick,

heavy"), [*Alvan*], pr. n. of an Edomite, Gen. 36:23, which is written עלִיָּה 1 Ch. 1:40.

עלוקה f. ἀπαξ λεγόμεν. Pro. 30:15, pr. a leech, as rightly rendered by the LXX., Vulg., Gr. Venet. (Arab. علقه, Syr. حَكَم id. from the root עלץ and غلت to adhere); hence used as a female monster or spectre, an insatiable sucker of blood, such as الغول, the gūl in the Arabian superstitions, especially in the Thousand and One Nights, or like the Vampyre of our fables. [Such profane follies must not be looked on as illustrations or explanations of the inspired Scripture; as if the Holy Ghost could sanction such vanities.] So العَلَوِيّ in the Kamûs is rendered by

the very word الغول, which Bochart (Hieroz. ii. 801) and Alb. Schult. on Prov. loc. cit. have incorrectly interpreted *fate*. See also my remarks on the superstitions of the Hebrews and other Orientals with regard to spectres, in Comment. on Isa. 34:14.

עלז i. q. עלם and עלץ TO EXULT, TO REJOICE, (originally, I believe, used of a sound of joy, like ἀλαλᾶζω, עלץ, not of leaping, dancing, like the syn. עלל), 2 Sa. 1:20; Ps. 68:5; followed by על, concerning anything, Psalm 149:5; Hab. 3:18. It is also applied to inanimate things, Ps. 96:12. It is sometimes used in a bad sense, of insolent, haughty men, Ps. 94:3; Isa. 23:12; compare 5:14.

Derived noun, עליות, and —

עלז m. *exulting, rejoicing*, Isa. 5:14.

עלט an unused root; Arab. غلط to be thick,

dense, with the letters transposed غلط to be dark; whence —

עלטה f. *thick darkness*, Gen. 15:17; Eze. 12:6, 7, 12.

עלי ("going up," perhaps "height;" from the root עלה), pr. n. *Eli*, a high priest; the predecessor of Samuel [as judge in Israel], 1 Sam. 1:3, seqq.; LXX. Vulg. 'Hlî, *Heli*.

עלי m. a *pestle*, Prov. 27:22; from the root עלה to be lifted up (compare No. 3). It may also be suspected that the signification is taken from the root עלל; Arabic عل Conj. II. to strike with repeated blows; but it is not necessary to resort to this.

עלי adj. only in f. עליות *higher, upper*, Josh. 15:19; Jud. 1:15; from the root עלה; of the form עליל.

עלי Chald. *most high, supreme*. עלִיָּה Dan. 3:26, 32; 5:18, 21; and simply עלִיָּה Dan. 4:14, 21; 7:25; used of the only and most high God. In כתיב always עליא; according to the Syriac form חֲכִלָּן.

עליות and **עליות** see עלות and עלות.

עליות f.—(1) *an upper chamber, a loft* on the roof of a house; περῶν, ὀδὴ, ὀρτῆρ. (Arabic عِلْيَة) Jud. 3:23, 25; 1 Ki. 17:19, 23; 2 Ki. 4:10. Poet. used of heaven, Ps. 104:3, 13.

(2) *a ladder, ascent by steps*, by which one went up to the temple, 2 Chron. 9:4.

עליות m. עליותה f. adj.—(1) *high, higher* (opp. to תחתון), Gen. 40:17. הַבְּרִיכָה הָעֲלִיָּיָה the higher pool (i. e. situated in a higher place), 2 Ki. 18:17; Eze. 42:5. Used once of something set in an elevated place, and made an example of punishment to men, such as is called in Greek παραδειγματισθαι. 1 Ki. 9:8, הַבְּרִיכָה הַזֶּה יִהְיֶה עֲלִיּוֹן Vulg. *et domus hæc erit in exemplum*.

(2) *Supreme, Most High*, used of God, as אל עליון Gen. 14:18; יהוה עליון Ps. 7:18; אלהים עליון Psalm 57:3; and simply עליון Ps. 9:3; 21:8. (The Phœnicians and Carthaginians used the same word in speaking of their gods, viz. Ἐλισσών, i. q. ἑψίστος, Philo Bybl. in Euseb. Præp. Evang. i. 10; and Alonim valonuth (עליונים ועליונות) the gods and goddesses, pr. those who are above, both male and female. Plaut. Pen. v. 1, 1; also pr. n. Abdalonimus, i. e. עבד עליונים the servant, i. e. worshipper of the gods.)

עליון Ch. id., only in plur. (majest.) עליונים used of the supreme God, Dan. 7:22, 25. [But may not this pl. adj. be equivalent to ὑψιστα in the New Test.? *highest places*.]

עליות m. *exulting, joyful*, Isa. 24:8; sometimes (like the verb, which see), used in a bad sense, *exulting, insolently*, Isa. 22:2; Zeph. 2:15; Isa. 13:3, עליתי גִּעְתָּהּ [but the second word really is גִּעְתָּהּ rendered in Thes. "those who rejoice in my splendour"], Zeph. 3:11.

עליל m. ἀπ. λεγόμεν. Ps. 12:7; *workshop*, from the root עלל No. I, 3.

עלילות (from the root עלל I, 3), Ps. 14:1; 66:5; plur. עלילות f. *a deed, work*—(1) used of the excellent deeds of God, Ps. 9:12; 77:13.

(2) of the deeds of men, especially in a bad sense,

Deut. 32:14, 17 (comp. לָלַץ I, 2). Zephaniah 3:7, עָלִיתוּ לַלְלָהֶם "they perverted all their doings," they acted perversely, wickedly; Ps. 14:1; 141:4; Ezek. 14:22.

עֲלִיָּה f. i. q. the preceding No. 1, *a deed* (of God), Jer. 32:19.

עֲלִיצוֹת f. (from the root עֲלַץ), *exultation, rejoicing*, Hab. 3:14.

עֲלִית f. Chald. *the higher part of a house*, i. q.
Heb. עֲלִיָּה Dan. 6:11.

I. **על** i. q. Arab. **عل** pr. TO DRINK AGAIN, after a former draught (for which they use the verb **נهل**), in order to quench thirst fully. Conj. II. to drink again and again, to drink deep. But this primary notion is variously applied, for instance, to a second blow, by which one already wounded is killed; to an after-milking, by which the milk is altogether drawn away; to a gleanings, and going over boughs, so as to collect all that may be left from the former harvest, etc., see Jauhari and Firuzabadi, in Alb. Schult. Orig. Hebr. i. c. 6, who treats on this root at considerable length. In Hebrew it is —

(1) *to glean, to make a gleaning*, like *על* Conj. II.; see Po. No. 1, and *עללו*.

(2) *to quench thirst*, figuratively applied to gratifying lust (see Hithpa. Jud. 19:25); more often *to gratify one's desire* (ben Muth kûphen) in vexing any one, petulantly making sport of him, hence *to be petulant* (muthwillig seyn), עוֹלֵל, מְעוֹלֵל, עוֹלֵל a petulant (boy), abstr. אַעֲלֵל.

(3) *to perform (a work), to accomplish* (עשה *vollbringen, vollführen*), see עָלִיל, hence *to do a deed*, see Po. No. 3, and the nouns עֲלִילָה, מַעֲלָל.

PORE—(1) to *glean*, Lev. 19:10; followed by an acc. of the field, Deu. 24:21. Figuratively applied to a people utterly destroyed, Jer. 6:9.

(2) *to be petulant.* Part. מְעוֹלָל a petulant (boy),
Isa. 3:12, i. q. עוֹלָל, עוֹלִיל which see.

(3) *to vex, to ill-treat* any one, followed by ל of pers. Lam. 1:22; 2:20, לִמִּי עוֹלָהָהּ "whom hast thou thus vexed?" Lam. 3:51, עֵינֵי עוֹלָהָהּ לִנְפֹשִׁי "my eye vexes me," i. e. pains me (from weeping). Pass. Lam. 1:12, "like unto my sorrow לִי אֲשֶׁר עוֹלָהּ לִי which has been brought upon me." Job 16:15, עוֹלָהּ לִי בְּעֶסֶר אֶרֶץ "I have ill-treated my head in the dust," i. e. I have made it dirty, altogether covered with dust.

HITHPAEL הִתְעַלֵּל—(1) *pr. to satisfy thirst*, used

of lust, followed by β on any one, Judges 19:25; *to satisfy the mind* in vexing any one, and making sport of him (well rendered by the LXX. ἐμπαίζω, Vulg. *illud*), 1 Sa. 31:4; 1 Ch. 10:4; Num. 22:29; Jer. 38:19.

(2) to put forth all one's power, to expend it in destroying any one, followed by 3 Exod. 10:2; 1 Sa. 6:6.

HITHPOEL, to complete, to do a deed, Ps. 141:4.
Derived nouns, עֲלִיָּה, עֲלֵלוֹת, עוֹלָל, עוֹלָלָה, עֲלִיָּהּ,
עֲלִיָּהוּ, מַעְלָל, מַעְלָלָה, Chald. עֻלָּה.

II. **עלל**, an unused root. Arab. **عَلَّ**—(1) *to put in, to thrust in*, and intrans. *to enter*, like the Ch.

עַל.—(2) to bind on, to bind fast, whence עָלָה ^sעַל
a yoke (like the Lat. *jugum* a *jungendo*, Gr. ζυγόν,
from ζευγνύω).

עָלָה Chald. i. q. Hebr. No. II.—(1) *to enter* (Syr. id.). Specially used of any one who enters, and is admitted to the private audience of a king, Dan 2: 16, 24. Pret. עָלָה Dan. loc. cit.; fem. עָלָה כְּתִיב; עָלָה 5:10. Part. plur. עָלִים 4:4; 5:8 כְּתִיב עָלִים.

(2) *to set* (used of the sun [the subst. מַעַרְבָּא]), Dan. 6:15. Comp. Hebr. סָבַב.

APHEL, to bring in any one, followed by 3 of pers., pret. הִנְעֵל (the letter נ being inserted) Dan. 2:25; 6:19; Imp. הִעֵל 2:24; inf. הִעֵלָה 5:7; and הִנְעֵלָה 4:3.

HOPHAL ^{הפעל} to, be introduced, 5:13, 15.

Derived noun, **מַעַל**.

עֲלָלוֹת const. עֲלָלוֹת plur. fem. *gleanings*, Jerem. 49:9; Obad. 1:5; Isa. 17:6; Jud. 8:2; from the root עָלָל I, 1.

I. **עלם** TO HIDE, TO CONCEAL. In Kal only occurring in part. pass. **עלמים** hidden (sins), Ps. 90:8.

NIPHAL נִפְּלָא *to be hidden, to lie hid*, Nah. 3:11; followed by מִן of person *from whom* any thing is hid, Lev. 5:2; and מִיִּי 4:13; Num. 5:13. Part. נִפְּלָאִים secret men, crafty, Ps. 26:4.

הָעֵינִים—(1) *to hide*, followed by **מִן** *from* any one, 2 Kings 4:27. Specially—(a) **הָעֵינִים** followed by **מִן** *to hide the eyes*, i.e. *to turn them away from any one*, implying neglect, Eze. 22:26; and refusing aid, Isa. 1:15; compare Prov. 28:27; sometimes connivance, Lev. 20:4; 1 Sam. 12:3 (followed by **וְ**). Without **הָעֵינִים** Ps. 10:1.—(b) **הָעֵינִים** **לֹא** *to hide the ear, not to choose to hear*, Lam. 3:56.

(2) *to hide, to cover over* with words, i.e. to chide, to rebuke (opp. to throw light on, i.e. to praise), Job 42:3.

HITHPAEL, to *hide one's self*. Job 6:16; used of rivers, עֲלִימוֹ יְחַלְשֵׁל "in which the snow hideth itself," i.e. the snow water in the spring (על here having the signification of approach, see No. 1, b, α). Followed by כִּן to *turn oneself away* from any thing, to withdraw from it; Deut. 22:1, 3, 4. Ps. 55:2, אֲלִיחֵלֶם מִתְּהַנֵּחַ "hide not thyself from my supplication;" Isa. 58:7.

Derived nouns, עוֹלָם, עֵלֹם, תַּעֲלָמָה [also עֲלָמָה, see note on that word].

II. עֵלֶם or עֲלָם an unused root, Arab. غَلِمَ pubes fuit et coeundi cupidus, used both of persons when young, and of animals; Syriac ܠܕܚܝܕܝܕ id. Hence עֲלָם and עֲלָמָה [but see note], עֲלָמִים

עֲלָם emph. עֲלָמָה Ch. m. i. q. Hebr. עוֹלָם *remote time* (eternity), used of time future, Dan. 3:33; 4:31; 7:27, and of the past, Ezr. 4:15; whence, Dan. 2:20, מִן עֲלָמָה וְעַד עֲלָמָה "from eternity and unto eternity."

עֲלָם m. *a youth, a young man* of the age of puberty, 1 Sam. 17:56; 20:22 (for which, verse 21, there is נער); Arab. غلام, غلام from the root עֲלָם No. II.

עֲלָמָה f. of the preceding, *a girl* of marriageable age, like the Arab. غلامه; Syr. ܠܕܚܝܕܝܕܝܕ; Ch. עֲלָמָה, i. q. נערה, and Gr. νεάνις (by which word the Hebrew עֲלָמָה is rendered by the LXX. Ps. 68:26; and Aqu., Symm., Theod., Isa. 7:14), Gen. 24:43; Ex. 2:8; Prov. 30:19. Pl. עֲלָמוֹת Ps. 68:26; Cant. 1:3; 6:8. Used of *a youthful spouse recently married*, Isa. 7:14 (compare בְּתוּלָה Joel 1:8). [See note at the end of the art.] The notion of unspotted virginity is not that which this word conveys, for which the proper word is בְּתוּלָה (see Cant. 6:8, and Prov. loc. cit.; so that in Isa. loc. cit. the LXX. have incorrectly rendered it παρθένος); neither does it convey the idea of the unmarried state, as has of late been maintained by Hengstenberg, (Christol. des A. T. ii. 69), but of the nubile state and puberty. See Comment. on Isa. loc. cit.—עַל עֲלָמוֹת in the manner of virgins, nach Jungfrauen Weise (see על No. 1, α, ζ), i. e. with the virgin voice, sharp, Germ. soprano, opp. to the lower voice of men, 1 Ch. 15:20 (see as to this passage under the root נָצַח No. 1 Piel); Ps. 46:1. Forkel (Gesch. der Musik, i. p. 142) understood it to mean *virgin measures* (compare Germ. Jungfrauenweis), but this does not suit the context, in 1 Ch. loc. cit.

[Note. The object in view in seeking to undermine the opinion which would assign the signification of *virgin* to this word, is clearly to raise a discrepancy between Isa. 7:14, and Matt. 1:23: nothing which has been stated does, however, really give us any ground for assigning another meaning. The ancient versions, which gave a different rendering, did so for party purposes, while the LXX., who could have no such motive, render it *virgin* in the very passage where it must to their minds have occasioned a difficulty. *Alma* in the Punic language signified *virgin*, as Gesenius rightly states in Thes., on the authority of Jerome. The absolute authority of the New Test. is, however, quite sufficient to settle the question to a Christian.]

עֲלָמוֹן ("hidden"), [Almon], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 21:18, called in 1 Ch. 6:45 עֲלָמָת. But—(2) עֲלָמוֹד בְּקֶלְחֵימָה Nu. 33:46, is a station of the Israelites in the desert of Sinai.

עֲלָמוֹת a word δις λεγόμεν. but of uncertain authority.—(1) Ps. 9:1, seems to be the same as עַל עֲלָמוֹת Ps. 46:1 (see under the word עֲלָמָה), with the virgin voice, (unless it should be so read).

(2) Ps. 48:15, where the context requires it to be understood i. q. עוֹלָם *eternity, for ever*, LXX. εἰς τοὺς αἰῶνας, Vulg. in sæcula (as if they had pronounced it עֲלָמוֹת). Many copies, both MSS. and printed, have, עֲלָמוֹת (better עֲלָמוֹת, *unto death*, and this might be preferred, [rejected in Thes. as not suiting the context]. As to this use of the particle על, compare Isa. 10:25; Ps. 19:7.

עֲלָמִי Ch. Gentile noun, from עֲלָם (which see), an *Elamite*, pl. עֲלָמִיּוֹת *Elamites*, Ezr. 4:9.

עֲלָמָה ("covering"), [Alemeṯh], pr. n. m.—(1) 1 Ch. 7:8.—(2) 1 Ch. 8:36; q. 42.

עֲלָמָת see עֲלָמוֹן.

עֲלָם i. q. עָלַ and עָלַז TO REJOICE, TO BE MERRY, Job 20:18.

NIPHAL, Job 39:13, פָּנְהָרִנְנִים נַעֲלָמָה "the wing of the ostriches exults;" i.e. moves itself briskly; comp. II. ii. 462, ἀγαλλόμεναι περὶ γέσσοι.

HITHPAEL, to *rejoice*, Pro. 7:18.

עֲלָע a root of very doubtful authority, which has been regarded as the same as לָעַץ to swallow down, to suck in; and hence has been derived fut. Piel יַעֲלָעוּ they will suck in, Job 39:30. But I suspect the true reading may be לָעַל (' being changed into

ל, a letter of the same form only larger), i. e. עלעז (or עלעז) they sip up eagerly, pret. Pilel (a form frequently used to indicate rapid motion).

עלע Chald. f. i. q. Heb. עלעז a rib, pl. עלעז Dan. 7:5. Bertholdt here incorrectly understands the word to mean canine teeth, tusks.

על

על not used in Kal; pr. TO COVER, TO WRAP UP. (Arab. غلب, Gr. καλύπτω. Comp. עני No. 1.)

Pual—(1) to be covered, Cant. 5:14.

(2) to languish, to faint (pr. to be covered with darkness, see synn. עלע, עלע), Isa. 51:20.

HITHPAEL—(1) to veil oneself, Gen. 38:14.

(2) i. q. Pual No. 2, to faint, to languish with heat, Jon. 4:8; with thirst, Am. 8:13.

על m. (verbal of Pual with הִתְּ parag.), languishing, lamenting, Eze. 31:15. [In Thes. this is said to be for עלע, and it is referred to the Pret. Pual of the root.]

על

על fut. עלע, i. q. עלע and עלע TO EXULT, TO REJOICE, TO BE JOYFUL, Pro. 11:10; 28:12. עלע to rejoice in Jehovah, Psa. 5:12; 9:3; 1 Sam. 2:1. Followed by ל to exult over any one, Psal. 45:2. Used figuratively of inanimate things, 1 Ch. 16:32.

Derivative, עלע.

על

על a root not used as a verb. Arab. على, غلى to adhere; hence עלע a leech, which see.

על (with conjunctive accents) and על (with distinctives, or with the art.) with suff. עלע, comm. (but rarely f. Ex. 5:16; Jud. 18:7), a people, so called from their being collected together, see the root עלע

No. 1 (Arab. عامه the common people). It is very often used of Israel, as being the people of God, על ייהוה Exod. 15:13; Deut. 32:36; על ייהוה the holy people, Deu. 7:6; על ייהוה the people peculiarly belonging to God, Deut. 4:20, etc.; and in opposition to על (see על); but the pl. עלע Isa. 8:9; Psal. 33:10, and עלע Deut. 28:10, etc., is used of all peoples. Specially it is used—

(1) of single races or tribes, e. g. עלע Jud. 5:18; pl. often of the tribes of Israel (comp. the δήμοι of the Athenians), Gen. 49:10; Deut. 32:8; 33:3, 19; Isa. 3:13; Hos. 10:14; Ps. 47:2, 10; and even used of the race or family of any one, especially in the plural 'עלע the kindred, relatives of any one, i. q. 'עלע (see עלע No. 1, h) Lev. 21:1, 4; 19:16. עלע to be gathered to one's people, i. q.

elsewhere is called, to be gathered to one's fathers (see עלע Niphal). (Hence has arisen its use in the

singular of single relatives; whence Arab. عم an uncle, and the pr. n. עלע kinsman of God, עלע to whom God is kinsman.) Poet. used of any peculiar race of men, as עלע the afflicted people, Ps. 18:28; comp. עלע just men, Gen. 20:4.

(2) Opp. to princes, leaders, or the king; it denotes the citizens, the common people (compare λαός opp. to leaders, Il. ii. 365; xiii. 108; xxiv. 28), 1 Kings 12:16; 2 Kings 11:17; 23:21; Eze. 7:27; soldiers, Jud. 5:2; hence, followed by a genit. the companions, or servants of a leader or lord; i. q. עלע (see עלע No. 1, h); fine Leute. Cant. 6:12, עלע "the chariot of the companions of the prince;" die Wagen des fürstlichen Gefolges: (being, I consider, in this place not a suffix, but paragogic, and a mark of the constr. state). Eccl. 4:16; also used of the servants of a private master, 1 Ki. 19:21; 2 Ki. 4:41. Elsewhere—

(3) when an individual speaks, my people is the people to which I belong; Isaiah 53:8 [?]; Ruth 1:16; whence עלע the sons of my people; i. e. my countrymen, Gen. 23:11; poet. עלע id. (see עלע No. 5), Lam. 2:11; 3:14; 4:3, 6. With the art. it is used—

(4) also of the whole human race, i. q. עלע Isa. 40:7; 42:5; 44:7; and to this may also be referred the words spoken in bitter irony, Job 12:2, עלע 'עלע "surely ye are the whole human race, and with you wisdom will die," (ist sehr alle Welt, und habt aller Welt Weisheit).

(5) Poet. used of a troop, herd of animals, Prov. 30:25, 26; Ps. 74:14; compare עלע No. 2; also Gr. δῆμος.

Plur. עלע constr. עלע (more rarely in the Aramaean manner עלע constr. עלע Neh. 9:22, 24; Jud. 5:14); peoples, nations; also the tribes of Israel; see above No. 1, the kindred, relatives of any one; see above No. 2.

על Chald. id. Plur. עלע, emph. עלע Dan. 3:4, 7, 31; 5:19; 6:26; 7:14. Syriac ܕܠܝܢܐ plur. ܕܠܝܢܐ.

על prop. conjunction, communion; from the root עלע; always used as a particle. It is—

(A) adv. together, moreover, at the same time; Gr. σύν, μερά; Arab. معاً. 1 Sam. 17:42, "he was ruddy יפה כריח and at the same time (und

babe) of a handsome countenance," 1 Sam. 16:12. It is far more frequently —

(B) prep. with suff. עִמִּי (for which also עִמִּי is used; see עִמִּי; עִמִּי in pause and fem. עִמָּךְ, עִמָּךְ, עִמָּיָהּ and עִמָּהֶם (Syr. حَم, Arab. transp. مع, مع).

(1) *with, cum* (which is of the same origin; see under the root עָמַם); prop. used of fellowship and companionship. Gen. 13:1, וְלוֹט עִמּוֹ "and Lot with him;" Gen. 18:16; 1 Sam. 9:24. Hence—(a) used of aid. Gen. 21:22, אֱלֹהִים עִמָּךְ "God is with thee," i. e. aids thee, Gen. 26:3, 28; 1 Sam. 14:45; hence after verbs of aiding; as אָעַר (Germ. beistehen), 1 Ch. 12:21; הִתְחַנֵּן (which see), etc.

(b) Of fellowship in action, as אֶלְלָק עִם to share *with* any one, Pro. 29:24; to inherit *with* any one, Gen. 21:10; to make a covenant *with* any one (see פָּרַת); דִּבֶּר עִם (see דִּבֶּר), to converse *with* any one; hence אֶלְלָק עִם the word which I speak *with* any one, Job 15:11; 2 Chron. 1:9; עִם לִשְׁכַּב to lie *with* any one, Gen. 19:32, seq.; 30:15. If used of those who are acting in mutual hostility, it is—

(c) *with for against*, as אֶלְלָק עִם to fight, to wage war *with* any one; אֶלְלָק עִם to struggle with, אֶלְלָק עִם to strive with, also Psalm 55:19, אֶלְלָק עִם לְרִיבִים הֵי "for they come with many (they have many allies in battle) against me." Ps. 94:16, "who will aid me אֶלְלָק עִם (in fighting) with the wicked." Job 9:14; 10:17; 16:21; 17:3.

(d) With verbs of doing; to do *with* any one (well or ill), to treat him (well or ill), as אֶלְלָק טוֹב עִם, אֶלְלָק רָעָה Josh. 2:12; Psal. 119:65; אֶלְלָק עִם to do good to any one, Genesis 32:10; אֶלְלָק עִם to act friendly *with* any one, Ps. 50:18; also אֶלְלָק עִם Ps. 18:24; אֶלְלָק עִם (see that word); אֶלְלָק עִם Ps. 78:37. —From the notion of association springs that of—

(e) a common lot. Gen. 18:23, "wilt thou destroy the righteous with the wicked?" i. e. like the wicked. Gen. 18:25; Job 3:14, 15; 21:8; Psalm 73:5. Ecc. 2:16, "the wise man dies with the fool," equally with the fool, the lot of both is the same, they are treated alike. Hence—

(f) It is used of any equality or similitude; Job 40:15, "behold the hippopotamus which I have created עִמָּךְ equally with thee," as well as I have created thee; Job 9:26; Ps. 120:4, "(the tongue is false)... אֶלְלָק עִם like coals of broom" [Retem], i. e. it pierces and burns like coals. It is used with verbs of likeness, אֶלְלָק עִם to be compared with any thing, i. e. to be like a thing, Ps. 143:7.

(g) It is used of equality as to time; Psalm 72:5,

יִירָאוּךָ עִם שֶׁשֶׁשׁ "they shall fear thee with the sun," i. e. as long as the sun shall be; compare Dan. 3:33, and the expression of Ovid, Amor. i. 15, 16, *cum sole et luna semper Aratus erit*.

(2) *at, by, near*, used of nearness and vicinity. עִם אֶת at, or by the fountain, Gen. 25:11; עִם אֶת near Shechem, Gen. 35:4; עִם יְהוָה by Jehovah (i. e. at his sanctuary), 1 Sam. 2:21; עִם פָּנַי at the face of any one, Job 1:12. Hence it is said, to dwell *by* (or *with*) any one, i. e. in his house or family, Gen. 27:44; in the same people, Gen. 23:4; to serve *by* (or *with*) one, i. e. to be his servant, Gen. 29:25, 30. *By any one*, specially is used—(a) for, in any one's house, *chez quelqu'un*, see the examples already cited, and also Gen. 24:25, "there is plenty of straw and fodder עִם אֶת by (or with) us," i. e. in our house. In the later Hebrew it is more fully said, עִם בֵּית פֶּה, 1 Ch. 13:14.—(b) in any one's body, Job 6:4, "the darts of the Almighty (are) עִמִּי" LXX. ἐν τῷ σώματι μου. More often—(c) in any one's mind, Job 27:11, אֶלְלָק עִם שְׂעִי לֹא אֶכְחָד "I will not conceal what are with the Almighty," i. e. what his thoughts are, what his mind is; Job 9:35, לֹא כֵן אֶנְכִּי עִמָּךְ "not so (am) I with myself," i. e. my mind is not such within me, sc. that I should fear; Nu. 14:24; hence used of counsel, which any one takes, Job 10:13, יָדַעְתִּי כִּי זֹאת עִמָּךְ "I know that such things have been in thy mind," that thou purposest such things; Job 23:14; used of that which we know, are acquainted with, Ps. 50:11, "the beasts of the field (are) with me," or in my mind, i. e. I know them all, (in the other hemistich יָדַעְתִּי); Job 15:9; used of the opinion of any one (compare *apud me multum valet hæc opinio*, Arab. عندي with me, i. e. in my

opinion), e. g. אֶלְלָק עִם אֱלֹהִים to be righteous in the judgment of God, Job 9:2; 25:4. The Hebrews express this more fully (but only, however, the later writers), עִם לִבִּי, עִם לִבִּי, like the Gr. μετὰ φρεσίν, Lat. *apud animum* (to maintain, to propose), Ecc. 1:16, דִּבַּרְתִּי עִם לִבִּי "I spoke with my heart," Deut. 8:5; Psal. 77:7; 2 Ch. 1:11; used of purpose, 1 Ch. 22:7; 28:2; 2 Ch. 6:7, 8; 24:4; 29:10; of that which we know, Josh. 14:7; 1 Ki. 10:2; 2 Ch. 9:2.—(d) *by* (or *with*) men is often used for *amongst* them, in their midst, like the Gr. μετ' ἑταίρων, μετ' ἀνδράσι, Lat. *apud exercitum*, for *in exercitu* (compare Germ. mit, which is of the same stock as Mitte, and the Gr. μερά), Isa. 38:11, עִם יִשְׂרָאֵל חֶרֶל "amongst the inhabitants of the world," 2 Sam. 13:23, עִם אֶפְרַיִם "amongst the Ephraimites."—(e) *Metaph.* it is *notwithstanding, in spite of* (compare פֶּ letter

C, No. 3, Arab. مع De Sacy, Gram. Arab. i. § 1094, ed. 2). עמ in spite of this, nevertheless, Neh. 5:18.

In many of its significations עמ agrees with את (No. II), which Ewald would therefore derive from this word, Hebr. Gramm. page 608, עמח, contr. עמ, changed into את; but the different origin and primary signification have been already shewn above.

With the prefix מן, מעם (Arab. من عند) used of those that go from any person or thing by, with, or near whom they were. Specially—(a) from the vicinity of any one, after a verb of going away, departing, Gen. 13:14; 26:16; sending away, Deut. 15:12, etc. מעם המזבח from the altar, Ex. 21:14; Deut. 23:16; Jud. 9:37; Job 28:4.—(b) from any one's house, de chez quelqu'un (compare עם No. 2, letter b). פָּרַעַה מֵעַם out of Pharaoh's house, Exod. 8:8, 25, 26; 9:33; 10:6, 18.—(c) out of the power of any one (from any one), after verbs of receiving, 2 Sa. 2:15; asking, Ex. 22:13; buying, 2 Sam. 24:31; often used of God, from whom as the author and cause anything springs. Psalm 121:2, "my help cometh יְהוָה מֵעַם from Jehovah." Isa. 8:18, "(we) are signs and wonders in Israel יְהוָה מֵעַם from Jehovah," so appointed and destined by him for this. Isa. 7:11; 29:6; 1 Ki. 2:33; 2 Ch. 10:13. (Arabic من عند from the command, will of any one).—(d) from the mind of any one. 1 Sa. 16:14, "the Spirit went away מֵעַם שְׂאֵל from the mind of Saul." Hence used of a judgment which proceeds from any one. Job 34:33, "doth (God) retribute מֵעַמְּךָ according to thy mind?" 2 Sa. 3:28; used of purpose, Gen. 41:32; 1 Sa. 20:33.—(e) from among (comp. עם No. 2, letter d). מֵעַם אֲחֵי Ruth 4:10.—Similar to this is מֵאֵת page xciv, A.

עם Ch. i. q. Heb. with, by, near, used of fellowship, Dan. 2:18, 43; 6:22; 7:13, 21, "a (form) like the Son of man came עם עֲנֵי שָׁמַיָא with the clouds of heaven;" compare μετὰ πνοῆς ἀνέμους, Od. ii. 148. Used of time during which anything is done (comp. Heb. No. 1, letter g): עם לְלֵילָא Germ. bey Nacht, Dan. 7:2. עם דְּרִינִי with all generations, i. e. so long as generations of men shall be, Dan. 3:33; 4:31.

I. עמד fut. יעמד.—(1) TO STAND. (Arab. عמד Conj. I. II. IV. transit. to set firmly, to sustain, to prop.) Used of men, Gen. 24:30, 31; 41:17; and of inanimate things, Deut. 31:15; Josh. 3:16; 11:13. Followed by prepositions—(a) followed by לְפָנַי to stand before a king, i. e. to serve, to minister to him, Gen. 41:46; Deut. 1:38; 1 Ki. 1:28; 10:8;

Dan. 1:5 (comp. עמד בְּהִילָהּ Dan. 1:4); עמד לְפָנַי to minister to Jehovah, used of prophets, 1 Ki. 17:1; 18:15; Jer. 15:19; priests, Deu. 10:8; Jud. 20:28; comp. Ps. 134:1. But Lev. 18:23, עמד לְפָנַי is used of coition.—(b) followed by עַל—(a) to be set over any one, Num. 7:2.—(b) to confide in anything (Syr. مَدَّسَ), Eze. 33:26.—(c) to stand by any one, to defend him (comp. עַל No. 2, b), Dan. 12:1; Est. 8:11; 9:16 (comp. קים).

(2) to stand, for to stand firm, to remain, to endure (opp. to fall, to perish), stehen bleiben, bestehen. Ps. 33:11, "the decree of Jehovah standeth (for ever)." Ps. 102:27, "the heavens shall perish, thou remainest;" Exod. 18:23; Am. 2:15; Hos. 10:9; Est. 3:4. עמד בְּמִלְחָמָה to stand firm in battle; Eze. 13:5. Followed by לְפָנַי to stand firm before any one, to resist him, Ps. 76:8; 130:3; 147:17; Nah. 1:6; more rarely followed by בְּפָנַי Josh. 21:44; 23:9; נָגַד Eccl. 4:12; כֵּן Dan. 11:8; simply, Dan. 11:15, 25; followed by אֲנִי to persist, to persevere, in any thing, Isaiah 47:12; Eccl. 8:3; 2 Ki. 23:3. Once followed by an acc. Eze. 17:14, "to keep the covenant (and) to stand to it (לְעִמּוּדָה)." Hence to remain in the same place, Ex. 9:28; or state, used both of persons and things, Lev. 13:5, 37; Jer. 32:14; 48:11; Dan. 10:17; 11:6; specially to remain amongst the living, Ex. 21:21.

(3) to stand still, to stop, (stillstehen), as opp. to go on one's way, to proceed. 1 Sam. 20:38, "make haste וְלֹא תַעֲסֹךְ do not stop." Used of the sun standing still in his course, Joshua 10:13; of the sea becoming tranquil, Jon. 1:15; compare 2 Ki. 4:6. Followed by כֵּן to desist from any thing, to leave off. Gen. 29:35, וְהִעָסַר מִלָּדָה "she ceased from bearing children;" 30:9.

(4) to stand up, arise (auflstehen), i. q. קים, but only found in the latter books, Dan. 12:1, 13; often used of a new prince, Dan. 8:23; 11:2, 3, 20; Ecc. 4:15; of war springing up, 1 Chr. 20:4; followed by עַל to rise up against any one, Dan. 8:25; 11:14; 1 Ch. 21:1; compare Lev. 19:16.

(5) pass. to be constituted, set, appointed. Ezr. 10:14, יַעֲמִדוּנָא עֲרֵינוּ "let our rulers be appointed," let us appoint our rulers, Dan. 11:31.

HIPHIL יַעֲמִיד—(1) causat. of Kal No. 1, to cause to stand, to set, Ps. 31:9; Lev. 14:11; used figuratively, to constitute, to decree, 2 Chron. 30:5; followed by לְ to destine (to promise) to any one, 33:8; followed by עַל to impose (a law) on any one, Neh. 10:33; also to constitute, to set in an office or function, 1 Ki. 12:32; 1 Ch. 15:16.

(2) Causat. of Kal No. 2, to cause to stand firm, or

endure, i. e. *to establish*, to preserve, 1 Ki. 15:4; 2 Ch. 9:8; Prov. 29:4; *to confirm*, i. q. עָמַד 2 Ch. 35:2; Dan. 11:14, "to confirm the vision," i. e. by the event.

(3) i. q. Kal No. 3, intrans. *to stand still*, 2 Ch. 18:34.

(4) *to raise*, *to set up*, as statues, 2 Ch. 33:19; a house, Ezr. 2:68; 9:9; also, *to arouse*, *to stir up*, Neh. 6:7; Dan. 11:11, 13.

HOPHAL, *to be set, placed*, Lev. 16:10; *to remain*, 1 Ki. 22:35.

Derived nouns, עָמַד, עֲמֻדָּה, עֲמֻדָּה, מְעַמְּדָה, מְעַמְּדָה.

II. עָמַד, ἀπ. λεγόμεν. of uncertain authority; Eze. 29:7; וְהָעֲמֻדָּה לָהֶם בְּלִמְחָנִים which clearly stands for וְהָעֲמֻדָּה לָהֶם "and thou hast made all their loins to shake;" compare Ps. 69:24. But it appears to me uncertain whether the letters are transposed by a certain usage of the language, or whether through some error in this place only. This form however seems to be one of those which are reckoned among the innumerable licenses, or barbarisms [rather peculiarities of dialect] of the prophet Ezekiel.

עָמַד prep. i. q. עִם, only found with the suffix of the first pers. עָמַדְתִּי i. q. עִמִּי with me, Gen. 21:23; 31:5; by me, Gen. 29:19, 27; see other examples under עִם. This word is not at all connected with the root עָמַד to stand, but it rather belongs to an unused root עָמַד = עָנַד to tie, to bind together, answering to the Arabic عَمَد. Compare עָמַד.

עָמַד m.—(1) *a place where one stands, a platform*, 2 Chron. 34:31.

(2) *a place*, Dan. 8:17, 18.

עָמַדָּה f. *a place where any one stops, lodging*, Mic. 1:11.

עָמַד an unused root, having the signification of association and fellowship, i. q. עָמַם No. 1. Derivative עָמִית.

עָמַד f.—(1) prop. subst. *conjunction, communion* (from the root עָמַם No. 1). It is only found in const. state עָמַד (once Ecc. 5:15); elsewhere לְעָמַד; with suff. לְעָמָתִי, once לְעָמֹת Ezek. 45:7; prep. i. q. עִם.—(a) *at, by, near*, Exod. 25:27; 28:27.—(b) *against*, Eze. 3:8.—(c) *over against*, 1 Ch. 26:16.—(d) *equally with, even as* (i. q. עִם No. 1, e), 1 Ch. 24:31; 26:12; Ecc. 7:14; whence Ecc. 5:15, לְעָמַתְּ "altogether in the same way, as" (compare עָמַד Job 27:3). With two prefixes מִלְּעָמַת *near*, 1 Kings 7:20.

(2) [Ummah], pr. n. of a town in the tribe of Asher; only found Josh. 19:30.

עָמֻד m.—(1) *a column, a pillar* (Arab. عَمُود, عَمَاد), Jud. 16:25, 26; 1 Ki. 7:2, seq. עָמֻד הָעָנָן the pillar of cloud, Exod. 33:9, 10; and עָמֻד הָאֵשׁ the pillar of fire, Ex. 13:22. Used of the pillars of heaven (very high mountains), Job 26:11; of the earth, ibid. 9:6.

(2) *a platform, scaffold*, 2 Ki. 11:14; 23:3.

עָמֻן (i. q. עָמִי, as is stated, Gen. 19:38, that is, *son of my relative*, or *kindred*, i. e. born from incest; from the noun עָם which see No. 1; with the addition of the syllable מֻן, like קָרְמוֹן from קָרַם ראשון from ראש) Ammon, pr. n. of a man; the son of Lot by his younger daughter, Gen. 19:30, seqq.; hence of the nation of *Ammonites*, who were descended from him; who inhabited the land beyond Jordan between the rivers Jabbok and Arnon, 1 Sam. 11:11; more frequently called עָמֻן Num. 21:24; Deut. 2:37; 3:16. Eze. 25:2—5 עָמֻן is used for עָמֻן עָמֻן, as in Lat. in *Bruttios, Samnites profectus est*, i. e. into their territories. See Relandi *Palæstina*, p. 103; and my article in *Ersch and Gruber's Encycl. voc. Ammon*, iii. 371. Gent. n. is עָמוֹנִי, fem. עָמוֹנִית 1 Ki. 11:1; Neh. 13:23; plur. עָמוֹנִיּוֹת 1 Ki. 11:1.

עָמוֹם ("burden") *Amos*, pr. name of a prophet, Am. 1:1; 7:8, seqq.; 8:2.

עָמוֹק ("deep"), [*Amok*], pr. n. masc., Nehem. 12:7, 20.

עָמִיאל ("one of the family of God," i. e. servant or worshipper of God; comp. עָם No. 1), [*Ammiel*], pr. n. m.—(1) Num. 13:12.—(2) 2 Sam. 9:4; 5:17, 27.—(3) 1 Chron. 26:5.—(4) 1 Ch. 3:5; for which there is, 2 Sam. 11:3, עָמִיאל.

עָמִיהוד ("one of the people of Judah," i. e. a citizen of Judah; for עָמִי יהודי, [*Ammihud*], pr. n. m.—(1) 2 Sam. 13:37 קָרִי.—(2) Num. 1:10; 2:18; 1 Ch. 7:26.—(3) Num. 34:20.—(4) ibid. verse 28.—(5) 1 Ch. 9:4.

עָמִיזָבֵד ("kindred of the bountiful givér," i. e. of Jehovah; comp. עָמִיזָבֵד, [*Ammizabad*], pr. n. m., 1 Ch. 27:6.

עָמִיזָבֵד ("one of the family," i. e. relative "of the nobles"), pr. n. masc., 2 Sa. 13:37 כְּחִיב; for עָמִיזָבֵד No. 1.

עָמִיזָבֵד ("kindred of the prince"), pr. n. m.—

(1) Ex. 6:23; Num. 1:7; Ruth 4:19; 1 Ch. 2:10.
—(2) 1 Ch. 15:10, 11.—(3) 1 Ch. 6:7.

עֲמִיק Ch. adj. *deep*, figuratively *hidden*, not to be searched out, Dan. 2:22.

עֲמִיר m. *a sheaf*, i. q. עֲמָר ["a bundle of corn before it is bound into a sheaf"], Am. 2:13; Micah 4:12; Zec. 12:6; from the root עָמַר No. 1.

עַמְיָאֵל ("servant of the Almighty," comp. עַמְיָאֵל, [Ammishaddai], pr. n. m. Numbers 1:12; 2:25.

עֲמִית (from the root עָמַה=עָמַם No. 1) m. (Levit. 19:17)—(1) *fellowship*. Zech. 13:7, עֲמִיתִי "the man of my fellowship," i. e. my fellow, companion.

(2) abstr. for coner. i. q. ὁ πλησίον (ber πλησίον, *plithiménos*), *a neighbour*, Lev. 5:21; 18:20; with a masc. verb, Lev. 19:15.

עָמַל fut. יַעֲמֹל TO LABOUR, especially with toil and weariness, *to toil*, Prov. 16:26; Ps. 127:1. Followed by ל to labour upon any thing, Jonah 4:10; Ecc. 2:21.—Ecc. 1:3, יַעֲמֹל לְעָמְלוֹ "of all the toil with which he toils." Ecc. 2:20; 5:17. (Arab.

עַמַל to labour, to make). Hence—

עָמָל m. (once f. Ecc. 10:15)—(1) *heavy, wearisome labour*, Ecc. 1:3; 2:11; used figuratively of the mind, Ps. 73:16.

(2) *the produce of labour*, Ps. 105:44; Ecc. 2:19.

(3) *weariness, trouble, vexation*, Gr. κάματος, πόνος, Genesis 41:51; Deu. 26:7; Job 3:10; 16:2, מְנוּחָתִי "troublesome comforters." Isa. 53:11, מַעֲסֵל נַפְשִׁי "of the sorrow (or anguish) of his soul." It is rendered by some, *sin, wickedness* (i. q. מַעַל), Nu. 23:21; Isa. 10:1; but the signification of vexation is not unsuitable in both places.

(4) [Amal], pr. n. m. 1 Ch. 7:35.

עָמָל m. verbal adj.—(1) *labouring*, especially with weariness and exhaustion, often used with personal pronouns for the finite verb, Ecc. 2:22; 4:8; 9:9; hence *an artizan*, Jud. 5:26.

(2) *sorrowful, wretched*, Job 3:20; 20:22.

עַמְלָק pr. n.—(1) *Amalek*, the Amalekites, a very ancient people (Gen. 14:7; Numb. 24:20), inhabiting the regions south of Palestine, between Edom and Egypt (compare Ex. 17:8—16; Numb. 13:30; 1 Sam. 15:7), also dwelling on the east of the Dead Sea and Mount Seir (Num. 24:20; Jud. 3:13; 4:3, 33); they seem also to have settled here and there

in the middle of Canaan, whence *the Mount of the Amalekites* in the tribe of Ephraim, Judges 12:15; compare Judges 5:14.—In the Arabian genealogies **عَمَالِيق** is mentioned amongst the aboriginal Arabians. See Relandi *Palästina*, p. 78—82; J. D. Michaëlis, *Spicileg. Geogr. Hebr. Ext. tom. i.* p. 170—177; ejusd. *Supplem. p. 1927*; Vater, *Comment. über den Pentat. vol. i.* p. 140; and my remarks in Ersch and Gruber's *Encycl. iii.* 301, under the word *Amalek*.—Gent. noun עַמְלָקִי with the art. collect. Gen. 14:7; Jud. 12:15.

(2) a grandson of Esau, and the founder of an Arabian tribe, Gen. 36:16; compare verse 12 and Vater, loc. cit.

עָמַם —(1) prop. TO GATHER TOGETHER, TO COLLECT, TO JOIN TOGETHER, whence עָמַם a people,

עָמַם with, by, עָמַם conjunction. (Arab. عَم is to be in common, but this root is very widely extended both in the Phœnicio-Shemitic, and the Indo-Germanic languages. In the former, compare עָמַם to collect, whence עָמַם, מְנוּחָתִי, עָמַם to cumulate, and retaining the guttural, עָמַם, מְנוּחָתִי kinsman, father-in-law; amongst the latter, compare Latin *cum, con, cumulus, cunctus* (from *cungo = jungo*), Gr. κοινός (κοινός), γένος, and with the palatal letter either softened into an aspirate, or changed into a sibilant, Sanscr. *sam*, Persic هم, Gr. ἄμα, ὁμός, ὁμοῦ (with an added third radical *d* and *l*, ὁμιλος, ὁμαδος, comp. Hebr. עָמַם, Lat. *simul*), σύν, ζυνός, Mæso Goth. *sama*, Anglo-Sax. *samo*, with French *ensemble*, Dan. *sam*, Germ. *sammt, zusammen, sammeln*; comp. also as to the Slavonic languages, *Dorn üb. die Verwandtschaft des Persischen und Gr. Lat. Sprachstammes*, p. 183.)

(2) *to shut, to close, hence to hide, to conceal*. Used figuratively, for *to surpass*, Ezek. 31:8; and intrans. *to be hidden*. Eze. 28:3, עָמַם לֹא עָמַם

"no secret is hid from thee." (Arab. عَم to be hidden, covered with clouds, used of the sky. Syr.

عَم Ethpe. to be covered, as the sky.)

HOPHAL, הָיָא to become dim (used of the brightness of gold), Lam. 4:1.

עַמְמִים, and Chaldee עַמְמִין *peoples, nations*, see עַמ.

עַמְנוּאֵל ("God with us"), [Immanuel], a symbolic and prophetic name of a son of Isaiah the

prophet [this is utterly false, it is the name of the son who should be born of the Virgin, and it designates Him as being truly "God over all blessed for ever"], Isa. 7:15; 8:8.

עָמַס (once עָמַש Neh. 4:11), fut. **יָעַמַס** TO TAKE UP, TO LIFT, e.g. a stone, Zec. 12:3; *to carry, to bear*, Isa. 46:3; specially *to lift up* a load and *put it on* a beast. Constr. absol., Isa. 46:1; followed by **עַל** of the beast (but without the accusative). Gen. 44:13; **יָעַמַס אִישׁ עַל-הַמָּרֹד**, "each one lifted up (his load) on his ass," Neh. 13:15. Figuratively, Psa. 68:20; **יָעַמַס לָנוּ**, "if they lay (a burden) upon us." HITHPAEL **הָעָמַס** to lay (a burden) upon any one, followed by **עַל** 1 Ki. 12:11; 2 Ch. 10:11.

עַמְסָה ("whom Jehovah carries in his bosom," compare Isa. 46:3) [*Amasiah*], pr. n. m. 2 Ch. 17:16.

עַמְעֵד ("eternal people"), [*Amad*], pr. n. of a town in the tribe of Asher, Josh. 19:26.

עֵמֶק TO BE DEEP, metaph. *to be unsearchable*, Ps. 92:6; compare Greek βαθύρων, βάθος... σοφίας καὶ γνῶσεως Θεοῦ, Rom. 11:33. (Arab. عَمَق, more rarely with the letters transposed معق, Aram. ححف, Æth. ጠቀ; id.)

HITHAL, *to make deep, to deepen*, often followed by a finite verb. Isa. 7:11, **הָעָמַק שְׁאַלָה** "deepen, ask," i. e. ask that a miracle may be performed from the deep; and followed by a gerund, in such a manner that it almost becomes an adverb, Jerem. 49:8, 30, **הָעָמִיקוּ לְעֵצָה** "make deep your habitations," dwell in the depths of the earth. Hos. 9:9. Isa. 29:15, **הַמְעִמִּיקִים לְחַתִּיר** "those who hide deeply." Things are also called *deep* which extend to a great length before the eye of the beholder, like the Gr. βάθος τόπος, a long extended region, βάθεια αὐλή, Il. v. 142; just as we call the space from the front to the back of a house, *the depth* (die Tiefe des Hauses), comp. עָמֶק. Isa. 30:33, **הָעָמִיק הָרְחִיב כִּדְרָתָהּ** "he hath made the burning pile long and broad;" and metaph. **הָעָמִיקוּ כְּרָה** "they have gone far aside," sie entfernen sich weit, Isa. 31:6; Hos. 5:2.

Derived nouns, עָמֶק... עָמֶק, and also מַעְמִיקִים, עָמִיק, pr. n. עֶמֶק.

עָמֶק adj. *deep*, only found in pl. const. עָמֶקִים שִׁפְהָ (men) deep of lip, i. e. using a barbarous or foreign language, which cannot be understood, Isa. 33:19; Eze. 3:5, 6.

עָמֶק f. עָמֶקָה adj.—(1) *deep*, Lev. 13:3, seqq.

(2) metaph. *what cannot be sought out*, Psalm 64:7; Ecc. 7:24.

עָמֶק with suff. עָמֶקִי a valley, a low tract of land of wide extent (βάθος τόπος, see the root Hiphil), fit for corn land (Job 39:10; Psal. 65:14; Cant. 2:1), and suited for battle fields (Job 39:21). In plur. עָמֶקִים appears to be once used for *the inhabitants* of valleys, 1 Ch. 12:15, "they put to flight **כָּל-הָעָמֶקִים** all the inhabitants of the valleys;" but perhaps it should be read **כָּל-הָעָמִיקִים** "all the Anakim," just as in Jer. 47:5, for **שְׂאִיית עָמֶקֶם**, I have not any hesitation in reading **שְׂאִיית עָמֶק** (Ascalon) the remains of the Anakim;" comp. verse 4, and for illustration of the matter, Josh. 11:21.—It differs in its use from the words of similar signification, נַחַל, בְּקָעָה, each of which is applied to certain particular valleys or plains. This word is also used in the name of the following valleys:—

(a) **עָמֶק הָאֵלֶּה** ("the valley of the terebinth"), near Bethlehem, 1 Sa. 17:2, 19; 21:10.

(b) **עָמֶק בְּרָכָה** ("the valley of blessing"), near Engedi, 2 Ch. 20:26.

(c) **עָמֶק הַמֶּלֶךְ** ("the king's valley"), not far from the Dead Sea, Gen. 14:17; 2 Sa. 18:18.

(d) **עָמֶק רֶפְחַיִּים** ("the valley of Rephaim"), southwest of Jerusalem, towards the land of the Philistines, Josh. 15:8; 18:16; 2 Sa. 5:18, 22; Isa. 17:5.

(e) **עָמֶק שִׁדִּים**, see שִׁדִּים. But **עָמֶק קִצִּי** Josh. 18:21, is the name of a town in the tribe of Benjamin.

Other valleys take their names from neighbouring towns (see **עֵמֶק יִזְרְעֵל**) or from men (see **יְהוֹרָמָם**).

עָמֶק m. *depth*, Pro. 25:3.

עָמַר not used in Kal.—(1) prop. TO BIND CLOSELY TOGETHER (see Piel, עָמַר No. 1, and עָמַר). Arabic عَمَرَ to press, to squeeze, to bind together closely (Castell.) [This meaning is expressly rejected in Thes. as not really belonging to the Arabic verb: *to heap up* is given as the primary sense of the Hebrew word]; whence عَمُور bundles.—From the idea of binding arises—

(2) that of *to subdue* (as in Samaritan), *to make a servant*, see Hithpael, and—

(3) *to serve, colere* (Arab. عَمَرَ coluit, Med. Damma culus fuit).

PIEL, *to bind sheaves together*, Ps. 129:7; see Kal No. 1.

HITHPAEL, pr. *to act as master*; followed by **כִּי** to treat any one as a servant, or slave, Deu. 21:14; 24:7.

Derived nouns, עָמֶר, עָמְרָה, עָמְרִי, עָמִיר and—

עמר plur. עמרים. — (1) i. q. עמר *a sheaf*, Levit. 23:10, seq.; Job 24:10. (Arabic غمر *a bundle*).

(2) *a measure* of dry things, containing the tenth part of an Ephah, Ex. 16:22, 32; especially 36, not to be confounded with the measure עמר, which contained ten Ephahs.

עמר Chald. *wool*, i. q. Heb. עמר Dan. 7:9.

עמרה Gomorrha (LXX. Γομόρρα), pr. n. (perhaps i. q. عمارة "culture," "habitation" ["prob. depression"]), one of the four cities in the valley of Siddim, which were sunk in the Dead Sea, which is commonly mentioned together with Sodom, Genesis 10:19; 13:10.

עמרי (i. q. עמריה prob. "servant of Jehovah;" compare the root No. 3 ["perhaps 'young learner of Jehovah'; comp. the Arab. عمر unskilful"]), [Omri], pr. n. — (1) of a king of Israel (929—18, B.C.); the founder of Samaria, 1 Kings 16:16, seq.; 2 Ki. 8:26; Mic. 6:16; LXX. Ἀμβρι. — (2) 1 Chron. 7:8. — (3) 1 Ch. 9:4. — (4) 1 Ch. 27:18.

עמרם ("kindred of the Most High," i. e. of God), [Amram], pr. n. m. — (1) the father of Moses, Ex. 6:18, 20; Nu. 3:19; whence the patron. עמרמי Nu. 3:27; 1 Ch. 26:23. — (2) Ezr. 10:34.

עמיש i. q. TO CARRY, TO BEAR, Nehem. 4:11.

עמשה ("burden"), [Amasa], pr. n. m. — (1) 2 Sa. 17:25; 19:14; 1 Chron. 2:17. — (2) 2 Chron. 28:12.

עמשי ("burdensome"), [Amasai], pr. n. m. — (1) 1 Ch. 6:10, 20. — (2) 1 Ch. 15:24. — (3) 2 Ch. 29:12.

עמשי [Amasai], pr. n. m. Neh. 11:13; but I suspect that this is an incorrect reading, sprung from the two forms עמשי and עמסי; see עמסי and עמשי.

ענב an unused root; Chald. *to bind together, to fasten together*, whence may be derived ענב *a cluster*, as if a bundle of grapes, and pr. n. ענב.

ענב (perhaps "a place abounding in grapes"), [Anab], Josh. 11:21, and ענב Josh. 15:50, pr. n. of a town in the mountains of Judah; [still called 'Anab ענאב, Rob. ii. 195].

ענב pl. ענבים, constr. ענבי (Dag. forte euphon.),

Lev. 25:5, m. *a cluster of grapes*, Gen. 40:10, 11; Deut. 32:32, etc. (Syr. حنبل id., Arab. عنب collect. clusters. Perhaps also to the same stock belongs ἀμπελος, and even ὀμφαξ.)

ענב TO LIVE SOFTLY AND DELICATELY, not used in Kal. (Arab. غنح to allure, to entice, used of the amorous gestures of women, in their looks, walk, etc.)

PUAL, part. fem. *to be soft and delicate*, Jer. 6:2. HITHPAEL — (1) i. q. Pual, Deut. 28:56, compare Isa. 55:2.

(2) *to delight oneself, to be glad* in any thing, followed by על Job 22:26; 27:10; Ps. 37:11; followed by לו Isa. 66:11.

(3) Hence used in a bad sense, *to deride* any one, followed by על Isa. 57:4.

Derived nouns, ענני and —

עננה f. עננה adj. *delicate, soft*, Deut. 28:54, 56; Isa. 47:1.

עננה m. *delights, delicate life*, Isaiah 13:22; 58:13.

ענר TO BIND, occurring twice as a verb, Job 31:36; Prov. 6:21; whence also the subst. מענרות. Kindred words are ענד at, by, and the Hebr. ענר.

ענה — (1) prop. TO SING, i. q. Arab. غنى Conj. II. IV. (this signification, although unfrequent, seems, however, to be primary, see Piel; compare Lat. *cano*, Pers. خواندن to sing, to call, to read; Sansc. *gai*, Ex. 15:21; followed by ? to praise with song, 1 Sam. 21:12; 29:5; Ps. 147:7; hence to *cry out* (compare Lat. *actor canit, cantat*, i. q. *declamat, (shreit laut)*, used of the shout of soldiers in battle, Ex. 32:18; Jer. 51:14; of jackals in the deserts, Isa. 13:22 (compare *cantus galli, gallicinium*). It is applied to any one who *pronounces* any thing *solemnly and with a loud voice* (compare Lat. *cantare, cantor*, used of any one who often says, inculcates, or affirms any thing, Ter. Plaut.; Cic. Orat. i. 55); hence — (a) used of God uttering an oracle, 1 Sam. 9:17, וַיְהוָה עָנָה "Jehovah declared to him" (Samuel); Gen. 41:16, "God announces welfare to Pharaoh;" compare Deut. 20:11. Used in a forensic sense — (b) of a judge giving sentence, Exod. 23:2; and — (c) of a witness giving evidence, solemnly affirming any thing; hence to *testify*, with

an acc. of the thing, Deut. 19:16; followed by ל of him *for* whom (Gen. 30:33; 1 Sa. 12:3) or *against* whom (Num. 35:30; Deut. 19:18; 2 Sam. 1:16) testimony is given. More fully ל ענה Ex. 20:16. Hence—

(2) *to lift up the voice, to begin to speak* (Syr. ܠܥܢܐ); especially in the later [?] Hebrew, Job 3:2, $\text{וַיַּעַן$ וַיֹּאמֶר "and Job began to speak, and said;" Cant. 2:10; Isa. 14:10; Zec. 1:10; 3:4; 4:11, 12. Followed by an acc. of pers. *to speak* to any one, Zec. 1:11. Far more frequently—

(3) *to answer, to reply*. Constr.—(a) with an acc. of pers. Job 1:7; Gen. 23:14; Cant. 5:6, like the Gr. ἀπελομαι τινά.—(b) with an acc. of the thing which, or to which one answers, Prov. 18:23; Job 40:2. In like manner, Job 33:13, וְלֹא יַעֲנֵהוּ "he does not answer as to any of his things," i. e. he renders no account. And so—(c) with two acc. of pers. and thing, 1 Sam. 20:10; Mic. 6:5; Jer. 23:37; Job 9:3. *To answer* to any one is used—(aa) in a bad sense, of those who *contradict* a master when commanding or blaming, who excuse themselves and contend with him (סוֹף verantwoorden), Job 9:14, 15, 32; 16:3 (compare Arab. جواب reply, also excuse); or who refute some one, Job 32:12.—(bb) in a good sense, of those who answer the prayers of any one, who *hear* and *answer* a petitioner; and thus it is often used of God hearing and answering men, 1 Sam. 14:39; Ps. 3:5; 4:2. There is a pregnant construction, Ps. 22:22, בְּיָמֵי עֲנִיתִי "answer (and deliver) me from the horns of the Remim;" hence—(cc) with an acc. of pers. and ל of the thing, *to answer any one in any thing*, i. e. *to be bountiful to him, to bestow the thing*, Ps. 65:6; and with an acc. of the thing, Ecc. 10:19, $\text{הַכֶּסֶף יַעֲנֶה אֶת-הַכֹּל}$ "money answers with all things" (imparts all), *gewährt alles*, compare Hos. 2:23, 24.

(4) *to signify, to imply* any thing by one's words (etwas sagen wollen, beabsichtigen), i. q. Arab. عنى. Hence ענה עצו , עצה something proposed, a counsel, purpose, then used as a prep.

In the former [German] editions of this book, I sought with many etymologists to refer the various significations of this root to that of *answering*, as has since been done by Winer (p. 732, 733); deriving the notion of *singing* from that of answering and singing alternately; in such matters every one must follow his own judgment. I have adopted this new arrangement especially for this reason, that the primary signification is commonly more forcible and important,

and therefore it is often retained in Piel (Lehrg. p. 242), and in Arabic it is expressed by a harder letter (غنى to sing).

NIPHAL—(1) *to be answered, i. e. to be refuted*, Job 11:2; *to be heard and answered*, Job 19:7; Prov. 21:13.

(2) i. q. Kal *to answer*, followed by ל Eze. 14:4, 7. PIEL, i. q. Kal No. 1, *to sing*, Ex. 32:18 (where Piel in the signification of singing is distinguished from Kal). Ps. 88:1; Isa. 27:2.

HIPHAL, *to answer*, i. q. Kal No. 3, בב , followed by an acc. and ל of the thing; *to hear and answer any one in any thing, to bestow the thing upon him*, Ecc. 5:19.

Derived nouns, see Kal No. 4.

II. ענה (for עני , a verb לענן , compare the derivatives, עניו , ענוה)—(1) *TO BESTOW LABOUR UPON ANY THING, TO EXERCISE ONESELF IN ANY THING*, followed by ל Ecc. 1:13; 3:10. (Syr. ܠܥܢܐ , Arab. عنى followed by ب id.), specially, as it appears, *to till the ground, to bring the earth into cultivation*, whence עֲנֵינִית , עֲנֵינִית , a furrow.

(2) *to be afflicted, depressed, oppressed*, Ps. 116:10; 119:67; Zec. 10:2. Isa. 31:4, $\text{וְלֹא יִסְתַּכֵּם לָהּ}$ וְעַתָּה "and (who) will not be depressed at their multitude," he will not lose his courage. Isa. 25:5, $\text{וְזִמְרֵי טִירָסִים יַעֲנֶה}$ "the song of the tyrants shall be brought low." (Arab. عنا to be depressed, low).

NIPHAL—(1) *to be afflicted*, Ps. 119:107. Isa. 53:7, וְהוּא נִעְנָה "and he was afflicted."

(2) reflect. *to submit oneself to any one*, followed by ל Ex. 10:3 (where for לְעֹנֹת there is לְעֹנֹת).

PIEL—(1) *to oppress, to depress, to afflict*, Gen. 16:6; 15:13; 31:50; Exodus 22:21. Psalm 102:24, $\text{עֲנֵה בְּדָדְךָ בָּחַי}$ "(Jehovah) depressed (consumed) my strength in the way." Psalm 88:8, $\text{כָּל-בְּרִי עָנִיתָ}$ "thou hast oppressed (i. e. inundated) (me) with all thy waves."

(2) ענה אשה *compressit feminam*, generally by force, Gen. 34:2; Deut. 22:24, 29; Judges 19:24; 20:5.

(3) ענה נפש *to afflict the soul, i. e. to fast*, Lev. 16:31; 23:27, 32; Nu. 29:7.

PUAL, *to be oppressed, or afflicted*, Ps. 119:71; Isa. 53:4. Inf. עָנָו his oppression or sorrow, Psalm 132:1.

HIPHAL, i. q. Pi. No. 1, 1 Kings 8:35; 2 Ch. 6:26. But Ecc. 5:19 belongs to ענה No. I; which see.

HITHPAEL.—(1) *to submit oneself*, Gen. 16:9; especially to God, Dan. 10:12.

(2) i. q. Kal, *to be afflicted*, 1 Ki. 2:26.

[illegible]

I. **עָנָא, עָנָה**; Chald.—(1) *to begin to speak*; like the Hebr. No. 2, Daniel 2:20; 3:9, 19, 24, 26, 28; 4:16, 27; followed by ? of pers. 2:47.

(2) *to answer*, Daniel 2:7, 10; 3:14, 16; 5:7; 6:14.

II. **עֲנִי** Chald. *to be afflicted*. Part. **עֲנִי**; plur. **עֲנִיִּים** the afflicted, Dan. 4:24.

אָנָה ("answering), [*Anah*], pr. n. m.—(1) of a son of Seir, and of the Edomite race sprung from him, Gen. 36:20, 29.—(2) of a son of Zibeon, and grandson of Seir, Gen. 36:2, 14, 24 (verses 2, 14 *Anah* is called the daughter of Zibeon in the common text; but we should read *son* (בֶּן), with the Sam. and LXX., as is shewn by verse 24. [This change is not necessary; we have only to take אָנָה in both its occurrences as in apposition with Aholibamah, the daughter of Anah, the grand-daughter of Zibeon. See De Rossi]).

עָנָו plur. **עֲנָוִים** (for which there is often in קרי **עָנִים** from **עָנָה**); const. **עָנִי** (from the root **עָנָה** No. II., 2).—(1) *afflicted, miserable*, Psalm 9:13; 10:12, 17; 22:27; 34:3; 147:6; 149:4; commonly with the added notion of a lowly, pious, and modest mind, which prefers to bear injuries rather than return them; compare amongst other places, Ps. 25:9; 37:11; 69:33.

(2) *meek, gentle*, Nu. 12:3 (כְּתִיב).

עֲנוּב ("bound together," from the root עָנַב),
[Anub], pr. n. m. 1 Ch. 4:8.

עֲנָוָה, prop. f. of the word **עָנָו** (neutr. and abstr.).
—(1) *a lowly mind, modesty*, Pro. 15:33; 18:12;
22:4; Zeph. 2:3.

(2) When applied to God, *gentleness, clemency*,
Pro. 18:36.

לְמֶלֶךְ f. i. q. the preceding No. 2; Psa. 45:5 (used of the king [the Messiah]).

עֵנוֹק i. q. **עֵנָק**, No. 2, Josh. 21:11.

עָנָה fem. *affliction*. Ps. 22:25, עָנָה אֲנִי "the affliction of the afflicted." Others following the LXX., Vulg., Chald., render it *the cry of the afflicted* (comp. עָנָה in the other member), but עָנָה is never used of the *outcry* and lamentation of the wretched. See the root No. 1.

עֵז see **עֵזוּ**.

עָנִי f. עֲנִיָּה plur. עֲנָיִים, עֲנִי adj. — (1) *afflicted, wretched, poor*, often with the added idea of piety, Exodus 22:24; Deut. 24:12; Psa. 10:2, 9; 14:6; 18:28.

(2) *meek, mild*, comp. 'פָּנִי No. 2, Zec. 9:9.

Plur. עֲנִיִּים is often in קרי, where כתיב has עֲנִיִּים.
Ps. 9:19; Isa. 32:7.

עֲנִי in pause עָנִי, with suff. עֲנִי *affliction, misery*, Gen. 16:11; 31:42; 41:52. עָנִי עָנִי the wretched, Prov. 31:5. עֲנִי לֶחֶם the bread of affliction, Deut. 16:3.

¹ Ch. 15:18, 20; Neh. 12:9.

עֲנִיָּה ("whom Jehovah has answered"),
[Anaiiah], pr.n. Neh. 8:4; 10:23.

עניו Nu. 12:3 קרי, for עניו.

עֲנִים (contr. for עֲנִיִּים "fountains"), [*Anim*],
pr. n. of a town in the tribe of Judah, Josh. 15:50.

עֵינִי *m. business, employment* (comp. עֵינָה No. II.)
—(1) Eccl. 2:26; 1:13, עֵינִי "evil business,"
that is, such as is of little profit.

(2) *a thing, affair*, (like the Chald.). Ecc. 4:8, עֵינִי רָע "an evil thing." Ecc. 5:2, רַב עֵינִי "much of an affair," multiplicity of business; Germ. viel Besens (in the other member, רַב דְּרָרִים viel Lebens). 5:13, בְּעֵינִי רָע "by (some) adverse thing," an evil occurrence. 2:23, נִפְסַם עֵינִי "vexation is his affair," his lot; 8:16.

עַד, an unused root. Arabic, to be deep and difficult to cross, used of sand, see **פַּעַל**.

עַיִן ("two fountains," compare עֵינַי, and as to dual ending in ם—see Lehrs. p. 536) [*Anem*], pr.n. of a town in the tribe of Issachar, 1 Ch. 6:58; for which there is in the parallel places, Josh. 19:21; 21:20 עֵינֵי הַגַּדִּין (the fountain of the garden).

עַנְמִים, Gen. 10:13 [*Ananim*], pr. n. of an Egyptian people, which cannot be exactly pointed out, see Bochart, Phaleg iv. 30; Mich. Spicil. i. p.160.

עֲנַמְלֵךְ [*Anammelech*], pr. n. of the idol of the Sepharvites; it occurs once, 2 Ki. 17:31. The word appears to be blended of עֵצ = *image*, a statue, and מֶלֶךְ a king; or, as was supposed by Hyde (*De Rel. Vett. Persarum*, p. 131), from עֵגֶל cattle,

and ענף; hence, the flock of stars, i. e. the constellation Cepheus, which is called by the Orientals الراعى والغنم the stars of the flock, and the shepherd and flock. The former part of this word is found also in the name 'Eveμσσάp (Tob. 1:2, 13, 15, 16).

ענן not used in Kal, prop. to COVER, like the kindred verbs ענן, ענן; whence ענן a cloud.

PIEL (denom. from ענן) to gather clouds, Gen. 9:14.

POEL ענן, fut. יענן (Lev. 19:26), part. מענן, once f. עננה (for מעננה, although also it may be Kal), to act covertly; hence to use hidden arts, i. e. magic, to practise sorcery (compare the roots לט, לחם, and Syr. ʿarab mysteries; hence magical arts), Deu. 18:10, 14; 2 Ki. 21:6; Isa. 2:6; 57:3; Mic. 5:11. Many of the ancients understood by it a particular kind of divination. LXX. κληδονίζομαι. Vulg. observans somnia, elsewhere augurans, divinans. Syr. fascinating with the eyes (as if ענן were from עין); but it seems rather to be a general name.

ענן constr. state ענן m.—(1) a cloud (as covering and veiling over the heaven), compare עמם a cloud, from the root עמי to cover, to veil over, and غفارة a cloud, from the root غفر to cover. (Arab.

عنان, pl. عنان.) A very large army is compared to a cloud, Eze. 30:18; 38:9; a morning cloud is used as an image of something transient, Hos. 6:4 (compare Job 7:9).

(2) [Anan], pr. n. m. Neh. 10:27.

ענן Ch. a cloud, pl. const. st. ענני Dan. 7:13.

עננה f. collect. clouds (Gen. 1:10), Job 3:5. Well rendered by Theod. συννεφία. As to the use of the feminine form in collectives, see Heb. Gram. § 105, 2.

ענני (apoc. for ענניה), [Anani], pr. n. m. 1 Chr. 3:23.

ענניה ("whom" or "what Jehovah covers," i. e. guards), [Ananiah], pr. n.—(1) m. Neh. 3:23; Gr. Ἀνανίας.

(2) of a town in the tribe of Benjamin, Neh. 11:32.

ענף an unused root, which perhaps belonged to the idea of covering, like the cognate roots ענף (ענף), ענף. Hence—

ענף a branch, Ezek. 17:8, 23, with suff. ענפכם 36:8, as if from the form ענף [which is given as an art. in Thes.].

ענף Chald. id. Dan. 4:18.

ענף m. full of branches, Eze. 36:8.

ענף TO ADORN WITH A NECK CHAIN OR COLLAR. (From the idea of choking, or strangling, which is that of the kindred roots ענף, ענף, which see. Arab.

عنق IV. to ornament a dog with a collar. عنق neck, Germ. Rade, Upper-Germ. die Antle.) Once used figuratively, Ps. 73:6, ענפתו נאמה "pride surrounds them like a neck chain," i. e. clothes their neck; a stiff neck being used poetically as the seat of pride.

HIPHI'IL הִעֲנִיף prob. to lay on the neck (to be carried), Deut. 15:14, used of a slave set at liberty: הִעֲנִיף תַּעֲנִיף לוֹ כְּצִמְאֹן הַיָּד "thou shalt lay upon him of thy flock," etc. LXX., Vulg. dabis viaticum. Others apply to the word the signification of giving, so that it would properly be to adorn with a collar; hence with gifts. As to what I formerly compared, on the authority of Castell and Giggeius, "عنق followed by علی to shew oneself easy, gentle," it rests on a mistake of Giggeius in rendering the words of the Kamūs (ii. p. 1318, edit. Calcutt.).

ענף m.—(1) a collar, neckchain, necklace, Cant. 4:9; pl. ענפים and ענף Pro. 1:9; Jud. 8:26.

(2) i. q. Arab. عنق length of neck and stature (compare عُنُق long-necked); hence ענף, ענף, ענף Nu. 13:33; ענף, ענף ibid. verses 22, 28; also ענפים Deut. 1:28; 2:10, 11, 21, and ענפים Deut. 9:2. The Anakim (prop. men with long necks, of high stature), pr. n. of a Canaanite nation, famous on account of their height, who inhabited Hebron previous to the Hebrews taking possession of the land (Josh. 11:21); they were almost utterly extirpated by them, but a few remained in the cities of the Philistines (compare the interpreters and critics on Jer. 47:5).

ענף (i. q. ἄνθρωπος?), [Aner], pr. n.—(1) of a Canaanite, Gen. 14:13, 24.—(2) of a Levitical town in the tribe of Manasseh, called elsewhere ענף (unless we should here read ענף), 1 Ch. 6:55.

ענש fut. יענש TO FINE, TO IMPOSE A FINE, TO AMERCE. (Found besides only in the Rabbinic dialect. The primary idea appears to be that of imposing, laying upon; compare cogn. ענש, ענש). Construed followed by ? Pro. 17:26; followed by two acc. to amerce any one in a sum of money, Deu. 22:19; 2 Ch. 36:3 (used of sums of money exacted in war);

in wine, Amos 2:8. Impers. Prov. 21:11, **יַעֲנֹשׁוּ** "when they (the judges) amerce the scoffer."

NIPHAL, *to be fined*, Ex. 21:22; gener. *to be punished*, Pro. 22:3; 27:12.

[Hence the following words]—

עֲנָשׁ m.—(1) *fine, amercement, money exacted* from any one, 2 Ki. 23:33; Pro. 19:19.

עֲנָשׁ m. Chald. *fine, amercement*, Ezr. 7:26.

עֲנָה ("answer to prayer," from the root **עָנָה**, of the form **עָנָה** from the root **עָנָה**) [*Anath*], pr. n. m. Jud. 3:31; 5:6.

עֲנָה, **עֲנָה** see **עָנָה**.

עֲנָתוֹת ("answers to prayers," the servile letter *n* being retained, see Lehrs. p. 528), [*Anathoth*], pr. n.—(1) of a Levitical town in the tribe of Benjamin, where Jeremiah the prophet was born, Josh. 21:18; Isa. 10:30; Jer. 1:1 [now called *Anáta*, עֲנָתָא. Rob. ii. 109]; Gent. n. **עֲנָתָי** 2 Sa. 23:27.—(2) m.—(a) 1 Ch. 7:8.—(b) Neh. 10:20.

עֲנָתֶיהָ ("prayers answered by Jehovah"), [*Antothijah*], pr. n. m. 1 Ch. 8:24.

עֲסִים masc. *must, new wine*, Joel 1:5; 4:18; Am. 9:13; from the root—

עָסַם TO TREAD DOWN, Mal. 3:21. (Ch. **עָסִי** id.).

עָעַר a fictitious root, where some derive **עָעַרְתִּי** Isa. 15:5; see Analyt. Ind.

עָפָה an unused root. Syr. **عَفَا** to flourish, عَفَا to grow luxuriantly, as a plant, whence **עָפִי** Hebrew and Chaldee.

עָפָה see **עָפָה**.

עָפִי m. pl. **עָפָיִם** (comp. Lehrs. p. 575) *foliage of trees*, Ps. 104:12; from the root **עָפָה**.

עָפִי Chald. id., Dan. 4:9, 11, 18. (Syriac **حَفَا** branch, top of a tree, **حَفَا** foliage).

עָפַל not used in Kal, prop. TO SWELL UP, TO BE TUMID, whence **עָפַל** tumulus, a hillock. Arabic **عَفَلَ** to suffer from a tumour or hernia. [Perhaps we may comp. Arab. **عَفَلَ** to neglect any thing, to be remiss. II. to cover over. In this sense we might take the passage in Hab. *to be remiss, to draw back*, LXX. *ὑποστειλαται*. Vulg. *qui incredulus est*. Aquila,

νωχλευομένου (see also Heb. 10:28). This Arabic root also gives a suitable sense in Nu. 14:44.]

PUAL, *to be tumid*, metaph. *to be proud, haughty*, Hab. 2:4.

HIPHAL, *to act tumidly*, i. e. proudly, arrogantly. Nu. 14:44, **וַיַּעֲפִילוּ** "but they acted arrogantly (i. e. neglecting the monition of God) in going up." In Deuter. 1:43, the same is expressed **וַיַּתְּרֵם וַיַּעֲלֵם**. Hence —

עָפַל m.—(1) *a hill, an acclivity*, Isa. 32:14; Mic. 4:8; with the art. **הָעָפַל** [*Ophel*], pr. n. of a hill to the east of mount Zion, which was surrounded and fortified by a separate wall, 2 Kings 5:24 [this refers to some other place], 2 Ch. 27:3; 33:14; Neh. 3:27; 11:21; compare Jos. Bell. Jud., vi. 6, § 3.

(2) *a tumour*, plur. **עָפָלִים** (read **עָפָלִים**) Deut. 28:27; 1 Sam. 5:6. seqq. כְּחֵיב, used of tumours on the anus. (Arab. **عُقْل** tumor in ano virorum, vel in pudendis mulierum, see Schröderi Orig. Hebr., cap. iv. p. 54, 55. H. Alb. Schultens ad Meidanii Prov., p. 23). In קִרְיָ there is instead **קִרְיָהוּ**, which see.

עָפַן an unused root. Arab. and Syr. *to become mouldy*, whence —

עָפְנִי [*Ophni*], Gent. n., found once, Josh. 18:24; where **הָעָפְנִי** (**פְּנִי**) is a town of the tribe of Benjamin.

עָפְעָפִים or rather dual. **עָפְעָפִים** only found in const. **עָפְעָפִים** *eyelids*, so called from their volatile motion (die Glatternden), from the root **עָפַר** Pilp. **עָפְעָפִים** (compare Heb. Gramm. § 54, No. 4). Job 16:16; Ps. 132:4. Poet. **עָפְעָפִי שָׁחַר** *eyelids of the dawn*, used of the rays of the rising sun, Job 3:9; 41:10. Compare **Ἀμέρας βλέφαρον**, Soph. Antig. 103, 104. The Arabian poets compare the sun to an eye (in Kamūs **العَيْن** amongst other things is explained **الشمس أو شعاعها** the sun or its beam), and they ascribe to it eyebrows **حواجب الشمس**, see Schult. on Job, p. 61.

עָפַר not used in Kal, Arab. I. **عَفَرَ** to be whitish, reddish, like sand, or a gazelle, **عَفَر** dust, earth. II. **عَفَرَ** (cogn. to **פָּכַר** to cover), to be rough, hairy.

PIEL (denom. from **עָפַר**), *to dust, to throw dust at* (**bestäuben**), 2 Sa. 16:13.

עָפָר m.—(1) *dust, dry earth* (trodene Erde), Gen. 2:7; 26:15; Josh. 7:6; Job 2:12; also used of *clay or loam*, of which walls are made, Leviticus 14:42, 45; of a *heap of rubbish* (**Schutt**), Habak.

1:10; very rarely of *fine dust*, such as is blown by the wind, i. q. **עָפָר** Psalm 18:43. **עַל-עָפָר**—(a) in the earth, in the world, Job 19:25; 39:14; 41:25; also upon the ground, Job 22:24; Isaiah 47:1; —(b) in the grave, Job 20:11; 21:26; for which there is also said **לְעָפָר** Job 7:21. **יָרַד עָפָר** to go down to the dust, i. e. into the grave, Psalm 22:30; 30:10. **שׁוֹב אֶל-עָפָר** to return to dust, Genesis 3:19; Psalm 104:29. **עָפָר וָאֵשׁ** dust and ashes, a proverbial phrase to express the lowliness and fragility of human nature, Gen. 18:27; Ps. 103:14. It is used of multitude, Num. 23:10, **עָפָר יַעֲקֹב** "the dust of Jacob," i. e. Jacob, who is as numerous as the dust of earth, compare **חֹל עָפָר** to eat dust, used of the serpent, Gen. 3:14; compare Isaiah 65:25; but figuratively used, Lam. 3:29, "to put the mouth in the dust," i. e. to be silent and wait the aid of God.—Plur. **עֲפָרוֹת** clods of earth. Prov. 8:26, **רֵאשׁ עֲפָרוֹת** "the first of the clods of the world." Job 28:6, **תְּהִלַּת עֲפָרוֹת** *lumps of gold* in mines.

עֶפְרָיִם (i. q. **غفر** "calf," "young animal"), [*Epher*], pr. n. m.—(1) of a son of Midian, Genesis 25:4.—(2) 1 Ch. 4:17.—(3) 1 Ch. 5:24.

עֶפְרָיִם m. *fawn*, the young of a deer, goat, gazelle, Cant. 2:9, 17; 4:5; 7:4; 8:14. (Arab. **غفر** and **غفر** the young of the wild goat).

עֶפְרָה ("fawn"), [*Ophrah*], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 18:23; 1 Sam. 13:17; fully Mic. 1:10, **בֵּית לְעֶפְרָה** ("the fawn's house").—(2) of a town of the Manassites, Jud. 6:11; 8:27; 9:5.—(3) pr. n. m. 1 Ch. 4:14.

עֶפְרָיִם ("of, or belonging to, a calf"), [*Ephron*], pr. n.—(1) of a town on the borders of the tribe of Benjamin, 2 Ch. 13:19, where there is **עֶפְרָיִם קָרִי**.—(2) of a mountain on the borders of the tribes of Judah and Benjamin, Josh. 15:9.—(3) of a Hittite, Gen. 23:8; 25:9.

עֶפְרָיִם (two calves), see **עֶפְרָיִם** No. 1.

עֶפְרָת fem. *lead*, so called from its whitish colour (compare **קָפָר**, **קָפָר**), Ex. 15:10. **אֶבֶן עֶפְרָת** leaden weight, Zec. 5:8.

עֶצֶם plur. **עֲצָמִים**, const. **עֲצָיָם** m.—(1) a *tree* (Arabic **عصا** a staff, a bone; compare the Gr. **ὄσος**, a branch, and **ασθιν** (Sansk. *asthi*), Lat. *hasta*. For *wood* there is commonly used in Arabic the cognate form **عُود**.

Hebr. **עֶצֶם** follows the analogy of the verb **עָצָה** to be hard, firm. Chald. with the letters softened, has **עָצָה** (wood). **עֵץ חַיִּים** tree of life (see **חַי**), Gen. 2:9. Often collect. *trees*. **עֵץ פֵּרִי** fruitbearing trees, Gen. 1:11.

(2) *wood*, specially of a wooden post, stake, gibbet, Gen. 40:19; Deu. 21:22; Josh. 10:26; used of a wooden idol, Jer. 2:27. Pl. **עֲצָמִים** *wood*, sticks, logs for fuel, Gen. 22:3, 9; Lev. 1:7; 4:12; used of materials for building, Ex. 25:10; 1 Ki. 6:23, 31, 32. Compare **עָצָה** No. 1.

עָצָב—(1) TO LABOUR, TO FORM, TO FASHION, see Piel No. 1. (The original idea is perhaps that of *cutting*, whether wood or stones, compare **חָצַב**, **חָצַב**. There are in the cognate languages secondary significations, as Arabic **غضب** to be angry.) Hence **עָצָב** and **עָצָב** a carved image, **עָצָב** an earthen vessel.

(2) *to toil with pain, to suffer, to be grieved* (see **עָצָב**, **עָצָב**, **עָצָב**, **עָצָב**); used also of the mind, and in Kal trans. *to put in pain, to afflict*, 1 Ki. 1:6; 1 Ch. 4:10; Isa. 54:6.

NIPHAL, *to be pained*—(a) in body, followed by **בְּ** (with any thing), Ecc. 10:9.—(b) in mind, *to be afflicted, grieved*, Gen. 45:5; 1 Sam. 20:3; followed by **אֵל** (1 Sa. 20:34), and **עַל** (2 Sa. 19:3).

PIEL—(1) *to form* (comp. Kal No. 1), Job 10:8.

(2) *to put to grief, to afflict* (comp. Kal No. 2), Isa. 63:10; Ps. 56:6.

HIPHAL—(1) i. q. Kal No. 1, *to labour*; hence probably *to serve* (an idol), *to worship* (like the synonym. **עָבַד**), Jer. 44:19, **לְהַעֲבִידָהּ** "to worship her" (the queen of heaven). Vulg. *ad colendum eam*. Others, *to make her*, i. e. her image (comp. Kal No. 1).

(2) i. q. Piel No. 2, *to grieve*, i. e. to provoke (God) to anger, Ps. 78:40.

HITHPAEL—(1) *to grieve* (oneself), Gen. 6:6.

(2) *to become angry*, Gen. 34:7. See Hiph. No. 2. Derived nouns, **עָצָב**, **עָצָב**, and **עָצָב**.

עָצָב Chald. part. pass. **עָצִיב** *grieved, afflicted*, Dan. 6:21.

עָצָב only in plur. **עָצָבִים**, constr. **עָצָבִים** *images of idols*, 1 Sa. 31:9; 2 Sa. 5:21; Hos. 4:17 (see the root No. 1).

עָצָב m. *workman, servant*. Plur. with suff. **עָצָבִים** (Dag. f. euphon.), Isa. 58:3. [In Thes. referred to the next art., No. 2.]

עָצָב and **עָצָב** m.—(1) *an earthen vessel*, Jer. 22:28, see Kal No. 1.

(2) *heavy and toilsome labour*, Prov. 10:22. Pl. **עָצָבִים** labours, i. e. things done with toil, Prov.

5:10, **לֶחֶם הָעֵצִים** "bread obtained by toilsome labour;" Ps. 127:2.

(3) *pain*, such as of parturient women, Gen. 3:16; also *grief of mind, anger*, Prov. 15:1, אָפּ וְעָצֹב
“a word pronounced with anger,” a bitter, sharp word.

עֵצָב m.—(1) *the image of an idol*, i. q. **עֵצָב** Isa. 48:5; Ps. 139:24, **דָּבַר עֵצָב** “worship of idols.”

(2) *sorrow*, 1 Ch. 4:9; Isa. 14:3.

עֲצִבּוֹן constr. עֲצִבּוֹן, m.—(1) *hard and toilsome labour*, Gen. 3:17; 5:29.

(2) *pain, trouble*, Gen. 3:16, עֲבוֹנוֹת וְהָרָגָה "thy pain and thy conception;" Hendiadys for the pain of thy conception.

עֲצָבָה f. constr. **עֲצָבוֹת** (as if from **עֲצָבָה**), pl. constr. **עֲצָבוֹת**, with suff. **עֲצָבוֹתִי**.

(1) *an idol*, Ps. 16:4.

(2) *pain*—(a) of body, Job 9:28.—(b) of mind, Ps. 147:3, **וַיִּבְדֹּל** **וַיִּשָּׁבֵר** "he binds up their pains," the wounds of their minds; Prov. 10:10; with the addition of **וְ** Prov. 15:13.

עָצָה an unused root. Arab. **عَصَد** to cut with an axe. Hence **עֲצָה**.

עָצָה—(1) TO MAKE FIRM; hence *to shut*, specially the eyes, Prov. 16:30. Arab. *ḥaṣ* IV. id. Æth. ፬፪፬: to shut a door.

(2) i. q. Arab. *ḥaṣ* to be hard, firm (of a hard neck, contumacious), Conj. VIII. to grow hard; compare *ḥaṣ* staff, Hebr. עץ wood, and עצם bone, עצמות back-bone.

ṬṬṬ, m. Lev. 3:9, *the back bone* (according to Onk., Arab. Exp.), or, as is preferred by Bochart, in Hieroz. i. p. 497, *os coccygis*, Arab. عَصَص, either of which would be so called from hardness and firmness, see the root. Arab. عَصَا is the thigh bone, pl. the bones of the wings of birds.

I. עֵצָה f. of the noun עֵץ collect. *wood*, i. q. עֵצִים, used of materials [for building], Jer. 6:6; of odoriferous woods (עֵצֵי נֶשֶׁם), Prov. 27:9.

II. **עצה** constr. **עצת** (from the root **עצ** to counsel, for **עצה**), f.

(1) *counsel*—(a) which any one gives or receives, 2 Sam. 16:20; 1 Ki. 1:12; Ps. 119:24, חֲסִידִים "my counsellors." Used of predictions, Isa. 44:26, compare 41:28 (root No. 4).

(2) *counsel* which any one forms, Isa. 19:3; Hos. 10:6. **נָסַח** to execute a plan or counsel, Isa. 30:1. Especially used of the counsel or purpose of God, Job 38:2; Isa. 14:26; 46:11, **אִישׁ נִסְחִי** "man of my counsel," whom I use as an instrument to execute my purpose.

(3) *counsel*, as the faculty of forming plans, i. e. *prudence, wisdom*, especially that of God, Isaiah 11:2; Pro. 8:14; 21:30; Jer. 32:19, וְדָל הָעֵצָה "of great wisdom;" 1 Ch. 12:19, בָּרָעָה "having taken counsel," having consulted. Plur. עֲצוֹת once with suff. עֲצוֹתָי Isa. 47:13, *counsels*, Deu. 32:28; *cares*, Ps. 13:3.

עֲצוּם m. (from the root **עָצַם**).—(1) *strong, robust, powerful*, used of a people, Gen. 18:18; Nu. 14:12; Deu. 4:38; of kings, Psalm 135:10. Plur. **עֲצוּמִים** *the strong, the mighty*, i. e. heroes, Prov. 18:18; Isa. 53:12; once *the powerful members* (of a lion), i. e. claws, teeth; Ps. 10:10, **נָסַל בְּעֲצָמוֹ** “the wretched fall into his claws;” but others understand the *whelps* of the lion.

(2) *numerous*, Joel 1:6; Ps. 33:18.

עֲצֵיז גֶּבֶר ("the back bone of a man"), [*Ezion-geber*], pr. n. of a maritime city in Idumæa, situated on the Ælanitic gulf of the Red Sea, not far from Elath (see עֲלִית); whence Solomon's fleet sailed to Ophir. Called by the Greeks *Berenice*; see Jos. Antt. viii. 6, § 4. In the time of the Arab dominion عَصِيون Nu. 33:35; Deu. 2:8; 1 Ki. 9:26; 22:49; Burckhardt's Travels in Syria, Germ. ed. p. 831.

עצל, a root not used in Kal. (Arab. **عطل** to be at leisure, Conj. II., to leave, to neglect. The primary idea appears to be that of laxity and languor; compare **חזל**, **חזל**, **חזל**).

NIPHAL, *to be slothful*, Jud. 18:9.

לָחַל verbal adj. *slothful*, Prov. 6:6, 9; 13:4; 15:19.

עֲצִלָּהּ f. Prov. 19:15, and עֲצִלּוֹת Prov. 31:27,
slothfulness. Dual עֲצִלָּתַי *double*, i. e. very great
slothfulness, Ecc. 10:18.

עָצָה—(1) prop. TO BIND, TO BIND FAST, TO TIE UP; as the eyes, Isa. 33:15; see Piel. (Arabic **عَصَمَ** IV., to tie up a skin bottle; and more commonly **عَصَبَ** to tie. It is kindred to the verbs **עָצָה**, **עָצָה** (עָצָה), also **עָצָה**, **עָצָה**, **עָצָה** (עָצָה). From the idea of tying (see **עָצָה**, **עָצָה**) it is—

(2) intrans. once Med. E. **עָצַם** (Ps. 38:20), *to be strong, powerful*, Gen. 26:16; *to become strong*, Exod. 1:7, 20; Dan. 8:8, 24; 11:23 (Arabic **عظم** *to be great, of great importance*; **عظم** greatness; **عظيم** great).

(3) *to be strong in number, to be numerous*, Ps. 38:20; 40:6, 13 (see **עָצָם**).

PIEL, **עָצַם**—(1) i. q. Kal No. 1, Isa. 29:10.

(2) denom. from **עָצַם** *to break or to gnaw bones*, Jer. 50:17. Compare **עָרַם**.

HIPHAL, *to make strong*, Ps. 105:24.

Derivatives [**עָצָם**] **עָצָמוֹת** and **עָצָמוֹת**.

עָצָם f.—(1) *bone*; so called from its firmness and strength; see the root No. 2. Arab. **عظم**, Gen. 2:23; Ex. 12:46; Num. 9:12, etc. Plur. **עָצָמִים** constr. **עָצָמוֹת** Ps. 6:3; 31:11; 32:3; more often also **עָצָמוֹת** Ps. 51:10; Prov. 14:30; often used of the bones of the dead (compare **עָצָמוֹת**, **עָצָמוֹת**, Exod. 13:19; Josh. 24:32; 2 Samuel 21:12—14; 2 Kings 23:14, 18, 20.

(2) *body, bodily form*, Lam. 4:7.

(3) Followed by a genit.; it is used instead of the pronoun *itself* (compare syn. **עָצָם** No. 3, and Arab. **عَيْن** eye, himself); but only used of things, e. g. **בְּעֵצָם הַיּוֹם הַזֶּה** in that very day, Gen. 7:13; 17:23, 26. Exod. 24:10, **בְּעֵצָם הַשָּׁמַיִם** "as the heaven itself." Job 21:23, **בְּעֵצָם חָפֵל** "in his uprightness itself."

(4) [**Ezem, Azem**], pr. n. of a town in the tribe of Simeon, Josh. 15:29; 19:3; 1 Ch. 4:29.

עָצָם m.—(1) *strength*, Deut. 8:17; Job 30:21.

(2) *body*, i. q. **עָצָם** No. 2, Ps. 139:15.

עָצָמָה f.—(1) *strength*, Isa. 40:29; 47:9.

(2) *multitude*, Nah. 3:9.

עָצָמוֹן ("robust"), [**Azmon**], pr. n. of a town on the southern boundary of Palestine, Nu. 34:4, 5; Josh. 15:4.

עָצָמוֹת f. *strengths, bulwarks*, used figuratively of arguments, with which disputants defend themselves, an image taken from a battle, Isaiah 41:21 (compare Job 13:12). Talmud. **אֲחֻזָּת** to dispute, to contend with words; Arab. **عصمة** defence, guard.

עָצָן an unused root, prob. of similar power to **עָצָה**, **עָצָה** to be hard, firm. Hence—

עָצָן **אֵפ. λεγόμεν.** 2 Samuel 23:8; prob. *a spear*,

compare Arab. **عَصَا** a branch; see as to this passage under the word **עָצָן**.

עָצָר fut. **עָצַר** and **יָעָר**—(1) *TO SHUT*. (The primary idea is that of surrounding, enclosing; see the kindred roots **חָצַר**, **חָצַר**, **חָצַר**, and those which are there compared. Arab. **عصر** is, to prohibit, to refuse, **عَصَرَ** to hold back, to restrain, like the Heb. No. 2); e. g. *to shut up heaven* (so that it may not rain), Deu. 11:17; 2 Chron. 7:13; a woman, (so as not to bear,) Gen. 16:2; 20:18 (where it is construed with **בָּעָר**, see No. 3); comp. Isai. 66:9; also *to shut up in prison*, 2 Kings 17:4; Jer. 33:1; 36:5; 39:15. Followed by **מִפְּנֵי** 1 Ch. 12:1; **עָצָר מִפְּנֵי שָׂאוֹל** "shut up from the face of Saul," so that he might not see the face of Saul, or, "shut up at home for fear of Saul" (compare **עָסַר** IV. to keep oneself at home).

(2) *to hold back, to detain* any one any where, 1 Kings 18:44; Jud. 13:16; followed by **לֹא** 2 Kings 14:26; followed by **אֵין** Job 12:15, **יָעָר בְּמַיִם** "he will withhold the waters." Job 4:2, **עָצָר בְּמִלִּין** "to restrain words." Job 29:9. There is a peculiar phrase only used in the later Hebrew, **עָצָר כֹּחַ** *to restrain strength, to be strong*, Dan. 10:8, 16; 11:6; 2 Chron. 13:20; followed by **לֹא** *to have ability to do* any thing, *to be able*, 1 Ch. 29:14; 2 Ch. 2:5; 22:9; and even without **כֹּחַ** 2 Ch. 20:37; 14:10.

(3) *to restrain by rule, to rule*, followed by **אֵין** 1 Sa. 9:17. See **עָצָר**.

NIPHAL—(1) *to be shut up* (used of heaven), 1 Ki. 8:35; 2 Ch. 6:26.

(2) *to be restrained, hindered*, Nu. 17:13, 15; 2 Sa. 24:21, 25; Ps. 106:30.

(3) *to be gathered together* (from the idea of restraining, compelling, see **עָצָרָה**), especially to a festival (**עָצָרָה**). 1 Samuel 21:8, **יָעָר לִפְנֵי יְהוָה** "gathered [Engl. Ver. detained] before Jehovah."

Hence are derived the three following nouns, also **מַעְצָר**, **מַעְצָר**.

עָצָר m. *dominion, rule*, Judges 18:7, **יִתְשׁ עָצָר** "no one) holding rule," none of the great ones, rulers of the people. [In Thes. the signification given is *riches*.]

עָצָר m.—(1) *shutting up, restraint*. Prov. 30:16, **עָצָר רֵחַם** "the shutting up of (the) womb," for a barren woman.

(2) *oppression, vexation*, Psal. 107:39; Isaiah 53:8.

עָצָרָה and more often **עָצָרָה** fem. *an assembly*

(see the root Niph. No. 3), Jerem. 9:1; especially an *assembly of people* for the keeping of festivals, *παρῆλυσις*, Joel 1:14; 2 Ki. 10:20; Am. 5:21; Isa. 1:13; specially such as were convened on the seventh day of the passover, and the eighth of the feast of tabernacles, i. q. *מִקְרָא לְרִשׁ* Levit. 23:36. Compare Nu. 29:35; Deu. 16:8; 2 Ch. 7:9; Neh. 8:18; and Arab. *جمعة* an assembly, more fully *يوم الجمعة* the day of the assembly, used for Friday, as being the Mahommedan festival day. The signification of *gathering together*, or *assembly* (which had already been adopted by Simonis, Arc. Formarum, p. 180), is more largely defended as belonging to this word, in my larger Lex. p. 885, against Iken (Dissert. Philol. Theol., page 49—54), and J. D. Michaëlis in Supplem. h. v., who make the primary idea to be that of *restraint from work*. Rosenmüller assents to my opinion (who, in his first and second edition, followed Iken), on Lev. 23:36, ed. 3; so also Winer.

עָקַב fut. *יַעֲקֹב*.—(1) i. q. *عَقَب* TO BE BEHIND, TO COME FROM BEHIND, hence *עָקַב* heel. (So it is commonly taken; but it is worth while for etymologists to inquire, whether the primary idea be not that of *being elevated*, like a mound, arched vault, heap, so that it may be kindred to the roots *נָכַב*, *קָבַב*. Hence *עָקַב* an ascent, and *עָקַב* heel, so called from the form; from the heel may be taken the other ideas of *hindmost*, *last*, etc.).

(2) denom. from *עָקַב* to take hold of any one's heel. Hos. 12:4; *בְּבֶטֶן עָקַב אֶת-אֶחָיו* "in the womb he took his brother by the heel," compare *אֶחָיו בָּעָקֵב* Gen. 25:26. Especially to throw any one down, to trip one up. Hence—

(3) to supplant, to circumvent, to defraud, Gen. 27:36; Jer. 9:3.

PIEL, to hold back, to retard, Job 37:4.

Derivatives, *עָקַב*—*עָקֵבָה*, and the pr. n. *יַעֲקֹב*, *יַעֲקֹבָה*, *עָקִיב*.

עָקֵב constr. *עָקֵב*, plur. constr. *עָקֵבִי* (in some printed copies *עָקֵבִי* with Dag. euphon.) m.

(1) the heel—(a) of men, Gen. 3:15; Psa. 56:7; Job 18:9; Jer. 13:22; Cant. 1:8.—(b) of horses, the hoof, Gen. 49:17; Jud. 5:22.

(2) metaph. the extreme rear of an army, Josh. 8:13; Gen. 49:19.

(3) plur. *עָקֵבוֹת* prints (of the heel or foot), Psa. 77:20; 89:52 (compare Cant. 1:8).

(4) verbal adj. of the root No. 3, a *liar in wait*, Ps. 49:6.

עָקַב m.—(1) a hill, *acclivity*, i. q. Arab. *عَقَبَة* *Āeth. ሰቀብ*: Isa. 40:4. (A hill is said to be so called from its retarding and keeping back those who go up, but see the remarks on the root No. 1).

(2) adj. *fraudulent, deceitful*, Jer. 17:9.

(3) adj. denom. from *עָקַב* No. 3. Hos. 6:8, *עָקֵבָה* מְרִדִים "trodden (trampled) in blood," i. e. full of bloody footprints.

עָקַב m.—(1) the end, the latter part of anything (Arab. *عَقَب*); also as an adv. unto the end, continually, Ps. 119:33, 112.

(2) wages, reward, as if the end, the result of labour; compare *λοισθήναι*, reward, from *λοισθος*, last. Ps. 19:12; Pro. 22:4. And so *עָקַב* Psal. 40:16; 70:4; and *עָקַב* Isa. 5:23, in reward of, i. e. on account of; and as a conj. *because that, because*, Num. 14:24; Deu. 7:12; fully *עָקַב אֲשֶׁר* Gen. 26:5, and *עָקַב כִּי* Am. 4:12.

עָקֵבָה (ב without Dagesh, for *עָקֵבָה*, comp. *סִלְכָה*), f. *fraud, wiles*, 2 Ki. 10:19.

עָקַד fut. *יַעֲקֹד*, Arabic *عَقَد* TO BIND, Gen. 22:9. (Kindred roots are *אָבַד*, *אָנַד*, which see). Hence—

עָקֵד pl. *עָקֵדִים*, adj. *striated, banded*, pr. marked with stripes (*gestreift*), compare *קָבַד* No. 3, Gen. 30:35, seq.; 31:8, seqq.

עָקָה an unused root, see *מַעֲקָה*.

עָקָה f. *oppression*, Ps. 55:4, from the root *עָנָה*.

עָקִיב ("insidious," i. q. *יַעֲקֹב*), [*Akkub*], pr. n. m.—(1) 1 Ch. 3:24.

(2) 1 Ch. 9:17; Ezr. 2:42; Neh. 7:45; 8:7; 11:19; 12:25.—(3) Ezr. 2:45.

עָקַל not used in Kal; TO TWIST, TO WREST, TO PERVERT (compare as to the primary stock, *kl, gl*, page CLXII, B).

PUAL, part. *perverted*, Hab. 1:4 (Syr. *حَمَل* to pervert, Arab. *عقل* to bind together.) Hence—

עָקֵלָל adj. *tortuous, crooked*. Judges 5:6, *אֶרְצוֹת עָקֵלָל* "crooked ways," i. e. devious, and unfrequented; and without the subst. *עָקֵלָלִית* Psal. 125:5, id.

עָקֵלָתוֹן adj. (from an unused subst. *עָקֵלָה*, and with the adj. termination *וֹן*), *tortuous*, an epith. of the serpent, Isa. 27:1.

עקן an unused root; perhaps i. q. **עקל**, and Aram. **עקם** to twist, to wrest; whence—

עקן [*Akan*], pr. n. m. Gen. 36:27, for which there is **עקן** Nu. 33:31; Deu. 10:6; 1 Ch. 1:42.

עקן—(1) TO ROOT OUT, TO PLUCK UP (a plant), Ecc. 3:2. (Syr. and Ch. id. The primary syllable is **ק**; compare the kindred roots **קח**, **קצר**; also **פיר**, **פיר**, **פיר**.) Hence—

(2) i. q. Arab. **عقر** to be barren, prop. to have the testicles extirpated; compare the remarks on **קדם**.

NIPHAL, to be overthrown (as a city), Zeph. 2:4.

PIEL, to hamstring or hough a horse, by which the animal is rendered useless and unfit for work, Josh. 11:6, 9; 2 Sam. 8:4; 1 Ch. 18:4; a bull, Gen. 49:6. *LXX. νευροκομειν*. It was anciently the practice of victors (and still is the case), thus to treat the horses taken in battle, when they cannot carry them away with them; Germ. dem Pferde die Hefsen abhauen. (Arab. **عقر** id.)

עקן Ch. to root up.—**ITHPEAL** pass. Dan. 7:8.

עקן m. **עקרת**, f. **עקרת**, used both of the male and female (as to the origin, see the root No. 2), Gen. 11:30; 25:21; 29:31; Deut. 7:14. (Syr. and Arab. id.)

עקן m.—(1) prop. a root (Arab. **عقر**, Ch. **עקר**); hence a shoot (see **עקש**), metaph. used of a man of a foreign race, who had settled in the Holy Land, Lev. 25:47.

(2) [*Eker*], pr. n. m. 1 Ch. 2:27.

עקן constr. **עקר** m. Chald. stock, trunk, Dan. 4:12, 20.

עקרב pl. **עקרבים** m.—(1) a scorpion, Eze. 2:6. (Arab. **عقرب** id. To this corresponds the Greek *σκόρπιος*, the breathing being changed into sibilant; compare **עקל** *σκόλιος*.) It appears to be blended from **עקר** to wound, and **עקב** the heel. See also **עקרה**, **עקרבים**.

(2) a kind of scourge, furnished with sharp points, 1 Ki. 12:11, 14; 2 Ch. 10:11, 14. So in Lat. *scorpio*, according to Isidore (Orig. v. 27), is *virga nodosa et aculeata*.

עקרון ("eradication," compare Zeph. 2:4), [*Ekron*], pr. n. of one of the five principal cities of the Philistines, situated in the northern part of the

land of the Philistines, first assigned to the tribe of Judah (Josh. 15:45), afterwards to the Danites (Josh. 19:43), Josh. 13:3; 15:11; 19:43; Jud. 1:18; 1 Sa. 5:10; 2 Ki. 1:2. *LXX.* **Ἀκαρών**, **Ἀκαρών** [Perhaps now called 'Akir, **عاقير**, Rob. iii. 22]. Gent. noun, **עקרני** Josh. 13:3; 1 Sa. 5:10.

עקש TO TWIST, TO PERVERT. Arab. **عقش** and **عقص** id. Metaph. to pervert any one, in a forensic sense, is i. q. to pervert or wrest his cause, Job 9:20, "(although) I were upright **וַיַּעֲקֹשׂ** (God) would pervert my cause" (in the other hemistich **וַיִּשְׁעֵנִי** would declare me guilty).

PIEL id. to pervert, Mic. 3:9. To pervert one's ways is i. q. to act perversely, Isa. 59:8; Pro. 10:9.

NIPHAL, pass. to be perverse. Part. **נַעֲשֵׂה דְרָכָיו** whose ways are perverse, Prov. 28:18.

Derivatives, **עקש**, **עקשות**, **מַעֲקָשִׁים**.

עקש adj. m.—(1) perverse. **לֵב עָקֹשׁ** a perverse heart, Ps. 101:4, and vice versa **עָקֹשׁ לֵב** a man perverse of mind, Prov. 11:20; 17:20. **עָקֹשׁ שִׁפְתָיו** perverse in lips, i. e. a man of fraudulent speech, Prov. 19:1. Absol. *deceitful, false*, Deu. 32:5; Ps. 18:27; Prov. 8:8.

(2) [*Ikkesh*], pr. n. m. 2 Sam. 23:26. Hence—**עַקְשׁוּת** f. with the addition of **פה** perverseness of mouth, i. e. fraudulent, deceitful speech, Pro. 4:24; 6:12, compare 19:1.

עַר m.—(1) i. q. **עיר** a city, which see (hence pl. **עָרִים**). In sing. **עַר** Num. 21:15; Deut. 2:9, and fully **עַרְמוֹאֵב** (city of Moab), Num. 21:28; Isa. 15:1, pr. n. of the metropolis of Moab, situated on the southern shore of Arnon, Gr. *Ἀρεόπολις* (which those who did not know the true origin, rendered *city of Mars*); Abulfeda **ماب الربة**, now called *Rabba*. See Relandi *Palästina*, p. 577; Burckhardt's *Reise nach Syrien*, p. 640.

(2) an enemy, see the root **עיר** No. 2, 1 Sa. 28:16. Plur. Ps. 9:7; 139:20.

עַר Ch. i. q. Heb. No. 2, Dan. 4:16.

עַר ("watcher"), [*Er*], pr. n.—(1) of a son of Judah, Gen. 38:3; 46:12.—(2) 1 Ch. 4:21.

I. ערב—(1) pr. TO MIX, like the Ch. and Syr. (kindred to **ערב** to interweave), see Hithp., also to weave, whence **עֶרֶב** No. I, woof.

(2) to exchange articles of traffic, hence to traffic, to barter, Eze. 27:9, 27; whence **מַעֲרָב**.

(3) to become surety for any one, followed by an

acc. of pers. (pr. to interchange with him, to succeed in his place); e.g.—(a) to be surety for the life of another, Gen. 43:9; 44:32. Job 17:3, עֲרַבְנִי “be surety for me with thee,” i.e. in the cause which I have with thee. Isaiah 38:14, עֲרַבְנִי “be surety for me (O Lord),” i.e. take me under thy protection. Ps. 119:122.—(b) to be surety, to be liable for another's debt, Proverbs 11:15; 20:16; 27:13; followed by לְ Prov. 6:1; and לְפָנַי Prov. 17:18. (Syr. id.; Arab. عَرَبَ a vessel).

Derivatives, עֲרִיבָה, עֲרִיבָה.

(4) to pledge, to give in pledge, followed by an acc. of the thing. (Arab. عَرَب Conj. II., IV., to give a pledge). Neh. 5:3. Metaph. עֲרַב אֶת לְבִי to pledge one's life, i.e. to expose it to most imminent danger, Jer. 30:21. But this may also be rendered, to be surety for his life; compare No. 3.

Derivative, עֲרִבּוֹן.

(5) Med. E and fut. A, intrans. to be sweet, pleasant (perhaps well mixed, compare No. 1), followed by לְ of pers., e.g. sleep, Prov. 3:24, sacrifices, gifts, Jer. 6:20; followed by עַל Ps. 104:34. Eze. 16:37, אִשֶּׁר עֲרַבְתָּ עֲלֵיהֶם “whom thou hast pleased.” Compare adj. עֲרִיב sweet.

(6) From the notion of sweetness is perhaps derived the signification of sucking (comp. מִצָּיָן, מִצָּה), whence עֲרַב a dog-fly, from its sucking the blood of men and animals; compare Arab. عَرَب which in the Kamûs (page 125, line 11) is explained اكل to eat.

HITHPAEL—(1) to mingle oneself, followed by לְ, in any thing, Pro. 14:10.

(2) to intermingle with any one in fellowship (ἵσθι mit jemandem einlassen), specially to be familiar with, followed by לְ Ps. 106:35; followed by לְ Prov. 20:19; followed by עִם Prov. 24:21; to enter into marriage, followed by לְ Ezra 9:2; to enter into combat, followed by אֶת with any one, Isa. 36:8; 2 Ki. 18:23.

For the derived nouns see under the several significations.

II. עֲרַב to SET, as the sun (Syr. and Æth. ὈΛῖν: id. Arab. عَرَب to depart far away, to wander). Hence, to draw towards evening, Jud. 19:9. Metaph. Isaiah 24:11, עֲרִיבָה כָּל שִׂמְחָה “all joy has set.”

HIPHIL, to do at evening. Inf. הָעֲרִיב doing (so) at evening; adv. at evening (compare הָעֲשָׂה in the morning), 1 Sa. 17:16.

Derivatives, עֲרִיב No. II, עֲרִיב No. I, מִעֲרִיב No. II.

III. עֲרַב i. q. חָרִיב, Æth. (transp.) ὈΛῖν: to be arid, sterile, dry. Hence עֲרִיבָה, and pr. n. עֲרַב Arabia.

IV. עֲרַב i. q. Arab. عَرَب to be whitish, whitening, whence مغرب whitish, a man with white eyelashes, غرِب whiteness of the eyelashes, silver, also willow. Hence Heb. עֲרַב willow, so called from its whitish leaves. [In Thes. this is joined with No. II.]

עֲרַב Ch. to mix, to mingle. PAEL, Dan. 2:43. ITHPAEL, pass. ibid.

עֲרַב sweet, pleasant, Prov. 20:17; Cant. 2:14. See the verb No. I. 5.

עֲרַב m., a species of fly, gad-fly, very troublesome to persons; so called from sucking (blood); see the root No. I. 6; Ex. 8:17, seqq.; Ps. 78:45; 105:31. LXX κυνόμυια, dog-fly, which is described by Philo, who supposes its name to be from its boldness, De Vita Mosis, t. ii. p. 101, ed. Mangeii. Almost all the Hebrew interpreters understand it to be a collection of noxious beasts, as if a miscellaneous swarm (from עַר in the signification of mixing); and so Aqu. πᾶμμυια; Jerome, omne genus muscarum; Luth. allerlei ungeziefer; but עֲרַב must denote some particular creature, as is all but manifest from the passage, Exod. 8:25, 27. Oedmann (Verm. Sammlungen II. p. 150) understands blatta orientalis; called in Dutch and German Käferlücke; but which is a creature that rather devours things than stings men; contrary to the express words of Exod. 8:17.

עֲרַב f., 2 Chron. 9:14; and עֲרַב Isa. 21:13; Jer. 25:24; Eze. 27:21; pr. name Arabia (عرب); so called from its aridity and sterility (see the root No. III). Gent. noun is עֲרַבִּי an Arabian, Isa. 13:20; Jer. 3:2; also עֲרַבִּי Neh. 2:19; plur. עֲרַבִּים Arabians, 2 Chron. 21:16; 22:1; and עֲרַבִּיָּים 2 Chron. 17:11; always used of Nomadic tribes, Isa., Jer. loc. cit. Also the name Arabia is not used to designate that large peninsula which geographers call by this name, but a tract of country of no very large extent, to the east and south of Palestine, as far as the Red Sea. So Eusebius says of the Midianites, κείται ἐπέκεινα τῆς Ἀραβίας πρὸς νότον ἐν ἐρήμῳ τῶν Σαρακήνων τῆς ἐρυθρᾶς θαλάσσης ἐπ' ἀνατολᾶς. Of no wider extent is Arabia in the New. Test. (Gal. 1:17; 4:25). See my remarks on Isa. 21:13.

עֲרַב—(I) woof, Levit. 13:48—59. See the root No. I. 1.

(II) coll. *strangers, aliens*; from the root ערב No. II.; compare ערב to wander; ערב a wanderer, Ex. 12:38; Neh. 13:3. With the art. it is written הערב; see ערב No. I. 2.

ערב (I)—(1) *evening* (m. and fem., 1 Sam. 20:5); from the root ערב No. II. ערב Gen. 19:1; 29:23; לעת ערב Gen. 8:11; 24:11; ערב (acc.) Exod. 16:6; poet. לערב Psalm 59:7, 15; 90:6; Gen. 49:27, *at evening*. Plur. ערבות Jerem. 5:6. Dual. ערבין the two evenings; only in the phrase בין הערבין between the two evenings, Ex. 16:12; 30:8; used as marking the space of time during which the paschal lamb was slain, Ex. 12:6; Lev. 23:5; Num. 9:3; and the evening sacrifice was offered, Ex. 29:39, 41; Num. 28:4; i. e. according to the opinion of the Karaites and Samaritans (which is favoured by the words of Deut. 16:6), the time between sunset and deep twilight. The Pharisees, however (see Joseph. Bellum Jud. vi. 9, § 3), and the Rabbinists considered the time when the sun began to descend to be called the

first evening (Arab. مساء little evening; when it begins to draw towards evening; Gr. δειλη πρωτα); and the second evening to be the real sunset (Gr. δειλη ψια). See Bochart, Hieroz., t. I. p. 559. Compare, as to the double morning, Pococke ad Carm. Tograi, p. 71; and Hebr. pr. n. שחרים.

(2) i. q. ערב No. II, *foreigners, strangers*; hence הערב מלכי הערב *foreign kings*, who made alliance with the Israelites, 1 Ki. 10:15; and so also elsewhere of *auxiliary forces*, Jer. 25:20; 50:37; Eze. 30:5.

(II) only in pl. ערבים, const. ערבי m. *willow* (Arab. عرْب), so called from its whitish leaves, see the root No. IV. Isa. 44:4; Job 40:22; Ps. 137:2 (where the *Salix Babylonica*, Linn. is to be understood, with its pendulous foliage, a symbol of grief and mourning; Germ. Trauerweide, *weeping willow*). Isa. 15:7, נחל הערבים "the brook of willows" (comp. Job 40:22) in Moab, i. e. either وادي الحسا on the borders of the provinces of Karrak (i. e. ancient Moab) and Jebal (i. e. Idumæa), see Burckhardt's Travels, page 674; or else the brook ירד (which see), near the town of Karrak, where Burckhardt, loc. cit. page 643, mentions a fountain of willows, عين صفاف.

ערב pl. ערבים m.—(1) *a raven*. (Arab. غراب a raven, a crow; compare the Lat. *corvus*. No root is to be sought in the Phœnicio-Shemitic languages

["thus called from its black colour"], but to this answers the Sanscr. *kārawa*. The letters *b* and *w* are shewn not to belong to the root by the Gr. κόραξ and apparently Lat. *cornix*.) Gen. 8:7; Isa. 34:11; Psalm 147:9. It is sometimes of wider extent, and comprehends kindred species of birds, specially the crows, see Lev. 11:25; Deut. 14:14.

(2) [*Oreb*], pr. n. of a prince of the Midianites, Jud. 7:25; 8:3; Psal. 83:12; from whom a certain rock beyond Jordan took its name, Jud. 7:25; Isa. 10:26.

ערבה f. *an arid, sterile region, a desert* (see the root No. IV), Job 24:5; Isa. 33:9; 35:1; 51:3; Jer. 50:12; 51:43. With the art., הערבה is that low region into which the valley of the Jordan (الغور) runs near Jericho, and which extends as far as the Ælanitic gulf, Deut. 1:1; 2:8; Josh. 12:1; 2 Sam. 4:7; 2 Ki. 25:4; in which are the Dead Sea (hence called ים הערבה *the sea of the desert*, Deut. 4:49; Josh. 3:16; 12:3; 2 Ki. 14:25) and the brook Kedron, or נחל הערבה the stream of the desert, Am. 6:14; comp. 2 Ki. 14:25, also ירחו the plains of Jericho, Josh. 5:10; 2 Ki. 25:5; and ערבות מואב, see מואב.

(2) pr. n. of a town in the tribe of Benjamin, fully called גית הערבה; see בית, letter *kk*.

ערבה fem.—(1) *surety, security*, Prov. 17:18 (see ערב I, 3).

(2) *a pledge* (see ערב No. I, 4). 1 Sam. 17:18, ואת ערבתם תפח "and bring a pledge from them."

ערבון m. *a pledge*, Gen. 38:17, 18, 20 (see ערב No. I, 4). Arab. عربون id. Hence ἀρραβών, *arrhabo*, a word peculiar to traders, which the Greeks and Romans seem to have borrowed from the Phœnicians, the originators of traffic.

ערבי ערבי an Arabian, see ערב.

ערבתי [*Arbathite*], Gent. n. of the word ערבה No. 3, which see; 2 Sa. 23:31.

ערג fut. יערג—(1) TO ASCEND, i. q. Arabic عرج, Æthiop. ሰርገ: see ערגה.

(2) followed by אל and אל to *desire* anything, as if גשע נפש על (Arab. Conj. II. to be bent, or intent upon anything). Ps. 42:2; Joel 1:20. The opinion of the Hebrew writers is that the word ערג properly expresses the cry of the deer, which is applied also to domestic animals, Joel loc. cit. (the Syriac also renders it in both places ܥܪܓ), but this is not con-

firmed by the use of the cognate languages; although we may compare it with Gr. onomatop. *ὤστω, ὠστυγῆ*. But see the derivative *עֲרוּנָה*. More is said on this subject by Bochart, Hieroz. part i. page 883.

עֲרַד an unused root; Arab. *عرد* Conj. II. *to flee* (comp. the kindred *עָרַד*); Syr. Ethp. *to be untamed*. Hence *עֲרֹד*, Ch. *עֲרַד* wild ass.

עָרַד [*Arad*], pr. n.—(1) (for *עָרִיד*), a town of the Canaanites, in the southern part of Palestine, Nu. 21:1; 33:40; Josh. 12:14 [situated apparently at Tel 'Arad *تل عراد* Rob. ii. 473].—(2) m. 1 Chr. 8:15.

עֲרֹד m. Ch. i. q. *עֲרֹד* wild ass, Dan. 5:21.

עָרָה TO BE NAKED; not used in Kal. Arabic *عری* id. The primary idea appears to be that of *plucking out* (compare *אָרָה*) plants, hairs, etc.; hence to bare, bald, devoid of plants and trees; compare *נִשְׁעָרָה*, *נִשְׁעָרָה*. Kindred roots are *עָרַם* and perhaps *עָרַח* No. II.

PIEL *עָרָה*, fut. conv. *וַיַּעַר*—(1) *to make naked, to uncover*, e.g. *pudenda*, Isa. 3:17, a shield (on which there had been a covering), Isa. 22:6; Zeph. 2:14, *וַיַּעַר הָעֵדָה* “he uncovers the cedar work,” makes the walls naked by removing the cedar wainscoting.

(2) *to lay naked* (the foundation of a house), i. e. *to overthrow* a house, Psal. 137:7. Inf. *עָרוֹת* Hab. 3:13. (Compare *נָלָה*, *נָלָה* Ezek. 13:14; Mic. 1:6.) Hence—

(3) *to empty* a vessel, *to pour it out* (in doing which its bottom is laid bare), Gen. 24:20; 2 Chr. 24:11. Ps. 141:8, *אַל תִּשָּׁךְ בְּחַיִּי* “pour not out my soul,” i. e. pour not out my blood. Compare Hiph. No. 2.

HIPHIL—(1) *to make naked, to uncover*, e.g. *pudenda*, Lev. 20:18, 19.

(2) *to pour out*. Isaiah 53:12, *וַיַּעַר לְמִיתוֹ נַפְשׁוֹ* “he hath poured out his soul unto death,” he delivered himself to death. (Arab. *أسال نفسه* *to pour out*, i. e. *to give up one's life or soul*; Syr. *همل* *to pour out*, Gr. *παράβalleσθαι*, whence *parabolanus*.) NIPHAL, pass. of Hiph. No. 2; *to be poured out*, Isa. 32:15.

HITHPAEL—(1) *to make oneself naked, to uncover oneself*, Lam. 4:21.

(2) *to pour oneself out, to spread oneself* (used of a wide spreading tree), Ps. 37:35.

Derived nouns, *עָרָה*, *עָרוֹה*, *עָרִיה*, *מִשְׁעָרָה*, *מִשְׁעָרָה* and pr. n. *מִשְׁעָרָה*.

עָרָה plur. *עָרוֹת* f., Isaiah 19:7; *a naked or bare place*; i. e. *destitute of trees* (see *עָרָה*, *מִשְׁעָרָה*); here used of the grassy places on the banks of the Nile.

עָרוֹהָ f. Cant. 5:13; 6:2; Eze. 17:7, 10; *areola, bed of a garden or vineyard, raised up in the middle* (*εὐχδῆτες Gartenbeet, Blumenberg*; from the root *עָרָה*). So the old interpreters. Others understand it to be *a ladder, trellis*, for training plants against. Compare Arab. *معرج* a ladder; but the former explanation is preferable.

עָרוֹד m. *the wild ass*, Job 39:5. Chald. *עָרוֹד* id.; in the Targg. for the Hebr. *פָּרָא*. Root *עָרַד*.

עָרוֹהָ f. (from the root *עָרָה*)—(1) *nakedness*, Hos. 2:11; metaph. *עָרוֹת הָאָרֶץ* *the nakedness of the land*; i. e. *a part of the land unfortified, easy of access*; Arabic *عورة* (*εἰς ἑστῶς*, Hom. II. xii. 399), Gen. 42:9, 12.

(2) *pudenda*; especially *when naked*, Gen. 9:22, 23; 1 Sam. 20:30. *עָרוֹת אָבִיו* *the nakedness of one's father*; i. e. *the nakedness of one's father's wife*, Lev. 20:11; compare Lev. 18:8, 16.

(3) *shame, filthiness*. *עָרוֹת דָּבָר* anything unclean (excrement), Deut. 23:15, (any defect found in a woman) Deut. 24:1; also *ignominy, dishonour*. Isa. 20:4, *עָרוֹת מִצְרַיִם* “the dishonour of Egypt.”

עָרוֹהָ Chald., *emptying*; hence *loss* (of the king), Ezr. 4:14. See the Hebrew root Piel No. 3.

עָרוֹם, plur. *עָרוֹמִים*, f. *עָרוֹמָה*, adj. *naked*, Job 1:21. But *naked* is also used for—(a) *ragged, badly clad*, Job 22:6; 24:7, 10; Isa. 58:7; comp. Gr. *γυμνός*, James 2:15; and as to the Lat. *nudus* Seneca, De Benef., 5:13; Arabic *مسلوح* stripped, ill-clad.—(b) used of one who, having taken off his mantle, goes only clad in his tunic (*בְּתוֹנֶת*), 1 Sam. 19:24; Isa. 20:2. Compare John 21:7; Virg. Georg. I. 229, and the note of J. H. Voss. Aurel. Vict. cap. 17. Root *עָרַם* No. I. 1.

עָרוֹם m.—(1) *crafty*, Gen. 3:1; Job 5:12; 15:5. (2) in a good sense, *prudent, cautious*, Prov. 12:16, 23; from the root *עָרַם* No. I. 2.

עָרוֹם see *עָרוֹם*.

עָרוֹחַ and **עָרוֹחַ** (from the root *עָרַד*; like *קָלוֹחַ* from the root *קָלַל*; *תָּלַל* from the root *תָּלַל*)

(1) probab. i. q. עָרָשׁ prop. *naked*; hence *needy*, outcast, Jer. 48:6 (compare Jer. 17:6). LXX. ὄνος ἀγριος (עֲרִי); Vulgate *myrica* (compare Arab. عرعر juniper, Bachholder).

(2) [*Arœr*], pr. n.—(a) of a town on the northern bank of the river Arnon, Deut. 2:36; 3:12; 4:48; Josh. 12:2; 13:16; which belonged to Moab, Jer. 48:19; another form is עֲרֵעֹר Jud. 11:26. Its ruins still bear the ancient name (عرعير); see Burckhardt's Travels in Syria, p. 633. Different from this is—(b) another farther north, over against Rabbath Ammon (Josh. 13:25), situated on the river of Gad; i. e. an arm of Jabbok, 2 Sam. 24:5; built by the Gadites, Num. 32:34; Isa. 17:2 (see my observations on the passage).—(c) a town of the tribe of Judah, 1 Sam. 30:28. Gent. n. עֲרֵעִי 1 Ch. 11:44.

עֲרִי, in other copies עֲרִי something *horrid*, *horror* (from the root עָרַץ No. I). Job 30:6, עֲרִי, נְחִלִים “in the horror of the valleys,” i. e. in the horrid vallies.

עָרִי (for עָרִיָּה “guarding,” i. e. “worshipping Jehovah”), [*Eri*], pr. n. of a son of Gadi, Gen. 46:16. [Patron. id., Nu. 26:16.]

עָרִיָּה i. q. עָרִיָּה f. *nakedness*, *want*. Eze. 16:7, וְאַתָּה עָרִיָּה וְאֵת עָרִיָּה “and thou (wast) naked and want,” i. e. in want. Hab. 3:9, עָרִיָּה תֵּעוֹר “shall be made naked with nakedness.”

עֲרִיסָה only in plur. עֲרִיסוֹת Num. 15:20, 21; Neh. 10:38; Ezek. 44:30; *coarse meal*, *polenta* (Grütze, Grütze) comp. Talmud עֲרִיסָה polenta made from barley, pearl barley. Syriac עֲרִיסָה id. [see Thes.], also a drink made of it. Root עָרַם which see. LXX., Vulg., Num., φύμα, *pulmentum*. Neh., Eze. σῖρος, *cibus*.

עֲרִיפִים masc. pl. *clouds*, *heaven* (from the root עָרַף to drop down), Isa. 5:30; Syr. and Vulg. *caligo*. Compare the quadrilitt. עֲרִיפִי.

עֲרִיץ (with Kametz impure for עֲרִיץ) adj. and subst. pr. *terrifying*, *causing fear*; hence—(1) *very powerful*, used of God, Jerem. 20:11; of powerful nations, Isa. 25:3.

(2) in a bad sense, *violent*, *fierce*, Psal. 37:35; Isa. 13:11; 25:3; Job 15:20; 27:13. Eze. 28:7, עֲרִיץ גִּבּוֹר “violent nations;” 30:11; 31:12; 32:12.

עֲרִיץ plur. עֲרִיץ adj. *solitary*, *desolate*, hence

void of offspring, Gen. 15:2; Levit. 20:20, 21; Jer. 22:30; from the root עָרַר No. 2.

עָרַר fut. יַעֲרֶה TO ARRANGE IN ORDER, OR IN A ROW, TO PUT IN ORDER, Germ. *reihen*, *richten*, Gr. *τάσσω*, *τάττω* (kindred to עָרַח to stretch out in a straight line, to extend, and in the Indo-Germanic languages, *Reihe* (*Reige*, *Riege*), *reihen*, intens. *reden*, *regō* (not for *reago*, as some suppose), *regula*, *rectus*, also *rigeo*, *starr* *seyn*, *rigor* *gerabe* *linie*), e. g. to arrange wood upon an altar, Gen. 22:9; Lev. 1:7; loaves upon the holy table, 24:8 (compare מַעֲרֶכֶת No. 2); also to *lay out*, to *set in order* (*aufrichten*), a table for a meal, Prov. 9:2; Isa. 21:5; 65:11; an altar, Nu. 23:4, the holy candlestick, Exod. 27:21; Levit. 24:3, 4; arms for a battle, Jer. 46:3. Specially it is used—(a) מַלְחָמָה to put the battle in array, Jud. 20:20, 22; followed by אִתִּי and לְקִרְאָתוֹ against any one, 1 Sa. 17:2; Gen. 14:8. Part. עֲרֹרֵי מַלְחָמָה 1 Chr. 12:33, 35; and עֲרֹרֵי מַלְחָמָה Joel 2:5, set in array for battle. Without the word מַלְחָמָה id., Jud. 20:30, 33; 1 Sam. 4:2; 17:21; followed by עָלַי, לְקִרְאָתוֹ against any one, 2 Sa. 10:9, 10; 10:17; Jer. 50:9, 14. Part. עֲרֹרֵי set in array (for battle), Jer. 6:23; 50:42. Job 6:4, יַעֲרֹבֵנִי לִי “they set (the battle) in array against me;” Job 33:5.—(b) עָרַר מִלִּים to arrange words, to utter them, followed by אֵל against any one, Job 32:14; also without מִלִּים. Job 37:19, לֹא נִשְׁדָּר בְּמַגֵּרֵי הַשָּׁחַר “we cannot set in order by reason of darkness,” i. e. ignorance. Followed by לְ to direct words to any one Isa. 44:7; and ellipt. Psal. 5:4, בֹּקֶר אֶעֱרֹךְ לָךְ “in the morning I will direct (my words) to thee.”—(c) עָרַר מִשְׁפָּט to set in order a cause in a court of Justice, Job 13:18; 23:4; compare Ps. 50:21.

(2) Followed by לְ to place together (*zusammensetzen* mit etwas), to compare (*vergleichen*). Isa. 40:18, מַה דְּמוּת הָעֲרֹכְרִי “what likeness will ye compare unto him?” Psal. 89:7; 40:6, אֵין עֲרֹךְ אֵלֶיךָ “there is nothing to be compared with thee.” Job 28:17, 19 (in each of these places עֲרֹךְ is the dative for לְ).

(3) to estimate (i. e. to compare the value of any thing with money); especially to value (comp. עֲרֹכַב). Job 36:19, הֲיִשְׁדָּר שְׂעֵדָה “will he value (i. e. regard) thy riches?”

HIPHIL, i. q. Kal No. 3, to estimate, Levit. 27:8, seq.; 2 Ki. 23:35.

Derivatives, מַעֲרֶכֶת, מַעֲרֶכֶה, מַעֲרֶכֶת, and—

עָרַךְ m. with suff. עֲרִי—(1) *row*, *pile*, of the shewbread, Ex. 40:23.

(2) *preparation*, *a putting in order*, specially

of clothes, arms. Jud. 17:10, אָרד פֿגרים "an equipment of garments" (Ausrüstung mit Kleidern), i.e. everything belonging to clothing. Well rendered in the Vatic. LXX. σολη ἱματίων, for σολη is the word appropriated to this idea (compare Lat. *stola*); Alex. ζεύγος ἱματίων, whence Vulg. *vestem duplicem* (which is sought to be defended by Lud. De Dieu, on the passage). Used of the *armature* (as if garment) of the crocodile, Job 41:4.

(3) *estimation, assessment, taxation.* פֿערד according to thy estimation, Lev. 5:15, 18, 25; 27:19, פֿערד הַפֿהוּ, "according to thy estimation," the priest's, I mean, for so we must take the phrase. Verse 2, פֿערד נַפְשׁוֹ לַיהוָה, "according to thy (the priest's) estimation men (are offered) to God." (Compare on this passage De Wette, and Dettinger, in Theol. Studien und Kritiken, 1831, page 303; 1832, page 395, 396.) Hence used of the *price* at which anything is estimated. Job 28:13. Ps. 55:14, אַתָּה אָנוּשׁ פֿערדי "thou a man, whom I reckon equal with myself."

ערל.—(1) TO BE UNCIRCUMCISED, see the adj. ערל. Arab. عرل id.

(2) denom. from ערלה, to regard as uncircumcised, i.e. *profane, impure*, Lev. 19:23.

NIPHAL, to be seen to be uncircumcised, Hab. 2:16 (used of a drunken man who shamefully uncovers his nakedness).

ערל, m. const. ערל Ezek. 44:9, and ערל Ex. 6:12, adj. *uncircumcised*, Gen. 17:14; Ex. 12:48; often used opprobriously of the Gentiles, as the Philistines, 1 Sam. 17:26, 36; 14:6; 31:4. Metaph. used ערל שְׂפתיים uncircumcised of lips, i.e. *slow of speech* (יָסִיר מַמְלִל Onk.), stammering, one whose lips are closed as it were with the foreskin, and are therefore too long and thick to utter speech with facility. Ex. 6:12, 30. Similarly Jer. 6:10, ערלה אָזְנוֹם, "their ear is closed with a foreskin;" and ערלה לִבָּם "their uncircumcised heart, into which divine precepts cannot penetrate, Lev. 26:41; Eze. 44:9.

ערלה, f.—(1) *foreskin, ἀκροφυσία*. (Arabic غرلة) 1 Sa. 18:25. 2 Sa. 3:14, פֿערֶלֶה מֶמְבְּרִיּוֹן præputiatum, Genesis 17:11, 24; Levit. 12:3. Metaph. ערלה לִבָּם the foreskin of the heart, see above, Deu. 10:16; Jer. 4:4 (compare Kor. Sur. ii. 82; iv. 154).

(2) *foreskin of a tree*, i.e. the fruit of the first three years, which according to the law was accounted unclean, Levit. 19:23. Compare the root No. 2.—

Pl. ערלות pr. n. (hill) of foreskins, near Gilgal, Josh. 5:3.

I. ערם.—(1) i. q. عرم TO MAKE NAKED, ["TO BE NAKED"], TO UNCOVER, whence ערם, ערום which see. Intrans. ערם to be impudent, spiteful (manifesting one's malevolent mind).

(2) to be crafty. (Syr. Ethpe. id. عرما, crafty, spiteful.) Once found in Kal, 1 Sa. 23:22.

HIPHAL.—(1) to make crafty, Ps. 83:4, יַעֲרִימוּ סוֹד, "they make their counsel crafty," they take crafty counsels.

(2) to act craftily, 1 Sam. 23:22, and, in a good sense, to act prudently, Prov. 15:5; 19:25.

Derivatives ערום, ערם, ערמה, [ערום, ערים, מערמים, ערים].

II. ערם not used in Kal, cognate to the verbs, ערם, ערם, ערם, ערם, TO BE HIGH. (Syr. Pa. to heap up; Arab. عرم to be heaped up. Saad. Ex.

15:8; عرمة a heap of grain on the threshing floor.)

NIPHAL, to be heaped up, Ex. 15:8.

Derivatives, ערמו, ערמה.

ערם naked; see ערום.

ערם m. craftiness, Job 5:13, from the root ערם No. I.

ערמה f. id.—(1) craftiness, guile, Ex. 21:14.

(2) prudence, Prov. 1:4; 8:5.

ערמה f. (with Tzere impure), pl. ערמות, once Jer. 50:26, a heap, e. g. of ruins, Neh. 3:34; of corn, Cant. 7:3; of sheaves, Ruth 3:7; from the root ערם No. II.

ערמון m. a plane tree (so called from its height, see ערם No. II.), Gen. 30:37; Eze. 31:8. See Celsii Hierobot. t. i. p. 513.

ערן (as if Vigilantius, i. q. ער, with the addition of the adj. termination), [Eran], pr. n. m. Nu. 26:36. Patron. ערני ibid.

ערם, an unused root, i. q. ערם to break to pieces, to pound, especially into largish pieces; whence the Talmud ערם, ערם pounded beans, bean-meal (Erbes, Erbes). See the derived noun עריקה.

ערעוה Jud. 11:26; see ערוה No. 2, a.

ערעוה adj. prop. naked; hence poor, helpless, from the root ער, which see; compare ערוה No. 1, Ps. 102:18; Jer. 17:6.

ערד and ערה see ערש.

I. ערף i. q. רעף TO DROP DOWN (tropfen, to drop; compare ערף, דלף, the last syllable of which is identical), Deut. 33:28; metaph. used of speech, Deut. 32:2.

Derivative, ערפים.

II. ערף—(1) originally, as I suppose, TO PLUCK, TO SEIZE, TO PULL; Germ. raufen, a sense which is found in the primary syllable רף, רב, compare רפא, ריב, and, with a palatal or guttural letter added at the beginning, ערף, הרף, נרף. Hence ערף the mane of a horse (so called from its being pulled), ערף to pull out the forelock of a horse, and Hebr. ערף neck, prob. so called from mane. (In the Indo-Germanic languages with this agree, rapio, carpo, raffen, raufen. The signification of mane and top are found in the Gr. λόφος; mane; hence, neck, back, κορυφή, κόρυμβος, κορυμβή, top.)

(2) denom. from ערף to break the neck of an animal, Ex. 13:13; 34:20; Deut. 21:4, 6; Isa. 66:3. Figuratively, to overthrow, to destroy altars, Hos. 10:2.

ערף m. the neck of an animal, Lev. 5:8 (Arabic ערף mane), of a man, Job 16:12, and so frequently. Observe the phrases—(a) נחל ערף to give the neck, i. e. to turn back, 2 Chron. 29:6; and פנה ערף-אל to turn the back to any one, i. e. to turn oneself away from any one, Jer. 2:27; 32:33.—(b) שנה ערף Josh. 7:12, and הפך ערף Josh. 7:8, to turn the back, i. e. to flee, Syriac (ܐܬܬ ܡܠܐ), and Pers. پشت دادن. Here belongs Ex. 23:27, ערף את-דל-אויבך אל-יד ערף, "I have made for thee the back of all thy enemies," I have made them turn their backs, I have put them to flight. Psal. 18:41.—(c) קשה ערף hard of neck, i. e. obstinate, see קשה, compare the Lat. tantis cervicibus est, Cic. Verr. iii. 95.

ערפה ("mane," "forelock," or according to Sim. i. q. עפרה "hind"), [Orpah], pr. n. f. Ruth 1:4, 14.

ערפל m. quadrilitt. darkness of clouds, thick clouds, Ex. 20:21; Deut. 4:11; 1 Ki. 8:12; Psalm 18:10. Syr. ܕܠܚܦܐ id., ܕܠܚܦܐ to make dark. Blended apparently from the trilaterals ערף a cloud, and אפל to be dark. To this corresponds the Greek ὀφθαλμός, obscure, dark, ὀφθη, darkness, especially of the night.

ערץ fut. יערץ—(1) TO TERRIFY, TO CAUSE TERROR OR TREMBLING. (Arab. عرس Conj. VIII. to tremble (as the skin). عرس a trembling spear. Gr. perhaps ἀράσσω.) Isaiah 2:19, 21; Ps. 10:18; Job 13:25. Isai. 47:12, אולי תערצי "perhaps thou wilt terrify," sc. thy enemies, wilt put them in fear. Arab. عرس is to resist, which comes from the same idea. (The ancient interpreters expressed, thou mayest become more strong, wilt strengthen thyself.)

(2) intrans. to tremble, to fear, Deu. 1:29; followed by מִפְּנֵי at any one, Deu. 7:21; 20:3; 31:6; followed by an acc. Job 31:34.

NIPHAL, part. גערץ terrible, dreadful, i. q. נחא Ps. 89:8.

HIPHAL—(1) causat. to put in fear, Isa. 8:13.

(2) to fear, followed by an acc. Isa. 8:12; 29:23. Derivatives, מערצה, ערני, ערני.

ערק TO FLEE ["TO GNAW"]. (Syr. and Arab. عرق id. Kindred (חרג) Job 30:3, ערקם "they flee into the desert." But Vulg. rodébant in solitudine, compare Arab. عرق, Syr. ܕܢܦܬ to gnaw. And this signification of gnawing is more suitable to the words of Job 30:17, יסעבנו ערקי לא יסעבנו "those that gnaw me (i. e. pains) are not quiet;" where others interpret, "my arteries (the pulsations of the arteries) are not quiet;" compare عرق a vein, an artery. [In Thes. to gnaw, is given as the meaning of this verb in both its occurrences.]

ערק Gent. n., an Arkite, inhabitant of Arca, or Arce (Gr. Ἀρκη; Arab. عرقا, عرقا), a town of Phœnicia; more fully called Arca Cæsarea, the ruins of which still remain to the north of Tripoli, and are called Tel Arka, Genesis 10:17. See Burckhardt's Travels in Syria, p. 272, Germ. Trans., and my remarks on the history of the city, given in the notes, p. 520.

ערך i. q. ער No. II., and ערה—(1) TO MAKE ONESELF NAKED, TO BE NAKED. In Kal found once imp., with ה parag. ערה make thyself naked, Isaiah 32:11.

(2) to be helpless, void of aid; whence ערש, עריר, ערש.

POEL עורר to make naked or bare, sc. the founda-

tion of a house; i. e. to overthrow it from the foundation, Isa. 23:13.

PILPEL ערש and HITHPALPEL הִתְעַרְשׁ Jer. 51:58, to be made naked; i. e. utterly overthrown. Comp. ערה Ps. 137:7; Hab. 3:13.

Derivatives, see Kal No. 2.

ערש an unused root; Arab. عرش to erect a house or tent. II. to cover with a roof, to arch; whence عرش roof, vault, throne with a canopy (compare עָרַשׁ). Hence—

ערש f. (Cant. 1:16), plur. עֲרֻשׁוֹת a bed, couch (prop. covered with a hanging curtain, Himmelbett; see Cant. loc. cit.), Deut. 3:11; Psalm 6:7; 41:4; 132:3 (Syr. and Chald. id. A secondary meaning, and derived from that of bed-fellow, is the Arab. عرس consort; see عرس).

ערש an unused root. See pr. n. יַעֲרִישָׁה.

עשב a root not used as a verb. Arab. عشب II. IV., to produce herbs and provender (said of the earth).

עשב with suff. עֲשְׂבֶיךָ plur. constr. עֲשְׂבוֹת (with Dag. euphon.) Pro. 27:25; green herb, full grown and in seed (in which it differs from עֲשֶׂה); herbs for the food of man, Gen. 1:11, 12; 2:5; 3:18; Ex. 10:12, 15; Ps. 104:14 (Arab. عشب id. From the same stock are, perhaps, herba, φορβή, r and s being interchanged).

עשב emphat. עֲשְׂבָה Chald. id., Dan. 4:22, 29, 30.

I. עשה fut. יַעֲשֶׂה apoc. יַעֲשֶׂה—(1) prop. to LABOUR, to WORK ABOUT ANY THING; followed by ע Exod. 5:9; Neh. 4:15; to work upon any thing; Ex. 31:4, עֲשׂוֹת בְּזָהָב וּבְכֶסֶד to work in gold and silver; German in Gold und Silber arbeiten, verse 5, 2 Chron. 2:13. Hence—

(2) to make, to produce by labour (compare Germ. machen, with the Gr. μόγος, μόθος and μηχανή, machina). Specially—(a) i. q. to manufacture, to fabricate (verfertigen), e. g. a ship, Gen. 8:6; an altar, Gen. 13:4; bricks, Exod. 5:16; garments, Gen. 3:21; idols, Deut. 4:16; arms, 1 Sam. 8:12; (to erect) a booth, Gen. 33:17. עֲשֵׂי מְלָאכָה doers of work, i. e. workmen, 2 Ki. 12:12; 22:5, 9; Neh. 11:12, and frequently.—(b) used of God, i. q. to produce, to create, as heaven, earth, Gen. 1:7, 16; 2:2; 3:1; 5:1; 6:6; Ps. 96:5; 104:19. Hence

עשה subst. creator, with suff. עֲשִׂי my creator, Job 35:10; עֲשֵׂהוּ his creator, Job 4:17; Isa. 17:7; 27:11; Hos. 8:14. עֲשֵׂה נִפְלְאוֹת to produce, i. e. to work miracles, Psal. 78:4, 12; 98:1.—(c) to make any thing, i. e. to produce it from oneself, is an expression used of living creatures; e. g. to make milk, i. e. to produce it (used of a cow), Isa. 7:22; to make fat on the loins, said of a man growing fat, Job 15:27 (comp. corpus facere, Justin.; Ital. far corpo; Gr. μεγαλήν επιγοννίδα θίσθαι, Od. xvii. 225; ῥιχας γεννᾶν, sobolem facere, i. e. procreare, Plin.); and in like manner trees are said to make fruit (compare ποιεῖν κάπνον, Lat. caulem facere, Colum. einen Stengel treiben), Gen. 1:11, 12; branches, Job 14:9; Ezek. 17:8; grain, to make flour, Hos. 8:7; a field, to make grain, Gen. 41:47; Hab. 3:17; Isa. 5:2, 10. The same notion is often expressed in Hebrew by the conjugation Hiphil, see Heb. Gram. edit. x. page 113.—Those are said to make anything—(d) who acquire it by labour, as in Lat. pecuniam facere, Greek ποιεῖν βίον to make a living, e. g. riches, Gen. 31:1; Deu. 8:17, 18; Jerem. 17:11; slaves, Gen. 12:5. Isaiah 19:10, עֲשִׂי שָׂכָר “those who make wages,” i. e. hired servants. It is—(e) to prepare, to make ready, as food (German Essen machen); Genesis 18:7, 8; Jud. 13:15; 2 Sam. 12:4; a meal, Genesis 21:8; also to train and comb (not to shave) the beard (Lat. facere barbam, Lamprid., French, faire la barbe), 2 Sa. 19:25; to cut and adorn the nails, Deu. 21:12. Used of God as pre-arranging future events, Isa. 37:26.—(f) to make or prepare a victim to be offered to God, hence to offer. Exod. 29:36, וְקָרַב עֲשִׂי לְעֹלֶךָ פֶּרֶ הַחֲטָאתָ תַעֲשֶׂה “thou shalt offer a bullock for sin,” verse 38, 39, 41. Levit. 9:7; 15:15; 16:9; Jud. 6:19; 1 Ki. 18:23; Hosea 2:10, וְקָרַב עֲשִׂי לְעֹלֶךָ “gold (which) they offered to Baal;” 2 Ch. 24:7. Without the accusative of the sacrifice לְיְהוָה עֲשֶׂה is to sacrifice to Jehovah, Exod. 10:25. Compare 2 Ki. 17:32, וַיִּהְיֶי עֲשִׂים לָהֶם “and they sacrificed for them.” (Comp. Gr. ἱεῖν ἔρδειν, ἱεῖν ῥέζειν, and without the acc. ῥέζειν θεῷ, II. ii. 400; viii. 250; Od. xiv. 151).—(g) to make, i. e. to keep a festival day, as the sabbath, the passover, Ex. 12:48; Num. 9:10, 14; Deu. 5:15; also to pass, spend time (ποιεῖν χρόνον, Act. 15:33), Ecc. 6:12. Hence without the word denoting time; to spend time any where, for to abide, to stay. Ruth 2:19, מָה עָשִׂית “where hast thou made?” i. e. stayed; 1 Ki. 20:40; Job 23:9; and with the addition of an adverb עָשָׂה טוֹב to spend life well, εὖ πράττειν (German gut machen), Ecc. 3:12.—(h) to appoint any one to an office, to constitute any one, 1 Ki. 12:31. 1 Sam. 12:6,

"Jehovah **אֱלֹהֵי מֹשֶׁה** who constituted Moses." Followed by **לְ** of a thing to which any one is appointed, Jer. 37:15.—(i) **עָשָׂה מִלְחָמָה** *to wage war with* (Gr. *πολεμον ποιῆσθαι τινι*, French, *faire la guerre*), Gen. 14:2; Deut. 20:12; Josh. 11:18; and **לְ** **עָשָׂה שָׁלוֹם** to give or grant peace to any one (*εἰρηνην ποιῆσθαι τινι*), Isa. 27:5 (where Schnurrer's view is apparently to be preferred; see my Comment.). It is said—(k) *to do the laws*, commandments, or will of God, Levit. 20:22; Deut. 15:5; Ps. 103:20, 21; also *to do* (to practise) right, justice, Genesis 18:19, 25; Ps. 9:16; Isa. 58:2; virtue, Nu. 24:18; kindness (followed by **עִם** and **אֵת**), Genesis 24:12; 40:14; and on the contrary, injustice, Isa. 53:9; iniquity, Gen. 34:7 (Job 42:4); Ps. 37:1. Sometimes—(l) it is emphat. *to effect, to complete, to execute* anything; hence **עָשָׂה עֵצָה** to execute counsel, Isa. 30:1 (comp. Ecc. 8:11; and **עָשָׂה נְדָרִים** to execute, i. e. to perform vows, Judges 11:39). Dan. 8:24, **וְהָעִלְיָה וְהַעֲלִיָּה** "and he will prosper and effect (what is proposed);" 11:7, 17, 28, 30; more often used of God, Ps. 22:32; 37:5; 52:11. Ecc. 2:2, "(and of mirth I said **מַה הוּא עֹשֶׂה** what doth it effect?" i. e. profit? Also not unfrequently—(m) *to make, to do* is so used, that it gives the simple idea of a verb of action, which has to be defined from the context, or from what has preceded. Gen. 6:22; **וַיַּעַשׂ נֹחַ כְּכָל** "and Noah did all that God had commanded him." Gen. 21:26, "I do not know who did this." Ps. 115:3, "he doth whatever he will." Isa. 46:4, **אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא** "I have done (i. e. I have borne) and I will bear;" (compare the Attic use of the Gr. *ποιεῖν*, see Passow, h. v. No. 2, f). It is sometimes pleonastically prefixed to another verb, by which weight is added to the discourse. Gen. 31:26, "why hast thou done (this) and deceived me?" (Mark 11:5, *τί ποιεῖτε λύοντες*). Gen. 41:34, **וַיַּעַשׂ פָּרֹעֶה וַיִּמְסַךְ** "let Pharaoh do this (let him follow my counsel) and appoint," etc.; 1 Ki. 8:32. As to its use in an immodest sense, see Piel.

When the material is indicated, of which any thing is made, two accusatives are generally used (compare **לָקַח** No. 3, and **שָׂוִים**), Ex. 30:25, **וַיַּעַשׂ אֹתוֹ** "and thou shalt make them (sc. the spices, out of those spices) an holy anointing oil;" Isa. 46:6; Hos. 2:10; 8:4; and even with what may seem more peculiar, with the accusative of the material put last (compare **בָּנָה**, **יָצַר**, Lehrs. 813), Ex. 38:3, **וַיַּעַשׂ כָּל־כֵּלֵי נְחֹשֶׁת** "he made all the vessels of brass;" Ex. 25:39; 30:25; 36:14; 37:24. Elsewhere the thing made out of any material is sometimes put last, with **לְ** prefixed, Isa. 44:17, **שְׂאֵרִיתוֹ**

לְאֵל עָשָׂה "of the remainder he makes an idol;" Gen. 12:2, **וְעָשִׂיתִי לְךָ עַמִּים** "I will make thee a great people;" Ex. 32:10; so also in Ex. 27:3, **לְכָל כֵּלֵי נְחֹשֶׁת** "thou shalt make all the vessels of brass;" verse 19.

Followed by **לְ** of pers. it is *to do any thing* with or to *any one*, whether good, Ex. 13:8; Deut. 11:5; or evil, Gen. 27:45; Ex. 14:11; but absol. it is taken in a bad sense (sem. *etwas thun*), for to injure, Gen. 22:12; 19:8; Ps. 56:5. Here belongs the phrase, **כֹּה יַעַשׂ לִי אֱלֹהִים וְכֹה יוֹסִיף** "so let God do to me, and so let him add if," etc. 1 Sa. 3:17; 2 Sa. 3:35. More rarely with two acc. Jer. 33:9; Isa. 42:16 (Gr. *καὶ ποιῆν τινα* and *τινι*), and followed by **לְ** of pers. Job 35:6 (compare Isa. 5:4).

NIPHAL **נַעֲשָׂה** pass. *to be made*, Lev. 7:24. Used impers. **נַעֲשָׂה** it is not done, it is not customary or usual, Gen. 29:26; it ought not to be done, Gen. 34:7, compare 20:9. With an acc. of object, Isa. 26:18, **יִשְׁעוּת־בָּל נַעֲשָׂה אֶרֶץ** "the land is not made deliverances," is not delivered. Followed by **לְ** of pers. Exod. 2:4, "that he might know **לִי מִדַּעֲשֵׂהוּ** what would be done to him," i. e. what would happen. Specially pass. of No. 2, letter e, Neh. 5:18; g, 2 Ki. 23:23; i, Lev. 18:30; Est. 9:1.

PIEL, *to work*, or to press immodestly the breasts of a woman, i. q. **מָנַעַר** Eze. 23:3, 8, and in Kal verse 21. Ch. **עָשָׂה** id. So Gr. *ποιεῖν*, and Lat. *facere, perficere, conficere mulierem*, as a euphemism for sexual intercourse, see Fessellii Advers. Sacra, lib. ii. cap. 23.

PUAL, *to be made* (created), Ps. 139:15.

Derivatives, **מַעֲשֵׂה**, and the pr. names **עֹשֶׂה**, **עֹשִׂי**, **עֹשִׂיָּה**, **עֹשִׂיָּה**, **עֹשִׂיָּה**, **עֹשִׂיָּה**, **עֹשִׂיָּה**, **עֹשִׂיָּה**.

II. **עָשָׂה** an unused root, *to be covered with hairs, hairy*. Arabic **عَشَى** hairy, **عَشَا** hairiness. Hence pr. n. **עֹשֶׂה**.

עֹשֶׂה ("whom God created," i. e. constituted, appointed), [*Asahel*], pr. n. m.—(1) 2 Sam. 2:18; 23:24; 1 Ch. 27:7; and, with the words separated, 1 Ch. 2:16.—(2) 2 Ch. 17:8; 31:13.—(3) Ezr. 10:15. As to the letter ה quiescing in the middle of a word, see Lehrs. p. 48.

עֹשֶׂה pr. n. (i. e. "hairy," "rough," Gen. 25:25), *Esau*, the son of Isaac, the twin brother of Jacob, called also **אֶדֶם**, which is, however, more used with regard to his posterity than of the man himself. On the other hand, **עֹשֶׂה** Deu. 2:4, seq.; **עֹשֶׂה** Obad. 18, and **עֹשֶׂה** Jerem. 49:8, 10; Obad. 6, used of the

Esauites, i. e. the Edomites, rather as a poetical expression. *הַר עֵשָׂו* the mount of Esau, i. e. of the Edomites, Obad. 8, 9, 19.

עֶשְׂרֵה *m. a ten, a decade*—(a) *of days* (like **שָׁבִיעַ** a hebdomad, a week), Gen. 24:55; also used of the last day of a decade, i. e. the tenth day (of the month), Ex. 12:5; Lev. 16:29 (compare Gr. *δεκάς, ἐννεάς, τετράς*, used of the tenth, ninth, or fourth day of a month, and the Æth. **ዐሁረ, ኅፍሳስ**: of the tenth, fifth day, etc., see Lud. Gramm. p. 100).—(b) *of strings, chords*; hence a *decachord*, Ps. 92:3; fully (by apposit.) **עֶשְׂרֵה נֶבֶל** the decachord nablum, Ps. 33:2; 144:9.

עֲשִׂיאל ("created by God"), [*Asiel*], pr. n.
m. 1 Ch. 4:35.

צָחִיָּה ("whom Jehovah created," i. e. constituted), [*Asahiah, Asaiah*], pr. n. m.—(1) 2 Ki. 22:12, 14; 2 Chr. 34:20.—(2) 1 Chr. 4:36.—(3) 1 Ch. 6:15; 15:6, 11.—(4) 1 Ch. 9:5.

עשירי ordinal adj. (from עשר), *tenth*, Gen. 8:5; Num. 7:66, and often. Fem. עשיריה Isa. 6:13, and עשירית a *tenth* sc. part, Ex. 16:36; Lev. 5:11.

עֲשֵׂה not used in Kal; Ch. and Talmud. **עָשָׂה** to HAVE TO DO with anything, TO STRIVE with it (mit jem. ob. etwas zu thun haben).

HITHPAEL, *to strive*, Gen. 26:20; hence—

פֶּקֶד ("strife"), [*Esek*], pr. n. of a well near Gerar, *ibid.*

עֶשְׂרִית, עֶשְׂרֵה, עֶשְׂרִי f. & עֶשְׂרֵה m. TEN ["Arabic
 ١٠ f. & ١١ m. TEN"]
 عَشْر f. عَشْرَة m. Syt. ܥܫܪ f. ܥܫܪ m. Ethiop.
 ፩፡፪; etc. Etymologists are mostly agreed that
 this word is formed from the idea of the conjunction
 of the ten fingers." See Thes. p. 1078]; always with
 a pl. noun, Exod. 27:12; Josh. 22:14; 2 Sa. 19:44
 (in עֶשְׂרֵה לָחֵם 1 Samuel 17:17 there is an ellipsis of
 בָּרֶחַק). Used for a round number, Gen. 31:7; Job
 19:3. Plur. עֶשְׂרִית tens, decades, Ex. 18:21; Deut.
 1:15.

Derived nouns are, **מֵעֵרָה**, **עֵרָה**, **עֵרָה**, **עֵרָה**, denom. verb **עָרָה**. Other forms of the cardinal number itself are—

עשר m. & **עשרה** f. id., only used in numbers compounded with ten, as **אחד עשר** m. eleven; **ארבעה עשר** m. fourteen; **ששה עשר** sixteen, m.; also **עשרה**, fourteen, sixteen, fem.; **חמשה עשר** eleven; **שש עשר** sixteen, also **עשרה**, sixteen.

Pl. עשרים (from the sing. עשרה)—(1) *twenty*, of

both genders, with a sing. and pl. noun, Gen. 31:38; Lev. 27:5.

(2) *twentieth*, Nu. 10:11; 1 Ki. 15:9; 16:10.

עשר Ch. f. & עשרה m. ten, Daniel 7:7, 20, 24.
 Pl. עשרין twenty, Dan. 6:2.

עָשָׂר fut. **עָשֶׂה** (denom. from **עָשָׂה**), followed by an acc. to *decimate* (*zehnten*), i. e. to take the tenth part of produce, to tithe, 1 Sa. 8:15, 17.

PIEL, *to give the tenth part* (verzehnten). Neh. 10:38, "and the tenth of our land (we give) to the Levites, **לְלֵוִי** **לְלֵוִי** **לְלֵוִי** **לְלֵוִי** for these Levites (on the other hand) have to pay tithes." Followed by acc. of the thing tithed, Deu. 14:22; and a dative of the receiver, Gen. 28:22.

HIPHIL like PIEL, *to give tithes*, Deut. 26:12;
Neh. 10:39.

עֵשָׂר see עשרה

עֵשָׂר see עֶשְׂרֵה

עֶשְׂרֵן pl. עֶשְׂרִים m. *a tenth part*, a measure of dry things, especially of corn and flour, Levit. 14:10; 23:13, 17; according to the LXX. Num. 15:4, the tenth part of an ephah, i. q. עֶשֶׂר. Thom. de No-varia (in Nomencl. Syr.) considers עֶשְׂרֵן to be the tenth part of a seah (סֵא).

I. ⁵⁰by m. a moth, Job 4:19; 13:28; 27:18.
Arab. ⁵⁰عذبة. Root ⁵⁰byy.

II. **𐤒** a very bright northern constellation, *Ursa Major*, which we, in common with the Greeks and Romans, call *the wain*. Job 9:9; comp. Niebuhr's *Descr. of Arabia*, p. 114. It appears to be the same as **𐤒** f. Job 38:32, where *her sons* (𐤒) are the three stars in the tail of the bear. **𐤒** does not *properly* signify a bear, but by aphæresis it stands for **𐤒**, Arab. نعل i. e. *a bier* (from the root نعل to bear), which is the name of this constellation in Arabic. They also call the three stars in the tail **𐤒** بنات i. e. *daughters of the bier*. See Bochart, in Hieroz. ii. p. 114.—Alb. Schultens, on Job loc. cit., considers Heb. **𐤒** to be the same as the Arab.

عَسَ and عَاسَ nightly watcher, from the root ع-س-س to go about by night; and this constellation he supposed to be so called because of its never setting; but the former explanation is preferable. Compare Michaëlis, Suppl. p. 1907; Lach in Eichhorn's Bibl. der bibl. Litteratur, vii. p. 397.

עֶשֶׂה m. *an oppressor*, Jer. 22:3, i. q. **עֶשֶׂה** 21:12.

עֶשֶׂה m. pl. *oppressions, injuries*, Ecc. 4:1; Am. 3:9; Job 35:9; from the root **עֶשֶׂה**.

עֶשֶׂה m. adj. *fabricated, wrought*, Eze. 27:19; from the root **עֶשֶׂה** [bright is the signification proposed in Thes.].

עֶשֶׂה [*Ashvath*], pr. n. m. 1 Ch. 7:33.

עֶשֶׂה m. (from the root **עֶשֶׂה**), *rich*, Prov. 10:15; 14:20; 18:11, and frequently.—(a) in a good sense, *honourable, noble*, Ecc. 10:6; but—(b) in a bad sense, *haughty, impious*, inasmuch as riches are the fountain of pride, and pride is used in Hebrew as equivalent to impiety, Isa. 53:9, compare Job 27:19, and verse 13. See also הוֹלֵלִים (under the word הָלַל No. 3), עָנִי and עָנִי, and interpreters on Isa. 2:7; 53:9; Matt. 19:23.

עֶשֶׂה fut. **עֶשֶׂה** TO SMOKE. (Arab. عَسَى id. In the Indo-Germanic languages, to this appear to correspond, Sansc. *ātman*, mind (prop. breath, spirit); Gr. *ἀτμός*, vapour, smoke, *ἀτμή*, *ἀτμός*; Goth. *athma*, spirit; Germ. *Attem*, for vapour *Stobem*.) Ex. 19:18. Metaph. used of the anger of God, Deu. 29:19; Ps. 74:1; 80:5.

עֶשֶׂה m. adj. *smoking*, Ex. 20:18.

עֶשֶׂה m. constr. [**עֶשֶׂה**, also **עֶשֶׂה**] (as if from **עֶשֶׂה**).—(1) *smoke*, Gen. 15:17; Job 41:12. Poet. used of the anger of God, Ps. 18:9, **עֶשֶׂה עֶשֶׂה בְּאַפּוֹ** “smoke went up in his nostrils,” an image taken from horses or lions, which, when excited with anger, breathe strongly through their nostrils, Isa. 65:5. Used of a cloud of dust, Isa. 14:31; compare *fumantes pulvere campos*, Virg. *Æn.* xi. 909.

(2) [*Ashan*], pr. n. of a town; see **עֶשֶׂה**.

עֶשֶׂה fut. **עֶשֶׂה**, Arab. عَسَى.—(1) TO OPPRESS, TO ACT TOWARDS, OR TREAT ANY ONE UNJUSTLY OR VIOLENTLY, e.g. the needy, helpless, Pro. 14:31; 22:16; 28:3; Ecc. 4:1; a king his subjects, 1 Sam. 12:3, 4; a victor, the vanquished, Isa. 52:4; Jer. 50:33; Ps. 105:14; Hos. 5:11; God, a man, Job 10:3. Metaph. Prov. 28:17, **אָדָם עֶשֶׂה בְּרוֹם דָּמָה** “a man oppressed with life blood” (which he has shed), i. e. bowed down under this guilt as a burden.

(2) *to defraud*, any one, *to extort* from him by fraud and violence, with an acc. of pers. Lev. 19:13; Deut. 24:14; and of the thing, Mal. 3:5, **עֶשֶׂה שֹׂכֵר** “who extort the wages of the hireling.”—

Both constructions (Nos. 1 and 2) are found together in Mic. 2:2, **עֶשֶׂה וְגָבַהּ וְגָבַהּ** “they oppress a man and wrest away his house,” i. e. act both with fraud and violence, compare **עֶשֶׂה**.

(3) *to be proud, insolent*, metaph. of a river overflowing its banks, Job 40:23 (compare syn.

فَجْر، ظلم، بغا).

PUAL, part. **עֶשֶׂה** (virgin) *violated* forcibly, metaph. of a captured city, Isa. 23:12.

Derivatives, **עֶשֶׂה**, **עֶשֶׂה**, **עֶשֶׂה**, pr. n. **עֶשֶׂה**.

עֶשֶׂה (“oppression”), [*Eshek*], pr. n. m. found once, 1 Ch. 8:39.

עֶשֶׂה m.—(1) *violence, injury*, Isa. 59:13; especially *oppression* of the poor, as shewn in defrauding, extortion, spoliation, Eccl. 5:7; Ezek. 22:7, 12.

(2) *something taken away by force, or fraud*, Lev. 5:23; Ps. 62:11; *unjust gain*, Ecc. 7:7.

(3) *anguish*, i. q. **עֶשֶׂה** Isa. 54:14.

עֶשֶׂה fem. *oppression*, which any one suffers; hence *anguish, distress*. Isa. 38:14, **עֶשֶׂה לִי** (read *ōshkal-li*, notwithstanding the Metheg, as in **עֶשֶׂה לִי**, see Lehrg. p. 43) “I am in anguish.”

עֶשֶׂה fut. **עֶשֶׂה** prop. to be straight (kindred to the verbs **עֶשֶׂה**, **עֶשֶׂה**, hence to PROSPER, TO BE HAPPY, specially to BE RICH, Job 15:29; Hos. 12:9.

Aram. **עֶשֶׂה**, id.

PIEL, *to build up*, pr. to erect, from the primary meaning of the root. So once, 1 Ki. 22:49 **כָּחִיב עֶשֶׂה אֲנִי** “Jehoshaphat built ships;” קרי **עֶשֶׂה** and so 2 Ch. 20:36, 37. A learned writer, who has treated of this passage in Jen. Lit. Zeit. 1830, iv.

p. 380, compares for the same sense, “Arab. عَشَرَ put together, to join together, or as I prefer, to compare, to put together;” but I know of no authority for this meaning.

HIPHIŁ—(1) *to enrich*, Gen. 14:23; 1 Sam. 2:7; 17:25, etc. Metaph. Ps. 65:10, **רִבַּת תַּעֲשֶׂהָ** “thou greatly enrichest it” (the earth), thou endowest it and adornest it with most beautiful gifts.

(2) *intrans. to become rich* (prop. to make riches, see Gramm., § 52:2 note), Ps. 49:17; Prov. 10:4. Followed by an acc. of the thing with which one is enriched, Dan. 11:2.

HITHPAEL, *to feign oneself rich*, Pro. 13:7.

Derivatives, **עֶשֶׂה** and—

עָשַׁר m. *riches*, 1 Sam. 17:25; 1 Ki. 3:11, 13; and often.

עָשַׁשׁ i. q. **קָלַהּ** TO FALL AWAY—(a) used of clothes falling to pieces from use, and from being moth-eaten (see **עָשׂ**, **עֶשֶׂה** a moth, whence **עָשׂ** to gnaw as a moth).—(b) used of the face, as having become lean through sickness or care (*einfallen*, *verfallen*), Ps. 6:8; 31:10, 11. Arab. **عَش** to fall away, to become lean.

עָשַׁת—(1) TO SHINE. Jerem. 5:28, **שָׁמְנוּ עֵשֶׁת** "they are fat (and) shine;" as the skin shines with fatness.

(2) to make shining, to fabricate, to form. Comp. **עָשָׂה**. See the derivatives **עָשִׂית**, **עָשִׂיתָ**. From the idea of forming—

(3) it is applied to the mind which forms any thing in thought.

HITHPAEL, to recall to mind, *recogito* (as well given by the Vulg.), followed by **יָ** Jon. 1:6. See the Chald., and the derived nouns, **עָשִׂיתָ**, **עָשִׂיתָ**.

עָשִׂיתָ, **עָשִׂיתָ** Chald. to think, to purpose, followed by a gerund, Dan. 6:4. See the Hebr. **עָשָׂה** No. 3.

עָשִׂיתָ f. —(1) something fabricated, workmanship, Cant. 5:14; from the root **עָשָׂה** No. 2. It appears to have become fem. from the letter **ת** having been misunderstood in this place (Lehrg. 474).

(2) thought, opinion. Plur. Job 12:5, **עֲשֵׂוֹתַי** "as to the opinions of him who is in prosperity," i. q. **עֲשֵׂוֹתַי**. Several MSS. apparently, and some printed editions read **עֲשֵׂוֹתַי** (sing. of the form **עֲשֵׂוֹתַי**), but I find no other trace of this form even in the Aram. language.

(3) Of the same word plur. const. apparently is (if the form be regarded) **עָשִׂיתָ**, which when joined with the numeral ten (**עָשִׂיתָ** m. and **עָשִׂיתָ** f.) denotes *eleven*, also *eleventh*, Deut. 1:3; Jer. 39:2; Ezek. 26:1. Jo. Simonis thus explains this, "*more thoughts than ten*, i. e. a number to be conceived in thought, or in the mind, while the preceding numbers have been counted on the fingers;" this is marvelously improbable, although no better reason can be given.

עָשִׂיתָ f. pl. *thoughts, counsels*, Ps. 146:4.

עָשִׂיתָ f. [*Ashtoreth*], Greek *Ἀσθάρη*, *Astarte*, pr. n. of a female idol, worshipped by the Phœnicians (2 Kings 23:13); sometimes also by the Hebrews (1 Ki. 11:5, 33; 1 Sa. 7:3); and the Phi-

listines (1 Sam. 31:10), with great honour, together with Baal (Jud. 2:13; 10:6; 1 Sam. 7:4; 12:10; compare the pr. n. of Phœnician men, as *Abdastartus*, = **עָשִׂיתָ**, also *אֲמַת עֲשֵׁתָר* Inscr. Cit. 2, *Astartimus*, etc.)

I have no doubt that the name itself, the origin of which was long a matter of inquiry, is the same as the Syriac **ܐܫܬܪܬܐ** (from the Pers. **ستاره**), and pr. n. **שֵׁתָר** *star*; specially the planet Venus, the goddess of love and fortune, for this latter reason called also **שֵׁתָר** and **שֵׁתָר**, which see. I have given more account of this idol in Comment. on Isa. iii. p. 237, and more fully in Gruber's Univ. Encycl. vol. xxi. p. 98, 99. There is also a passage of Sanchoniathon containing the mythos concerning Astarte (ap. Eusebium de Præp. Evang. i. 10), in which the reason of the horned statues of Astarte (see plur. No. 3) is shewn: "*Ἀστάρτη δὲ ἡ μεγίστη, καὶ Ζεὺς Δημαρὺς, καὶ Ἀδωδός (ἡ ἑρμῆς) βασιλεὺς θεῶν ἐβασίλευον τῆς χώρας, Κρόνον γινώμην. Ἡ δὲ Ἀστάρτη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον κεφαλὴν ταύρου· περινοσοῦσα δὲ τὴν οἰκουμένην, εὖρεν ἀεροπετὴ ἄστειρα, ὅν καὶ ἀνελομένη ἐν Τύρῳ τῇ ἁγίᾳ νήσῳ ἀφίερωσεν.*" "Τὴν δὲ Ἀστάρτην Φοίνικες τὴν Ἀφροδίτην εἶναι λέγουσι."

Plur. **עָשִׂיתָ**—(1) *Astartes*, i. e. statues of Astarte (comp. **עָשִׂיתָ**, **עָשִׂיתָ**, *Ἐρμαι*), Jud. 2:13; 10:6; 1 Sa. 7:3, 4; 12:10; 31:10.

(2) **עָשִׂיתָ** Deu. 7:13; 28:4; 18:51, the loves of the flocks, i. e. the offspring procreated, the increase, progeny of the flock; [in Thes. "*breeding ewes*."]

(3) pr. n. of a city of Bashan, Deu. 1:4; Josh. 13:12; more fully called **עָשִׂיתָ** ("the horned Astartes"), [*Ashtaroth-karnaim*], Gen. 14:5, and **עָשִׂיתָ** which see, so called doubtless from a temple and statues of Astarte. Gent. noun **עָשִׂיתָ** 1 Ch. 11:44.

עַתָּה followed by Makk. **עַתָּה** with suff. **עַתָּה**, pl. **עַתָּה** and **עַתָּה** (contr. from **עַתָּה**, from the masc. **עַתָּה**, root **עַתָּה**, compare **לָת** for **לָתָה**), fem. (Josh. 11:6; Jer. 51:33; but masc. Cant. 2:12; from the true derivation of the word having often been overlooked even by the ancients, Lehrg. 474) *time*. Specially—(a) *a fit, or proper time, an opportunity*, like *καιρός*. Ecc. 10:17, "O happy land, whose princes **יֹאכָזְבֵּל** take food at the proper time." **עַתָּה** before the (proper) time, prematurely, Job 22:16. With suff. **עַתָּה** in its time, Prov. 15:23; Ecc. 3:11; **עַתָּה** Isaiah 60:22.—(b) *a certain time*, as having a limit, opposed to eternity. Eccl. 3:1, 17, **עַתָּה לְכָל חַיִּים** "to every thing there is a time," it lasts but for a time, nothing is perpetual;

compare Ecc. 8:6.—(c) *a longer time*, acc. עַת long, Hos. 13:13; Arabic عَاشًا id.—(d) *a happy time*, happiness, Ps. 81:16. More often in a bad sense—(e) *an unhappy time*, calamity, as in Lat. *tempora*; compare יום No. 1, letter b; Arabic زَمان, Syriac ܟܝܢ time both happy and fatal. Isa. 13:22; Jer. 27:7; Eze. 30:3; Ecc. 9:11, 12.

With prefixes—(a) בְּעֵת (for עֵת), i. e. *at this time, now*, Jud. 13:23; 21:22; Job 39:18 (see ? letter B, 3). בְּעֵת מִנְחָת עֶרֶב at the time of the evening sacrifice, Dan. 9:21; בְּעֵת חַיָּה with the reviving time [i. e. coming year], see חַי No. 3; בְּעֵת מָחָר to-morrow at this time (of the day), (see מָחָר), Ex. 9:18; 1 Sam. 9:16; 1 Ki. 19:2; 20:6; 2 Ki. 7:1, 18; 10:6 (others incorrectly take it as, about the time of to-morrow, i. e. to-morrow, as if it had been בְּעֵת מָחָר).

(b) בְּכָל־עֵת at every time, every season, Ps. 10:5; 34:2; 62:9; בְּעֵת הַהוּא at this time, Deu. 1:9.

(c) לְעֵת עֶרֶב at the time of evening, at evening, Gen. 8:11; also in acc. עֵת at (this) time, zur Zeit, i. e. now, i. q. עֲתִיד, Eze. 27:34. LXX. νῦν. Vulg. nunc.

Plur. עֲתִידִים and עֲתִידוֹת—(a) *times*. Esth. 1:13, יָרְדְּעִי בִּינָה לְעֲתִידִים, 1 Chron. 12:32, יָרְדְּעִי לְעֲתִידִים those who know the times, astrologers.—(b) *the vicissitudes of things, events*, Ps. 31:16; 1 Ch. 29:30; Job 24:1.—(c) Neh. 9:28, עֲתִידִים רַבּוֹת many times, repeatedly; compare Aram. ܠܝܬܝ time; plur. *vices*; English, *times*.

Denom. עֲתִיד, עֲתִידָה.

עֵת קַזִּין (“time of the judge,” [“perhaps more properly, ‘people of the judge’”]), [Ittah-kazin], with ה local, קַ עֲתִידָה pr. n. of a town in the tribe of Zebulun, Josh. 19:13.

עֵת see עֲתִידָה.

עָתֵד Arab. TO BE READY, PROMPT; not used in Kal; Arab. عَدَد.

PIEL, to make ready, Prov. 24:27.

HITHPAEL, to be ready, destined to be any thing; followed by ? Job 15:28.

Derivatives, עֲתִיד, עֲתִידָה.

עֲתִידָה an unused root; whence עֲתִידָה.

עֲתִידָה adv. (from עֵת time, with He Paragog.), in pause עֲתִידָה (Milel) Gen. 32:5 (like אֲתִידָה, אֲתִידָה); prop. in a time (zur Zeit); hence—

(1) *at this time, now, already*; opp. both to previous and future time, Josh. 14:11; Hos. 2:10;

Isa. 48:7. מִעֲתָה וְעַד עוֹלָם from this time and until eternity, Isa. 9:6. עַד־עֲתָה until now, until this day, Gen. 32:5; 46:34. עַתָּה הֵן now at this very time (see הֵן No. 3). Sometimes the idea of time is lost, and (like the Gr. νῦν, nún)—(a) it is used as a word of incitement, *age, come on*; especially when followed by an imperative, Gen. 31:13; Isa. 30:8; Mic. 4:14 (עֲתָה הִנֵּה 1 Ki. 1:18; 2 Ki. 18:21); and so with an interrogative sentence, Isa. 36:5, “In whom now wilt thou confide?” verse 10, “but have I now (עֲתָה) come up without Jehovah?”—(b) it describes a present state, *thus, things being so*, Gen. 26:29; 1 Sa. 27:1; whence עֲתָה and so, Gen. 11:6; 20:7; 27:8; 45:8; Ps. 2:10; in an adversative sense, *but now*, Neh. 5:5.

(2) *in a short time, presently*, Job 6:3; 7:21; 8:6; Isa. 43:19; Mic. 6:10; 1 Ki. 12:26.

עֲתִיד m. *he-goat* (perhaps ready and prompt for fighting; comp. عَتَد a horse ready for the course), Gen.

31:10, 12, and frequently. Arab. عَتَد id. Used of the leader of a flock, Jer. 51:40; metaph. of a leader of the people, Isa. 14:9; Zec. 10:3 (compare κτίλος, II. iii. 196).

עֲתִיד i. q. עֲתִיד Isaiah 10:13 [ק]; Esther 8:13 כחב.

עֲתִיד (perhaps i. q. עֲתִיד “opportune”), [Attai], pr. n. m.—(1) 1 Ch. 2:35, 36.—(2) 1 Ch. 12:11.—(3) 2 Ch. 11:20.

עֲתִיד (from עֵת) *opportune, at hand*, Levit. 16:21.

עֲתִיד m. adj.—(1) *prompt, ready, prepared* (Syriac and Arabic id.); followed by ? Esth. 3:14; 8:13; Job 15:24.

(2) *exercised, skilful* (Germ. fertig); followed by an infin. Job 3:8. Compare عَدَد Conj. V., to be very skilful in an art; see Schult. on the passage.

Plur. עֲתִידוֹת—(a) *the things which are ready for any one*; i. e. impending, destined, Deu. 32:35.—(b) *things which one has acquired*, i. e. *wealth*; τὰ ὑπάρχοντα, Isa. 10:13.

עֲתִיד Chald., *ready, prepared*, Dan. 3:15.

עֲתִידָה (perhaps i. q. עֲתִידָה), [Athaiah], pr. n. m., Neh. 11:4.

עֲתִיד m. adj. *shining* (pr. genteel, worthy of, a well-born and noble person), used of clothes, Isa. 23:18. See the root עֲתִיד No. 4.

עתיק adj.—(1) *taken away*, from the mother's breast, as if *manumitted*, Isa. 28:9. See **עתי** No. 1, 3.

(2) *ancient*, 1 Ch. 4:22; see the root No. 2.

עתי Ch. *old, ancient*, Dan. 7:9, 13, 22.

עתיך an unused root, Arab. عتك to turn aside to lodge; whence—

עתיך ("lodging-place"), [*Athach*], pr. n. of a town in the tribe of Judah, 1 Sa. 30:30.

עתי an unused root, Arab. عتل to handle violently; whence—

עתי (for עתליה, [*Athlai*], pr. n. m. Ezr. 10:28.

עתי ("whom Jehovah has afflicted"), [*Athaliah*], pr. n. — (1) m. — (a) 1 Chr. 8:26. — (b) Ezr. 8:7. — (2) f. of a queen of the tribe of Judah, 880—77, B.C. 2 Kings 11:1; in some places עתליה 2 Ki. 8:26; 11:2.

עתי a root απ. λεγόμεν., which seems to have been of the same or a similar meaning, as עתים (cogn. עתים). Hence—

NIPHAL, Isai. 9:18, נעתם ארץ "the earth is consumed," or "laid waste." Kimchi and Aben Ezra, the earth is darkened; comp. Arab. عتم to be darkened; LXX. συγκέκασται, Ch. חרוכה burned up [this is the meaning given in Thes.]; compare Arab. غتم a great and almost suffocating heat.

עתי (kindred to the verb עתל) an unused root, Arab. عتن to handle violently, عتון a lion. Hence—

עתי (for עתניה "lion of Jehovah"), [*Othni*], pr. n. m. 1 Ch. 26:7.

עתי ("lion of God"), [*Othniel*], pr. n. of a judge of Israel, Joshua 15:17; Judges 1:13; 3:9; 1 Ch. 4:13. Gr. Γοθονίλ, Judith 6:15.

עתי fut. יעתם — (1) TO BE REMOVED, TRANSFERRED (Arab. عتى to hasten, IV. to propel quickly). Job 14:18; 18:4. See **עתי** No. 1.

(2) *to be stricken with age, to become old*, Job 21:7; Psal. 6:8, "my countenance becomes old." (Arab. عتى to be ancient, old.) Compare **עתי** No. 2.—From the idea of removing, taking away, comes that of—

(3) *to be manumitted, set free* (comp. Isa. 28:9; Arab. عتى fut. I. عاتى manumitted, free; عتق

freedom); whence in Hebrew עתק is applied in a bad sense to license and impudence.—On the other hand—

(4) it is used in a good sense, the idea of freedom being applied to the external appearance worthy of an honourable and noble man. Arab. عتى a noble

countenance, beauty, brightness, عتيق noble, generous, also, having a clear and delicate skin (like nobles), عتى to be well, to have a clear and delicate skin. Heb. עתיק, עתק shining, handsome.

HIPHIL — (1) causat. of Kal No. 1, *to remove away, to take away*, Job 9:5; specially a tent, *to break up a camp*, Gen. 12:8; 26:22.

(2) *to transfer, to transcribe* from one book to another; hence i. q. to collect. Prov. 25:1. LXX. ἐξεγράφω. Vulg. transtulerunt. (Talmud. to write out, to transfer.)

(3) *to take away*. Job 32:15, עתקו מיהם מלים "they took words away from them;" impers. for, words were taken away from them, they could say nothing.

Derived nouns, עתק, עתק, עתק, עתק.

עתי m. adj. *bold, impudent* (see the root No. 3). עתק עתק to speak licentiously, i. e. impudently, wickedly, Ps. 31:19; 75:6; 94:4; 1 Sa. 2:3.

עתי m. adj. *shining, handsome* (prop. genteel, noble, see the root No. 4). Pro. 8:18, עתק הוה Vulg. opes superba. [Is not enduring the true meaning?]

I. **עתי** fut. יעתר — (1) i. q. קטר TO BURN INCENSE to a god (Syr. حطب to smoke with perfume, حطب incense; Arab. عطر to breathe odours). Hence **עתי** No. 1.

(2) *to pray as a suppliant, to pray* to a god (the prayers of the godly being compared to incense; comp. μνημόσυνον της προσευχής, Tob. 12:12; Acts 10:4); *to supplicate, to intreat*, followed by ל and אל Gen. 25:21; Ex. 8:26; 10:18; Job 33:26.

NIPHAL, *to let oneself be supplicated* by any one (followed by a dat.), *to hear and answer*, Gen. 25:21, ויעתר לו יהוה "and Jehovah heard and answered him;" 2 Sam. 21:14; Isa. 19:22. Inf. absol. יעתור 1 Ch. 5:20.

HIPHIL, i. q. Kal, Ex. 8:25; 10:17. Followed by ל and עתור *to be intreated* for any one, Ex. 8:5, 24. Derivative, עתור.

II. **עתי** i. q. Chald. עתיר (Hebrew עתיר) TO BE ABUNDANT; not used in Kal.

NIPHAL id. Prov. 27:6, "abundant (i. e. many, frequent) are the kisses of an enemy." Opp. to, "faithful are the wounds of a friend."

HIPHAL, *to multiply, to accumulate*, Eze. 35:13, **וְהִעֲתַרְתֶּם עָלַי דְּבָרֵיכֶם** "you have multiplied against me words," sc. impudent, impious words. Compare **וְדָל** No. 2.

Derivatives, **עֲתָרַת** and pr. n. **עֲתָר**.

עֲתָר m. — (1) *incense, odoriferous smoke*,

Eze. 8:11, as rightly rendered by the LXX., Vulg., Ch., Syr. Others render it a multitude, comparing the root No. II.

(2) *a worshipper of God*, Zeph. 3:10.

עֲתָר ("plenty," "abundance"), [*Ether*], pr. n. of a town in the tribe of Simeon, Josh. 15:42; 19:7.

עֲתָרָה f. *riches, abundance*, Jer. 33:6. See the root No. II.

פ

פָּה the seventeenth letter of the Hebrew alphabet, used as a numeral for *eighty*. The name of this letter probably signified *a mouth*, i. q. **פִּה**. As to its pronunciation, see Lehrs. pp. 20, 21, where there is a refutation of the opinion of those who hold that **פ**, when dageshed, was not pronounced *p* by the Hebrews. It is interchanged principally with the other labials, **ב** and **מ**, which see.

פָּה i. q. **פִּה** (which see), adv. *here*, Job 38:11.

פָּאָה a root not used in Kal, which had, I have no doubt, the signification, *TO BLOW*, like the kindred **פָּהָה**, **פָּהָה**, **פָּהָה**, **פָּהָה**, **פָּהָה**, **פָּהָה**, all of which are onomatopoeitic, and imitate the sound of blowing. Hence *π. λεγόμεν.*

HIPHAL, Deut. 32:26, **אֶפְפָּאֵיהֶם** "I will blow them away," i. e. scatter them as with the wind. LXX. διασπερῶ αὐτούς. I formerly compared Arab, **فَا**, which has the signification of splitting, cleaving, i. q. **فَطَعَ** and **فَشَقَّ**; but I rely more on the internal nature and mutual relationship of roots, than on the Arabic usage, however suitable.

[Hence the following word; also in Thes. **פָּה** and its derivatives.]

פָּאָה constr. **פָּאָת** f. — (1) *a quarter of the heaven* (prop. wind, so called from its blowing, compare in Targg. **אַרְבַּע רֵיחִין** four winds, for Hebr. **אַרְבַּע רֵיחִין** Eze. 7:2, compare 37:9; 42:20. **פָּאָתִים** the west quarter, Josh. 18:14; **פָּאָת צֶפֶן** the north quarter, Ex. 26:18, 20. Hence —

(2) *side, region*, Jer. 48:45, **פָּאָת מוֹאָב** "region of Moab." Dual const. state **פָּאָתֵי מוֹאָב** "both sides of Moab," Num. 24:17, compare **יְרֵדֵי יַם סוּף**.

(3) *a corner*, as of a field, Lev. 19:9; of a bed, Am. 3:12. **פָּאָת הַקֹּנֶן** the corner or extremity of the

beard, *the hairs upon the cheeks and before the ears, badenbart, whiskers*, as the Jewish doctors rightly explain, Levit. 19:27; 21:5. It was prohibited to shave them; and the Arabian nations shaving them (like the Egyptians), are called in reproach, **פָּאָרִי קְצִיצֵי** (men) with the whiskers cut off, Jerem. 9:25; 25:23; 49:32.

פָּאָה an unused root. — (1) to have the mouth full, *to swallow down*. (Arab. **فَام** to have the mouth full of food; **فَام** to have in the mouth a morsel, lump, **فَام** morsel, lump; **περιστόμιον**? It is one of the roots ending in *m* which express sounds uttered with the mouth shut. Cognate is **فָּהַם** to understand, prop. to be imbued with.) Hence **פָּהַם** (for **פָּאָה**) mouth.

(2) Arab. **فِيم** to be fat (of the same stock appears to be the Sanscr. *pīna*, fat, *πιμελής*, *οριμύς*, *pinguis*). Hence n. **פִּימָה**.

I. **פָּאָר** not used in Kal, *TO BE BEAUTIFUL, ORNAMENTED*, prop. apparently used of the rosininess and heat of the face (see **פָּאָרִי**, **פָּאָרִי**, compare Arab. **فَار** Med. Waw, to boil up, to be hot, **فَار** glowing heat); hence *to be proud* (which, in Arabic, is expressed by a hardened guttural, **فَحَر** to glory, to boast).

PIEL **פָּאָר** — (1) *to adorn*, e. g. the sanctuary, Isa. 60:7, 13; the people of God, Isa. 55:5; to bestow aid upon the poor, Ps. 149:4 (compare *ornare beneficiis*).

(2) denom. from **פָּאָרֶה** *to examine the boughs*, in order to glean them, Deu. 24:20.

HITHPAEL — (1) *to be adorned, honoured, as a people by Jehovah*, Isa. 60:21; 61:3; *to glorify*

oneself, as God in bestowing favours on his people, followed by פ Is. 44:23; 49:3.

(2) to boast, followed by על against any one, Jud. 7:2; Is. 10:15.

Derivatives, פִּאָר, פִּאָר, פִּאָר, פִּאָר. [פִּאָר, פִּאָר].

II. פִּאָר (kindred to פִּאָר) TO DIG, TO BORE, especially in the earth. Arab. فَار to dig down and hide under the earth. Hence פִּאָר for פִּאָר (Arab. فَار) a mouse, פִּאָר pr.n. of a region abounding in caverns. To this root I refer—

HITHPAEL — הִתְפַּאֵר to explain, to declare oneself (compare significations used figuratively in the same manner under the word פִּאָר No. 2, and נָכַח No. 2). Ex. 8:5, הִתְפַּאֵר עָלַי לְמַתִּי וְנִי “declare to me when,” etc.; in which words the particle על (of which the sacred writer has made a delicate use) implies a command. Well rendered by the LXX. *ράσαι πρός με*. Vulg. *constitue mihi, quando*, etc. But the Hebrews themselves, and many more recent writers, glory over me (in saying) *when I shall intreat for thee*; and this they explain, I give thee this honour that thou mayest set me a day when, etc.; every one must see that this is very harsh and arbitrary.

פִּאָר masc. an ornament, a tiara, a turban, Eze. 24:17, 23; of priests, Ex. 39:28; of a bridegroom, Isa. 61:10; Eze. 24:17; of women, Isaiah 3:20.

פִּאָר (in the Syrian form for פִּאָר) Eze. 17:6; 31:5, seqq. and פִּאָר (for פִּאָר) Isa. 10:33; fem. foliage (prop. glory) of a tree. Plural with suffix פִּאָרֵי for פִּאָרֵי Eze. 31:8. Comp. פִּאָר No. 2.

פִּאָר (for פִּאָר, from the root פִּאָר) m. warmth, hence ruddy glow, brightness of face (i. q. פִּאָר), comp. פִּאָר No. I, Kal. Joel 2:6, פִּאָרֵי פִּאָרֵי “all faces withdraw brightness,” i. e. grow pale with terror, Nah. 2:11. (Comp. Joel 2:10; 4:15).

פִּאָר (prob. a region [“abounding in foliage, from the root, No. I, or”] abounding in caverns, see the root, No. II.), [Paran], pr. n. of an uncultured and mountainous region lying between Arabia Petræa, Palestine, and Idumæa, Gen. 21:21; Num. 10:12; 13:3, 26; Deut. 1:1; 1 Sa. 25:1; 1 Ki. 11:18; and more fully called הַר־פִּאָר Hab. 3:3; פִּאָר Deu. 33:2; it appears to be the same as אֵיל־פִּאָר אֵשֶׁר־עַל־הַפִּדְבָּר i. e. “the grove of Paran which is over the desert,” i. e. to the north of the desert. In that part Josephus mentions the valley of Pharan abounding in caverns,

Bell. Jud. iv. 9, § 4. Altogether different from this is the region and valley of Feiran (فيران), near Mount Sinai (these were confounded even by Niebuhr, Descr. of Arabia, p. 402), as was long ago observed by Makrizi; see the passage in Burckhardt's Travels in Syria, p. 974, 1080, Germ. ed. (This is also cited by Winer, p. 763; but he does not correct the error pointed out.)

פִּנֵּי pl. unripe figs, which hang on the tree through the winter; grossi, grossuli, Cant. 2:13; LXX. ὄλυνθοι. From the root—

פִּנֵּי Arab. فَنِج Conj. VII. TO BE CRUDE, IMMATURE, Syriac ܦܢܝܝ immature, acid. The primary idea appears to be that of cold, see the kindred root פִּנֵּי.

פִּנֵּי masc. something fetid, unclean, abominable, i. q. פִּנֵּי; used of food, Levit. 7:18; 19:7; פִּנֵּי פִּנֵּי unclean flesh, Ezr. 4:14; plur. פִּנֵּי unclean meats, Isa. 65:4.

פִּנֵּי an unused root; Talmud. Piel to render fetid. Hithpael, to be made fetid. Arab. and Æth. (נ and ח being interchanged), פִּנֵּי to be fetid, used of food; פִּנֵּי: to be impure. Hence פִּנֵּי.

פִּנֵּי—(1) TO STRIKE UPON, or against, pepigit, stossen, schlagen. (I have used this Latin word on purpose because it is of the same stock; compare also the kindred pax for paces, paciscor, Greek πηγνύω, Germ. pöchen, and those which are allied to this, botten, Botten, from the idea of striking or pushing. Of the same termination is the root פִּנֵּי; compare פִּנֵּי and פִּנֵּי). Followed by פִּנֵּי to strike upon any person or thing (auf, an etwas stossen), whether of set purpose or accidentally, whether violently or lightly; hence—(a) to rush on any one with hostile violence, 1 Sam. 22:17, 18; Ruth 2:22; especially in order to kill; hence to kill, to slay, Jud. 8:21; 15:12; 2 Sam. 1:15. Once followed by an acc. of person and פִּנֵּי of thing; Ex. 5:3, פִּנֵּי יִפְגְּעֵנִי בְּדָבָר “lest he fall upon us with the pestilence.”—(b) in a good sense to assail any one with petitions, to urge him; followed by פִּנֵּי Ruth 1:16; Jer. 7:16; 27:18; Job 21:15; and פִּנֵּי of the person for whom any one asks or intercedes, Gen. 23:8.—(c) to light upon any one, to meet with him, followed by פִּנֵּי Gen. 28:11; 32:2; Num. 35:19, 21 (also with an acc. Ex. 23:4; 1 Sa. 10:5; Am. 5:19).—(d) to reach to any one, followed by פִּנֵּי Josh. 16:7;

17:10; 19:11; 22:26; 27:34 (followed by אֵל Josh. 19:11).

(2) to *strike* a covenant with any one, *pactus est* (from *paciscor*), to *make peace* with him, followed by אִם. I now consider that two passages in Isaiah should be thus explained, which have been variously treated by interpreters; Isa. 64:4, פִּנְעָה אֶת־שֵׁשׁ וְעֵשָׂה, פִּנְעָה "thou makest peace with him who rejoiceth to work righteousness," i. e. thou art in league with the man who loves justice, and thou delightest in him; similar is אִישׁ שְׁלוֹמֶךָ, אִישׁ בְּרִיתְךָ. Without אִם Isa. 47:3, "I will take vengeance אֶת־אֹפְנֵי אֲרָם and will not make peace with any man," I will grant peace to none till all are destroyed. The signification of *striking* is referred to that of *making peace*, as shewn by the Latin words *pango*, *paciscor*, and also by the Heb. and Arabic שָׁפַע (Isa. 2:6), سَفَى, صَفَى and Lat. *ferire*, *percutere fœdus*.

HIPHAL—(1) causat. of Kal No. 1, a, to *cause anything to fall upon any one*. Isa. 53:6, הִפְנִיעַ בּוֹ, אֶת עוֹן כָּלֵנוּ "he caused to fall upon him the iniquity of us all."

(2) causat. of Kal No. 1, b, to *cause to supplicate*. Jer. 15:11, הִפְנִיעַמִּי בְךָ... אֶת־הָאֵיב "I will make the enemy to make supplication to thee." So (following the Chaldee), Lud. de Dieu, Rosenm.

(3) intrans. —(a) i. q. Kal No. 1, a, to *invade*. Part. מַפְנִיעַ *assailant, enemy*, Job 26:32.—(b) i. q. Kal No. 1, b, to *assail* any one with prayers; followed by אֵל Jer. 36:25; also followed by לְ of the person for whom intercession is made, Isa. 53:12; absol. Isa. 59:16.

Derivative מַפְנִיעַ and —

פִּנְעָה m. what happens to any one, *incident, event, chance*, Eccl. 9:11; unhappy (with the addition of רַע), 1 Ki. 5:18.

פִּנְעִיאל ("fortune of God"), [*Pagiel*], pr. n. of the captain of the tribe of Asher, Numbers 1:13; 2:27.

פָּגַר not used in Kal. PIEL, TO BE EXHAUSTED, VOID OF STRENGTH, 1 Sam. 30:10, 21 (Talmud. to be lazy, at ease; Syr. ܦܓܐ (the letters פ and ג being interchanged), to be attenuated; ܦܓܐ weak, wearied. Also the Lat. *piger*. The primary stock of both words פִּגַּר and *piger*, is פָּגַ; compare פָּגַ, *piget*). Hence —

פִּגְרָא plur. constr. פִּגְרֵי m., *a carcase, dead body*, whether of man or of beasts, Gen. 15:11; Isa. 14:19; 1 Sam. 17:46; and frequently. Once with the ad-

dition of מָת Isa. 37:36 (compare Syr. ܦܓܐ used of the body even when living). Metaph. פִּגְרֵי וְלִילֵי־כֶסֶם *carcasses*, i. e. *ruins of your idols*, Lev. 26:29.

פָּגַשׁ fut. יִפְגֹּשׁ (kindred to the roots פָּגַשׁ, פָּגַשׁ) —

(1) TO RUSH upon any one, TO ATTACK, with an acc., Ex. 4:24; Hos. 13:8.

(2) to *meet with* any one; followed by an acc., Gen. 32:18; 33:8; Ex. 4:27; Isa. 34:14; followed by אֵל Prov. 17:12.

NIPHAL, recipr. to *meet* one with another, Psalm 85:11; Prov. 22:2.

PIEL, to *light* upon any thing, Job 5:14.

פָּרַד an unused root.—(1) prop. to *cut, to cut up, to separate*; cogn. to פָּרַד No. I., which see; (Arab. فَرَدَ V. X., to be alone, separated; in the Indo-germanic languages, Sanscr. *pat*, to cleave; Lat. *pando*, *findo*).

(2) specially to *plow*; whence פָּרַד a plough-ox; and פָּרַד a yoke of oxen, plough; Syr. and Chald.

פָּרַד id.; פָּרַד field, plain. [This is called in Thes. "an uncertain root"].

Derivative פָּרַד.

פָּדָה TO LOOSE (pr. by cutting; *lösfreieiben*; cogn. to the verb פָּרַד); hence —(1) to *redeem* by paying a price (Arab. فَدَا), Exod. 13:13; followed by אֵל of the price; as Exod. 34:20, הִפְדֵּה אֶת־בְּכֹרֶתְךָ "the firstborn of an ass thou shalt redeem with a sheep."

(2) to *let go*, as a priest (a firstling), Nu. 18:15, 16, 17.

(3) to *set free*, e. g. from servitude, Deut. 7:8; 13:6; Jer. 15:21; 31:11; to *preserve, to deliver* life from danger, Psa. 34:23; followed by אֵל 2 Sam. 4:9; 1 Ki. 1:29; Job 6:23; אֵל (in danger), Job 5:20.

NIPHAL, pass. of No. 1, Lev. 19:20; of No. 3, Isa. 1:27.

HIPHAL, הִפְדֵּה, causat. of Kal. No. 1; Exod. 21:8.

HOPHAL, pass. inf. absol. הִפְדֵּה Lev. 19:20.

Derivatives, פָּדוּם—פָּדוּם.

פָּדָה ("whom God preserved" [*redeemed*]), [*Pedahel*], pr. n. m., Num. 34:28.

פָּדָה ("whom the rock (i. e. God) preserved" [*redeemed*]), [*Pedahzur*], pr. n. m., Num. 1:10; 2:20.

פָּדוּם only in plur. פָּדוּם *price of redemption*, Num. 3:46, seqq.; 18:16. Elsewhere פָּדוּם part. pass. plur. are the *preserved* [*redeemed*], Isaiah 35:10; 51:11.

פָּדוֹן ("liberation," [redemption]), [*Padon*], pr. n. m. Ezr. 2:44; Neh. 7:47.

פָּרוֹת f.—(1) *division, distinction* (from the primary sense of cutting). Ex. 8:19. LXX. διασολή. Vulg. *divisio*. Aben Ezra, הַפְּרָשׁ. Compare Muntinghe in Diss. Lugdd. p. 1154.

(2) *liberation [redemption]*, Psalm 111:9; 130:7; Isa. 50:2.

פָּדִיָּה ("whom Jehovah preserved" [redeemed]), [*Pedaiah*], pr. n. m.—(1) the father-in-law of king Josiah, 2 Kings 23:36.—(2) 1 Chron. 3:18.—(3) Neh. 3:25.—(4) Neh. 11:7.—(5) Neh. 8:4; 13:13.

פָּדִיָּהוּ (id.) pr. n. m. 1 Ch. 27:20.

פְּדִיּוֹם m. Nu. 3:49, and **פָּדִיּוֹן** Ex. 21:30; Psal. 49:10, *price of redemption*, λύτρον.

פָּדַן a root inserted in Thes. from which to derive **פָּדָן** and **אֶפְדָּן**.]

פָּדָן m. a *field, plain* (comp. Hos. 12:13, where it is expressed by the word שָׂרָה) from the root פָּדַר No. 2. Hence **פָּדַן אֲרָם** the plain, or plain region of Syria [*Padan-Aram*], i. e. Mesopotamia, with the desert to the west of the Euphrates, opp. to the mountainous region by the Mediterranean Sea, Gen. 31:18; 28:2, seqq.; simply **פָּדָן** Gen. 48:7. With ה local **פָּדָה אֲרָם** Gen. 28:2, 5, 6.

פָּדַע i. q. פָּדַח TO LIBERATE, SET FREE, ἀπ. λεγόμεν. Job 33:24, **פָּדַעְהוּ** "set him free." But five MSS. (two Kenn., three Ross.) read **פָּרַעְהוּ** with the same sense, and such a root as **פָּרַע** is void of all certain authority.

פָּדַר an unused root, which seems to have had the sense of *nourishing, fattening*. Comp. Arab.

(*r* and *n* being interchanged) **פָּדַן** to fatten cattle, and more frequently **פָּדַן** to become fat, thick, **פָּדַן** fatness. (In the Indo-Germanic languages compare Gutter, English *food, fodder*, Mediæval Lat. *fodrum*, and fett, English *fat*, Icelandic *feitr*, from the stock *foeden*, to nourish. The primary root is *fad*, to which *r* is added in many forms; compare *pūa, pater; pigeo, piger*, (פָּגַר.) Hence—

פָּדַר m. with suff. **פָּדָרוֹ** *fat*, Lev. 1:8; 12:8, 20.

פָּה const. **פִּי**, with suff. **פִּי** (my mouth), **פִּיךָ**, **פִּיו**, **פִּיהוּ**, **פִּיהֶם**, poet. **פִּימֹו** pl. **פִּיִּם** 1 Sa. 13:21, and **פִּיּוֹת** Prov. 5:4 (both of signif. 3).

(1) *the mouth*. (Arab. فَوْهَة, فَيْه, فَاة, فَوَه, const.

فَو, Æth. ለፋ, id. The Hebrew form **פִּה** is for **פִּיָּה**, like **שֶׁה** for **שֶׁיָּה**, whence the fem. **פִּיָּה**; const. **פִּי** for **פִּיָּי**. The root **פִּיָּה**, like **פָּהָה**, **פָּאָה**, and Med.

quiesc. **פָּוָה**, **פִּוָּה**, **פִּוּהָ**, **פִּוּהָ** had the sense of blowing, breathing, and the mouth is so called from the idea of breathing. [In Thes. from **פָּאָה**.] It is used of the mouth of animals (and even of the beak of a bird, Gen. 8:11; Isa. 10:14); of men, Exod. 4:11; especially as being the organ of speech. **תֹּכַח מִפִּי** *mouth to mouth*, without any one between, Numbers 12:8; **מִפִּי אֶחָד** with one mouth, with one voice, Josh. 9:2. Job 19:16, **כָּמוֹפִי** "with (all) my mouth," i. e. with the loudest voice that I can. Meton. for *an orator, spokesman, messenger*, Ex. 4:16 (comp. **וְנָבִיא**; *commandment*, Ecc. 8:2, **פִּי מֶלֶךְ שֹׁמֵר** "keep the commandment of the king." Hence **עַל פִּי** by the command of, see below. More rarely the mouth as the organ of taste, hence Gen. 25:28, "venison (was) **בְּפִיו** in his mouth," i. e. he liked its taste. Comp. **בְּפִי**, **כְּפִי**. The signification of mouth is variously applied to inanimate things. It is—

(2) *the mouth, opening* of a bag, Gen. 42:27; of a well, Gen. 29:2; entrance of a city, Prov. 8:3; of Hades, Ps. 141:7.

(3) *an edge* (a figure taken from the teeth, and the idea of biting), especially in the phrase **לִפְיָה** *to smite with the edge of the sword* (see **לִפְיָה**). Plur. (see above) the edge (of instruments of iron), 1 Sa. 13:21; Prov. 5:4. See **פִּיּוֹת**.

(4) *edge, border* (from its similarity to a lip), as of a garment, Ps. 133:2; Job 30:18; of the sea, Prov. 8:29. **פִּה לִפָּה** 2 Kings 10:21; 21:16; and **מִפִּי אֶל פִּי** Ezr. 9:11, from one edge to the other.

(5) *part, portion* (prop. as much food as any one can take in his mouth, comp. **לֶךְ** No. 7, a portion which can be taken in the hand, a handful), Deut. 21:17, **פִּי שְׁנַיִם** "two parts," i. e. double; 2 Ki. 2:9; also *two (third) parts*, Zec. 13:8.

With prepositions it mostly becomes a particle—(1) **כְּפִי**—(a) *according to the commandment of*, 1 Ch. 12:23.—(b) *according to the rate of* (נֹחַד אֲשֶׁר), *at the rate of, or proportion, according to*, Lev. 25:52, **כְּפִי שָׁנָיִם** "according to his years;" Num. 6:21; 7:5, 8; 35:8.—(c) i. q. **כְּמוֹ** like as, like, Job 33:6, **אֲנִי כְּפִי לֵאלֹהִים** "I, even as thou (am created) by God."—(d) **כְּפִי אֲשֶׁר** conj. *according as, even as*, Mal. 2:9; and without **אֲשֶׁר** so that, Zech. 2:4.

(2) **לְפִי** i. q. **כְּפִי** (see **לְ** A, 9)—(a) *at the rate of*,

according to, Ex. 12:4; Gen. 47:12, לְפִי הַמֶּסֶד "according to the number of the family;" Hos. 10:12, "sow ye according to justice, וְיִצְרֹוּ לְפִי חֶסֶד and ye shall reap according to mercy."—(b) followed by an inf. *when* (i. q. לְ followed by an inf. No. 7), Num. 9:17; Isa. 29:10.

(3) לְפִי according to the commandment, order of any one, Genesis 45:21; Num. 3:16; 39:51; Job 39:27; by the authority of any one, Deut. 17:6; hence i. q. לְפִי at the rate of, according to, Am. 6:5; Pro. 22:6. לְפִי הַדְּבָרִים according to the thing itself, i. e. as the thing was, according to the truth of the matter, Gen. 43:7.

פֹּה (prob. contr. from פָּהוּ, פָּהוּ in this, or that, sc. place, like פֹּה for פָּהוּ; as to *p* for *b*, compare Arab.

فِي formed from (בי): adv. of place.

(1) here, in this place, Gen. 19:12; 22:5; 40:15; Num. 22:8; and often. More rarely—

(2) hither, 1 Sam. 16:11; Ezr. 4:2. מִפֹּה and מִפֹּה hence, Ezek. 40:21, 26; 34:37. מִפֹּה... מִפֹּה hence... thence, Eze. 40:10, 12, 21; 41:2. As to מִפֹּה, see that word.—Once פֹּה (which see).

פֹּהָה (perhaps Arab. فوهة "mouth"), [Puah], pr. n. m.—(1) of a son of Issachar, 1 Ch. 7:1, for which there is Gen. 46:13; Num. 26:23 פֹּהָה.—(2) Jud. 10:1.

פֹּרֵן—(1) TO BE COLD, to be void of vital warmth. Syr. and Arab. id. The primary idea is that of rigidity; as frigid things are rigid. In Greek πηγρύνω to be rigid, and πύγρω; in Latin, *pigeo*, *rigeo*, *frigeo*. Gen. 45:26, וְיִפְגַּן לְבֹו "but his heart was cold," was not warmed or moved with joy. Figuratively applied to indolence or torpor, Ps. 77:3; Hab. 1:4, "the law is torpid." NIPHAL, to be torpid, Ps. 38:9.

Derivatives, הַפִּיגָה, and —

פֹּהָה f. rest, cessation, Lam. 2:18.

פֹּד see פִּיר.

פִּוּחַ i. q. נָפַח (which see), TO BREATHE, TO BLOW. (Arab. فاح and فاح to exhale odour, to be fragrant.) Cant. 2:17, עַד שִׁפּוּחַ הַיּוֹם "until the day breathe," i. e. until the heat departs, until evening; Cant. 4:6. Compare רִיחַ.

HIPHIL—(1) followed by an acc. to blow through, Cant. 4:16.

(2) followed by בְּ to blow (a fire) Ezek. 21:36; followed by an acc. Prov. 29:8, "blow upon a city," i. e. excite sedition.

(3) figuratively, to blow out, to utter, as lies, Pro. 6:19; 14:5; 19:5, 9; in a good sense, to utter (the truth), 12:17.

(4) to pant, to hasten, Hab. 2:3. Compare נָפַח Ecc. 1:5.

(5) to rail against any one, followed by בְּ Psal. 10:5; and לְ 12:6, לֹו יִפְחֹו "whom they reproached," i. e. the oppressed.

Derivative, פִּיחַ.

פֹּחַ an unused root, Syr. Aph. to contemn, to afflict. See פֹּחִיחַל. [This root is not inserted in Thes.]

פֹּחַ [Put, Phut, Libya], pr. n. of an African nation, according to Josephus (Antt. i. 6, § 2) of Mauritania, in which the river Phut is mentioned by Pliny (H. N. v. 1). LXX. and Vulg. commonly rendered it Libya, Gen. 10:6; Jer. 46:9; Ezek. 27:10; 38:5; Nah. 3:9.

פֹּחִיחַל ("afflicted by God"), [Putiel], pr. n. Ex. 6:25.

פֹּחִי פֶרַע Egypt. pr. n. Potiphara, the father-in-law of Joseph, the priest of Heliopolis, Genesis 41:45; 46:20. LXX. Πετεφρῆ, Πεντεφρῆ, ΠΤΑΠΡΗ, i. e. who belongs to the sun. See Champollion, Précis du Système Hieroglyphique, Tableau Général, page 23.

פֹּחִיפָר (an abbreviated form for פֹּחִי פֶרַע) [Potiphar], pr. n. of the captain of Pharaoh's guard, Gen. 39:1.

פֹּוּן an unused root, which had, perhaps, the sense of moving to and fro, wavering, i. q. פֹּוֹג. Hence may be derived the following word, which is of uncertain origin.

פֹּוֹךְ i. q. Greek φῦκος, prop. sea-weed, (so called from its moving about, waving hither and thither), from which an alkaline pigment was prepared; hence used of the pigment itself; also the dye with which the Hebrew women tinged their eyelashes, prepared from stibium, or antimony (LXX. στίμμι, Vulg. stibium), 2 Ki. 9:30; Jer. 4:30 (comp. pr. n. הַפִּיגָה Isa. 54:11, "I will lay thy stones with stibium," i. e. I will use stibium as cement in building thy walls. It may be doubted what are אֲבָנֵי-פֹוֹךְ stones of pigment, 1 Ch. 29:2, used in building the Temple. I should understand them to be the more valuable stones, such as a kind of marble, used for covering and as it were painting the walls.

פול m. *a bean*, 2 Sa. 17:28; Eze. 4:9. (I should place the primary idea in its rolling and in roundness of form; compare Latin *bullā*, Dutch *bol*, a bean, *peut*, *poet*, a chick-pea, *bolle* onion, and many others of the same kind; see Fulda Radd. Germ. p. 217. There are also some traces of the same signification in the Phœnicio-Shemitic languages, as Æthiopic ረገገገ: i. q. **פָּלַל** to bubble up as water, *wallen*, *quellen*; **פָּלַל** to roll oneself; also **פָּלַל**, **פָּלַל**, **פָּלַל**).

פול [*Pu*], pr. n.—(1) of an African nation and country, Isaiah 66:19 (where it is joined with **לוד**). Vulg. *Africa*. Bochart (Phaleg. iv. cap. 26) understands *Phile*, an island in the Nile, situated between Egypt and Æthiopia, called by the Egyptians ΠΟΛΑΚ or ΠΟΛΑΚ (i. e. end, remote region; see Champollion, l'Egypte i. p. 158). From this Egyptian name both the Greek and Hebrew forms may have arisen; this latter indeed was perhaps interpreted *elephant* by the Hebrews (Chald., Syr., Arab. **فيل**, *فيل*, Pers. *پیل*), following the Phœnicio-Shemitic usage [Bochart's opinion is regarded in Thes. as improbable].

(2) pr. n. of a king of Assyria, who preceded Tiglath-Pileser about 774—759, B. C. 2 Kings 15:19. (This name either signifies elephant, i. q. Pers. *پیل*, or else lord, king, i. q. Sanscr. *pāla*, Pers. *بالا* highly exalted, highest.)

פום and **פום** emphat. state **פֻּמָּה**, Chald. masc. i. q. Heb. **פֶּה**.—(1) *the mouth*, Dan. 7:5.

(2) *door, entrance, aperture*, Dan. 6:18. (Syr. **ܦܘܡܐ** id.; Arab. **فم**, *فم*. It appears to be contracted from **פֻּמָּה**, from the root **פָּמַם**, like **פֻּמָּה** from **פָּמַם**).

פֹּן fort. i. q. Arab. **افل** = **افل** (compare **אָפֵל**).

(1) *TO SET* (as the sun), to be darkened.

(2) *to be perplexed, distracted*; once found, Psal. 88:16, **אֲפֹנָה**, LXX. *ἐξηρησμένη*. Vulg. *conturbatus sum*.

פֹּנָה ("turning itself"), pr. n. of a gate of Jerusalem, 2 Chr. 25:23; which is called, 2 Ki. 14:13, **שַׁעַר הַפִּנָּה** ("the gate of the corner.")

פֹּנִי [*Punites*], patron. n. of an unknown person, **פֹּן**. Num. 26:23.

פֹּנוֹן (perhaps "darkness," "obscurity," from the root **פָּן**), [*Punon*], pr. n. of a town in Idumæa, situated between Petra and Zoar, celebrated for its

mines, Nu. 33:42. See Relandi Palestina, p. 952. Compare **פִּינִן**.

פֹּנָה (i. q. Arabic **فوهة** "mouth;" according to the opinion of Simonis, for **פֹּנָה** "splendid"), [*Puah*], pr. n. f. Ex. 1:15.

פֹּנִי only found [in **KAL**] in fut., imp., and once in part. pass. Zeph. 3:10, i. q. **פָּנִי** (which see).

(1) *TO BREAK OR DASH IN PIECES*. See **פִּיל**, **Hithpalel**.

(2) *to disperse*. Part. pass. **פֹּנִי** dispersed. Zeph. loc. cit. **בֵּת פֹּנִי** "the daughter (i. e. the congregation) of my dispersed." Sometimes intrans. *to disperse themselves, to be dispersed*, used of a flock, Ezek. 34:5; Zec. 13:7; of a people, Gen. 11:4; Num. 10:35; 1 Sa. 11:11; 14:34; Ps. 68:2; Eze. 46:18.

(3) *to overflow*, spoken of fountains, Pro. 5:16; metaph. **פֹּנוֹב** to abound with prosperity, Zec. 1:17.

NIPHAL, *to be dispersed*, used of a flock, Jer. 10:21; Eze. 34:6; of people, Gen. 10:18; Eze. 11:17; 28:25; 34:12; an army, 2 Ki. 25:5.

PIEL **פָּצַץ** *to break in pieces* (as a rock with a hammer), Jer. 23:29.

PIFEL **פָּצַץ** id. (a person dashed against the ground or a rock), Job 16:12.

HIPHAL—(1) trans., *to scatter*, as seed, Isaiah 28:25; *to send abroad*, as lightning, arrows, Psalm 18:15; 144:6; to scatter peoples, Deuter. 4:27; 28:64; 30:3; Isa. 24:1. Part. **פָּצִיץ** the disperser, desolator, Nah. 2:2. Sometimes, i. q. *to agitate, harass* any one, Job 18:11; Eze. 34:21.

(2) *to pour out*; metaph. anger, Job 40:11.

(3) intrans. *to spread oneself abroad*, e. g. the east wind over the earth, Job 38:24; a people, Ex. 5:12; 1 Sam. 13:8.

HITHPALEL **הִתְפַּצֵּץ** *to be broken in pieces, to be scattered into dust* (used of the mountains), Hab. 3:6.

An instance of the form **TIPHEL** (see Hebr. Gramm. § 54, 5) is found in the common reading, Jer. 25:34, **תִּפְּצוּתֵיכֶם** "I will scatter you;" where, however, other copies, both MSS. and printed, read **תִּפְּצוּתֵיכֶם** (your dispersions), which is expressed in the translations of Aqu. Symm. Vulg. The former appears best suited to the context.

Derivative **מִפְּצִיץ** a hammer.

I. פֹּק *TO MOVE TO AND FRO*, Isa. 28:7. Not found in the cognate languages, but it is of the same stock as *wanten*, with a sibilant prefixed *schwanten* (ant. *wagen*); with a diminut. *vacillo*, *wadeln*. Comp. **פָּקַד**.

HIPHAL, id., Jer. 10:4, **וְלֹא יִפְּקוּ** "and it moveth

not." So it is commonly taken. But perhaps it ought rather to be taken causatively, "he causes it not to move."

Derivatives פִּיק, פּוֹקָה

II. פִּוֵּק to GO OUT, i. q. Chald. נִפַּק.

ИРПН—(1) *to give out to furnish*, Ps. 144:13;
Isa. 58:10.

(2) to cause to come forth from any one, i. e. to get or *obtain from* him, Prov. 3:13; 12:2; 8:35; 18:22. LXX. λαμβάνω.

(3) *to bring to an end, to let succeed, Psalm 140:9.*

פֹּקֶה f. *an obstacle* in the way, which causes any one to stumble, *a stumbling block*; i. q. מְכַשֵּׁל
1 Sam. 25:31.

I. פֹּרַר i. q. פָּרַר TO BREAK. Hence—

HIPIHIL הִפִּיר twice (Psa. 33:10; Eze. 17:19) i.q. הִפִּיר, and the derived noun פִּוּרָה a wine-press.

II. פור i. q. Arab. فَار to be hot, to bubble up in boiling (comp. פֶּאֶר), whence פָּרַר (for פֶּאֶרַר) a pot. [This root is not given in Thes.]

פֶּאֶר *m.* a lot, a Persian word, which in Esth. 3:7 is explained גִּדְּלוֹל. (It answers to the Persian پاره *pāreh*, i. e. a part, a portion, whence پاره کردن *pāreh kardan* to divide, and بهره *behreh*, part, lot. It is of the same stock as the Lat. *pars*; comp. also the Hebr. פֶּאֶר and פֶּרֶר.) Pl. פֶּאֶרִים lots, Est. 9:24, יְמֵי הַפֶּאֶרִים verse 31, and nakedly פֶּאֶרִים *ibid.* 29, 32, "the feast of Purim," or of lots, which the Jews celebrate on the 14th and 15th of the month Adar, in commemoration of the events narrated in the book of Esther.

פֹּדֶרֶת fem. *a wine-press*, Isa. 63:3; Hag. 2:16; from the root פָּרַח to break.

פּוֹרָתָא [*Poratha*], Pers. pr. n. of one of the sons of Haman, Esther 9:8; perhaps Persic پورثه *pureh*, ornament.

I. פִּיז & פִּיז Arab. ناش Med. Ye, TO BE PROUD, then used of a horseman leaping proudly and fiercely, Hab. 1:8; used of sportive and wanton calves, Mal. 3:20 (LXX. σκυρᾶν); Jer. 50:11.

Derivative, pr. n. מִישוֹן.

[These roots are not separated in Thes.]

II. פִּיֵּשׁ not used in Kal, cogn. to the verb פִּיֵּץ. Ch. פִּיֵּשׁ to disperse oneself, to multiply.

NIPHAL, *to be dispersed, diffused*, Nah. 3:18.
See *v*.D.

פֹּת whence פֹּת q. v.

פּוּחִית [Puhites], patron. n., once 1 Ch. 2:53.

15 (from the root **115** No. 1), prop. adj. *purified*, *pure*, an epithet of gold, Cant. 5:11; hence *purified*, *pure gold*, Ps. 21:4; Lam. 4:2; Isa. 13:12. It is distinguished from common gold, Psal. 19:11; 119:127; Prov. 8:19. Rosenmüller (Bibl. Alterthumsk. iv. page 49) prefers rendering it *solid gold*, comparing **116** hard, heavy; but in an uncertain matter I would not desert the authority of the Book of Chronicles: [the authority of inspired Scripture is of course absolute, nothing can come into competition with it]: (see the root **115**).

I. **פָּזַן** not used in Kal, i. q. Arab. **فَض** to separate, to distinguish (compare the roots beginning with the letters **פָּצ**, **בּוּ**, under the words **פָּצָה**, **בָּזָא**); specially, to separate and purify metals from dross, by means of fire; whence **נֶפֶס** silver; comp. **בְּרִיל** tin, from **בָּרַל** and **Æth.** **ḥḥ**: silver, **ḥḥ**: brass, from the root **בָּרַר** to purify.—Hence **פָּז** pure gold, and—

HOPHAL part. **זָהָב טָהוֹר** 1 Ki. 10:18; which in 2 Ch. 9:17, is stated to be **זָהָב טָהוֹר** *pure gold*.

II. פָּזַז TO LEAP, TO BOUND (see Piel), TO BE LIGHT, AGILE. Arab. فز to spring up and flee as a gazelle (see more as to this root in Schult. on Prov. page 75, and Opp. Min. page 132, seqq.); more in use are افز (اينز) وفز, نفز to leap, to bound: Talmud, פָּזַז to bound, to leap for joy: Gen. 49:24, וְפָזְזוּ יָדָיו "agile are the arms of his hands;" or, "agile is the strength of his hands." Others, comparing Syr. ܦܙܙ hard, difficult, render *are strong*, which I should consider less certain. [This latter is the sense given in Thes.]

PIEL, 2 Sa. 6:16, מִפִּזּוֹ וּמִכִּרְכֹּר (nimble) leaping and dancing," which, in 1 Ch. 15:29, is explained מִרְקָד וּמִשֹּׁחַ.

This root seems to have almost fallen into disuse amongst the Hebrews, and by many to have been forgotten, so that the writer of the Chronicles thought it necessary to interpret it in two places by other verbs which were better known.

פָּזַר TO DISPERSE, i. q. **בָּזַר, בָּרַר**, in Kal only found in part. pass. Jer. 50:17.

used of boiling water (compare פחז Gen. 49:4). Hence—

(1) *to be lascivious, wanton, light* [Jud. 9:4], (like the Syr. **ܦܚܐ**, compare Gr. **ζῆλος**).

(2) *to be proud, to be vainglorious* (like the Arab. **فخر**, compare **פחז**). Part. **פחזים** used of false prophets, Zeph. 3:4.

[Hence the following words.]

פחז m. pr. *lasciviousness, wantonness*, Gen. 49:4, **פחז צפנים** "lasciviousness (was to thee) as (boiling) water," with reference to the incest of Reuben. Symm. *ὑπερίεσας*. Vulg. *effusus es*. See more as to this passage in Comment. de Pent. Sam. p. 33.

פחזות f. *pride, boasting*, Jer. 23:32.

פחח prob. TO SPREAD OUT (cogn. to the verbs **פחח**, **פחח**); whence **פח** a net; also, to be made thin (like the Syr. Ethpa.); hence **פח** a thin plate.

פחח (denom. from **פח**), *to catch in a net, to snare*, Isa. 42:22, **הפח בחרים כלם** "(one) snares (i. e. binds) them all in holes," i. e. prisons.

[**פחחים** see **פח**.]

פחם an unused root, Ch. **פחם**, and Arab. **فحم** *to be black*; whence—

פחם m. (for **פחם**, Dag. forte implied), *a coal*, Prov. 26:21; also, *hot coals*, Isa. 44:12; 54:16. Arab. **فحم** **فحم** coal; Æth. **ፊሕም**: coal, and hot coal.

פחר an unused root, which appears to have had the same meaning as **פאר**, **פאר** No. II. *to boil as a pot* (whence figuratively Arab. **فخر** **فخر** to swell up, to be proud); hence **פחר** a pot, a potter's vessel, the former of these words also being used for a potter. A secondary word is the Syr. Ethpa. to form. [This is given as the primary meaning of the root in Thes.]

פחר m. Chald. *a potter*, Dan. 2:41. (Syriac **ܦܚܪ** id.)

פחת an unused root, Syr. Pa. **ܦܚܬ** to dig, to excavate; whence—

פחת m. (2 Sa. 18:17), pl. **פחתים** f. (2 Sa. 17:9), *a pit*; often used as a figure of destruction, Ps. 7:16;

Lam. 3:47; Isa. 24:17, by paronomasia, **פחד ופחית ופחית** "fear, and the pit, and the snare are upon thee;" Jer. 48:43. The fem. is **פחיתת**.

פחת-מואב ("governor of Moab"), [*Pahath Moab*], pr. n. m. Ezr. 2:6; 8:4; 10:30; Neh. 3:11; 7:11; 10:15.

פחתת (fem. from the masc. **פחת**) as if *a lower place, a depression* (in leprous garments), Lev. 13:55.

פטר f. a species of *gem*, Ex. 28:17; Eze. 28:13, found in Æthiopia (Job 28:19), according to several of the old interpreters, *the topaz*, a pale yellowish gem, found in an island of the Red Sea (Plin. xxxvii. 8). The origin of this word was sought by Bohlen (Abhandlungen der deutschen Gesellschaft zu Königsberg, i. p. 80), in the Sanscrit language, in which *pita* is *pale*; and the Gr. *ροπαζιον* itself may be from **פטר**, **פטר**, by transposition of the letters. More may be seen in Braunius, De Vestitu Sacerd. page 508. As to the gems of those regions, see Ritter, Erdkunde, ii. p. 675, ed. 2.

פטר i. q. **פטר** verbal pass. of the verb **פטר** 1 Ch. 9:33 **כחב פטר**.

פטיש m. *a hammer*, Isaiah 41:7; Jerem. 23:29. Metaph. Babylon, Jer. 50:23, is called "the hammer (i. e. devastator) of the whole earth." Root **פטיש**.

פטיש m. Chald., Dan. 3:21 (where the **פטיש** is **פטיש**); i. q. Syr. **ܦܬܝܫ** *a tunic, under garment*. Hebr. translation **פטיש**. From the root **פטיש** No. 2.

פטר fut. A (signif. 3)—(1) TO SPLIT, TO CLEAVE (Arab. **فطر** id.; and intrans. to break through, as a tooth. Kindred to the root **פטר**; where see more). Part. pass. **פטרי צצים** *burstings of flowers*, i. e. flowers expanded which have already budded forth, 1 Ki. 6:18, 29, 32, 35 [**פטר** is given as a subst. in Thes.].

(2) transit. *to cause to burst forth*, as water, Pro. 17:14. Hence—

(3) trop. *to let go free* (like the Chald.), 2 Chron. 23:8. 1 Ch. 9:33, **פטריים** "let go," i. e. exempt from duty; where the **פטיש** is **כחב**. Intrans. *to slip away, to depart out of the way*; fut. **יפטר** 1 Sa. 19:10 (Syr. **ܦܬܪ** id. Chald. Pe. and Ithpe.).

פטר, i. q. Kal No. 1 **פטר** *to cleave the lip*, i. e. to open the mouth wide, as in scorn, Psalm 22:8 (compare Ps. 35:21; Job. 16:10).

Derivatives, **פטר** and—

פֶּטֶר m. *fissure*; concr. *that which cleaves, first breaks forth*; hence **פֶּטֶר רֶחֶם** firstborn, firstling, what opens the womb, Ex. 13:2; 34:19; Nu. 3:12, etc.; also without רֶחֶם Ex. 13:12, 13; 34:20.

פֶּטֶרָה f. id., Num. 8:16.

פֶּטֶשׁ—(1) TO BREAK, TO STRIKE WITH A HAMMER; Gr. *παράσσω*; whence **פֶּטֶשׁ**, **فَطِيس** a hammer.

(This root is onomatopoeic; found also in the Indo-Germanic languages and widely extended; its primary stock is batt, patt; whence med. Lat. *battere battuere*; French, *battre*; Dutch, *bot*, a blow; and with the letter *t* changed into a sibilant *patſſen*; Swedish *batsch*, a blow; Germ. *petſchaft*; compare *bos* in *Am-bos* and many others; see Fulda, Germ. *Wurzelwörter*, p. 210.) Hence—

(2) to spread out, for which **פֶּשֶׁט** is more frequently used (Arab. *فطس* to have a broad nose, to be flat-nosed). Hence Chald. **פֶּשִׁישׁ**.

פִּי st. constr. of the noun **פֶּה** a mouth; which see.

פִּי-רֶשֶׁת Eze. 30:17 (in some copies in one word, which is the better reading), [*Pi-beseth*], pr. n. of a town in Lower Egypt, on the eastern side of the Pelusiac branch of the Nile; Gr. *Βουβαστρίς* and *Βούβαστις* (Herod. 2:59. Strabo x. p. 553); so called from Bubastis, an Egyptian goddess, who was compared to Diana by Herodotus (Herod. ii. 137, 156). Written in Egyptian **פִּי-רֶשֶׁת**, which denotes a cat, according to Steph. Byz. It ought more correctly to be regarded as the proper name of a deity, which was worshipped under the form of a cat. *Malus* describes the ruins of the ancient city discovered by himself, in *Descr. de l'Egypte, Etat Moderne*, Livr. iii. p. 307; compare Jablonski *Opusc.* t. i. p. 53; *Panth.* ii. 56, seqq.; Quatremère, *Memoires sur l'Egypte*, i. p. 98; Champollion, *L'Egypte sous les Pharaons*, ii. p. 63.

פִּיר a root not used as a verb. Arab. **فَار** Med. *Waw* and *Ye* to die, i. q. **נָתַת** (kindred to **מָוַת**, *mat*) IV. to destroy (Sanscr. *pid*, to sadden, to vex, to afflict). Hence—

פִּיר m. *calamity*, Job 30:24; 31:29; Prov. 24:22. Some refer to this [so Ges. in *Thes.*], Job 12:5, **לְפִיר בָּנוּ** “to calamity (i. e. to an unfortunate person) is contempt;” but see **לְפִיר**.

פִּיהָ an unused root, i. q. **פָּהָה**, **פָּאָה** prop. to blow out; hence to speak, i. q. Arabic **نَاَعَ**; whence **فَوَّه**,

פִּיהָ mouth [This root is altogether rejected in *Thes.*]. Hence the Hebr. **פֶּה** mouth, for **פִּיהָ** and—

פִּיהָ fem. *mouth*, i. e. edge of a sword, Jud. 3:16. Compare **פֶּה** No. 3.

פִּי-הַחִירוֹת pr. n. (if referred to the Hebrew language, i. q. “the mouth of caverns,” but it is doubtless to be regarded as Egyptian, namely **פִּי-הַחִירוֹת** a place adorned with green grass), [*Pi-hahiroth*], a town on the northern end of the Heroöpolitan gulf, situated to the east of the city Baal-Zephon, Exod. 14:2, 9; Nu. 33:7; without **פִּי** ibid. verse 8.

פִּיהָ m. *dust*, or *cinders*, *ashes* (so called from being blown about, root **פָּיַח**), Ex. 9:8, 10.

פִּיכֹל (“the mouth of all,” i. e. ruling all), [*Phicol*], pr. n. of the captain of the host of Abimelech, Gen. 21:22; 26:26.

פִּילָגֶשׁ i. q. **פִּלְגֶשֶׁת** (which see), a concubine.

פִּימָה fem. *fat*, Job 15:27, from the root **פָּאָם**, which see.

פִּינְחָם (“mouth of brass,” comp. of **פִּי** and **נָחַם** i. q. **נָחַשׁ**, *נָחַס* brass), [*Phinehas*], pr. n.—(1) of a son of Eleazar, Ex. 6:25; Nu. 25:7.—(2) of a son of Eli the high priest, 1 Sam. 1:3; 2:34.—(3) Ezr. 8:33.

פִּינֹן (prob. i. q. **פִּינֹן**), [*Pinon*], pr. n. of a leader of the Edomites, Gen. 36:41.

פִּיפִיּוֹת plur. f. *two edges*. **חֶרֶב פִּיפִיּוֹת** a sword, *διστομος*, Ps. 149:6; Isa. 41:15, used of a threshing wain, **בָּעַל פִּיפִיּוֹת** “with two (or many) edges.”

פִּיק m. *moving to and fro*; from the root **פָּקַח** Nah. 2:11.

פִּישֹׁן (“water poured forth,” “overflowing”), [*Pishon*], pr. n. of a river, which, flowing forth from the garden of Eden, surrounded the land of *Havilah* (i. e. India, see **חַוִּילָה** No. 3), Gen. 2:11; compare Sir. xxiv. 25. Josephus (*Arch.* i. 1, § 3) understands it to be the *Ganges*; but (with Schulthess and others) I prefer the *Indus*, which really surrounds India on the west, and was nearer to the Hebrews. Others, such as Reland (*De Situ Paradisi Terrestris*, § 3), Rosenmüller (*Bibl. Alterthumskunde*, i. page 194) understand the *Phasis*, and regard **חַוִּילָה** as being Colchis; but the Hebrew name of the Colchians was **כִּסְלִיטִים**. The Samaritan intpp. thought Pishon was the Nile, and in this sense they used the

Hebrew word (see Castell, Annot. Sam. ad Ex. 2:3). This is treated more at length by J. D. Michaëlis, in Supplem. page 2008; Rosenmüller, loc. cit.

פיתון [*Pithon*], pr. n. m. 1 Ch. 8:35; 9:41. Its etymology is not apparent.

פֶּתֶן m. a flask, a bottle, 1 Sa. 10:1; 2 Ki. 9:1, 3; from the root—

פָּכָה not used in Kal, having the sense of DROPPING DOWN; cogn. to **פָּקַח**.

PIEL, to drop down (as water), Eze. 47:2.

פָּכַר an unused root. Syr. to tie, to bind; Pael, to entangle, to hinder. Hence—

פָּכַרְתָּ הַצִּיִּים ("snaring gazelles," catching them in a net; or, according to Simonis, "retarding (i. e. getting a-head of) the gazelles"), [*Pochereth of Zebaim*], pr. n. of a man, Ezra 2:57; Neh. 7:59.

פָּלַח not used in Kal.—(1) pr. TO SEPARATE, TO DISTINGUISH, i. q. **פָּלַח**, see Piel and Niphal, No. 1. (The primary and biliteral stock is *pal*, which, as well as *par*, has the signification of separating. Ch. **פָּלַח** to cleave, to cut up. Pael, to sever, to separate, to remove. Syr. **פָּלַח** to search out. Arab. **فَلَاح** to deprive of milk. Compare the kindred roots, **פָּלַח**, **פָּלַח**, **פָּלַח**, Sanscr. *phal*, to separate.)

(2) to make singular, distinguished, see Niph. Hiph. No. 2, and pr. n. **פָּלַחִי**.

NIPHAL—(1) to be distinguished; hence to be great, extraordinary; used of remarkable love, 2 Sa. 1:26. Dan. 11:36, **נִפְלְאוֹת**, "he will speak great things," i. e. impious words, most atrocious blasphemy against God (compare **נִדְּלוֹת** No. 2).

(2) to be arduous, to be difficult to be done. Followed by **בְּעֵינֵי** (in the eyes of any one) 2 Sam. 13:2; Zec. 8:6; followed by **בְּיָד** to be too hard, Gen. 18:14; Deu. 30:11. Also to be hard to be understood, Prov. 30:18; Job 42:3; hard to judge, Deut. 17:8. Hence—

(3) to be wonderful, Ps. 118:23; 139:14. Pl. f. as a substantive **נִפְלְאוֹת** things done wonderfully, miracles of God, both in creating and sustaining the world, Ps. 9:2; 26:7; 40:6; and in affording aid to his people, Exod. 34:10; Josh. 3:5. It also takes adjectives, as, **נִפְלְאוֹת וְדִלּוֹת** Ps. 136:4. Adv. **נִפְלְאוֹת** wonderfully, Job 37:5. Dan. 8:24.

PIEL, to separate (*ἀποφίζειν*), to consecrate, only

in the phrase **נָדַר לַיהוָה** to pay a vow to Jehovah, Lev. 22:21; Nu. 15:3, 8.

HIPHIL **הִפְלִיא**, twice **הִפְלִיא** in the manner of verbs **לָהּ** Deu. 28:59; Isa. 28:29.

(1) i. q. Piel, to consecrate something vowed, Lev. 27:2. Somewhat different, Nu. 6:2, **יִפְלִיא לְנָדַר**, "if he consecrate (any thing) to vow a vow."

(2) to make distinguished, extraordinary, e. g. grace, Ps. 31:22; Deu. 28:59. Inf. **הִפְלִיא** adv. in a distinguished manner, 2 Ch. 2:8.

(3) to make wonderful, e. g. counsel, Isa. 28:29; followed by **אִתּוֹ** to act wonderfully with any one in a bad sense, Isa. 29:14. **הִפְלִיא לַעֲשׂוֹת** to act wonderfully, Jud. 13:19. Inf. **הִפְלִיא** adv. wonderfully, Joel 2:26.

HITHPAEL, to shew oneself distinguished (strong), to exert one's strength; followed by **בְּ** in oppressing any one, Job 10:16.

Derivatives, **פָּלַח**, **פָּלַחִי**, **מִפְלְאָה**, and the pr. n. **פָּלַח**, **פָּלַחִי**, **פָּלַחִי**.

פָּלַח suff. **פָּלַחִי** m.—(1) something wonderful, admirable, a miracle of God, Ex. 15:11; Ps. 77:12, 15; 78:12; 88:11. Plural **פָּלַחִים** adverb wonderfully, Lam. 1:9; **פָּלַחִים** wonderful things, Dan. 12:6.

(2) concr. admirable, distinguished (used of Messiah the king), Isa. 9:5.

פָּלַחִי (from **פָּלַח** with an adj. termination) adj. wonderful, Jud. 13:18 **כְּחִיב** (and here used of something which appears supernatural). In **פָּלַחִי קָרִי**, which is contracted from the former. The fem. of the first given form is **פָּלַחִי** (**פָּלַחִי**) Ps. 139:6 **כְּחִיב**, where **פָּלַחִי** is the fem. of the form **פָּלַחִי**.

פָּלַחִי ("whom Jehovah has made distinguished"), [*Pelaiah*], pr. n. m. Neh. 8:7; 10:11.

פָּלַג not used in Kal. Aram. and Arabic TO CLEAVE, TO DIVIDE (comp. as to the primary stock under the root **פָּלַח**). Hence—

NIPHAL, to be divided, Gen. 10:25; 1 Chr. 1:19.

PIEL, to divide, as a channel, watercourse, Job 38:25. Metaph. Ps. 55:10, "divide their tongue," cause them to fall out amongst themselves.

Derivatives, **פָּלַג**—**פָּלַגָּה**, **פָּלַגָּה**.

פָּלַג Chald. id. Part. pass. Dan. 2:41.

פָּלַג m.—(1) a stream, a river. Arab. **فَلَاح**,⁵

فَلَاح, a stream, a small river, Æth. **ፈለገ**: a river, a large stream. It is said properly to signify a channel,

watercourse, so called from the idea of *dividing*, comp. the verb, Job 38:25. I suspect, however, the root פלג also to have had the meaning of *flowing, fluctuating, bubbling up*; compare *flu-o, fluc-si, fluctus*, φλύω, also πλάγος, Æth. ሪገሪ: to bubble, to bubble up; from the biliteral stock פל, compare פולג, also *bullire*, wallen, Balle. Ps. 65:10, פלג אלהים "the river (or collect. the rivers) of God," i. e. watering the city [Thes. "the land"] with the blessing of God. Plur. פלגים Isa. 30:25; constr. פלגי like פלגי Ps. 1:3; Prov. 5:16; 21:1; used of streams of tears, Lam. 3:48 (compare פלג a stream of tears).

(2) [Peleg], pr. n. of a patriarch ("division, part"), the son of Heber, Gen. 10:25; 1 Ch. 1:19.

פלג Ch. *half*, Dan. 7:25.

פלג or פלגה only in pl. פלגות *rivers, streams*, Jud. 5:15, 16; Job 20:17.

פלגה f. *a division, class* (of the priests), i. q. מחלק 2 Ch. 35:5.

פלגה or פלגה Ch. id. Ezr. 6:18.

פלגש and פילגש with suff. פילגשו, pl. פילגשים and פילגשים.

(1) f. *a concubine* (Ch. פילגתא, פילגתא id. With this accord πάλαξ, παλλαξίς, παλλακή; Lat. *pellex*. The etymology is obscure, but the origin may be sought with some appearance of truth in the idea of softness and pleasure; with the Phœnicio-Shemitic roots פלג, פלס, compare פלח No. I, and the observations there made; and with the Gr. παλλαξίς, comp. μαλακός, Gen. 22:24; 35:22; Jud. 19:9, seqq., and frequently; more fully פילגש פילגש Jud. 19:1; 2 Sa. 15:16; 20:3.

(2) ὁ πάλαξ, *a paramour*, i. q. פלגה Eze. 23:20, compare verse 5.

פלד an unused root. Arab. نلد to cut (compare the remarks at פלג). Hence—

פלדה f. *iron*, Syr. ܦܠܕܐ, Arab. نالون iron of a finer kind, steel. Pl. פלדות things made of iron, perhaps scythes for war chariots, Nah. 2:4, פלדת פלדת "the chariots (shine) with fire of irons," the chariots shine with steel, or scythes.

פלדש [Pildash], pr. n. m. Gen. 22:22 (the etymology is obscure).

פלה not used in Kal, i. q. פלה TO SEPARATE, TO DISTINGUISH.

NIPHAL, *to be separated, distinguished*, followed by פלג Exod. 33:16; also *to become distinguished, admirable*, Ps. 139:14.

HIPHL—(1) *to separate, to distinguish*, Exod. 8:18; followed by פלג to distinguish *between, make a distinction*, Ex. 9:4; 11:7.

(2) *to distinguish, i. e. to make distinguished or illustrious*, Ps. 4:4; 17:7.

Derivative, פלגי.

פלגה ("distinguished"), [Pallu], pr. n. of a son of Reuben, Gen. 46:9; Ex. 6:14. Patron. פלגי Num. 26:5.

פלח TO CLEAVE, specially TO FURROW the ground, Ps. 141:7. (Arab. فلى id.; hence to till a field, فلاح a husbandman. Compare Ch. and as to the origin under the root פלח).

PIEL—(1) *to cleave, pierce*, e. g. as a dart the liver, Prov. 7:23; Job 16:13; *to cut up*, e. g. gourds, 2 Ki. 4:39.

(2) *to cause* (young ones) *to cleave* the womb and *break forth*, i. e. *to bring forth*, Job 39:3. Compare פטר.

פלח Ch. *to labour*; hence *to serve* (so often in the Targg.); specially, *to worship God* (compare פלח); followed by an acc. and פלח Dan. 3:12, seq.; 7:14, 27.

Derivative, פלחן.

פלח f. (Job 41:16).—(1) *a part cut off, a slice* of an apple, or fig, Cant. 4:3; 1 Sa. 30:12.

(2) *a mill-stone*, so called from the even and cut away part, which is the lower in the upper mill-stone, the upper in the nether. Arab. فليح. And the upper mill-stone is fully called פלח רכב (the rider-stone), Jud. 9:53; 2 Sam. 11:21; and simply רכב, the lower פלח תחתית Job 41:16.

פלחה ("a slice"), [Pileha], pr. n. m. Neh. 10:25.

פלחן Ch. m. *worship, service* of God, Ezr. 7:19. See the root.

פלט prop. TO BE SMOOTH, SLEEK, i. q. פלט, which see. Hence *to slip away, to escape*, Eze. 7:16 (Syr. ܦܠܬ, Arab. نلت id.); also *to cause to escape* (compare pr. n. פלטיה).

PIEL—(1) i. q. Kal, but intens. *to slip away altogether*, Job 23:7.

(2) *to cause to escape*—(a) from danger, i. e. *to deliver*, Ps. 18:3; 40:18; followed by לָצַד 18:49; 17:13; and מִיָּד 71:4.—(b) the young, from the womb, i. e. *to bear*, Job 21:10. Comp. מִן No. 2.

HYPHIL, *to deliver* from danger, Mic. 6:14; *to set in safety*, Isa. 5:29.

Derived nouns, מַפְלָט - פִּלְטָה, מֵאֲלִיטָה - אֱלִיטָה, מִלְּחָמָה - לְחָמָה

פָּלַט adj. *escaped by flight*, i. q. **פָּלִיט**, once in plur. **פָּלִיטִים** Jer. 44:14; 50:28.

פָּלַח inf. Piel, used as a noun, *liberation, deliverance*, Ps. 32:7.

פְּלֵט ("liberation"), [*Pelet*], pr. n. m.—(1)
1 Ch. 2:47.—(2) 1 Ch. 12:3.

פְּלִיטָה see **פְּלִיטָה**.

פָּלְטִי (for the fuller פָּלְטִיָּה "deliverance of Jehovah"), [*Palṭi*], pr. n. m.—(1) Nu. 13:9.—(2) 1 Sa. 25:44; more fully פָּלְטִיָּה 2 Sa. 3:15.

פִּלְטִי (shortened from פִּלְטִיָּה), [*Piltai*], pr. n. m.
Neh. 12:17.

פְּלַטְיָה ("whom Jehovah delivered"), [*Pe-latiah*], pr. n. m.—(1) 1Ch. 3:21.—(2) 1Ch. 4:42.

פְּלִטְיָה (id.) pr. n. m. Eze. 11:1, 3.

וְהָיָה לְךָ לְמוֹפֵת וּלְאֵימָה לְכָל הָעָם אֲשֶׁר יִשְׁמְעוּ בְּכָל הָאָרֶץ אֲשֶׁר יֵשְׁבוּ בָּהֶּן בְּיָמֵי הָאֵלֶּים הֵם וְהָיָה לְךָ לְמוֹפֵת וּלְאֵימָה לְכָל הָעָם אֲשֶׁר יִשְׁמְעוּ בְּכָל הָאָרֶץ אֲשֶׁר יֵשְׁבוּ בָּהֶן בְּיָמֵי הָאֵלֶּים הֵם

פליא id. ibid.

פְּלִיָּה (i. q. פְּלִיאָה, "whom Jehovah made distinguished"), [*Pelaiiah*], pr. n. m. 1 Ch. 3:24.

פָּלִיט verbal adj. *escaped by flight*, especially from a battle or slaughter, i. q. **בָּלֶק** Genesis 14:13; Josh. 8:22; also in plur. const. and with suff. **פָּלִיטִי**, **פָּלִיטֵי** Jer. 44:28; Ezek. 6:8. In the absol. state is used the form—

פְּלִיט only in pl. פְּלִיטִים Nu. 21:29; Isa. 66:19.

פָּלְטָה f. and defectively **פָּלְטָה** *escape, deliverance*, Joel 3:5; Obad. 17; hence *what has escaped*, Ex. 10:5; specially those who have escaped from a slaughter in war, 2 Sam. 15:14; 2 Kings 19:30, 31; Ezr. 9:8.

פָּלִי (from the root פָּלַל) m. *a judge*, only in pl.
 פְּלִיִּים Ex. 21:22; Deu. 32:31. Job 31:11, (עוֹיְבוֹתַי) "a crime (which is a crime of) the judges,"
 i. e. to be punished by the judges.

פְּלִילָה f. *right, judgment*, here put for justice,
Isa. 16:3.

פְּלִילִי *adj.* (from **פָּלַל**) *prop. judicial*, Job 31:28
(compare verse 11). *Fem.* **פְּלִילִיָּה** *a judicial seat,*
judgment seat, Isa. 28:7.

פָּלַךְ an unused root, which seems to have had the meaning of *roundness, globosity*, from the idea of *rolling* (see under **פָּלַל** and **פָּלַח** a stream). Arab. **فَلَكٌ** to have round plump breasts (cinen ge = wölbt en Büsen), used of a virgin. II. to be round and plump, used of the breasts. V. to be round, **فَلَكٌ** the round part of any thing, a mound, wave of the sea, celestial orb. Hence —

מִסְבֵּל m. with suff. מִסְבֵּלוֹ m.—(1) *a circle, circuit, environs* (Kreis, Begirt) i.e. מִסְבֵּל (Arab. مَسْبِل, Chald. מִסְבֵּל id.) Neh. 3:9, seqq. מִסְבֵּל וְרִשְׁתָּלִים “the region around Jerusalem” Neh. 3:12; 14:15.

(2) *the whirl* of a woman's spindle, and here *the spindle* itself, Prov. 31:19. (Arab. ⁵فلكة id., Talmud. פלך, פלכה, פילכה, whence פלך to spin).

(3) *a round staff, crutch*, 2 Sa. 3:29. LXX.
σκυτάλη.

לָבַד not used in Kal. In Pi. and in the derived nouns it has the meaning of JUDGING, which is supposed to be derived from that of cutting, deciding, by comparison with **לָבַד**, **לָבַד**, Ch. **לָבַד** Aph. to decide;

but **פָּרַץ** itself is i. q. **פָּרַץ** to break. I prefer to regard the primary power of the root to be that of rolling, revolving, wallen, rollen (comp. **פֹּלַח**, **פָּלַח**, **פָּלַד**, **פָּלַשׁ**, Syr.

לָוֶה to roll in any thing, hence to tinge, to stain), hence to make even by rolling, *to level* with a roller (comp. **לָוֶה** to roll, *walzen*), whence to lay even (a cause), to arbitrate, like the German words of judging, *richten*, *schlichten*, which have properly the sense of making even.

PIEL.—(1) *to judge*, 1 Sa. 2:25; also, *to execute judgment* in punishing, Ps. 106:30; compare Nu. 25:7 (LXX. and Vulg. however, *to pacify*; see under Kal). Followed by ? *to adjudge to any one*, Eze. 16:52.

(2) *to think, to suppose*, Gen. 48:11.

HITHPAEL.—(1) to *intercede* for any one (prop. to interpose as mediator); followed by וַיִּתְּפֵל Deu. 9:20; 1 Sa. 7:5; וַיִּתְּפֵל Job 42:8; וַיִּתְּפֵל 1 Sa. 2:25, id.; followed by מִן of him to whom one intercedes and supplicates, Gen. 20:17; Nu. 11:2.

(2) Generally to *supplicate, to pray*, especially God, followed by לָקָם Psalm 5:3; לָקָם Dan. 9:4; לָקָם of pers. Neh. 1:4; simply, 1 Sa. 2:1; 2 Ch. 7:14; once

to supplicate to, Isa. 45:14; followed by פלל. That which is prayed for to God, is put with פלל prefixed, 1 Sa. 1:27.

Nouns derived from the signification of judging are, פליל, פלילה, פלילי, from the sense of supplicating, פלל; also pr. n. פלל, פלילה, פללל.

[Also in Thes. פול from the idea of roundness.]

פלל ("judge"), [Palal], pr. n. m., Neh. 3:25.

פלליה ("whom Jehovah judged," i.e. whose cause he protected), [Pelaliah], pr. n. m., Nehem. 11:12.

פלמני see the following word.

פלני—(1) such a one, quidam, ὁ δεινα (pr. Arab.

فلا; Syr. فلي distinguished, defined; one whom I point out, as it were, with the finger, but do not name; from the unused noun פלן; root פלה to distinguish; always joined with פלמני (pr. one who is nameless). Used of persons, Ruth 4:1, in the vocative, שבה פה פלמני "sit down here; ho! such a one;" Gr.

ὁ οὗτος; Arab. يا هذا, يا فل, يا فلان. Used of things, 1 Sa. 21:3, פלמני פלני "to such a certain place;" 2 Ki. 6:8. From these two words is compounded פלמני Dan. 8:13.

(2) [Pelonite], Gent. n., from a place otherwise unknown, פלן 1 Ch. 11:27, 36.

פלס not used in Kal.

PIEL—(1) TO MAKE LEVEL, EVEN, i.e. to prepare a way, Isa. 26:7; Pro. 4:26; 5:6. Ps. 78:50, "he prepared a way for his anger," i.e. he let his anger loose. (The primary power appears to be that of rolling, a sense which lies in the syllable פל, compare פול, פולל, פלל; hence to level by rolling a cylinder up and down, gerabe walzen. It is kindred to the root פלל, as the Germ. walzen comes from wallen, wellen.)

(2) to weigh (which is done by holding the balance level), to weigh out, metaph. Ps. 58:3; also, to weigh, to consider accurately, Pro. 5:21.

פלס m. a balance (so called from the idea of equilibrium), Pro. 16:11; Isa. 40:12. In each place it is joined with מאזנים, and it appears properly to denote a steelyard (Arab. تقييس, Germ. Schwellwage).

פלץ not used in Kal; prob. of a similar meaning to פלץ to break.

HITHPAEL, TO TRAMPLE (pr. to be broken, Spalten

betommen; compare נבקע 1 Ki. 1:40), used of the pillars of the earth, Job 9:6.

Derivatives, מפלצת, מפלצת, and—

פלצות f. horror, trembling, Job 21:6; Psalm 55:6; Isa. 21:4, etc.

פלש i. q. פלם; whence מפלש.

I. פלש an unused root; pr. (as rightly given by Simonis in edit. 1—3, and Kimchi, להחלל, to roll, to revolve (walzen); like the kindred roots פלם, פלל (פול). Hence—

HITHPAEL, to roll oneself, i.e. to wallow in ashes (פלה), Jer. 6:26; Eze. 27:30; in dust (פלה), Mic. 1:10. Absol. id. Jer. 25:34. — In former editions I followed the LXX. and Vulg. in giving this root the signification of sprinkling, which has been assented to by Rosenm. and Winer (in Lex. page 776); but I prefer the former, as springing from the internal nature of the root.

II. פלש (prob. kindred to the verbs פלם, פלה), Ethiop. ፈለሰ: to wander, to emigrate, ፈለሰ: to wander without any certain abode, ፈለሰ: a stranger, wanderer. Hence—

פלשת f. Philistæa (prop. "the land of wanderers," "strangers," see the root; compare Gen. 10:14; Am. 9:7, LXX. Ἀλλοφύλοι, γῆ Ἀλλοφύλων), pr. n. of a region on the southern shore of Syria, to the south and west of Canaan, Ex. 15:14; Isa. 14:29, 31; Psal. 60:10, etc.; called by Josephus, Παλαιστίνη (Arch. i. 6, § 2), a name however which he elsewhere uses for the whole of the land of the Israelites (Arch. viii. 4). See Relandi Palæstina, page 38, seqq. Hence—

פלשתי Gent. n. a Philistine, 1 Sam. 17:16, 40; pl. פלשתים Gen. 26:1; Jud. 10:6; 1 Sa. 4:1; 5:1; and פלשתיים Am. 9:7. As to the origin of the nation, see under the word נפתור No. 2.

פלת an unused root. Arabic فلت to escape, to flee, i. q. Hebr. פלם, فلت swift, فلتان runner, a swift horse. Hence—

פלת ("swiftness"), [Peleth], pr. n. m.—(1) Num. 16:1.—(2) 1 Ch. 2:33, and—

פלת m. a public courier; with the art. collect. public couriers, always joined with פלתי, which see, 2 Sam. 8:18; 15:18; 20:7, 23. Ewald (Heb. Gram. page 297) supposes both פלתי (see that word,

No. 2) and פְּלִשְׁתִּים to be *Philistines*; the latter being for the sake of paronomasia for פְּלִשְׁתִּים.

I. מִן m. i. q. fem. (which is more used) **אֵי** a corner, Pro. 7:8. Plur. **אֵיִם** Zec. 14:10.

II. **לֵּ** pr. subst. *removing, taking away* (from the root **לָקַח** Pi. No. 1), always in constr. **לֵּ** (followed by Makkeph) it becomes a conj. of removing, prohibiting, hindering, i. q. *μή, ne, lest*. It is used— (1) where an action precedes, by which something is prohibited which we fear and wish removed. Gen. 11:4, “let us build for ourselves a city... **לֵּ** lest we be scattered abroad.” Gen. 19:15, “rise up... **לֵּ** lest thou perish.” Gen. 3:3, “eat not... **לֵּ** lest ye die.” Hence after verbs of fearing (like the Gr. *δειδω μή*, Lat. *vereor ne*), Genesis 31:31 (compare 26:9; of taking heed (compare Gr. *ιδειν μή*), Gen. 24:6; 31:24; Deut. 4:23; and also of swearing (compare *ομνύω μή*, II. xliiii. 585), Jud. 15:12. In instances of this kind **לֵּ** is never put.

(2) it stands at the beginning of a sentence, where—(a) it implies *prohibition* and *dissuasion* (like אל). Job 32:13, פֶּן תֹּאמַר, “say not” i.e. take heed “lest ye say.” Isa. 36:18, אַתְּכֶם חֲזִיקֶה, פֶּן “(take heed) lest Hezekiah deceive you.”—(b) it implies *fear, dread*. Gen. 3:22, וְשָׂפָה פֶּן יִשְׁלַח יָדוֹ וְנָתַתָּה “and now (for fear) lest he put forth his hand.” Gen. 44:34, פֶּן אֶרְאֶה פָּנָיו “(I fear) lest I shall behold the evil,” etc.; 31:31; 38:11; 42:4; Ex. 13:17; Nu. 16:34; 1 Sa. 13:19. Followed by a pret. when it is feared lest any thing should have been done. 2 Sa. 20:6, פֶּן מֵצֵא “lest he find.” 2 Ki. 2:16, וְיָהוָה רִיחַ “(I fear) lest the spirit of Jehovah have taken him up.” Once it very nearly approaches to an adverb of negation, i. q. אל Pro. 5:6, אֵרֶה הָיִים פֶּן תִּפְלֹס, “(the adulteress) prepareth not (for herself) the way of life,” i.e. she does not walk in the way of life. But the entire sentence is, (she takes heed) lest she walk in the way of life; German daß sie doch ja den Weg des Lebens nicht beträte.

פּאָ a root of uncertain signification, to which I should attribute the sense of COOKING, baking, as being related to the Persic پاختن, backen (*n* being inserted in the middle of a biliteral root, compare פּאָק); some traces of this stock are also to be found in the Phenicio-Shemitic languages, see p. CLXXXV. Hence—

כֶּמֶח אֶפ. λεγόμε. Ezek. 27:17, a kind of *sweet pastry*, or *cake*. The Targum renders it כֶּמֶח i. e. Greek *κολία*, a kind of sweet pastry. In the book

Zohar פנח is pastry work. Other opinions are given by Celsius in Hierobot., ii. p. 73.

פָּנָה fut. יִפְּנֶה, apoc. and conv. יִפֹּן, יִפֹּן in the other persons, אִפֹּן, אִפֹּן, נִפֹּן to turn; in one phrase, **פָּנָה עָרָה** to turn the back, see עָרָה letters *a, b*. Elsewhere, always intrans. **TO TURN ONESELF.**

(1) in order to go any where. Exod. 7:23, **וַיָּסֹבֶן** **וַיָּסֹבֶן**, 10:6; 32:15; Gen. 18:22; Deut. 9:15; 10:5; 16:7; sometimes with the addition of a dat. pleon., Deu. 1:40; 2:3; Josh. 22:4; hence—(a) *to turn to*, or *towards* any place, followed by **אֵל** 1 Sa. 13:17; followed by **יְהוָה** Isa. 53:6; 56:11; acc. 1 Sa. 13:18; 14:47, **וַיָּסֹבֶן** **בְּכָל** **אֲשֶׁר** “whithersoever he turned himself;” with **לְפָנָיו** 1 Ki. 17:3; Deut. 2:3; Cant. 6:1; also followed by **אֵל** of pers. to turn oneself to any one, to go to him, especially to God, Isa. 45:22; angels, Job 5:1; idols, Lev. 19:4; Deu. 31:18, 20; soothsayers, Lev. 20:6, to seek an oracular answer or aid. **וַיָּסֹבֶן** **אֶחָדָם** to turn oneself to follow any one's part, to incline to any one's side, Eze. 29:16.—(b) *to turn oneself away* from any one, followed by **מִלְפָּנָיו** Deu. 29:17 (used of the heart). Absol., Deu. 30:17, “if thy heart turns itself (i.e. turns itself away from God) and thou dost not obey.”—(c) Figuratively applied to time.—(a) *to turn itself*, to pass away. Jer. 6:4, **פָּנָה הַיּוֹם** “the day declines.” And poetically, Ps. 90:9, “our days decline.”—(β) *to turn itself* in coming, approaching, in the phrase, **לְפָנֹת הַבֹּקֶר** when the morning draws on, at morning, Ex. 14:27; Jud. 19:26; Ps. 46:6; **לְפָנֹת עֶרֶב** when the evening draws on, at evening, Gen. 24:63; Deu. 23:12.

(2) *to turn oneself* to look at any thing, Ecc. 2:12, **פָּנִיתִי אֲנִי לְרֹאוֹת חָכְמָה**, "I turned myself to behold wisdom;" Ex. 2:12, **וַיִּפֶּן כָּה וְכֹה וַיֵּרָא**, "and he turned himself (with his eyes directed) hither and thither, and saw." Hence *to behold, to turn the eyes* to any thing, followed by **אֵל** Ex. 16:10; Num. 17:7; Job 21:5; **בְּ** Job 6:28; Ecc. 2:11; followed by **אֲחֵרָיו** (behind oneself), Jud. 20:40; 2 Sam. 1:7; 2:20; **לְמַעַל** (upwards), Isa. 8:21. Metaph. **אֵל** *to regard* a person or thing, Deut. 9:27; especially used of God hearing and answering men, Ps. 25:16, **וְהִנְנִי** Ps. 69:17; 86:16; also **אֵל תִּפְקֹד** Ps. 102:18; 1 Ki. 8:28; **אֵל הַמִּנְחָה** Num. 16:15; Mal. 2:13. Of a king, 2 Sam. 9:8.—Used of inanimate things, *to look* towards any direction, Ezek. 8:3, **הַיֵּשֶׁר הַפָּנֶה צִפּוֹנָה**, "the gate that looks towards the north;" Eze. 11:1; 44:1; 46:12; 47:2. Used of a boundary, Josh. 15:2, 7.

PIEL, prop. to cause to depart (see Kal No. 1, c);

hence—(1) *to remove, to take out of the way*, Zeph. 3:15.

(2) *to clear from things in confusion, from things in the way, to put a house in order* (aufräumen), Gen. 24:31; Lev. 14:36; *to clear a way*, i. e. to prepare it, cast it up, Isa. 40:3; 57:14; 62:10; Mal. 3:1. Absol. Ps. 80:10, פָּנִיתָ לְפָנֶיךָ “thou preparedst (way, or room) before it.”

HIPHIL, fut. convers. פָּנִי.—(1) trans. *to turn*, Jud. 15:4, especially the neck, the back; used of one going away, fleeing, 1 Sam. 10:9; Jerem. 48:39. Hence—

(a) without פָּנִי intrans. *to turn the back, to flee*, Jer. 46:21; 49:24; also, *to turn oneself back*, to stop in flight, Jer. 46:5; Nah. 2:9. Followed by פָּנִי to turn oneself to any one, Jer. 47:3.

HOPHAL, *to turn the back*, Jer. 49:8; *to look in any direction* (see Kal No. 2, fin.), Eze. 9:2.

Derivatives, פָּנִי (פָּנִי), פָּנִי, pl. פָּנִים (whence a new adj. פָּנִי), and the pr. n. פָּנִי, פָּנִיאל, פָּנִיאל.

פָּנִי not used in sing. (though another form of it, פָּנִי, פָּנִי appears in the pr. n. פָּנִיאל, pl. פָּנִים constr. פָּנִי m. (but f. Eze. 21:21).

(1) *the face* (prop. the part *turned towards* any one, see Eze. 21:3, from the root פָּנִי, compare Arab.

فَاح face, from وَجَّه V. to turn oneself in any direction; for the use of the pl. compare Gr. τὰ πρόσωπα in Homer), Gen. 38:15; 50:1; Exod. 3:6, and frequently. Constr. with a pl. verb and adj. Job 38:30; Dan. 1:10; in the fem. Ez. 21:21; more rarely sing. Lam. 4:16; Prov. 15:14. Also used for the pl., as פָּנִים פָּנִי Eze. 1:6; 10:21; 41:18; לֶחֶם פָּנִים bread of the face (see לֶחֶם), and שֶׁלֶחַן פָּנִים the table on which these loaves were set, Nu. 4:7.

Specially these phrases are to be noticed—(a) פָּנִים פָּנִים Gen. 32:31; Deu. 34:10, and פָּנִים פָּנִים Deut. 5:4, used of the face.

(b) *to say and do any thing* פָּנִי פָּנִי to any one's face, i. e. freely, frankly, and even often impudently and insolently, in contempt of him, ihm zum Aroß und Pohn (compare the French *dire dans la barbe*, as in Latin, *laudare in os*, Ter.), Job 1:11, וְיָרֶקְךָ עַל פָּנֶיךָ “he will curse thee to thy face;” Job 21:31; Isa. 65:3, “who provoke me עַל פָּנֶי to my face,” i. e. in contempt and scorn of me. In the same sense there is said אֶל פָּנֶיךָ Job 2:5; 13:15; Deut. 7:10. אֶל פָּנֶיךָ (to an enemy), i. e. firmly and without delay. (Vulg. *statim*. In the other member אֶתְּרָה, לא.) Here belongs the expression וְעָנָה בְּפָנֶיךָ to answer in his face,

i. e. to refute him firmly, freely, openly; Job 16:8, וְעָנָה בְּפָנֶיךָ “my leanness answers in my face,” i. e. testifies strongly against me; Hos. 5:5; 7:10.

(c) פָּנִים פָּנִים to direct one's face or looks towards any one, Eze. 6:2; followed by אֶל 1 Ki. 2:15. But—

(d) פָּנִי followed by an acc. *to turn one's face in any direction*, i. e. *to direct one's course* thither, to go, Gen. 31:21; followed by a gerund, *to intend, to propose to oneself to do any thing*; but, however, used specially of going, Jer. 42:15, 17; 44:12; 2 Ki. 12:18; Dan. 11:17. The same is פָּנִי לְפָנֶיךָ 2 Ch. 20:3; Dan. 9:3; 2 Ch. 32:2, וְפָנִי לְמִלְחָמָה “and (set) his face upon war.” In the New Test. see Luke 9:53. (In Syriac in the same sense חַמַּח to set one's face, חַמַּח חַמַּח to set one's

sight; Pers. روی آوردن *rui auwerden*; see my observations on Luke loc. cit., in Rosenmüller, Repert. i. p. 135.)—In two other phrases פָּנִים is used of an *angry countenance* (compare Ps. 21:10; 34:17; 80:17; of a sad countenance, 1 Sam. 1:18; Job 9:27).

(e) פָּנִים פָּנִים to look on any one with an angry countenance, Levit. 20:5; with the addition of the words לְפָנֶיךָ וְלֹא לְפָנֶיךָ Jer. 21:10; compare לְפָנֶיךָ Jer. 44:11 (opp. to פָּנִים עַל עַל under the word עַל No. 1, letter e).

(f) פָּנִים פָּנִים to pour out one's anger against any one, Lev. 20:3, 6; 26:17; Eze. 14:8.—Other phrases, as פָּנִים פָּנִים, פָּנִים פָּנִים see under those words.

(2) *person, personal presence, presence*, Gr. πρόσωπον. Exod. 33:14, וְאֵנִי “my person shall go,” i. e. I myself, I in person (ich in Person) will go, 2 Sa. 17:11; Lam. 4:16. As to the phrase פָּנִים פָּנִים and פָּנִים פָּנִים see under those words.—Sometimes without any emphasis פָּנִי *my person* is I. Ps. 42:12; 43:5; compare עָנִי עָנִי to oppress the persons of the afflicted; i. e. the afflicted, Isa. 3:15.—Figuratively applied to inanimate things it is—

(3) *the face, the surface* of a thing, e. g. of the earth, Gen. 2:6; Isa. 14:21; of a field, Isa. 28:25; of the water, Job 38:30, etc. Less clear is the passage, Job 41:5, מִי יִגְלֶה פָּנֶי לְבָשׁוֹ “who shall uncover the face of his garment” (the crocodile's), i. e. his garment itself, that is, his surface or upper part which covers the rest (compare עַל No. 1, a). So also פָּנִי לוֹט of a veil itself as a covering, Isai. 25:7.—Comp. אֶל פָּנֶיךָ No. 2, אֶל פָּנֶיךָ Nos. 1, 2. Hence it is—(a) *the external appearance, state, condition, of a thing*. Prov. 27:23, “look well to the condition of thy flock,” befümmere dich darum, wie deine Heerde aussieht.—

(b) *way* and *manner*, as in the Rabbinic. Compare *חסד*, face, manner. See below *חסד* No. 3.

(4) *the forepart, front* of a thing (Arab. *وجه* id.). Jer. 1:13, *וַיִּבְטֹחַ וַיִּפְּחֵהָ* “and the front thereof (of the pot) looked towards the north;” used of *the front* of an army (Gr. *πρόσωπον*), Joel 2:20. Adv. *לפנים* in front (opp. to *אחור*) Ezek. 2:10; *לפנים* *forwards* (vorwärts), Jer. 7:24; used of time, *before*, of old; Deu. 2:10, 12; Josh. 11:10; 14:15; *לפנים* *anciently*, Isai. 41:26; *מלפנים* in front, 2 Sam. 10:9. Compare *לפני* No. 2.—*The front part* of a sword is its *edge*. Ezek. 21:21, *אֵהָא פְּנֵיךְ מַעֲרֹה* “whither is thy edge (that of a sword) directed?” Eccles. 10:10.—Also *לפנים* is used for the wall of a house opposite the door, Hom. τὰ ἐνώπια, whence with *ה* parag. *לפניה* which see.

With prepositions it often becomes in nature a particle:—

(A) אֵלָיו—(1)—(a) *into the presence of* any one, 2 Ch. 19:2; *before*, Lev. 9:5; Nu. 17:8, after a verb of motion.—(b) *in the presence of*, Ex. 23:17.

(2) *upon the surface of* a thing, e. g. **אֶל פְּנֵי הַשָּׂדֶה** Lev. 14:53; Ezek. 16:5.—See another meaning of this, above, No. 1, letter b.

(B) **אַתָּה פָּנַי** pr. by the face, i. e. *in the presence of* any one, *before* any one, e. g. **אַתָּה פָּנַי הַמִּזְבֵּחַ** Esth. 1:10; **אַתָּה פָּנַי** before God, Gen. 19:13; sometimes for, at the holy tabernacle, in the phrase, **נִצָּחָה אֹתָּהּ** **פָּנַי** [to appear before Jehovah], to appear in the sanctuary, Ex. 34:23, 24; Deu. 31:11; 1 Sa. 1:22 (for which there is also used **נִצָּחָה אֹתָּהּ פָּנַי** Ex. 23:17; and poet. **נִצָּחָה אֹתָּהּ פָּנַי** Isa. 1:12; Psa. 42:3; in which latter phrase **פָּנַי** should be taken for an acc. of place); *before*, e. g. **אַתָּה פָּנַי הָעִיר** before the city, Gen. 33:18, **אַתָּה פָּנַי הַמִּזְבֵּחַ** before the vail, Lev. 4:6. After verbs of motion, *into the presence of* any one, 1 Sa. 22:4. — **מִפְּנֵי** *from before* (the presence of) any one, Gen. 27:30; *from before*, from the front, 2 Kings 16:14.

(C) **לפני** i. q. **לפני** *before, in front of*, but chiefly in the writers of later age, Eze. 42:12; mostly in the phrase **לפני וְעַמָּךְ** to stand before any one, to resist him, Deuteron. 7:24; 11:25; Josh. 10:8; 21:44; 23:9; Esth. 9:2.—The proper force of a substantive is to be retained in the words, Eze. 6:9, **נִלְכְּדוּ לְפָנֵינוּ** they manifest loathing in their countenances; compare Eze. 20:43; 36:31.

(D) לְפָנֶיהֶם, לְפָנֵיכֶם, לְפָנָיו, לְפָנָיו, לְפָנָיו, לְפָנָיו — (1) *in the presence of* any one, under his eyes, he being present and looking on; before any one. Num. 8:22, "the Levites went in to minister... לְפָנָיו"

בְּנֵי אַהֲרֹן וּלְפָנֵי בְנֵי
 under their oversight; 2 Ki. 4:38; Zec. 3:8. לְפָנֵי שֶׁשֶׁשׁ
in the presence of the sun, i. e. so long as the sun
 (which poets compare to the eye, see שֶׁשֶׁשׁ, שֶׁשֶׁשׁ) shall
 shine on and illuminate the earth, Ps. 72:17; comp.
 לְפָנֵי יְהוָה verse 5 (but Job 8:16 שֶׁשֶׁשׁ is while the
 sun is shining). Often figuratively, i. q. בְּעֵינֵי in the
 eyes of any one; i. q. in his judgment. חֶסֶד וְרַחֲמִים לְפָנֵי
 favour and tender love *with* any one, Dan. 1:9;
 1 Ki. 8:50; Psa. 106:46; יָטַב לְפָנֵי i. q. בְּעֵינֵי see
 יָטַב. יָטַב לְפָנֵי ה' having great influence with his
 lord, 2 Ki. 5:1; comp. Pro. 4:3; 14:12; specially is
 the phrase to be noticed לְפָנֵי יְהוָה — (a) prop. *in the
 presence of Jehovah*, under his eyes, Gen. 27:7; before
 the holy tabernacle, Exod. 34:34; Lev. 9:5; 23:40;
 Jud. 21:2; in the temple and its porches, Isa. 23:18.—

(b) figuratively, *in the judgment of Jehovah* (comp. **עַם** No. 2, c); e. g. **אָרַר לִפְנֵי** Josh. 6:26; but commonly in a good sense *with the approbation of Jehovah* (since we only put those things which please us before our eyes; comp. **רָאָה** **לִפְנֵי**); hence **רָצוֹן לִפְנֵי** favour with Jehovah, Ex. 28:38; **הִתְהַלֵּךְ לִפְנֵי** to lead a life approved of Jehovah (see **הִתְהַלֵּךְ**). Gen. 10:9, “a mighty hunter **לִפְנֵי** יְהוָה such as was pleasing to the Lord” [?]. Ps. 19:15, “let the meditation of my heart **לִפְנֵי** be pleasing to thee.” The things in which Jehovah *is pleased* are decreed by him. Hence, Gen. 6:13, “an end of the whole earth **לִפְנֵי** **בָּא** is decreed by me.” Farther, its use is to be noticed in these expressions—(aa) **לִפְנֵי הַמֶּלֶךְ** to stand before the king, waiting his commands; i. e. to minister to him (see **עָמַד**); compare **לִפְנֵי עֶבֶר** 2 Sam 16:19.—(bb) to worship *before* a deity (see **הִשְׁתַּחֲוֶה**). 1 Ki. 12:30, “to worship one (of the calves).”—(cc) to be put to flight *before* an enemy (see **נָגַף** Niph.); hence used after verbs of dispersing, disturbing, Jud. 4:15; 1 Sa. 14:13; 20:1; 2 Sa. 5:20; Jer. 1:17; 49:37 (comp. below **סִבְּבִי**).—(dd) **נָתַן לִפְנֵי אֶ** to put before another, e. g. food, 2 Ki. 4:43; hence to *propose* to any one for choice, Deut. 11:26; to impose a law to be observed, Deut. 4:8; 1 Ki. 9:6; Jerem. 26:4; 44:10; Ezek. 23:24; also to give into any one's power (i. q. **בָּרַךְ** אֶ), Josh. 10:12; Deut. 2:33, 36; Jud. 11:9; 1 Ki. 8:46; Isa. 41:2. So also without a verb of giving, Gen. 24:51, “behold, let Rebecca **לִפְנֵי** be given to thee;” Gen. 34:10, “the land is before you,” let it be free for you and your flocks; 2 Chron. 14:6.

(2) *before, in front of* (compare פָּנִים No. 4).—
(a) *before of place*; לְפָנֵי אֹהֶל מוֹעֵד before the tabernacle
of the congregation, 1 Ch. 6:17; hence *eastward*,
Gen. 23:17; 25:18; Deut. 32:49; also *before, as*

taking the lead; chiefly used of a general or leader, who goes at the head of his army (see *לפני* No. 1, let. c); under the word *בוא* No. 1, let. c); used of a king it is *before*, at the head of his people (Eccl. 4:16, "there was no end to all the people *לפניו* whom he was"); also used of captives or booty which the conqueror, like a shepherd driving his sheep (Gen. 32:18), drives *before* him (Isa. 8:4; Am. 9:4; Lam. 1:5, 6).—(b) used of time, e. g. *לפני* before the earthquake, Amos 1:1; Gen. 13:10; 29:26; Pro. 8:25; Zech. 8:10. Gen. 30:30; *לפני* "before me," i. e. before I had come to thee; Jerem. 28:8. *לפני* before now, Neh. 13:4. Followed by an inf. *before that*, Gen. 13:10; Deut. 33:1; 1 Sam. 9:15.—(c) used of worth, superiority (like the Lat. *ante*, *præ*). Job 34:19, "he does not regard the rich *לפני* before (more than) the poor." After verbs of motion.—(d) to one's front, with the idea of meeting; as *לפני* to meet any one, Gen. 24:12; and more frequently with a hostile sense, *against* (*avri*); prop. into the face, front part; as *לפני* to rise against any one, Num. 16:2; *לפני* to go out against, 1 Ch. 14:8; 2 Ch. 14:9; also *לפני* (see *לפני*) Josh. 7:12, 13; *לפני* to stand against any one, to resist.

(3) in the manner of, like (compare *לפני* No. 3, letter b); Job 4:19, "they fall *לפני* as before the moth;" Vulg. *sicut a tinea*; LXX. *σὺν τῷ μόχθῳ*; compare Latin *ad faciem*, Plaut. Cist. i. 1, 73. So *לפני* to regard as for any one (compare *לפני*), 1 Sa. 1:16. From *לפני* has arisen the adj. *לפני* anterior, which see.

Note. Of doubtful authority are the significations—(a) *for* (compare *לפני*, and Germ. *vor* and *für*), in the phrase *לפני* to be surety *for* any one, Prov. 17:18 (for the surety used to give his pledge *before* his friend).—(β) *on account of* (as *לפני*), in *לפני* to lament on account of any one, 2 Sa. 3:31 (for mourners used in funerals to go foremost; see Geier, De Luctu Hebræorum, cap. v. § 15—19).

(E) *לפני* (from before).—(1) from the presence of any one, used of those who were *before* any thing, and who go away from that place, e. g. to go out *לפני* Lev. 9:24; *לפני* Gen. 41:46. Hence after verbs of fleeing (compare *לפני* No. 3, letter a), and of putting to flight, 1 Chron. 19:18; 2 Chron. 20:7; of fearing and of putting in fear, 1 Sa. 18:12; Psalm 97:5; 114:7; Ecc. 8:13; Est. 7:6; and also those of asking aid (an idea connected with that of fleeing), 1 Sa. 8:18; of humbling oneself, 1 Ki. 21:29; 2 Ch. 33:12; 36:12.

(2) Used figuratively of the cause, *on account*

of, i. q. *לפני*, e. g. to rejoice *on account of*, 1 Ch. 16:33.

(F) *לפני*.—(1) from the face, presence, front, of a pers. or thing, *vor* (*etwas*) *weg*; Ex. 14:19, "and the column went away *לפניהם* from before them (*vor ihnen weg*), and stood behind them." Hence it is frequently used after verbs of going away, Hos. 11:2; of fleeing (compare *לפני* No. 3, letter a, from which it differs in that *לפני* is mostly put before persons, *לפני* before things, see *לפני* Niphal), Gen. 7:7; 16:8; Isa. 20:6; compare Ps. 61:4; of asking aid, Isa. 19:20; 26:17; of fearing (see *לפני* Niphal); of reverencing, humbling oneself, 2 Ki. 22:19; Lev. 19:32; of hiding oneself, Job 23:17, and other verbs which resemble these in meaning. So the sense of fleeing and fearing is involved in the following, Jud. 9:21, "he dwelt there after he had fled *לפני* from the presence of Abimelech his brother." Well rendered in the Vulg. *ob metum A. fratris sui*, 1 Chr. 12:1 (on which passage, see *לפני* Niphal). Isaiah 17:9, "desolate houses (see *לפני*) which those deserted (who fled) from the Israelites," i. e. the aborigines of Palestine (see note on this passage in Germ. Trans., ed. 2).

(2) Used of the author and efficient cause from which anything proceeds, i. q. *לפני* No. 2, letter c. Gen. 6:13, "the earth is full of violence *לפניהם* (which proceeds) from them." (LXX. well render it *ἀπ' αὐτῶν*.) Ex. 8:20; Jud. 6:6; Jer. 15:17; Ezek. 14:15. Used of a more remote cause, *on account of*. Isa. 10:27, "the yoke shall be broken *לפניו* on account of the fatness (of the bull)" [?]. Deu. 28:20; Hosea 10:15; Jer. 9:6. Where the reason is given on account of which anything is *not* done, Lat. *præ*, Job 37:19; 1 Ki. 8:11. Followed by *לפניו* it becomes a conj. *because that*, *because*, Ex. 19:18; Jer. 44:23.

I wonder that Winer (page 779) should also have added the following significations, *before*, in the presence of, citing Levit. 19:32 (where *לפניו* to rise up to any one, is used as a mark of modesty and reverence to old age (see above, No. 1); and even *towards* (as though it were *לפניו*), Jer. 1:13 (as to which passage see under the word *לפניו* No. 4).

(G) *לפני* has various significations, according to the different senses of the noun and of the particle.

(1) From the signification of *face* and *front* (No. 1, 4), it is—(a) *to the face*, *before the face* of any one, *in the presence of*, i. q. *לפני* No. 1 (see *לפני* No. 3, c), Gen. 32:22; Lev. 10:3; Ps. 9:20; 2 Ki. 13:14; having any one present and looking on, Num. 3:4.—Job 6:28, *לפניו* "before your eyes (it will be)

(i.e. it will be manifest), whether I lie?" מַעַל פָּנַי = מַעַל Gen. 23:3.—(b) *in front of a thing, before*, מַעַל Ch. 3:17. Ps. 18:43, "as dust before the wind," driven by the wind. Here also belong the following: 1 Ki. 6:3, "the length of it (the vestibule) עַל פְּנֵי before the breadth of the temple" (vor der Breite des Tempels hin). 2 Chr. 3:8; and Gen. 1:20, "and let fowl fly... רָקִיעַ הַשָּׁמַיִם מַעַל פָּנַי in front of (or before) the firmament of heaven." Also, *eastward*, Gen. 16:12; 23:19; 25:18; Josh. 18:14; 1 Ki. 17:3, 5; Zec. 14:4; *before*, used of time, Gen. 11:28; of worth (*præ*), Deut. 21:16.—(c) *to or towards the face or front of anything* (compare עַל No. 4); hence *towards*, Gen. 18:16; 19:28; and *against*, Ps. 21:13; Nah. 2:2.

(a) From the signification of *surface*, עַל פָּנַי is—(a) *on the surface*, e.g. of the earth, Gen. 1:29; 6:1; the waters, Gen. 1:2; of a valley, Eze. 37:2; whence מַעַל פָּנַי used of those who are removed from the surface, 1 Sa. 20:15; Am. 9:8.—(b) *upon*, along upon the surface, e.g. of the earth, Amos 5:8; of a field, Lev. 14:7; Eze. 32:4.—(c) *out upon*, or *over* the surface (über die Oberfläche hin), Gen. 11:8; Lev. 16:14, 15; Isa. 18:2.—Used figuratively—(d) in the sense of *superadding*, like עַל (No. 1, letter b, a), *above*, *besides*, επι. Ex. 20:3, "thou shalt have no other gods עַל פָּנַי upon me," i.e. besides me. Well given by the LXX. ἀλλήν ἐμοῦ. Chald. מִנִּי Job 16:14.

פִּנָּה fem. (from the masc. פֶּנֶן, which see)—(1) *a corner*, Prov. 7:12; 21:9, and frequently. פִּנָּה ראש פס. 118:22, and פִּנָּה אֶתְּנָה Job 38:6, a corner stone.

(2) *a mural tower*, such as were erected on the corners of walls, 2 Ch. 26:15; Zeph. 1:16.

(3) *Metaph. used of a prince of a people*, who is their defence, Isa. 19:13; Zec. 10:4; 1 Sa. 14:38; Jud. 20:2. Compare פִּנָּה, פִּנָּה.

פִּנְיָל ("the face of God," from the obsolete sing. פִּנָּה, for פָּנִים; comp. פִּנְיָ, pl. פָּנִים), [Peniel], pr. n.—(1) of a town beyond Jordan, Gen. 32:32 (where the account is given of the origin of the name); Jud. 8:8; once פִּנְיָל (id.), Gen. 32:31.—(2) m.—(a) 1 Ch. 8:25, פִּנְיָל קרי. —(b) 1 Ch. 4:4.

פִּנְיָל [Peniel], see the preceding, No. 1 and 2, a.

פָּנִים face, see פָּנָה.

פִּנְיָה Milél (from פָּנִים, signif. 4, with ה local, compare as to the retention of the pl. termination וְיִסְיָה וְיִסְיָה Ex. 15:27; Num. 33:9), prop. *to the wall of the house*, or room, or court, which is

opposite the door, and meets the eyes of those who come in, ἐν τοῖς ἐνῶπλοις, where the throne stood in royal palaces; Ps. 45:14, "all splendid (sit) the daughter of the king (the queen) פִּנְיָה by the wall," i.e. is seated on the throne. Hence *on the inner wall* (so also Gr. ἐνῶπια), 1 Ki. 6:18; *within*, in the house, 2 Ki. 7:11; *inward*, 2 Ch. 29:18. With prefixes—(1) לְפָנֶיהָ *inside, within*, 1 Ki. 6:30; *inwards*, Eze. 41:3. לְפָנֶיהָ *within* any thing, Eze. 40:16. מִלְּפָנֶיהָ *inwardly* (von innen), 1 Ki. 6:29.—(2) מִפְּנֵיהָ *within* (von innen), 1 Ki. 6:19, 21; 2 Ch. 3:4. Hence—

פָּנִימִי m. in this word is regarded almost like a radical, and is thus retained), fem. פָּנִימִית, pl. פָּנִימִים 1 Chr. 28:11, f. יוֹחַ 2 Chr. 4:22, adj. *interior, inner* (opp. to חִיצוֹן exterior), 1 Ki. 6:27, 36; 7:12; Eze. 40:15, seq.

פָּנִינִים m. only in pl. Prov. 3:15; 8:11; 20:15; 31:10; Lam. 4:7; Job 28:18; once פָּנִינִים Pro. 3:15 כְּחֵיב (the singular is found in pr. n. פָּנִינָה), according to the opinion of most of the rabbins, which is defended by Bochart, Hieroz. ii. lib. v. c. 6, 7; Hartmann, Hebräerin, iii. p. 84, seq.; and of late, Bohlen and others, *pearls* (Gr. πέρλα). I might assent to this were it not for the passage in Lam. loc. cit. אֲרָם אֲרָם מִפְּנֵינִים which I cannot render with Bochart, "they are more shining in body than pearls;" see אֲרָם. I therefore incline more to the opinion of J. D. Michaëlis (Supplem. p. 2022), and others, who understand *red coral*; and this, too, is favoured by the etymology (prop. branches, foliage, compare Arab. أَفْئُون a branch, from the root פָּנָן); nor is it an objection that there is another word רִאמוֹת, to which the same signification of coral is attributed. This, if an objection, would lie equally against pearls (see פִּרְלָה). Some also understand it to be *red gems*, such as the sardius, pyrops; but this word is not found amongst the gems (Ex. 39:10, seq.).

פָּנָן an unused root. Arab. فَنَ Conj. II. to divide, to separate; hence פָּנָה, פָּנָה a corner (exterior or interior), and פָּנִינִים prob. corals (pr. branches, compare פָּרָה from the root פָּרַד).

פָּנְנָה (i. q. פָּנִינָה, which is the reading of some copies, "coral," according to others "pearl"), [Peninnah], pr. n. of a wife of Elkanah, 1 Sa. 1:2, 4.

פָּנָק not used in Kal. The primary idea is probably that of *WAVING ABOUT* (comp. פָּנָק); whence

it has the meaning of *feebleness* and *softness*. Arab. *فتق* to treat and bring up softly, IV. to live delicately; Syr. Ethpe. to delight oneself.

PIEL, *to treat delicately*, Prov. 29:21.

פס prop. *extremity* (from the root **פסס** No. I.), i. q. Ch. and Syr. **فصل**, with **כף**, **כף** the hand, and **פס** the sole of the foot. Hence **פסות** Gen. 37:3, 23; 2 Sam. 13:18, 19, a tunic extending to the wrists and ancles, a long tunic with sleeves, worn by boys and girls of nobler rank. Joseph. Arch. vii. 8, § 1, *ἐφόρου γὰρ αἱ τῶν ἀρχαίων παρθέναι χειροδέτους ἄχρι τῶν σφυρῶν πρὸς τὸ μηδὲ βλέπεσθαι χιτῶνας*, which has been well explained and defended by A. Th. Hartmann, Hebräerin, iii. 280. Also LXX. and Aqu. Sam. *καρπωτός*, Symm. *χειριδωτός*, Aqu. Gen. *ἀσπράγαλιος* (*talariis*).—As to the forms of the tunic worn by women and by men of more noble rank, see Braunius, De Vestitu Sacerd. p. 473, seq.; Schroeder, De Vest. Mulierum, p. 237, seq.; Böttigeri Sabina, ii. 94, seq.; 115, seq.

פס Ch. with **כף** the *hand* (prop. the extremity of the hand, i. e. the hand which is an extremity), Dan. 5:5, 24. See Hebr. and compare **פסס** No. 2.

פס דמים [*Pas-dammim*], see **פסס דמים**.

פסג not used in Kal. Ch. to cut up, to divide, i. q. **פסק**, which is more in use.

PIEL, once, Ps. 48:14, **פסגו ארמונותיה** "divide her palaces," i. e. go round about them, unless it be preferred to render "accurately contemplate," verbs of dividing being frequently thus applied (compare **פן**). Hence—

פסגה (Ch. "a part," "a fragment"), [*Pisgah*], pr. n. of a ridge in the land of Moab, or the southern border of the kingdom of Sihon, Nu. 21:20; 23:14; Deu. 3:27; 34:1; Josh. 12:3.

פסה prop. *diffusion* (see the root **פסס** No. II.), figuratively, *abundance*; found once. Ps. 72:16, **יהי פסת בר בארץ** "let there be abundance of corn in the earth." Others take it as the fem. of the form **פס**, hence *a handful*. Kimchi, **פסל**, which may do if it be taken collectively: [or still better if taken simply, *a handful of corn*, from which, vast returns are obtained, see the context].

I. **פסח**—(1) TO PASS OVER, TO PASS BY, pr. n. **תפסח** *Thapsacus*, where the Euphrates was crossed. Hence—

(2) *to pass over, to spare*, Isa. 31:5; followed

by **עבר על** Ex. 12:13, 23, 27, i. q. **עבר על** (Arabic **فسح** to make more room for any one).

[Not divided into two parts in Thes.].

II. **פסח** pr. TO BE WRENCHED, DISLOCATED (Arab. **فسخ**), hence to *halt*. Used figuratively, 1 Kings 18:21, "how long halt ye between two opinions?" i. e. fluctuate from one to the other. A similar use is made in Arabic of the verb **حلف** to halt, to limp, in Syriac of the verb **ܡܨܚ** (Barhebr. p. 531), and Chrysostom used the phrase *χωλεύειν περὶ τὰ δόγματα*.

PIEL, id. 1 Kings 18:26 (used scornfully of the awkward leaping of the priests of Baal).

NIPHAL, *to be made lame*, 2 Sa. 4:4.

Derivatives, **פסח**—**פסח**.

פסח ("lame," "limping"), [*Paseah, Phaseah*], pr. n. m.—(1) 1 Chr. 4:12.—(2) Neh. 3:6.—(3) Ezr. 2:49; Neh. 7:51.

פסח m. pr. *a sparing, immunity* from penalty and calamity, hence—

(1) a sacrifice offered on account of the sparing of the people, *the paschal lamb*, of which it is said, Ex. 12:27, **זבח פסח הוא ליהוה אשר פסח על בתי בני ישראל**, **במצרים** "this is a sacrifice of sparing (prop. of passing over) unto Jehovah, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians," etc. Hence **הפסח** to kill the paschal lamb, Ex. 12:21; 2 Ch. 30:15, 17; 35:1, 6; **הפסח** Deut. 16:2, seqq.; **הפסח** to eat the passover, 2 Chron. 30:18; **עשה פסח** to prepare the sacrifice of the passover (see **עשה** No. 2, f), Exod. 12:48; Num. 9:4, seqq.; Josh. 5:11. Plur. **פסחים** 2 Ch. 30:17.

(2) *the day of the passover*, i. e. the fourteenth day of the month Nisan (Levit. 23:5), which was followed by the seven days of the *feast of unleavened bread* (ibid. verse 6). Hence **ממחרת הפסח** the day after the passover, i. e. the fifteenth day of the month Nisan, Josh. 4:11.

פסח adj. m. *lame*, Lev. 21:18, pl. **פסחים** (without Dag.), 2 Sam. 5:6, 8; Isa. 33:23.

פסל or **פסיל** only in pl. **פסילים**—(1) *graven images* of idols, Deut. 7:25; Isa. 21:9; Jer. 8:19; 51:52; made of wood, Deut. 7:5, 25.

(2) perhaps *stone quarries*, like the Syriac **ܦܨܠܬܐ** (see 2 Ki. 12:12 Pesh.), Jud. 3:19, 26. Root **פסל**.

פסד an unused root. Ch. Pa. *to cut*, i. q. **פסג** and **פספ**. Hence—

פסד [*Pasach*], pr. n. m. 1 Ch. 7:33.

פסל fut. **פסל**! **פסל**! TO CUT, TO CARVE, TO FORM BY CUTTING—(a) stones, Ex. 34:1, 4; Deu. 10:3; 1 Ki. 5:32 (Syr. id.)—(b) an idol, prob. made of wood, Hab. 2:18.

Derivatives, **פסיל**, and—

פסל with suff. **פסיל** m. *the graven image* of an idol, Ex. 20:4; Jud. 17:3, seq.; made of wood, Isa. 44:15, 17; 45:20; and even used of a *molten image* (which is properly called **פסכ**), Isa. 40:19; 44:10; Jer. 10:14; 51:17. For the plur. **פסילים** is always used.

פסנתרין Dan. 3:7; and **פסנתרין** Dan. 3:5, 10, 15; the Greek word *ψαλτήριον* (in the LXX. often for **נבל**, **פנור**) being adopted in Chald., with the interchange of *l* and *n*; it is of the *singular* number, since—(a) it is joined with other names of instruments which are put in the singular; and—(b) it does not answer to the Greek *ψαλτήρ*, which signifies harper, but to *ψαλτήριον*. The Greek *ιον*, in Oriental languages, either becomes *in* (compare *κοινό-βιον*, Syr. *Kanobin*), or altogether is rejected; of which we have an instance in this very word, which is now called in Egypt *سنطير* (for *psantir*); see Villetot in Descr. de l'Egypte, vi. p. 426. See also the observations of Hengstenberg on this word, in his Authenticity of Daniel, p. 15.

I. **פסס** (cogn. to the verb **פסה**) TO CEASE, TO LEAVE OFF, TO FAIL, Ps. 12:2. Derivative, **פס**.

[Not separated in Thes.].

II. **פספ** i. q. **פשה** and Chald. **פסה** TO SPREAD ONESELF ABROAD; whence **פפה**.

פספה [*Pispah*], pr. n. m., 1 Chron. 7:38 (The derivation is unknown).

פעה an onomatopoeic word—(1) TO CALL, TO CRY OUT; once used of a parturient woman, Isaiah 42:14 (Syr. and Chal. **פעה**, **פעה** *to bleat, to bellow*; compare Gr. *βοάω*; whence *βοῦς*, *bos*. Similar is **פעה** *γούω*; which see).

(2) to *blow*, to hiss as a serpent, viper; Arab. **نفى**; whence **פפה** a viper. From No. 1, is—

פעה (“bleating”), [*Pau*], pr. name of a town in Idumæa; also called **פפה** Gen. 36:39.

פעור (“hiatus”), [*Peor*], pr. n. of a mountain, Num. 23:28. Hence **פעל** **פעל** Num. 25:3, 5; and simply **פעור** Num. 23:28; 31:16; Josh. 22:17, an idol of the Moabites, in whose worship women prostituted themselves. Compare **פעור** **פעור**.

פעל fut. **פעל**; once **פעל**; followed by Makk. **פעל** (Job 35:6) i. q. **פעל** TO MAKE, TO DO, a word of great use in cognate languages [“rarely used in Arab.”]

(**פעל**); in Hebrew only used poetically. Job 11:8, **מה תפעל** “what wilt thou do?” Psalm 11:3, **עדיין מה תפעל** “what shall the righteous do?” Deut. 32:27, **לא יהיה פועל כל אלה** “has not Jehovah made all these things?” Job 33:29; Isa. 43:13. Specially it is—(a) *to make, to fabricate*, e. g. an idol, Isaiah 44:15; to make (to dig) a pit, Ps. 7:14. Absol. Isa. 44:12, **פועל בפרקם** “he laboureth in the coals.”—(b) *to produce, to create*, Psa. 74:12; whence **פעלי** my creator, Job 36:3.—(c) *to prepare*. Ex. 15:17, “the place which thou hast prepared for dwelling.” Hence *to attempt, to undertake* any thing (opp. to **פעל** to effect). Isa. 41:4, **מי פועל ונעשה** “who hath attempted and done it” (compare Isa. 43:7, **עשיתי** **נעשיתי** **אף עשיתי**)? Mic. 2:1; Ps. 58:3, “ye devise wickedness in your hearts” (A similar use is made of **פעל** Isa. 32:6; 37:26).—(d) *to do* (i. e. to exercise) justice, Psa. 15:2; wickedness, Job 34:32; 36:23. **פועל** evil doers, wicked men, Ps. 5:6; 6:9; 14:4; and frequently.—(e) Followed by an acc. and **ל** of the thing, Ps. 7:14, **פועל לרקים** “he makes his arrows burning.”—(f) Followed by **ל** of pers. to do any thing for any one, whether good, Job 22:17; Ps. 31:20, or evil, Job 7:20; followed by **א** id., 35:6.

Derived nouns, **פועל**, **פועלה**, **פועלה**.

פועל with suff. **פועלה**, **פועלה** (*poolcha*) more rarely **פועל** Isa. 1:31; Jer. 22:13; plur. **פועלים** 1 Ch. 11:22, i. q. **פועלה**; but (with few exceptions) only in poetry.

(1) *a deed, act* (*ἔργον*); as of men, Ps. 28:4; Pro. 24:12, 29; of God, Psa. 64:10; specially *an illustrious deed*, 2 Sam. 23:20; *an evil deed*, Job 36:9 (Arab. *فعله* id.).

(2) *a work* (*ἔργον*), which any one produces. **פועל** **ל** the work of my hands (i. e. Israel), Isaiah 45:11. Specially used of divine punishments, Isaiah 5:12; Hab. 1:5; 3:2 (compare **פועלה** No. 3, a); used of the divine aid, Ps. 90:16.

(3) that which is produced by labour, Prov. 21:6; wages, Job 7:2; Jer. 22:13. Compare **פועלה** No. 2.

פועלה f.—(1) i. q. **פועלה** No. 1, an active noun; *what any one does, performs* (bas *ἔχουν*); *occupa-*

tion, Prov. 10:16; 11:18; Jer. 31:16. Plur. פְּעֻלוֹת the pursuits of men, Ps. 17:4.

(2) *wages*, Lev. 19:13; Ps. 109:20.

פְּעֻלָּתִי (for פְּעֻלָּתֶיהָ "the wages of Jehovah"), [Peulthai], pr. n. m. 1 Ch. 26:5.

פָּעַם — (1) TO STRIKE, TO BEAT, whence פָּעַם an anvil, and פָּעַמֹּן bell, also to strike with the foot, to tread, whence פָּעַם a step, a foot.

(2) Metaph. to impel, to urge any one (used of the Spirit of God), Jud. 13:25.

NIPHAL, to be agitated, disturbed, Gen. 41:8; Dan. 2:3; Ps. 77:5.

HITHPAEL, id. Dan. 2:1.

Derivatives, the two nouns immediately following.

פָּעַם f. (once masc. signif. 3. Jud. 16:28 [כ']) — (1) an anvil (see the root No. 1). Isa. 41:7.

(2) the tread of the foot (Xritt), hence a step, a footstep, Ps. 17:5, "that my footsteps slide not." Ps. 57:7; 119:133; 140:5. Trop. Jud. 5:28, "the steps of their chariots." And even a foot with which we tread. Plur. פְּעֻמוֹת artificial feet, Ex. 25:12. — As persons sometimes count by beats of hand or foot, hence —

(3) פָּעַם אֶחָד pr. one tread, or stroke is once, Josh. 6:3, 11, 14, and together, Isa. 66:8 (comp. the Arabic words دَفْعَة, مَرَّة, خُطْوَة). Dual פְּעָמִים twice, Gen. 27:36. Plur. פְּעָמִים thrice, Ex. 23:17, etc. פָּעַם כַּכּוּהוּ how often? 1 Kings 22:16. פָּעַם וּשְׁנָאִים once and again, Neh. 13:20. הַפָּעַם (this time) now, Gen. 29:35; 46:30; Ex. 9:27; 10:17. הַפָּעַם ... כַּפָּעַם now as before (einmal wie das andere) Numb. 24:1; Jud. 16:20; 1 Sa. 20:25. פָּעַם ... פָּעַם now — now, Prov. 7:12.

פָּעַמֹּן m. a bell, so called from its being struck, Ex. 28:33; 39:25, 26.

פָּעֵנָה see פִּנְת־פָּעֵנָה.

פָּעַר with the addition of פָּה and בִּפְהוֹ (Job 16:10) TO OPEN THE MOUTH with a wide gape, as done by ravenous beasts, Job 16:10; by those who are in longing desire, Job 29:23; Ps. 119:131; poet. used of Hades, Isaiah 5:14. (Syr. حَض, Arab. فغر id.) Hence the pr. n. פָּעוֹר and —

פָּעָרִי 2 Samuel 23:35, [Paarai], pr. n. of one of David's captains, called more correctly, 1 Ch. 11:37, גַּעֲרִי.

פָּצַח — (1) pr. TO TEAR IN PIECES (auseinander-

reißen); compare the kindred verbs פָּצַח, פָּצַל, פָּצַם, פָּצַע, all of which have the primary sense of breaking in pieces, tearing apart, like the roots beginning with the letters פָּצ, כָּץ. Hence to distend, to open, Eze. 2:8; Isa. 10:14; as in threatening (like beasts of prey), followed by עַל Ps. 22:14; in mocking, followed by עַל Lam. 2:16; 3:46; in speaking rashly, Job 35:16; Ps. 66:14; Jud. 11:35, 36.

(2) to deliver, to snatch away, Ps. 144:7, 10, 11. (So Syr., Ch., and Arab. نَصَى Conj. II. IV.)

פָּצַח — (1) TO BREAK, Arab. نَصَح, Æth. ረጸሐ: to be cleft in pieces; see Piel.

(2) פָּצַח רִיבָה erumpere júbila (Terent. comp. erumpere stomachum, Cic., erumpere questus, Virg., ῥήξαι φωνήν, Demosth.), to break out into joy, Isa. 14:7; 44:23; 49:13; 54:1; 55:12. Elsewhere פָּצַח רִיבָה Isa. 52:9; Ps. 98:4. (Æth. ጸሐሐ: to rejoice.)

PIEL, to break (bones), Mic. 3:3.

פָּצִירָה m. bluntness, being notched (bas ὀσφρατισμένη), of cutting instruments, 1 Sa. 13:21. Arab. فِصْر a blunt and notched sword. Root פָּצַר.

פָּצַל only in Piel, TO STRIP OFF BARK, TO PEEL, Gen. 30:37, 38. Compare the cogn. פָּצַל. Hence —

פָּצִילוֹת f. pl. peeled places (on rods), Gen. 30:37, 38.

פָּצַם not used in Kal.

PIEL, TO REND the earth, Ps. 60:4. Arab. نَصَم to break, Æthiopic ረጸዐ: to break off, hence to finish.

פָּצַע TO WOUND (pr. to cleave, to make a fissure, compare פָּצַע), Cant. 5:7; 1 Ki. 20:37; Deut. 23:2. Hence —

פָּצַע with suff. פָּצַעִי, plur. פָּצַעִים, const. פָּצַעִי m. a wound, Gen. 4:23; Ex. 21:25; Isa. 1:6.

פָּצַץ an unused root; i. q. פָּצַץ to disperse; hence —

פָּצִץ ("dispersion"), [Aphses], pr. n. m. with art. 1 Ch. 24:15.

פָּצַר fut. פָּצַר pr. (see Schult. Opp. Min. p. 168) TO BEAT, TO MAKE BLUNT, i. q. Arab. فِظَر (whence פָּצִירָה, which see); hence to urge, to press, followed by וְ of pers. — (a) with prayers (compare obtundere precibus), Gen. 19:3; 33:11. — (b) with a hostile mind, Gen. 19:9. Compare cognate פָּצַר.

HITHPAL, to strike on the mind; hence to be dull,

stubborn, 1 Sa. 15:23. Inf. used as a noun, **קָטָר** *stubbornness*, *ibid.*, coupled with **קָטָר**.

Derivative, **קָטָר**.

פָּקַד fut. **יִפְקֹד** prop. (as I suppose), TO STRIKE UPON OR AGAINST any person or thing (*auf jem., etwas stoßen*); cogn. roots, **פָּנַע**, **פָּנַח**. Hence—

(1) in a good sense, *to go to any person or thing*—(a) *to visit* (*befuchen*), 1 Sam. 17:18, “and go to thy brethren (to enquire) **וְלַעֲלֹם** as to (their) welfare.” Followed by **וְ** of the present which a visitor brings with him (compare **וְ**), Jud. 15:1.—(b) *to go in order to inspect and explore*; hence *to search*, Ps. 17:3; Job 7:18.—(c) *for the sake of inspecting, reviewing*; hence *to review, to number a people, an army*, Num. 1:44, seq.; 3:39, seqq.; 1 Ki. 20:15. Part. pass. **מְפֻקָּדִים** those who are numbered, Num. 1:21, seqq.; 2:4, seqq.; Ex. 30:14 (compare Hothpa. and the noun **מְפֻקָּד**); also, *to miss, to find wanting in reviewing*, 1 Sa. 20:6; 25:15; Isa. 34:16. (*Æth.* **פָּקַד** *to review, to number*).—(d) *to go to any one to take care of him, to look after any one, as a shepherd his flock*, Jer. 23:2; God, men, Gen. 21:1; 50:24; Ex. 3:16; 4:31; 1 Sa. 2:21; Job 7:18. Sometimes *to look after any one again* (after an interval), Isa. 23:17; also, *to look to any one as expecting help*, Isa. 26:16. (Arab. **فقد** *to animadvert, to consider, to long for*. VIII. *to visit, to explore*.) Hence—

(2) causat. (i. q. Hiphil) *to cause any one to look after other (persons or things), so that he should care for them, i. e.—(a) to set any one over anything*; followed by an acc. of pers. and **עַל** Num. 4:27; 27:16; Jer. 51:27. Metaph. Jer. 15:3, “I will set over them four kinds,” i. e. I will lay four kinds of calamities. Absol. Num. 3:10; Deut. 20:9. Part. pass. **מְפֻקָּדִים** officers, Nu. 31:48; 2 Ki. 11:15. Compare Niphal, Hiphil, and the noun **מְפֻקָּד**. Followed by **אֶת** (*אֶת*) *to set with, to join to any one as a companion, servant* (*jem. begeben, beyordnen*), Gen. 40:4.—(b) *to commit, to charge to the care of any one* (Aram. Pe. and Pa. *to command, to charge*); followed by **עַל** of pers. 2 Chr. 36:23; Ezr. 1:2. Job 36:23, **כִּי פָקַד עָלָיו דָּרְבֹנוֹ** “who has commanded his way to him?” Job 34:13, **כִּי פָקַד עָלָיו אֶרְצוֹ** “who has charged him with the earth?” i. e. has committed the earth to his care. Compare **מְפֻקָּד** command.—(c) *to deposit anywhere* (to commit to any one's care), 2 Ki. 5:24. Compare **מְפֻקָּדוֹן** deposit, store.

(3) *to go to any one, in a hostile sense, to fall upon, to attack* (compare **פָּנַע** No. 1, a); absol. Job 31:14; 35:15; Isa. 26:14; followed by **עַל** of pers. Isa. 27:3; chiefly used of God chastening the wicked,

Jer. 9:24; 44:13; followed by **עַל** Jer. 46:25; Jer. 9:8; acc. Psal. 59:6. In other places the cause of punishment is assigned, as Hosea 12:3, **לְפָקֶד עַל יַעֲקֹב** “to punish Jacob according to their ways;” more often the sin to be punished is put in the acc. Exod. 20:5, **פָּקַד עָלָם אֲבוֹת עַל בְּנֵיהֶם** “punishing the sin of the fathers on the children.” Exod. 32:34; 34:7; Num. 14:18; Isa. 13:11; Hosea 1:4; 2:15; 4:9; compare 1 Sa. 15:2; Ps. 89:33, where mention of the person is omitted.

NIPHAL.—(1) pass. of Kal No. 1, c, *to be missing, to be lacking*, Num. 31:49; 1 Samuel 20:18, 25; 25:7, 21.

(2) Pass. of Kal No. 2, a, *to be set over*, Nehem. 7:1; 12:44.

(3) Pass. of Kal No. 3, *to be punished*, Isa. 24:22; 29:6; Nu. 16:29; Pro. 19:23.

PIEL, i. q. Kal No. 1, c, *to muster*, Isa. 13:4.

PUAL.—(1) *to be mustered*, Ex. 38:21.

(2) *to be lacking*; Isa. 38:10, “I shall be lacking the remainder of my days,” my friends will seek me in vain amongst the living.

HIPHAL, i. q. Kal No. 2.—(1) *to set any one over anything*; followed by an acc. of pers. and **עַל** of thing, Gen. 39:5; 41:34; Num. 1:50; Jer. 1:10; 40:11; 1 Ki. 11:28; Jer. 40:5; 41:18; absol. 2 Kings 25:23. Metaph. Lev. 26:16 (compare in Kal, Jer. 15:3).

(2) *to commit, to charge, to the care of any one*; followed by **עַל** 2 Chron. 12:10; Jer. Psalm 31:6; followed by **אֶת**, prop. *to commit with any one* (as if to deposit with him), Jerem. 40:7; 41:10. Absol. Jer. 37:21.

(3) *to deposit any where*, Isa. 10:28; Jer. 36:20. HOPHAL **הִפְקִיד** part. **מְפֻקָּדִים**.—(1) *to be set over*, 2 Ki. 12:12; 2 Ch. 34:10, 12.

(2) *to be deposited with any one*; followed by **אֶת** Lev. 5:23.

(3) *to be punished*, Jer. 6:6.

HITHPAEL, pass. of Kal No. 1, c, *to be mustered, to be numbered*, Jud. 20:15, 17; 21:9.

HOTHPAEL pl. **הִתְפַּקְדוּ** (for **הִתְפַּקְדוּ**), *id.*; Nu. 1:47; 2:33; 26:62; 1 Ki. 20:27.

Derived nouns, **מְפֻקָּד**—**מְפֻקָּדָה**, **מְפֻקָּדָה**.

מְפֻקָּדָה f.—(1) *muster, enumeration* (see the root 1, c), 1 Ch. 23:11.

(2) *care, oversight* (see the root 1, d), Job 10:12; specially *custody, ward*, i. q. **מְשַׁמֵּר**, **מְשַׁמֵּרֶת**, 2 Ki. 11:18; 2 Chron. 23:18; **בֵּית הַמְּפֻקָּדוֹת** house of custody, a prison, Jer. 52:11.

(3) *office, charge, oversight* (root 2, a), Num.

4:16; 2 Ch. 23:18; Psa. 109:8. Concr. *officers*, 2 Ch. 24:11; Isa. 60:17.

(4) *riches*, which any one lays up (by him), and guards, Isa. 15:7.

(5) *punishment* (see the root No. 3), Isa. 10:3; pl. Eze. 9:1.

פקדון m. *deposit, store* (see the root No. 2, c), Gen 41:36; Lev. 5:21, 23.

פקדות f. *oversight, office, charge*, Jer. 37:13.

פקוד m.—(1) *office, charge* (see the root 2, a), and concr. *an officer*, Eze. 23:23.

(2) *punishment* (see the root, No. 3), an allegorical name of Babylon, Jer. 50:21.

פקודים m. plur. *commandments, precepts* (of God), Ps. 103:18; 111:7.

פקח TO OPEN, specially with עֵינַיִם the eyes, 2 Ki. 4:35; 19:16; Job 27:19, etc.; once used of the ears (Isa. 42:20). To *open* (one's) eyes upon any one (followed by עַל) is to observe him diligently, Job 14:3; to care for him, Zec. 12:4. Absol. to open the eyes, or to have them open, i. q. to be vigilant, diligent, opp. to lazy, drowsy, Prov. 20:13. Elsewhere God is said to *open* any one's eyes, in a double sense—(a) to *restore sight to the blind*, 2 Ki. 6:17, 20; Ps. 146:8; Isa. 42:7.—(b) to *enable to see things, which otherwise are hidden from the eyes of mortals*, Gen. 21:19; compare NIPHAL.

NIPHAL, to be opened (used of the eyes), Isaiah 35:5. Metaph. Gen. 3:5, 7.

Derived nouns, פקחנות—פקח.

פקח ("open-eyed," or ellipt. for פִּקְחִיָּה), [Pekah], pr. n. of a king of Samaria, in the time of Isaiah, B.C. 759—39, 2 Ki. 15:25, seqq.; 2 Chron. 28:6; Isa. 7:1.

פקח m. *open-eyed, seeing* (opp. to blind), Ex. 4:11; pl. trop. Ex. 23:8.

פִּקְחִיָּה ("whose eyes Jehovah opened"), [Pekahiah], pr. n. of a king of Samaria, B.C. 761—59; 2 Ki. 15:22, seqq.

פִּקְחִיָּה (more correctly with many MSS. in one word פִּקְחִיָּה) *opening, sc. of the prison, liberation*, Isa. 61:1; comp. פִּתַּח Isa. 14:17. The use of the root פִּקַּח (cognate to פתח) is applied in Arabic also more widely than to the eyes and ears.

פקיד m. *an officer*—(a) as a civil officer, Gen. 41:34; Neh. 11:22.—(b) as a military, 2 Ki. 25:19.

פִּקַּע Syr. ܦܩܥ, i. q. ܦܩܥ TO BE CLEFT, BROKEN (plagen). Hence—

פִּקְעוֹת pl. f. *wild cucumbers, cucumeres asinini*, which, when lightly touched, *break open*, and cast out the seed, 2 Ki. 4:39. See Celsii Hierob., i. page 393, seq. And—

פִּקְעִים m. pl. id., as an ornament in architecture, 1 Ki. 6:18; 7:24.

פָּר & פֶּר (the latter in pause and with disjunct. acc.) with art. הַפָּר, הַפֶּר. Pl. פָּרִים m. *a bull*, especially *a young bullock*. (To this correspond Germ. *Farr*, Notk. *Pharr, Phaare*, Anglo-Sax. *fear*, fem. *þórris*, *gárf*, and cogn. apparently, are פָּרָא, פֶּרָא *veredus*, *ferb*, פֶּרֶשׁ a horse, to which many more might be added from the Germanic languages; see Adel., ii. p. 727. Grimm, Gramm., iii. p. 328. It follows the analogy of a verb פָּרַר, and it might seem as if a young bull were so called from its *ferocity*; but all those nouns seem in their signification to approach nearly to the meaning of the roots פָּרָא, פֶּרָא *ferre, cito ferri, vehi*, and a young bull appears to be so called from its being used to draw a cart; compare עָלָל and עֲלָלָה. Often used of a yearling, Ex. 29:1; Levit. 4:3, 14; 8:2, 14, etc.; once of one seven years old, Jud. 6:25. It is used in apposition Psalm 69:32, פָּר שׁוֹר "a bull an ox;" as distinguished from other bulls or oxen Isaiah 34:7, פָּרִים עִם אֲפִירִים "the young bullocks with the bulls." Metaph. used for *a sacrifice*, even when offered by the lips, Hosea 14:3. The fem. is פֶּרָה which see.

פָּרָא i. q. פָּרָה (where see more).—(1) TO BEAR. (2) to *bear oneself along swiftly, to run swiftly*; whence פֶּרָא.

HIPHAL, to bear fruit, Hos. 13:15.

פָּרָא [pl. פָּרָאִים], (once פָּרָה Jer. 2:24), comm. (m. Ps. 104:11, f. Jer. 2:24), *a wild ass*, so called from its *running* (as it is a very swift animal), Gen. 16:12; Job 6:5; 11:12; 24:5; 39:5. Syn. is פֶּרֶד. See also Bochart, Hieroz. i. 3, c. 16; Rosenm. Bibl. Alterth. iv. 2, p. 158. An engraving of this animal (which is now very rare in Western Asia) has of late been given in Ker Porter's Travels, i. 459.

פֶּרָאִים (i. q. פֶּרָא "like a wild ass," perhaps in running), [Piram], pr. n. of a Canaanite king, Jos. 10:3.

פֶּרָאִת f. pl. *branches*, see פֶּרָאִת.

פָּרָרָה m. 1 Ch. 26:18, and **פָּרָרָה** 2 Ki. 23:11, *a suburb*. Very often found in Targg., in which also are found the forms **פָּרָרָה**, **פָּרָרָה**. An etymology may be vainly sought in the Phœnicio-Shemitic languages. It seems to me to be Persic **باروار** or **بروار** having a wall, from **بار** a wall, walls (compare above, **בָּרִיחַ**), and the term **وار**, **وار** having, possessing.

פָּרַר—(1) TO BREAK OFF, TO BREAK IN PIECES, TO SEPARATE BY BREAKING. This is the original power of the biliteral **פר**, compare **פָּרַר**, **פָּרַס**, **פָּרַשׁ**, **פָּרַץ**, **פָּרַח**, **פָּרַח**, which are variously applied to the significations of dispersing (**פָּרַח**, **פָּרַח**), letting go (**פָּרַח**), breaking forth (**פָּרַח**), expanding (**פָּרַח**), and also that of judging (**פָּרַח**). Compare as to the power of the similar syllable **בר**, under the word **בָּרָא**.

(2) *to expand*, e. g. wings, Ezek. 1:11; whence Syr. **ܦܪܐ** to fly, to flee away. Compare **פָּרַר**.

(3) *to scatter*, i. q. **פָּרַס**; whence **פָּרָדוֹת**.

NIPHAL—(1) *to separate oneself*, 2 Sam. 1:23; followed by **מִן** Jud. 4:11, and **מִכָּל** from any one, Gen. 13:9, seq. Part. **פָּרִיד** *one separating himself* from others, one who despises others, one who lives only for himself (**עֹבֵר לְעַד**), Prov. 18:1.

(2) *to scatter selves, to be divided*, Gen. 10:5, 32 (compare 25:23, and **פָּרַץ** 9:19); Neh. 4:13.

PIEL, intrans. *to go aside* (for fornication), Hos. 4:14. (Arab. **فَرَّ** to go aside for purposes of devotion.)

PUAL, part. *to be separated, singular* (see Niphal, Prov. 18:1), Est. 3:8.

HIPHAL—(1) *to separate*, Gen. 30:40; Prov. 16:28; 17:9; followed by **מִן** (compare **הִכְדִּיל מִן**) Ruth 1:17; 2 Ki. 2:11.

(2) *to disperse*, Deut. 32:8.

HITHPAEL—(1) *to separate oneself, to be put asunder*, Job 41:9; Ps. 22:15.

(2) *to be dispersed*, Job 4:11.

Derived nouns. **פָּרָרָה**... **פָּרָרָה**, and pr. n. **פָּרָרָה**.

פָּרָרָה with suff. **פָּרָרָהּ**, m. *a mule*, so called from the swiftness of its running, or else from its carrying (see the root No. 2, and above at **פָּר**), 2 Sa. 18:9; 1 Ki. 19:25.

פָּרָרָה f. *a mule*, 1 Ki. 1:33, 38, 44.

פָּרָדוֹת f. pl. *grains of corn scattered in the ground for seed*, Joel 1:17. Syr. **ܦܪܐ** grain.

פָּרָרָה m. *a garden, a plantation*, Cant. 4:13;

Neh. 2:8; pl. Ecc. 2:5. To this answers the Gr. **παράδεισος**, a word properly used of the plantations and places for animals which used to surround the palaces of Persian kings (Xenoph. *Oecon.* iv. 13; *Cyropæd.* i. 3, 12; Polluc. *Onomast.* ix. 3, § 3). The origin of the word is, however, not to be sought for in Greek or in Hebrew, but in the languages of eastern Asia; compare Sansc. *paradīśa* and *paradīśa*, high ground, well tilled, Armen. **պարտիկ** a garden close to a house, laid out and planted for use and ornament (see Schroederi Dissert. *Thes. præmissa*, p. 56); whence have sprung the Syr. **ܦܪܐ** and Arab. **فردس** (see Kamûs, i. p. 784).

פָּרָה (more rarely **פָּרָא** which see)—(1) TO BEAR. Besides the ancient Phœnicio-Shemitic language, this root is widely extended in the Indo-Germanic languages, see Sansc. *bhri*, to bear; Pers. **بار** a burden; Armen. **բերիլ** *bier-il*, to bear; Greek **φέρω**, **βάρος**, **βαρύς**; Lat. *fero, porto*; Gothic, *bair-an*; English, to bear; trans. to burden; Old Germ. *bāren*. See other forms under letter **b**. Hence—(a) *to bear fruit*, as a tree, a plant, Ps. 128:3; Deu. 29:17; Isa. 11:1. Part. fem. **פָּרִיָּה** Isa. 17:6, and **פָּרִית** (for **פָּרִיָּה**) *fruitful*, sc. tree, Gen. 49:22. Metaph. Isa. 45:8.—(b) *to bear young*, used both of human beings and beasts; *to be fruitful*, Gen. 1:22; Ex. 1:7; 23:30. (Compare Pers. **بار** fruit; Goth. *bairan*, *gebāren*; *barn*, child. But this signification is in part expressed in the Indo-Germanic languages by peculiar forms; Lat. *pario, fetum* and *fruges, fe-o*; whence *fetus, femina, secundus, fru-or, fruges, fructus*; Germ. *Börbe*, a fertile region. In the Phœnicio-Shemitic languages is **פָּרָה** to bear fruit, **פָּרָה** fruit.)

(2) *to be borne, to be borne swiftly, to run*, used of a chariot (Germ. *fahren*, Ch. **פָּרָה** to run); whence **פָּרָה** a litter, a chariot. Compare **פָּרָה**, **פָּרָה**.

HIPHAL, apoc. **פָּרָה** to render fruitful, Gen. 41:52; *to increase with offspring*, Gen. 17:6, 30; 48:4; Lev. 26:9.

Derivative, **פָּרָה**.

פָּרָה fem. of the noun **פָּרָה**—(1) *a young cow, a heifer* (**פָּרָה**), Gen. 41:2, seqq.; Num. 19:2, seqq.; also used of a cow yielding milk, Job 21:10; 1 Sam. 6:7, seqq.; bearing a yoke, Hosea 4:16. Metaph. "the kine of Bashan," is a name given to the luxurious women in Samaria, Am. 4:1.

(2) with the art. ("village of heifers"), [*Parah*], pr. n. of a town in the tribe of Benjamin, Josh. 18:23.

פָּרָה (for פָּאָרָה), a mouse, so called from its digging; Arab. ⁵نَارِ. Hence פָּרוֹת mice, Isa. 2:20; if (as is commonly done) the words are read separately. But see פִּרְפֹּרָה page ccxcvii, A.

פָּרָה see פָּרָא.

פָּרָה (i. q. פָּאָרָה "branch"), [Phurah], pr. n. m. Jud. 7:10, 11.

פָּרוּדָא ("grain," "kernel"), [Peruda], pr. n. m. Ezr. 2:55; for which there is פָּרִידָא Neh. 7:57.

פָּרוּיִם pl. פָּרוּיִם Est. 9:19 כחיכ i. q. פָּרוּיִם קרי.

פָּרוּחַ ("flourishing"), [Paruah], pr. n. m. 1 Ki. 4:17.

פָּרוּיִם [Parvaim], pr. n. of a region where gold is obtained, 2 Chr. 3:6. Bochart regards it as the same as *Ophir*. I would rather regard it as signifying *oriental regions*, from the Sanscr. *pārva*, former, before, oriental.

פָּרוּר see פָּרָר.

פָּרוּר m. a pot, so called from its boiling, see the root פָּר No. II, compare פָּאָר No. I [taken as from the latter, in Thes.]; Num. 11:8; Jud. 6:19.

פָּרָ an unused root. Arabic فرز to separate, to decide; cogn. to פָּרַד, where see. Hence—

פָּרָ m. a leader, an officer over soldiers, a commander (pr. deciding, judge), Hab. 3:14.

פָּרוּן id. ["rule, dominion," Thes.], Jud. 5:7; with suff. פָּרוֹנוֹ verse 11.

פָּרוֹת plur. f. plain and open regions, country, villages, opp. to fortified cities and to those in the mountains, i. q. ⁵בְּקָעָה. (Arab. ⁵فَرَز plain.) Eze. 38:11. Esth. 9:19, "the cities of the plain country," opp. to the metropolis, verse 18. Zec. 2:8, "Jerusalem shall be dwelt in without being walled."

פָּרוֹי m. villager, one dwelling in the country, Deu. 3:5; 1 Sa. 6:18; Est. 9:19.

פָּרִיזִי ("belonging to a village," i. q. פָּרוֹי, *Perizzite*, pr. n. (LXX. Φερεζαῖος); collect. *Perizzites*, a Canaanitish race, dwelling in the mountains of Judah, overcome by the Israelites, Josh. 11:3; 17:15 (their dwelling in the mountains need not set aside the etymology proposed, as their ancient abodes may have been in the plains); Gen. 13:17; 15:20; Ex. 3:8, 17.

פָּרִיזִי Chald. m., i. q. Hebr. ⁵פָּרִיזִי iron, Dan. 2:33, seqq.; 4:20; 7:7.

פָּרָה—(1) TO BREAK OUT, TO BURST FORTH.—(a) used of the young, as issuing from the womb (Arab. ⁵فَرَج; compare at the root פָּרַד); whence **פָּרוּחַ**, **פָּרוּחָה**.—(b) to sprout, to flourish, to bud forth, as a plant, Isa. 17:11; Job 14:9; to put forth buds, leaves, flowers, as a tree (ausſchlagen), Cant. 6:11; Hab. 3:17. Metaph.—(a) used of the flourishing and prosperous condition of a person or nation, Ps. 92:8, 13; Isa. 27:6.—(β) Hos. 10:4, "punishment shall bud forth like the poppy."—(c) to break out, as a leprosy, sore (Germ. ausſchlagen), Lev. 13:12, seqq.; 14:43; Exod. 9:9, 10.

(2) to fly, like the Chald., Eze. 13:20 (How this signification can be reconciled with that of budding forth, see under the syn. ⁵נָצַץ.)

HIPHIL—(1) to cause to bud forth, or flourish (said of God), Isa. 17:11; Eze. 17:24.

(2) to put forth (to make) buds and flowers, as a tree, Psalm 92:13; Job 14:9. Metaph. Prov. 14:11.

Derivatives, פָּרָח, פָּרוּחַ, **פָּרוּחָה**, and pr. n. פָּרוּחָה.

פָּרָה with suff. פָּרִי m., a sprout, shoot, of trees, Nah. 1:4; a blossom, a flower, Num. 17:23; Isa. 5:24; also an artificial flower, Exod. 25:33.

פָּרוּחָה m., offspring of beasts; used in contempt of vile and wicked men (Strut), Job 30:12.

פָּרַט pr. TO SCATTER, TO STREW (kindred root to פָּרַד, פָּרָא); hence, to scatter words, to boast, to prate (Arab. ⁵فَرَط; with which Abulwalid suitably compares the syn. ⁵نَشَر to scatter; whence ⁵نَشَر a talkative man, a scatterer of words). Am. 6:5, הַפְּרִיטִים עַל פִּי הַנָּבִל "they chatter (sing foolishly) to the sound of the nabel." Hence—

פָּרִיט m. something scattered. Hence Levit. 19:10, פָּרִיטֵי גִפְתִּיךָ "the scattered grapes (i. e. those fallen off) of thy vineyard," as rightly rendered by the Syr., Chald., Vulg. In the Talmud it is used of the scattered grains of the pomegranate.

פָּרִי, in pause פָּרִי, with suff. פָּרִי; but פָּרִי, פָּרִי; Hos. 14:9; Eze. 36:8; and פָּרִיָּהֶם, פָּרִיָּהֶם Am. 9:11; Jer. 29:28, m. (from the root פָּרָה).

(1) fruit, whether of the earth and field (corn), Gen. 4:3; Isa. 4:2; Ps. 72:16; 107:34, or of a tree, Gen. 1:12, 29; whence פָּרִי עֵץ fruit-bearing tree, Gen. 1:11. Metaph. used of the result of labour or

endeavour, the image often being preserved. Isaiah 3:10, "ye shall eat the fruit of your hands;" ye shall experience the results; Pro. 1:31; Jer. 6:19; 17:10; Ps. 104:13, "the earth is satisfied with the fruit of thy works;" i. e. it is watered with rain, which is the fruit of the sky and clouds. Pro. 31:16, פִּרְיָם "the fruit of hands;" i. e. gain. Isa. 10:12, פִּרְיָם לְלֵב "the fruit of pride;" used of boasting. (2) *offspring*, Lam. 2:20; with the addition of פֶּרֶץ Gen. 30:2; Deut. 7:13; 28:4.

פִּרְדָּא see פֶּרֶץ.

פֶּרֶץ constr. פֶּרֶץ Isa. 35:9; but pl. פֶּרֶצִים (of a form which should take dagesh, for פֶּרֶץ) m. prop. *breaking, rending abroad*; used of wild beasts, Isa. 35:9; hence a *violent* (man), Ps. 17:4; Eze. 7:22; 18:10; Jer. 7:11; Dan. 11:14. Compare the root No. 3, a.

פָּרַךְ an unused verb. — (1) *to break* (like the Chald.), *to break down, to crush* (Arab. فَرَكَ). Hence פָּרָךְ.

(2) *to separate* (see at the root פָּרַד); whence פָּרָח.

פָּרָךְ m., *oppression, tyranny*; from the signification of crushing (compare פָּרַח), Exod. 1:13, 14; Lev. 25:43, 46.

פָּרֹכֶת f. a *veil*, which, in the holy tabernacle, separated the holy place from the holy of holies, Ex. 26:31, seqq.; Lev. 16:2, seqq.; Num. 18:7, seqq.

פָּרַם TO REND garments, Levit. 10:6; 13:45; 21:10. In the Talmud frequently; Syr. ܦܪܡ, to cleave. See at פָּרַד.

פָּרְמִשְׁתָּא (Persic فرمشته "strong-fisted"), [Parmashta], pr. n. of a son of Haman, Esth. 9:9.

פָּרְנָךְ (perhaps for פָּנֵךְ "delicate"), [Parnach], pr. n. m. Nu. 34:25.

פָּרַם TO BREAK, only in Kal in the phrase פָּרַם לֶחֶם to break one's bread to any one; i. e. to distribute it, Isa. 58:7; and without לֶחֶם Jerem. 16:7. Compare פָּרַשׁ No. 1.

HIPHAL — (1) *to cleave, to divide*. Levit. 11:4, וּפָרַסְתָּ אֵינֶנּוּ מִכֶּפֶס "but cleaveth not the hoof;" i. e. has not the hoof altogether cloven. Elsewhere —

(2) הִפְרִים פָּרָסָה Levit. 11:3, 6, 7, 26; Deut. 14:7, 8; and without פָּרָסָה is nothing more than *to have* (pr. to make or produce) a *cloven hoof*.

Derivatives, פָּרָסָה, פָּרָסָה.

פָּרַם in pause פָּרַם pr. n. Heb. and Ch. *Persia, the Persians*, 2 Ch. 36:20, 22; Ezr. 1:1; 4:5, seqq.; 6:14; Daniel 5:28; 6:9, 13. Pers. پارس, نارس, نارس. Hence Gent. noun פָּרְסִי a *Persian*, Nehem. 12:22; and Ch. emphat. פָּרְסִיָּא Dan. 6:29.

פָּרַם Ch. *to divide*, Dan. 5:25—28. Part. pass. פָּרָם verse 28.

פָּרַם m. a species of eagle, according to Bochart (Hieroz. ii. 185) *aquila marina*, or *ossifrage*, Arab. كاسر breaking, Lev. 11:13.

פָּרָה f. a *hoof*, pr. *cloven* (see the root), Exod. 10:26; Zec. 11:16; hence also the hoof of a horse, Isa. 5:28; Jerem. 47:3. Plur. פָּרָה־ים Zec. loc. cit. and Isa. loc. cit.

פָּרְסִי a *Persian*, see פָּרַם.

פָּרַע — (1) TO LOOSE, TO LET GO. (Syr. ܦܪܥ id. Compare the roots, beginning with פָּר under the word פָּרַד). Hence — (a) *to remit* a penalty, Ezek. 24:14. — (b) *to overlook, to reject* as counsel, admonition, Prov. 1:25; 4:15; 8:33; 13:18; 15:32. — (c) *to let the reins loose* to any one, *to let go unbridled*. Part. pass. פָּרִיעַ lawless, unbridled, Ex. 32:25.

(2) *to make naked* (from the idea of loosening, casting off, the garments), e. g. the head, Nu. 5:18, specially by shaving, Levit. 10:6; 21:10. Part. פָּרִיעַ made naked, naked, Lev. 13:45. (Chald. and Talm. id.)

(3) *to begin*, ἀρχομαι (from the idea of loosing and opening, compare ܦܪܥ), hence *to go before*. (Arab. ܦܪܥ to be on high, to be highest, to surpass others; but the primary idea is that of going before, and not that of height). Jud. 5:2, ܦܪܥ ܒܥܝܢܐܝܠ well rendered by the LXX. Cod. Alex. and Theod. ἐν τῇ ἀρχῇ ἀποστῆναι ἀρχηγούς, etc., "which (war) the princes of Israel began," pr. "went before in," placed themselves in the front of the battle (באף פִּדּוֹן an die Spitze gestellt die Gührten). Opp. to הִתְנַחֵב הָעָם the people followed willingly.

NIPHAL, pass. of Kal No. 1, c, *to become unbridled, lawless*, Prov. 29:18.

HIPHAL — (1) i. q. Kal No. 1, *to loose*, i. e. to dismiss from work, *to cause to leave off*, followed by פָּן Exod. 5:4. (Arab. فرغ I. IV. to be free from labour).

(2) causat. of Kal No. 1, c, *to make unbridled, lawless*, 2 Ch. 28:19.

פָּרַע m.—(1) *hair* (so called from the idea of shaving, see the root No. 2), Nu. 6:5; Eze. 44:20.

(2) *a leader, commander* of an army, so called from his going before, see the root No. 3. Pl. **פָּרַעוֹת** (compare as to the sex of nouns of office, Lehrs. 468, 878), Deu. 32:42; Jud. 5:2. Arab. **فَرَع** a prince, the head of a family.

פָּרַעָה **Φαραώ**, *Pharaoh*, a common title of the ancient kings of Egypt, until the Persian invasion. It is commonly put nakedly, like a pr. n. (Gen. 12:15; 37:36; 40:2, seqq.; 41:1, seqq., and so throughout the Pentateuch); more rarely with the addition of the words **מֶלֶךְ מִצְרַיִם** 1 Ki. 3:1; 2 Ki. 17:7; 18:21; sometimes with the addition of a particular name, as **נָכוֹל מֶלֶךְ מִצְרַיִם** 2 Ki. 23:29; **פָּרַעָה הַפָּרַע מִי** Jer. 44:30.—**פָּרַעָה** the chariots of Pharaoh, Cant. 1:9; either as received from Pharaoh, or made like Pharaoh's. This word properly signifies *king* in the Egyptian language, as was long ago observed by Josephus (Antiqu. viii. 6, § 2), and in Coptic it is written *pouro*, from *ouro* ruling, king, with the sign prefixed of the m. gen., whence *touro*, queen, *metouro*, dominion (see Jablonskii Opuscul. ed. te Water, i. 374. Scholz, Gram. Ægypt., p. 12, 14; and the remarks on the orthography of this name in the enchorial inscriptions in Kosegarten, De Prisca Ægyptiorum Literatura, p. 17); it was, however, so inflected by the Hebrews that it might seem to be a Phœnicio-Shemitic word, i. q. **פָּרַע** prince (from the root **פָּרַע**), with the addition of the termination הָ = הַן.

פָּרַעַשׁ an unused quadriliteral root. Æthiop. **ሰረፈሰፈ**: to spring, to dance. Hence undoubtedly is—

פָּרַעַשׁ m.—(1) *a flea*, so called from its springing [1 Sam. 24:14; 26:20]. Arab. **برغوث** Syriac transp. **ܦܪܥܫܐ**.

(2) [*Parosh*], pr. n. m. Ezra 2:3; 10:25; Neh. 3:25.

פָּרַעְתָּוֶן (perhaps “prince” from **פָּרַעָה**) [*Pirathon*], pr. n. of a town of the Ephraimites, Jud. 12:15; Gr. **Φαραθών**, 1 Macc. 9:50. The Gentile noun is **פָּרַעְתָּוֶי** Jud. 12:13, 15.

פָּרְפַר (prob. “swift,” from **פרפר** to flee, **פרפר** to move, to agitate), [*Pharphar*], pr. n. of a small river, rising in mount Lebanon, and joining the Amana near Damascus. In Geogr. Nub., and now called **النبيجة**, 2 Ki. 5:12.

פָּרַץ fut. **יִפְרֹץ** TO BREAK. This primary power not only lies in the letters **פר** see **פָּרַד**, but also in the syllable **רץ**, **רָץ**, **רָץ**, **רָץ**, see at **רָץ**. Corresponding to this root, but with a prefixed sibilant are the Gothic, *spreitan*, German *spreizen*, to *spread*. By softening the middle semivocal radical, there is formed the root **פָּוַץ** (compare **דָּרַשׁ**, **דָּוַשׁ** for **דָּרַח** etc.), and all of these have nearly the same significations. Gen. 38:29. Specially—

(1) TO BREAK DOWN, TO DESTROY (*niederreißen*), as a wall, Isa. 5:5; Ps. 80:13; Mic. 2:13; Ecc. 3:3; 10:8; Neh. 2:35; 2 Ki. 14:13, **וַיִּפְרֹץ בְּחֹמַת יְרוּשָׁלַיִם**, **וַיִּפְרֹץ בְּחֹמַת יְרוּשָׁלַיִם** ... “and he brake down in the wall of Jerusalem four hundred cubits.” **עִיר פְּרוּצָה** a city with the walls broken down, Prov. 25:28; (compare as to the primary sense of the word **עִיר** under that word).

(2) to break asunder, i. e. to scatter, disperse hostile forces, 2 Sam. 5:20; Ps. 60:3. Intrans. to *disperse*, to *spread itself abroad*, as a people, or a flock, Gen. 28:14; Ex. 1:12; hence to *increase* in number. Hos. 4:10, “they commit whoredom, **וְלֹא יִפְרְצוּ** but do not increase (in number);” Gen. 30:30; Job 1:10. Also used of a man whose riches increase, Gen. 30:43; used of a rumour spreading itself abroad, 2 Ch. 31:5. Metaph. to *be redundant*, to *overflow*, with an acc. of the thing (like other verbs of abundance). Pro. 3:10, **וַיִּפְרֹץ וַיִּקְבֹּץ** “thy wine-press shall overflow with new wine;” others not so well, “thy wine-presses shall burst with new wine,” for neither can the vat of a wine-press, nor yet the wine-press itself burst with plenty of new wine, which a cask or wine skin alone can. Comp. **פָּרַץ** 2 Sa. 5:20; and syn. **פָּוַץ** No. 3.

(3) to break forth upon, followed by **אֶ** *einbrechen auf jem.* Ex. 19:22, 24; 2 Sa. 6:8; 1 Ch. 15:13, seq.; followed by an acc., Job 16:14. Also to *produce by breaking through*. Job 28:4, **וַיִּפְרֹץ נָחַל** “he breaks (a mine) through;” i. e. he sinks a shaft into the ground. Hence—(a) in a bad sense, to *act violently* (whence **פָּרַץ**), Hos. 4:2.—(b) in a good sense, to *be urgent* in prayers, followed by **אֶ** 1 Sa. 28:23; 2 Sa. 13:25, 27.

NIPHAL, pass. of No. 2; part. **נִפְרָץ** *spread abroad*, i. e. frequent, 1 Sa. 3:1.

PUAL, pass. of No. 1, *broken down*, Neh. 1:3.

HITHPAEL, to *break off*, i. e. to separate oneself from any one, 1 Sa. 25:10.

Derivatives, **פָּרִיץ**, **פָּרִיץ**, and—

פָּרַץ m. pl. **פָּרִים** Amos 4:3, and **פָּרִים** Eze. 13:5.—(1) *rupture, breach* of a wall, 1 Ki. 11:27; Isaiah

30:13; Am. 4:3; Job 30:14, **יָצְאוּ רָחֹב בְּפָרֵץ** rightly rendered by the Vulg. *quasi rupto muro irruerunt*, a metaphor, taken from besiegers who rush into a city through breaches in the wall, in great numbers and with great violence. From the same idea is the phrase **יָצְאוּ בְּפָרֵץ** to *stand in the breach*, to repel the enemy, which would be the act of the bravest soldiers, who would expose their lives to most imminent peril, Eze. 22:30 (compare Eze. 13:5); Psalm 106:23.

(2) *dispersion*—(a) of enemies, *slaughter*, Jud. 21:15; Ps. 144:14. Hence **פָּרֵץ עָנָא** pr. n. of a place, 2 Sa. 6:8; 1 Ch. 13:11.—(b) a dispersion of water, a *diffusion*, 2 Sa. 5:20.

(3) *an irruption, invasion, violence*; Job 16:14, "he rusheth upon me **פָּרֵץ עָלַי פָּנֵי** violence upon violence."

(4) [*Pharez, Perez*], pr. n. m. Genesis 38:29; 46:12. Patron. **פָּרֵץ** Nu. 26:20.

פָּרַק TO REND, TO BREAK (an onomatopoeic root, widely extended with the same signification in the Indo-Germanic languages, as Sanscr. *prah*, Lat. *frango*, Gothic *brikan*, ap. Keron. *prichan*, Germ. *brechen*, *broden*, to break. In a softer form it is **פָּרַד** to break the knees, i. e. to bend them, and by casting away the labial, *ῥήγνυμι*). Specially—

(1) *to break off*, followed by **מֵעַל** Gen. 27:40.

(2) *to break or crush bones and limbs* (used of a wild beast), Ps. 7:3.

(3) *to break away, to liberate*, Psalm 136:24; Lam. 5:8 (Syr. **ܚܒܝܐ** id.).

PIEL.—(1) *to break off, to tear off*, Exod. 32:2; Zec. 11:16.

(2) *to break, or rend in pieces*, 1 Ki. 19:11.

HITHPAEL.—(1) *to be broken in pieces*, Ezek. 19:12.

(2) *to break, or tear off from oneself*, with an acc. Exod. 32:3, 24; compare Hebr. Gramm. ed. x. § 53. 3, d.

Derivatives, **פָּרַק, פָּרָק, מִפְּרָקָת, פָּרָק**.

פָּרַק prop. *to break off*, as the Hebr.; hence, *to redeem* [to get deliverance from], Dan. 4:24.

פָּרַק const. **פָּרַק** *broth, soup*, Isa. 65:4 **כְּחֵיב**, so called from the fragments of bread (*broden*), on which the broth is poured; compare Arab. *مفروقة* food made of fragments of bread with hot oil poured on them. The same is **מָרַק**, which see.

פָּרַק m.—(1) *violence, rapine* (so called from the idea of breaking in upon), Nah. 3:1.

(2) *a crossway*, so called from the idea of separating; compare Arab. **فُرُق** to separate, Obad. 14.

I. **פָּרַר** TO BREAK, TO BREAK IN PIECES (compare **פָּרַר** No. I). In Kal once inf. absol. **פָּרַר** Isaiah 24:19 (although its form might be more correctly referred to **פָּרַר** No. I.)

HIPHAL **הִפָּרַר** (in Pause **הִפָּר** Gen. 17:14), inf. **הִפָּרִי**, with aff. **הִפָּרְקֶם** Lev. 26:15.—(1) *to break*, always used figuratively, as a covenant, Lev. 26:44; Isa. 33:8; Eze. 17:16; a law, Ps. 119:126.

(2) *to make void*, as counsel, 2 Sam. 15:34; Ps. 33:10, compare Job 5:12; Prov. 15:22; Isa. 44:25; *to declare void*, e. g. a vow, Nu. 30:9, 13; intrans. to be void, Ecc. 12:5. Hence—

(3) *to bring to nothing* (*vernichten*), *to take away*, as piety, Job 15:4; any one's right, Job 40:8; Ps. 85:5, **הִפָּר בְּעֵינֶיךָ** "take away (avert) thy anger which is with us" (towards us).

HOPHAL **הִפָּרַר** *to be made void*, Isa. 8:10; Jerem. 33:21.

POEL **פֹּרַר** *to divide* (the sea), Ps. 74:13.

HITHPOEL **הִתְפָּרַר** *to be broken, cleft*, i. e. to quake (as the earth), Isa. 24:19.

PILPEL, *to shake* (compare Isa. 24:19), Job 16:12.

II. **פָּרַר** i. q. **פָּרָה, פָּרָא** TO BE BORNE SWIFTLY, TO RUN. Hence **פָּרָרָה**, which see [also in Thes. **פָּר, פָּרַר**].

פָּרַשׁ fut. **יִפְרֹשׁ**.—(1) i. q. **פָּרַס** TO BREAK, TO BREAK IN PIECES, Mic. 3:3. **פָּרַשׁ לָחֶם** *to break* (to give) bread to any one, Lam. 4:4.

(2) *to expand, to spread out* (which comes from the idea of being broken apart and arranged, compare **פָּרַץ** *aus Spreizen*) ["Ch. **פָּרַשׁ** id., Arab. **فَرَش** to spread upon the ground"], e. g. a garment, Num. 4:6, 8; a sail, Isa. 33:23; wings, Ex. 25:20; 1 Ki. 8:7; the hands, whether it be to pray (followed by **אֵל** to any person or thing, Ex. 9:29, 33; 1 Ki. 8:38; ? Ps. 44:21), or to give bountifully, followed by **ל** of pers. Prov. 31:20, or to seize, followed by **עַל** of the thing, Lam. 1:10. Metaph. Prov. 13:16, "a fool spreads abroad his folly," makes it manifest.

(3) *to disperse*; whence—

NIPHAL, *to be dispersed*, Eze. 17:21.

PIEL **פָּרַשׁ** Isa. 25:11, fut. **יִפְרֹשׁ** *to spread out*, as the hands in praying to God, Isa. 1:15; 25:11; 65:2; Psalm 143:6. An unusual use is **פָּרַשׁוֹת הַיָּדִים** "to spread forth with the hands," Lam. 1:17 (compare **הִפָּטִיר בְּשֵׁנִים, בְּשֵׁנִים וְתָרַק שְׁנֵי**).

(2) to *disperse*, Ps. 68:15; Zec. 2:10.

Derivative, **פָּרַשׁ**.

פָּרַשׁ prop. to cleave (see Hiphil); hence—(1) TO SEPARATE, TO DISTINGUISH (i. q. Ch. and Syr.; whence **פָּרַשׁ**, **פָּרַשׁ** a Pharisee, i. e. separated, singular).

(2) to *declare distinctly*, to *define*, compare **פָּרַשׁ** No. 2, Lev. 24:12.

(3) to *expand*, to *spread out*, specially the feet in riding on horseback (see **פָּרַשׁ**), compare the quadril. **פָּרַשׁ** and **פָּרַשׁ**.

NIPHAL, to be *dispersed*, Eze. 34:12, where, however, many copies, both MSS. and printed, have **נִפְרָשׁוּ**, which is more suitable to the usage of the language, see **פָּרַשׁ**.

PUAL, pass. of No. 2, to be *distinctly said*, Nu. 15:34; Neh. 8:8, "and they read in the book of the law **בְּפָרֶשׁ** (Vulg. *distincte*, i. e. word by word, Syr. faithfully), and they gave the sense, and they explained what they read," compare Ezra 4:18. Others (whose opinion has of late been defended by Hengstenberg, De Authentia Dan. p. 199) interpret this "with a translation," sc. in Chaldee; but see Gesch. d. Hebr. Spr. p. 45, 46; and note 51. See also the use of the noun **פָּרֶשֶׁת**.

HIPHAL, to *pierce*, to *wound*, Prov. 23:32. (Syr.

פָּרַשׁ, Arab. **فَرَسَ** id., **فَرَسَ** a goad.)

Derivatives, **פָּרֶשֶׁת**, **פָּרֶשֶׁת**, **פָּרֶשֶׁת**.

פָּרַשׁ Ch. id. PAEL, part. pass. **פָּרֶשׁ** *distinctly*, *accurately*, word for word, Ezr. 4:18. Vulg. *manifeste*. Syr. faithfully. See the Heb. **פָּרֶשֶׁת** Pual.

פָּרַשׁ (of the form **פָּרֶשֶׁת**), const. **פָּרֶשׁ** Ezek. 26:10 (before a cop.); pl. **פָּרֶשֶׁת** (the Kametz remaining).

(1) a *horseman* (Syr. **فَرَسَان**, Arab. **فَارِس**), as properly so called, one who sits on a horse and not on an ass (Arab. **حَمَار**), or a camel (**رَكَب**), Jer. 4:29; Nah. 3:3; pl. **פָּרֶשֶׁת** Gen. 50:9; Ex. 14:9, seqq.; 1 Sa. 8:11, and very frequently. Isaiah 21:7, **פָּרֶשֶׁת** "a pair of horsemen" (Paare von Reitern auf Assen). Opp. to **רָכַב** **נָמֵל**, **רָכַב** **נָמֵל** those who ride on asses and camels, verse 9.

(2) a *horse*, on which a man sits (**Reitpferd**), which was also in Latin called *eques*, according to Gell. xviii. 5; Macrobi. Sat. vi. 9 (comp. *equitare*, used of a horse running with a rider, Lucil. Ap. Gell. ibid.). It is manifestly distinguished from **סוּסִים** common horses which draw chariots. 1 Ki. 5:6, "Solomon had

forty thousand pairs of horses (**סוּסִים**), which ran in chariots, and twelve thousand steeds," i. e. horses for riding on. Eze. 27:14, "from Armenia came to thy fairs **וּפָרָשִׁים** **וּפָרָשִׁים** (common) horses, and horses for riding, and mules." (Here I formerly translated the word as slaves riding on the horses as grooms, *Reiter zu den Pferden*). **פָּרֶשֶׁת** 2 Sam. 1:6, *horsemen*. Once (Isa. 28:28) it is used of horses treading out corn, but a rider sits upon these also. (Arab. **فَرَس**, Æth. **ἄλῶ**: a horse.)

It may seem strange that I should derive the word for *horse* from that for *horseman*; but I am persuaded that we should thus regard it for the following reasons—(a) the authority of the points, since in the signification of *horses* also, it occurs **פָּרֶשֶׁת** (not **פָּרָשִׁים**).—(b) the analogy of the usage of language in Latin; and—(c) the etymology, which can only be given with any probability in this manner. **פָּרֶשֶׁת** *horseman*, is easily derived from **פָּרַשׁ** to open the legs wide, which in Arabic is more fully expressed by **فَرَسَ** and **فَرَسَ**.

פָּרֶשֶׁת with suff. **פָּרֶשֶׁת** m.—(1) *excrements, dung, faeces* in the belly, Exod. 29:14; Lev. 4:11; 8:17;

Mal. 2:3. Arab. **فَرَسَ**.

(2) [*Peresh*], pr. n. m. 1 Ch. 7:16.

פָּרֶשֶׁת (for **פָּרֶשֶׁת** verbal of Piel), a *distinct* or *accurate declaration*, Est. 4:7; 10:2. See the root No. 2.

פָּרֶשֶׁת Heb. and Ch. an *apograph*, a *copy* (of a letter), Ezra 4:11, 23; 5:6; 7:11. (In Targ. id. Syr. **פָּרֶשֶׁת**. Of its origin I can give no account.) Another form of the same noun is **פָּרֶשֶׁת** Esther 3:14; 4:8.

פָּרֶשֶׁת quadril. not used as a verb, Arab. **فَرَسَ** and **فَرَسَ** to distend, to spread out the feet, compounded of **פָּרַשׁ** which signifies the same (see No. 3, and **פָּרַשׁ**), and **פָּרַד** to spread out. Hence—

פָּרֶשֶׁת **פָּרֶשֶׁת** **פָּרֶשֶׁת** Jud. 3:22, according to Targ. Vulg., Luth. *dung* (comp. **פָּרֶשֶׁת** **הַפָּרֶשֶׁת** "and there came out dung" from the wound; but the paragogic rather requires it to be understood of a place at which anything came out. I prefer, therefore, "and (the sword) came out between his legs;" see the root, and **פָּרַשׁ**. In the gender of the verb **פָּרַשׁ** there is no difficulty, as the verb is rather far from its noun (compare Heb. Gramm. § 144, note 1, espe-

cially the instance, Zec. 13:7). — LXX. Vatic. καὶ ἐξέλαθεν ('Aδδ) ἡν προστάδα, as if הַפְּרָשָׁה were the same as הַפְּסָדוֹנָה verse 23, but nothing can be imagined more frigid than such a repetition, and it is clear that verse 23 passes on to something else. In like manner Ewald (Heb. Gramm. p. 519), interprets, *he* (Ehud) *went out* abroad (er ging ins Freie), comparing فرشد (see above, which does not avail much in this place), and פְּרִזוֹת country.

פָּרִישׁ quadril. TO EXPAND, TO SPREAD OUT, compounded of פָּרַשׁ No. 3, and פָּרַן to expand (compare פְּרִזוֹת). Job 26:9. See פָּרַשׁ.

פָּרִישָׁנְדָּתָה [Parshandatha], Pers. pr. n. of one of the sons of Haman, Esth. 9:7. (The form savours of the Chaldee, and denotes interpreter of the law; but it was more probably a name of Persian origin, inflected in the Chaldee manner, perhaps روشن داده "given forth to light.")

פָּרַת an unused root, Syr. and Ch. to break, i. q. פָּרַשׁ. Arab. فَرَّت to be sweet (used of water); hence —

פָּרַת pr. n. *Euphrates*, a river of Syria which rises in the mountains of Armenia, and southward of Babylon unites with the Tigris, and empties itself into the Persian gulf, Gen. 2:14; 15:18; Deu. 1:7; Jer. 2:18; 13:4—7 (where some incorrectly understand Ephrata). Jer. 46:2, and frequently; comp. فَرَات No. 2, Gr. Εὐφράτης (from פָּרַת), Arab. فَرَات which also denotes *sweet water* (the water of the Euphrates is sweet and pleasant-tasted; comp. Jer. 2:18); see the root.

פֶּרֶת f. a fruit-bearing tree, see פָּרָה.

פָּרְתָמִים pl. nobles, chief men among the Persians, Esth. 1:3; 6:9; the Jews, Dan. 1:3. A word of Persian origin, which is in the Pehlevi language *pardom*, first; (see Anquetil du Perron, *Zend-Avesta*, ii. p. 468); compare Sanscr. *prathama*, first. In the Zendic language, instead of this is used *peoerim* (compare Sanscr. *pura*, former, before that; *purāna*, old). From the former comes the Gr. πρῶτος; from the latter, Lat. *primus*.

פָּשַׁח TO SPREAD (as the leprosy), Levit. 13:7, seqq. (Arab. نَشَا V., to be propagated (used of a disease); Aram. פָּסַח id. The primary idea is that of *going apart* and *spreading out*; a signification common to verbs beginning with the syllable פֶּס, פֶּשׁ,

פֶּשׂ (פֶּח); commonly expressed in Latin by the prefix, *dis*, *di*).

פָּשַׁע TO STRIDE; followed by אָ to *rush upon*, Isa. 27:4 (Chald. פָּסַע id.). The primary idea is that of throwing apart and expanding the legs (see at פָּשַׁח); whence כַּפְּשָׁעָה and —

פָּשַׁע m. a *step* (from the idea of stepping), 1 Sam. 20:3.

פָּשַׁק TO SEPARATE, TO OPEN WIDE (the lips), Prov. 13:3.

פִּיֵּל, to *separate*, *throw apart* (the legs), Eze. 16:25.

פָּשַׁח ἀπ. λεγόμεν. Job 35:15; which has been rendered (as indeed the context almost demands) παρὰ πτωμα, *scelus*, by the LXX. and Vulg., as though it were the same as פָּשַׁע; and it may be examined by Grammarians, whether פָּשַׁח may not be for פָּשַׁע, פָּשַׁע, the פ at the end being cast away; like שָׁ Job 15:31 נָחַב for נָחַב. In former editions I rendered it *pride*, *ferocity*, comparing the root פָּוַח No. I. Others, with the Hebrew doctors, take it to be *multitude*, sc. of sins. But these explanations are harsh, and I would rather replace פָּשַׁח.

פָּשַׁח only in Piel, TO BREAK IN PIECES, TO TEAR IN PIECES, Lam. 3:11 (Aram. id.).

פָּשְׁחוֹר [Pashur], pr. n. — (1) of a priest, contemporary with Jeremiah, Jer. 20:3; 38:1; to the signification of which allusion is made, loc. cit.; namely, *prosperity everywhere* (from פָּשַׁח Arab. نَسَح to be wide, ample; and חֹר round about). Opp. to כְּנֹר כַּסְבִּיב. — (2) Jer. 21:1. — (3) Ezr. 2:38; 10:22; Neh. 7:41; 10:4.

פָּשַׁח fut. יִפְשַׁח — (1) pr. TO EXPAND, TO SPREAD OUT, TO EXTEND (Syriac פָּחַ; Arabic بَسَط; cogn. to פָּשַׁח No. 1, 2); always intrans., to *spread oneself out*; used of hostile troops, 1 Ch. 14:9, 13; of a swarm of locusts, Nah. 3:16; followed by אֶל of the land or people; to *rush upon*, to *attack* (in order to take booty), Job 1:17; Jud. 9:33, 44; also followed by אֶל 1 Sam. 27:8; אֶל 2 Ch. 25:13; 28:18; accus. 1 Sam. 30:14.

(2) to *put off* a garment (which is done with opening and unfolding it, as on the other hand a garment is bound together when put on; compare פָּשַׁח); followed by an acc., Lev. 6:4; 16:23; Cant. 5:3, etc. Absol. פָּשַׁח *strip off* (garments)! Isa. 32:11.

PIEL, *to cause to put off*, i. e. *to spoil* the slain, 1 Sam. 31:8; 2 Sam. 23:10; 1 Ch. 10:8.

HIPHAL, *to cause to put off one's garments*.—(a) followed by an acc. of pers., *to strip* any one (jem. *aussiehn, entkleiden*), Hos. 2:3, 5.—(b) followed by an acc. of the garment, 1 Sam. 31:9; Job 22:6.—(c) with two acc., *to strip* any one of any thing, Gen. 37:23; Num. 20:26, 28; or an acc. of the thing, and מַעַל of pers., Mic. 3:3 (compare מִסּוּל Mic. 2:8); Job 19:9.

(2) *to flay* victims, Levit. 1:6; 2 Chron. 29:34; 35:11 (compare Mic. 3:3).

HITHPAEL, *to strip oneself* of clothing, 1 Sam. 18:4.

פֶּשַׁע—(1) TO FALL AWAY, BREAK AWAY from any one, followed by פָּ 2 Ki. 1:1; 3:5, 7 (properly TO BREAK a covenant entered into *with* him; just like the Germ. mit jem. *brechen*, *to break* with any one. Compare Arab. فسق *to fail from*; compare Aram.

פֶּשַׁע, פֶּשַׁע (to break); 2 Ki. 8:20, 22. Specially *to turn away* from God. Followed by פֶּהוּהוּ Isa. 1:2; Jer. 2:29; 3:13; Hos. 7:13. Hence—

(2) *to sin, to transgress*, Prov. 28:21; followed by אַל (against) Hos. 8:1. Part. פֶּשְׁעִים sinners (those who turn aside from God), Isaiah 1:28; 46:8; and frequently.

NIPHAL, recipr. of No. 1. Proverbs 18:19, אֶחָד נִפְשָׁע, “brethren discordant,” among themselves (*die mit einander brechen*). Hence—

פֶּשַׁע with suffix פֶּשְׁעִי [plur. פֶּשְׁעִים] m.—(1) *defection, rebellion*, Pro. 28:2.

(2) *a fault, a trespass*, Genesis 31:36; 50:17; especially, *sin, transgression* against God, Job 33:9; 34:6, 37; Psalm 32:1. It appears to be a stronger word than חַטָּאת Job 34:37. Plur., Prov. 10:12; Amos. 1:3, 6. Meton—(a) used of the penalty of transgression, Dan. 9:24 [?].—(b) used of a sacrifice for sin, Mic. 6:7 [?].

פֶּשַׁר Chald. i. q. Hebr. פֶּתַר TO EXPLAIN, TO INTERPRET, as visions, dreams, Dan. 5:16. (Arab. فسر id.).

PAEL, id., Dan. 5:12. Hence—

פֶּשַׁר emphat. פֶּשְׁרָא Chald. masc. *explanation, interpretation*, Dan. 2:4, seq.; 4:4, seq.

פֶּשַׁר Hebr. id., Ecc. 8:1.

פֶּשַׁת an unused root, perhaps i. q. Arabic نَشَّ to shake up, specially to card cotton (see Avic., in

Castell.), Syriac ܦܫܬܐ carding. [Instead of this root there is given in Thes. ܦܫܬ.] Hence—

פֶּשְׁתָּה [in Thes ܦܫܬܐ] with suffix פֶּשְׁתִּי Hosea 2:7, 11; and פֶּשְׁתָּה plur. פֶּשְׁתִּים fem. (Isa. 19:9)—(1) *flax*, sing., Ex. 9:31; plur., Levit. 13:47, seq.; Deut. 22:11; Isa. 19:9; Jerem. 13:1. פֶּשְׁתִּי הָעֵץ Josh. 2:6, *flax of tree*, cotton (see the root), (both flax and cotton are also expressed in Syriac and Arabic by the same word, ܦܫܬܐ, ܦܫܬܐ); but this is rendered by LXX., Vulg., Syr., *stalks of flax*, prop. flax of wood, or flax wood, which would rather be called ܦܫܬܐ ܕܥܝܢ.

(2) a wick made of flax or cotton, Isaiah 42:3; 43:17. (Foster, De Bysso Antiqu., p. 63, considers פֶּשְׁתָּה to be of Egyptian origin, from ܦܫܬܐ, prop. thread plant, with the art, pi.).

פֶּת fem. (Prov. 17:1; 23:8) with suffix פֶּתִי plur. פֶּתִים (from the root פֶּתַח *a bit, a crumb* of bread, *a morsel*, Gen. 18:5; Jud. 19:5, etc. Ps. 147:17, “he sendeth forth his ice ܦܬܐ like morsels (of bread);” compare Germ. *Stöden*, used both of bread and snow.

פֶּת with suff. פֶּתֶהוּ Isaiah 3:17; pl. פֶּתוֹת *interstice, space between*, Arab. فُوت, from فَاَت VI. to stand apart from one another. (It sometimes follows the analogy of verbs ܦܬܐ, sometimes ܦܬܐ as in Arabic). Specially used of the space between of bread, i. e. *putenda muliebria*, Isa. loc. cit. Figuratively פֶּתוֹת *the hollowed parts of hinges*, 1 Kings 7:50.

פֶּתִי see פֶּתִי.

פֶּתָא adv. (for פֶּתָא from פֶּתָא a moment, with the termination אַ and ܦ changed into ܐ), *suddenly, in a moment*, Josh. 10:9. It is also put after nouns in genit., as פֶּתָא פֶּתָא sudden terror, Proverbs 3:25; often after פֶּתָא (with an intensitive power) ܦܬܐ ܦܬܐ Nu. 6:9; ܦܬܐ ܦܬܐ Isa. 29:5; also transp. ܦܬܐ ܦܬܐ Isai. 30:13. With prefix ܦܬܐ ܦܬܐ 2 Ch. 29:36.

פֶּתֶגַּן m. *delicate food, dainties* (of a king), Dan. 1:5, 8, 13, 15; 11:26. Syr. ܦܬܐ in Barhebr. and Ephr. id. Its Persic origin cannot be doubted, although it is explained in two different ways. Lorschach (Archiv f. morgenl. Litt. ii. 313) regards it as compounded of ܦܬܐ an idol, and ܦܬܐ, ܦܬܐ food, as if food set out for deities (in lectisternia).

Bohlen, on the other hand (in Symb. p. 23), writes it in Persic **پاد پاد** food of a father, i. e. of a king; this latter appears the preferable explanation. As to the word **בז** **בז** food, see above at that word. [But see Bensley.]

פִּתְגָם m. a word of the later Hebrew (see Ch.), *sentence, edict*, Esth. 1:20; Ecc. 8:11.

פִּתְגָם Ch. emphat. state, **פִּתְגָמָא** m. — (1) *a word*, i. q. **לֹגֹס**, **λόγος**, Dan. 3:16; hence *sentence, edict*, Ezr. 4:17; Dan. 4:14; *a letter, an epistle* (**λόγος**), Dan. 5:7.

(2) *something, anything*, Ezr. 6:11. (Syriac **ܦܬܓܡܐ** id. The origin of this word is to be sought in Persic, in which **پیغام**, **پیغم**, **پیام** Pehlev. *pedam* is, a word, an edict, a mandate.)

פָּתַח — (1) pr. TO SPREAD OUT, TO OPEN. (Kindred are **פָּתַח**, **פָּתַח**, also the roots beginning with the letters **פ**, see **פָּתַח**. In the Indo-Germ. languages; compare Sanscr. *pad*, to spread out, Gr. *παράω*, *παράννυμι*, Lat. *pateo*.) Proverbs 20:19, **פִּתְחֵי שִׁפְתָיו** "one who opens his lips," used of a garrulous man, whose lips are opening continually.

(2) intrans. *to be open*, figuratively *to be open and ingenuous in mind*, like children and young people (Arab. **نجا** to be ingenuous, youthful); hence *to let oneself be persuaded*. Deu. 11:16, **לֹא יִפְתָּח לִבְכֶּכֶם** "let not your heart be deceived." Job 31:27. Part. **פָּתוּחַ** *simple, foolish*, Job 5:2; fem. **פָּתוּחָה** Hosea 7:11.

NIPHAL, *to let oneself be persuaded*, Jer. 20:7; *to let oneself be enticed*, followed by **ל** to any thing, Job 31:9.

PIEL **פָּתַח** — (1) *to persuade* any one (**πειθω**), Jer. 20:7; especially in a bad sense, 1 Ki. 22:20, seq.; Jud. 14:15; 16:5; 2 Sam. 3:25; hence *to entice, to seduce*, Ex. 22:15; Prov. 1:10; 16:29.

(2) *to deceive* any one, *to delude* with words (Gr. *ἀπατάω*, to which Greek etymologists commonly assign an incorrect derivation), Ps. 78:36; Prov. 24:28, **הֲפִתִּיךָ בְשִׁפְתֶּיךָ** "wilt thou deceive with thy lips?" i. e. deceive not, see **פ** No. 1, a.

PUAL, i. q. Niph'al, *to let oneself be persuaded*, Prov. 25:15; *to let oneself be deceived*, Eze. 14:9; Jer. 20:10.

HIPHIL, *to cause to lie open*, Gen. 9:27, **יִפְתָּח אֱלֹהִים** **לִפְתָּח** "may God concede an ample space to Ja-pheth;" a paronomasia is observable in these words.

Derived nouns, **פָּתוּחַת**, **פָּתוּחִית**, Chald. **פִּתְחָא**, pr. n. **פִּתְחָא**, and —

פְּתוּחָא ("ingenuousness of God" = holy simplicity? unless it rather be for **פְּתוּחָא** "man of God"), [Pethuel], pr. n. m. Joel 1:1.

פִּתְחָה m. 2 Ch. 2:13; Zec. 3:9; pl. **פִּתְחָהִים** *sculpture, engraving*, Ex. 28:11, 21, 36; 39:6; 1 Ki. 6:29. See the root, Piel No. 4.

פִּתְחֹר ("interpretation of dreams," perhaps i. q. **בֵּית פִּתְחֹר** house, or habitation of the *ὄνειρόπολος* ["perhaps i. q. Ch. **פִּתְחֹרָא** table"]), [Pethor], pr. n. of a town on the Euphrates, where Balaam dwelt, Num. 22:5 (compare 23:7); Deut. 23:5.

פִּתּוּחַ i. q. **פִּתּוּחַ** a bit, morsel, Eze. 13:19.

פָּתַח — (1) TO OPEN (Syr., Arab. **فتح**, Eth.

ፈተሐ; id., compare the kindred roots **פָּתַח** and **פָּתַח**), as the eyes, 1 Ki. 8:29 (compare **פָּתַח**); a door, Jud. 3:25; a book, Neh. 8:5, etc. Specially the following phrases are to be noticed — (a) **פָּתַח מִפִּי** *to open the mouth*, whether it be to eat, Eze. 3:2, or to sing, Ps. 78:2; or to speak, especially after silence, Job 3:1; 33:2; hence *to speak, to utter words*, Prov. 31:8; Ps. 109:2, and, on the other hand, *not to open the mouth*, i. e. to be silent, Psa. 39:10; Isa. 53:7. Different from this is — (b) *to open any one's mouth* (said of God), i. e. to cause one to speak who had been dumb, Num. 22:28, or not fluent, Eze. 3:27; 33:22. — (c) *to open any one's ear*, i. e. to reveal to him, used of God, Isa. 50:5, compare 48:8. — (d) *to open one's hand* to any one (followed by **ל**), i. e. to be liberal towards him, Deut. 15:8, 11. — (e) Cities which surrender are said *to open* (sc. their gates) to the besiegers, Deu. 20:11; 2 Ki. 15:16. — (f) *to open corn*, a bold figure for to open the granaries, to sell the grain, Am. 8:5.

(2) *to let loose*, as a sword, i. e. to draw it, Ps. 37:14; Eze. 21:33; a captive (to free from prison), Isa. 14:17.

(3) *to begin, to lead in* (εἰσφέρειν), e. g. a song, Ps. 49:5.

NIPHAL — (1) *to be opened*, Gen. 7:11; Isa. 35:5; Eze. 1:1.

(2) *to be loosed*, used of a girdle, Isa. 5:27; *to be set free*, used of a captive, Job 12:14.

PIEL — (1) *to open*, i. q. Kal, Job 41:6, and intrans. *to open oneself*, Cant. 7:13 (of a flower); *to be opened* (used of the ear), Isa. 48:8.

(2) *to loose*, as bonds, Job 30:11; 38:31; 39:5; Psa. 116:16; a girdle, Psa. 30:12; Isaiah 20:2, etc. Part. **פִּתְחָה** *one who looses*, sc. a girdle, used of a warrior taking off his armour after a battle. Also,

followed by an acc. of pers. whose bonds are loosed, Jer. 40:4; or whose girdle is loosed, Isa. 45:1.

(3) to open the ground with a plough, to plough, Isaiah 28:24; and (what is similar to this)—

(4) to engrave, to carve, wood, 1 Ki. 7:36; precious stones, Ex. 28:36; also used as to ornamental stones for building, Zec. 3:9.

PUAL, pass. of Piel No. 4, Ex. 39:6.

HITHPAEL, to loose oneself (from bonds), Isaiah 52:2.

Derived nouns, פתח, פתחיה, פתחיה, פתחיה, פתחיה, פתחיה, and pr. names פתחיה, פתחיה, פתחיה.

פתח Ch. to open, Dan. 6:10. Pret. pass. Dan. 7:10.

פתח with suff. פתחי, plur. פתחים, const. פתחי, m. an opening, entrance; hence פתח שער העיר at the entrance of the gate of the city, Josh. 20:4; Jud. 9:35; compare Prov. 1:21. פתח עינים in the gate of (the town or village of) Enaim, Gen. 38:14. Hence—

(1) a door, of a tent, Gen. 18:1; of a house, Gen. 19:11, 19; of the temple, 1 Ki. 6:8. Acc. פתח at the door, Gen. locc. citt.; and after verbs of motion, Job 31:34; where also there is פתחה Gen. 19:6.

(2) the gate of a city, Isaiah 3:26. Metaph. the gates of the mouth, Pro. 8:34; a gate of hope (used of the valley of Achor), Hos. 2:17.

פתח m. declaration, opening, open and perspicuous statement, Psalm 119:130. (Syr. פתח Aphel, to declare, to illustrate. Arab. Conj. X. id.)

פתח const. פתחו m. opening (of the mouth), Eze. 16:63; 19:21.

פתחיה ("whom Jehovah looses," i.e. has set free), [Pethahiah], pr. n. m. 1 Chron. 24:16.—(2) Ezr. 10:23; Neh. 9:5.—(3) Neh. 11:24.

פתי, in pause פתי ["also without pause, Pro. 9:4, 16; 14:15"], plur. פתיים Prov. 1:22, 32, and פתאים Pro. 1:4; Ps. 116:6, m.

(1) simplicity, folly (see the root No. 2), Prov. 1:22.

(2) concr. a silly person, one easily persuaded and enticed, Pro. 7:7; 22:3; 27:12; Psalm 116:6; specially, a credulous person, Pro. 14:15; unskilful, Psalm 19:8.

פתי m. Ch. with suff. פתייה breadth, Dan. 3:1; Ezra 6:3.

פתייה παξ λεγόμεν. Isaiah 3:24, prob. a large cloak, such as used to be made of a round form;

comp. of פתי i. q. Ch. פתי breadth, and גיל round, or i. q. Ch. גיל a cloak.—LXX. χιτών μεσσοπύργος. Vulg. fascia pectoralis. Those who adopt the latter rendering regard the word as being compounded of Ch. פתי linen, and פתיל thread, cord; but this does not appear suitable. [In Thes. it is supposed to be compounded of "פתייה" and גיל i. e. a variegated garment for festive occasions."]

פתייה f. fatuity, foolishness, concr. used of a foolish woman, Pro. 9:13.

פתייה plur. פתיחות drawn swords, Ps. 55:22. Compare the root No. 2.

פתי m. (from the root פתל), a thread, a line, Nu. 19:15; Jud. 16:9; used of a string by which a seal-ring was suspended, Gen. 38:18, 25.

פתי not used in Kal. Arab. and Æth. to twist, to twine, to spin. See פתיל.

NIPHAL—(1) TO BE TWISTED; metaph. to be crafty, deceitful, Pro. 8:8; Job 5:13.

(2) to wrestle (which is done by twisting the limbs together), Gen. 30:8. See גפתלים.

HITHPAEL, to act perversely or deceitfully, Ps. 18:27. As to the form פתל 2 Sam. 22:27, see Analyt. Ind.

Derivatives, פתיל, גפתלים, pr. n. גפתלי, and—

פתלתל m. perverse, deceitful, Deu. 32:5.

פתח [Pithom], pr. n. of a city of Lower Egypt, situated on the eastern bank of the Nile, Ex. 1:11; Greek Πάροις, Herod. ii. 158; Steph. Byz., and omitting the syllable pa (which expresses the Egyptian article), Θούμ, Itin. Anton. page 163, Wessel. Egypt. Θούμ, and with the art. Πι-Θούμ, signifies a narrow place, surrounded by mountains; see Champollion, L'Egypte sous les Pharaons, ii. page 58, seqq.

פתח an unused root.—(I) i. q. פתח, מן to be strong, firm; whence פתח a threshold.

(II) prob. i. q. פתל to twist; hence—

פתח plur. פתחים m. a viper, an asp, Arab. بطن Isa. 11:8; Ps. 58:5; 91:13.

פתח an unused root. Sam. i. q. פתח to open. Hence—

פתח prop. the opening of the eyes; hence, a moment (Germ. Augenblick). Hence, adv. in a moment, i. e. suddenly, Pro. 6:5; 29:1. Other instances, see under פתח, which is derived from this word. פתח Nu. 35:22, unexpectedly, i. e. fortuitously.

פִּתֵּר fut. יִפְתֹּר. TO INTERPRET a dream, Gen. 40:8, seqq. (In Chaldee, which is generally averse to sibilant letters, there is used in this sense פִּשַׁר, which see. *Æthiopic* ሰፈረ:). Hence, pr. n. פִּתְוֹר, and—

פִּתְרוֹן *m. interpretation*, Gen. 40:5, 12; plur. Gen. 41:8.

פַּתְרוֹס [*Pathros*], pr. n. of *Upper Egypt*, as used by the people themselves, which is sometimes distinguished from מִצְרַיִם, מִצְרָיִם, which (see under those words) in a narrower sense designate Lower Egypt, Isa. 11:11; Jer. 44:15; Ezek. 29:14 (where

Pathros is called the native land of the Egyptians), Eze. 30: 14. LXX. give it well Παθούρης, i. e. Egypt, **ΠΑΘΟΥΡΗΣ** southern region. By the modern Copts the same country is called **ⲡⲁⲣⲏⲥ** southern region. Gent. n. plur. פְּתָרִים Genesis 10: 14; see Jablonskii Opuscc. ed. te Water i. p. 198; J. D. Michaëlis Spicileg. Geogr. i. p. 271—74.

פֿאַרשטאַנד see **פֿאַרשטאַנד**

פָּתַת TO BREAK [*"to part in pieces"*], (Arabic and Æth. id.), Lev. 2:6. Hence the nouns פֶּתֶחַ, פְּתוּחַ; compare also פֶּתַח.

Tzade, the eighteenth Hebrew letter; as a numeral ninety.

In the Arabic alphabet there are two letters which answer to the Hebrew צ, *Zad* or *Sad*, a sibilant letter, and ض i. e. *d* or *t* with a light sibilant sound; this latter sound is nearly approached by ط *t* pronounced from the bottom of the palate near the throat, which might be called *cerebral*, as it is by the Sanscrit grammarians. On this account the significations of some of the Hebrew roots differ, according to whether they are written in Arab. with the letter ص or ض (see طلل); but, however, it commonly happens that such roots are of the same origin, and are in themselves closely connected together; compare صرّ ^ص and صرّ ^ض and

بضع and بضع ٭. The cognate letters are—
 (a) ܐ, which in Aramæan is commonly put for the Hebrew ܐ; compare in the Hebrew language itself the roots ܐܢܐ and ܐܢܐ, ܐܢܐ and ܐܢܐ, ܐܢܐ and ܐܢܐ. —(b) more rarely ܐ; comp. ܐܢܐ and ܐܢܐ. —(c) the sibilants ܐ, ܐ, ܐ; compare ܐܢܐ, ܐܢܐ. —(d) ܐ, as to this interchange, see p. Dxcviii, A, and—(e) the affinity is remarkable (but it can be proved by not a few examples) which this letter has with the palatals; however this be explained, it is perhaps similar to the propensity in Sanscrit for the gutturals (*k, g*) to change into the palatals (*ts, th*).

dash). Instances are קָנַח *qanach*, קָנַח *qanach*, קָנַח *qanach* and
 to descend, to bow down; קָנַח No. II. i. q.
 קָנַח; whence קָנַח i. q. קָנַח, and קָנַח No. III. to tinkle
 (gellen, schallen), קָנַח a rattle (schelle), קָנַח i. q. קָנַח.
 קָנַח and קָנַח to be bowed down; קָנַח and קָנַח to creak

צָנַח *kántharos, cantharus = canalis*; צָעַךְ *Æth.* כָּעַן
to incline (a vessel), to pour out, פָּלַח prob. i. q. צָלַח
to be prosperous; צָכַר and קָכַר to heap up, to make
a heap, hence to bury, etc.

צָא f. (with Tzere impure) *excrements, filth*, *dung*, Eze. 4:12; Deut. 23:14; for **צָאֵי**, from the root **צָא**, *to go out*, for *to be cast out* (*ἐκπορεύομαι*, Mark 7:19); compare **צָאֵי** No. 2; **צָא** and **צָאֵי**.

צָלָל an unused root; Arab. ضَال, *to be thin*, slender; Med. Ye ضَال ضَالَة ضِيَال it denotes the wild prickly lotus, which often forms the lair of wild beasts in the desert; Arab. السدر; see Schult. on Job, p. 1159. Hence—

וְעֵץ מִן הַיָּבֵשׁ m., Job 40:21, 22; rendered by Abulwalid, Schultens, and others, the *wild lotuses*. But others regard וְעֵץ as being used, in the Aramean manner, for וְעֵץ shades, i.e. shady trees; like עֵץ אֲרָם. עֵץ, עֵץ Aram. עֵץ; compare Hebr. עֵץ No. II. So Vulg., Syr., Aben Ezra.

𐤊𐤍 an unused and uncertain root. Arab. ضأن, *is to abound with sheep and goats*; but this is a denom.

צֶמֶן for צֶמֶן; as Psa. 144:13 כְּחֵיב; comm. (see note) a collect. noun, *flocks, small cattle*, i.e. *sheep and goats* (So Arab. ^{شَا}ضَان, ^{شَا}ضَان is wool-producing cattle, opp. to goats; but اِنْتَانِ الْجَبَلِي denotes, however, the wild goat. For sheep and goats = צֶמֶן they commonly use ^{غَنَم}غֵנֶם; Syr. ^{خِل}خِل id.), Gen. 4:2; 26:14; 29:2; and very frequently. Opp. to ^{קָדָה}קָדָה herds, which

see, Gen. 27:9; Levit. 1:10; 22:21 (compare 19); rarely used only of *sheep*, 1 Sam. 25:2. To this collective (which is also used with numerals) corresponds the noun of unity *שֶׁה* *a sheep*, or *goat*. Exod. 21:37, "if any one steal a sheep (*שֶׁה*), he shall restore four sheep" (*אַרְבַּע צֹאן*); Eze. 45:15.

Note. As to gender, it is joined with a masc., where it means rams and he-goats. Gen. 30:39, *וַיִּחַמוּ הַצֹּאן* "and the rams (and he-goats) rutted;" with a fem., where it means ewes and she-goats; ibid., *וַתֵּלֶךְ הַצֹּאן* "and the sheep brought forth;" but, Gen. 31:10, it is joined, like epicene nouns, with a masc., although it means ewes.

צֹאן ("place of flocks"), [*Zaanan*], pr. n. of a town in the tribe of Judah, Mic. 1:11; perhaps i. q. *צָן* Josh. 15:37.

צֹאֲנִים m. plur. constr. *צֹאֲנֵי* Isa. 48:19; with suff. *צֹאֲנֵיהֶם* Isaiah 61:9 (from the root *צָנָה*)—(1) *things which spring up*, coming forth from the earth, Isa. 42:5; Job 31:8.

(2) *metaph. descendants, children*, Isa. 22:24; 61:9; 65:23; Job 5:25; 21:8; 27:14. Fully *מִשִּׁי צֹאֲנֵי* *those that spring forth from thy bowels*, Isa. 48:19.

צֶבֶד m.—(1) *a litter*, such as one is carried in gently and comfortably; like the Germ. *Sanfte*, from the adj. *sanft* (see the root *צָבַב*). Pl. *צִבְדִּים* Isa. 66:20. LXX. *λαμῆνη*. Numbers 7:3, *עֲלֵיתָ צֶבֶד* "litter-wagons;" i. e. like litters, commodious like litters. LXX. *ἀμαξίαι λαμνηνικαί*.

(2) *a species of lizard* (Arab. *ضب*), so called from its slow motion, see the root, Lev. 11:29. Bochart, Hieroz., i. p. 1044—63.

צָבָא TO GO FORTH, as a soldier, to war, followed by *עַל* against any one, Nu. 31:7; Isa. 29:7, 8; 31:4; Zec. 14:12; absol., Num. 31:42. (Of wider use is the Arabic *صَبَا* to come or go forth, as a star, a tooth, as a soldier against an enemy. Comp. *צָבָה*.) It is applied to the sacred service, i. e. the ministry of the priests in the temple, Nu. 4:23; 8:24; 1 Sam. 2:22.

IPHIL, to cause to go forth, to muster soldiers, 2 Ki. 25:19; Jer. 52:25. Hence—

צָבָא const. *צָבָא* plur. *צִבְאוֹת* m. (but twice however, with a fem. verb, Isa. 40:2; Dan. 8:12).

(1) *army, host*, *σπαρτός* (pr. going forth to war), 2 Sa. 8:16; 10:7, and frequently. *צָבָא שֶׁר הַצָּבָא* leader of an army, Gen. 21:22. *אֲנָשֵׁי הַצָּבָא* soldiers, Num.

31:53. *צָבָא* Deut. 24:5. Num. 31:27, 28; and what is of far more frequent occurrence *צָבָא* Nu. 1:3, seqq., to go out to the host, i. e. to make war. Often also used of the (sacred) host of the Levites, Nu. 4:23, 35, 39, 43.

Specially—(a) *צָבָא הַשָּׁמַיִם* *the host of heaven* is applied—(a) to the host of angels that stand round the throne of God (*σπαρια οὐδνιος*, Luc. 2:13), 1 Ki. 22:19; 2 Ch. 18:18; Ps. 148:2; comp. *צָבָא* Ps. 103:21; and *צָבָא שֶׁר* Josh. 5:14, 15; used of Jehovah himself [manifested in the person of the Son].—(β) used of the sun, moon, and stars (*δυνάμεις τῶν οὐρανῶν*, Matth. 24:29), Isaiah 34:4; 40:26; 45:12; Jerem. 33:22; Dan. 8:10; often used when the worship of the stars is mentioned, Deut. 4:19; 17:3; 2 Kings 17:16; 21:3, 5; Zeph. 1:5; it is sometimes so used that a special mention precedes of the sun and moon (Deut. 17:3; Jer. 8:2), and even of the stars (Deut. 4:19; Dan. 8:10); and this word is added as being more general, and comprehending all the heavenly bodies, as it were all the deities [?] of heaven (Dan. 4:32); compare Job 38:7 (where angels and stars are mentioned together); and Isa. 24:21 (where the host of heaven, *צָבָא הַשָּׁמַיִם*, is in opposition to the kings of the earth). Once rather more boldly *צָבָא* (by zeugma) is applied also to the inhabitants of the earth, or rather to whatever fills the earth (elsewhere *צָבָא הָאָרֶץ*, the plants even being included. Genesis 2:1, *וַיִּבְרָא יְהוָה אֱלֹהִים אֱדָמָה וְכָל צֹבָאָהּ*, which, with the zeugma resolved, is thus explained in Neh. 9:6, *וְכָל צֹבָאָהּ הָאָרֶץ וְכָל אֲשֶׁר עָלֶיהָ*; compare Ex. 20:11, *וְכָל אֲשֶׁר בָּהֶם הַשָּׁמַיִם וְהָאָרֶץ*... Hence Jehovah is very often called—

(b) *יְהוָה אֱלֹהֵי צָבָאוֹת* Ps. 80:15; Jer. 5:14; 15:16; 38:17; 44:7; *יְהוָה אֱלֹהֵי צָבָאוֹת* Ps. 59:6; 80:5; and *יְהוָה צָבָאוֹת* "Jehovah (God) of the heavenly hosts" (a construction which I have noticed on Isaiah 1:9); this appellation of the most high God, is very frequent in the prophetic books, especially in Isaiah, Jeremiah, Zechariah, Malachi; never found in the Pentateuch [nor in Joshua] nor Judges [nor in Ezekiel, Job, or Solomon]. As to the meaning of the phrase, compare Josh. 5:14, 15; although the Hebrew writers seem sometimes to have regarded God as the leader and patron of the host of Israel [as of course he was], see 1 Sa. 17:45; compare 2 Sam. 5:24. In the later books of the Old Test. God is called, in the same sense *אֱלֹהֵי הַשָּׁמַיִם*, *אֱלֹהֵי שָׁמַיִם*; see *שָׁמַיִם*. LXX. commonly *παντοκράτωρ*.

(2) *warfare*, almost always figuratively used of a wretched and miserable condition, Job 7:1; 10:17; 14:14; Isa. 40:2; Dan. 10:1, "and the edict is true

לְצָבָה and (belongs to) a long warfare," to many calamities to be endured.

צָבָה Ch. fut. צָבָה. TO WILL, TO WISH, TO BE WILLING, to desire, prop. to be inclined, prone, see צָבָה No. 3, Dan. 4:14, 22, 29; 5:19, 21. (Syr. idem.)

Derivative, צָבוּ.

צָבָה and **צָבָאוֹת** pl. from צָבִי a gazelle.

צָבָה ("gazelles" = צָבָה, or "hyenas" = צָבָה, [Zeboim], Hos. 11:8, and צָבָה Gen. 10:19; 14:2; Deut. 29:22, pr. n. of a town in the vale of Siddim, destroyed with Sodom and Gomorrah, and covered with the Dead Sea.

צָבָה not used in Kal, cogn. to צָבָה—(1) TO GO SLOWLY.

(2) to flow, Arab. **ضَب** to flow, to drop, as water,

ضَب to pour, to pour out, to pour upon. To this root I refer—

HOPHAL **הִצַּב** (formed in the Chaldee manner), in a place which interpreters have vainly tortured, Nah. 2:8, where I thus join the words **הַהִיכָל נָמוֹן וְהִצַּב** "the palace is dissolved, and made to flow down."

Derivatives, **צָב**, and—

צָבָה with the art. **הַצָּבָה** ("walking slowly"), [Zobebah], pr. n. f. 1 Ch. 4:8.

צָבָה—(1) i. q. Hebr. **צָבָה** TO GO FORTH to battle, to wage war, Isa. 29:7, **צָבָה** i. q. **צָבָה** "those who make war with her."

(2) to come forth, as a star, i. q. Arab. **ضَبَا** to come forth, to go out; hence to shine, to be bright, whence **צָבִי** splendour, glory.

(3) to project, to be prominent (Arab. **ضَبَا** Conj. I. and **ضَبَا** Conj. II. to impend over any thing); hence to swell (used of the belly), Num. 5:27, and, figuratively—

(4) to be inclined, to will, compare **הִפָּצַח** and **הִפָּצַח**. (Arab. **ضَبَا** id., Ch. and Syr. **ضَبَا**, which see.)

HIPHIL, causat. of No. 3, to cause to swell, Num. 5:22. Hence—

צָבָה f. **צָבָה** adj. swelling, Num. 5:21.

צָבוּ Ch.—(1) prop. will, desire (from the root **צָבָה**); also—

(2) a thing, matter, Syr. **حَظ** Dan. 6:18, compare **הִפָּצַח** No. 4.

צָבוּ m. **δπ. λεγόμεν.** Jer. 12:9, *hyena*, i. q. Arab. **ضَب**. LXX. *βαίνα*. Others take it generally as a rapacious animal, compare Talmud, **צָבוּ**, Arab. **ضَب** rapacious animals. See Bochart, Hieroz. part i. p. 829. Root **צָבָה** No. II.

צָבָה fut. **צָבָה**. TO REACH OUT TO; only once found, Ruth 2:14. Arab. **ضَب** to grasp, to snatch.

צָבִי m., in pause **צָבִי** (from the root **צָבָה** No. 2).
(1) *splendour, glory*, Isa. 4:2; 24:16; 28:1, 4, 5. **צָבִי** the glory of kingdoms, used of Babylonia, Isa. 13:19. **צָבִי** the glorious, or beautiful land, Dan. 11:16, 41; and simply **צָבִי** 8:9 (and very often in the rabbins), of the land of Israel, compare Eze. 20:6, 15; 26:12; Jerem. 3:19; and Dan. 11:45, **הַר צָבִי קֹדֶשׁ** "the mountain of holy beauty," used of Mount Zion.

(2) a gazelle, so called from the beauty of its form (Arab. **ضَب**, Aram. **ضَبَا**), 1 Ki. 5:3; Isa. 13:14; Prov. 6:5. See Bochart, Hieroz. t. i. p. 924, seq.; 895, seq.; and the note of Rosenm. t. ii. p. 304, ed. Lips. The Hebrews, like the Arabs, so much admired the beauty of the gazelle, that they compared to them whatever is handsome and beautiful (Cant. 2:9; 4:5; 7:4, comp. Prov. 5:19), and even swore by them, as Cant. 2:7; 3:5, "I adjure you, O ye daughters of Jerusalem, by the gazelles, by the hinds of the field," compare Arab. **لا بظي** "nay, by the gazelles!" (do not so and so), like the Germ. *bey Eide nicht*. Pl. **צָבִים**, 2 Sam. 2:18; **צָבָה** 1 Ch. 12:8; and **צָבָה** Cant. 2:7; 3:5.

צָבִי ("a female gazelle"), [Zibia], pr. n. m. 1 Ch. 8:9 ["apparently of a woman" Thes.].

צָבִי f. of the noun **צָבִי**, a female gazelle, Cant. 4:5; 7:4.

צָבִי ("a female gazelle"), [Zibia], pr. n. of the mother of king Joash, 2 Ki. 12:2; 2 Chron. 24:1.

צָבִים see **צָבָה**.

I. **צָבַע** i. q. **ضَب** TO DIP IN, TO IMMERSE, hence to dye, to tinge (cogn. to **צָבָה**, which see); whence **צָבַע** something dyed, and **צָבָה** a finger, especially the forefinger, so called from being dipped into things, although the Arab. **اصبع** is written with **ع**.

II. **צָבַע** i. q. **سبع** TO RAVINE as a wild beast; whence **צָבִיב** a ravenous beast, hyæna, Arab. **سبع** and **سباع** a lion; **سباع** ravenous animals.

צָבַע Ch. *to dip into*. PAEL, id. Dan. 4:22.

ITHPAEL **צָבַע** **צָבַע** *to be wet, moistened*, Dan. 4:12, 20, 30; 5:21. In Targ. often for to dye, to tinge, like the Syr. and Arab. **صبغ**.

צָבַע m. *something dyed, a versicoloured garment*, Jud. 5:30.

צִבְעֹן (Ch. "versicolour"), [Zibeon], pr. n. a son of Seir, a chief of the Horites, Gen. 36:2, 20, 24, 29.

צִבְעִים ("hyænas"), [Zeboim], pr. n. of a valley with a town of the same name in the tribe of Benjamin, 1 Sa. 13:18; Neh. 11:34.

צָבַר fut. **יִצְבֹּר**. TO HEAP UP, TO STORE UP, as corn, Gen. 41:35; treasures, Job 27:16; a mound, Hab. 1:10. (Ch. **צָבַר** and Arab. **ضبر** id. Kindred is **טָבַר**, whence **טָבַר** which see.) Hence—

צִבְרִים m. pl. *heaps*, 2 Ki. 10:8.

צָבַת an unused root, Chald. to bind together, whence—

צָבַת or **צָבַת** only in pl. **צָבָתִים** a handful, once found Ruth 2:16.

צָד m. with suff. **צָדִי**, pl. **צָדִים**. (from the root **צָדַד** which see).

(1) a side, Deut. 31:26; 2 Samuel 2:16, and frequently; specially apparently used of the left side, 1 Sa. 20:25; Psalm 91:7 (opp. to **יְמִין**). **צָד** at the side of any thing, Deut. 31:26; Joshua 12:9; **עַל צָד** at the side, i. e. on the arms where children are carried, Isa. 60:4; 66:12. With **ה** parag. **צָדָה** on the side, 1 Sa. 20:20.

(2) an adversary, Jud. 2:3.

צָד Ch. i. q. Heb. No. 1, *side*. **צָדַד** on the side, or part of, Dan. 6:5. **לְצָד** at or against the part of, Vulg. *contra*, Dan. 7:25.

צָדָה Ch. *purpose, design*. Daniel 3:14, **הֲצָדָה** ("is it done) of design?" Compare the Heb. **צָדָה**, **צָדָה**.

צָדַד Arabic **ضد** and **ضد** TO TURN ONESELF from any one, *to turn to him the side*, not the face, hence Conj. III. *to oppose oneself* to any one, *to*

be adverse to him. Hence **צָד** side, also adversary, and—

צָדָד or **צָדָדָה** ("a mountain," pr. "the side of a mountain," Arab. **ضد**), [Zedad], pr. n. of a town on the northern frontier of Palestine, Numbers 34:8; Eze. 47:15.

צָדָה [see below] (kindred to the verb **צָדַד**), TO LIE IN WAIT for any one, followed by an acc. Ex. 21:13; followed by **נָפֶשׁ** to lie in wait for life, 1 Sa. 24:12. Derivatives, **צָדָה**, Ch. **ضاد**.

NIPHAL, according to the Chaldee and Syriac use, *to be desolated* (perhaps prop. to be taken by lying in wait), Zeph. 3:6.

[In Thes.—

"I. **צָדָה**—(1) TO CUT DOWN, TO MOW, whence the name of the letter **צ**. Hence—

(2) *to lay waste* a country or city; so Ch. etc."

"NIPHAL, *to be laid waste*, used of cities, Zeph. 3:6. Parall. **נָשַׁב**. Jerome, *desolatae sunt*."

"II. **צָדָה**—(1) prop. TO FIX THE EYES on any thing. So Syr." Hence—

"(2) *to fix* the mind on anything, *to search for*; followed by an acc. 1 Sa. 24:12. Absol. Ex. 21:13."

צָדָה see **צָדָה**.

צָדוֹק ("just"), [Zadok], pr. name, m.—(1) the father-in-law of king Uzziah, 2 Ki. 15:33; 2 Chron. 27:1.—(2) 2 Sa. 8:17; 15:24.—(3) 1 Chr. 5:38.—(4) Neh. 3:4; 10:22.—(5) Neh. 3:29; 13:13.—(6) Neh. 11:11.

צָדָה f. *lying in wait, deliberate purpose*, Nu. 35:20, 22; from the root **צָדָה**.

צָדִים, with the art. **הַצָּדִים** ("sides"), [Ziddim], pr. n. of a town in the tribe of Naphtali, Josh. 19:35.

צָדִיק adj.—(1) *just, righteous* (geredht), used of a judge or king, who maintains the right and dispenses justice, 2 Sa. 23:3; hence used very often of God as being a just judge, Deu. 32:4; Job 34:17; Jer. 12:1; Psa. 11:7; 119:137; both in punishing, 2 Ch. 12:6; Ezr. 9:15; Lam. 1:18; Dan. 9:14; and in rewarding, Ps. 112:6; 129:4; 145:17; Isa. 24:16 (where God is called **הַצָּדִיק** kar' *isôçhû*); also, as fulfilling his promises, Neh. 9:8, **וַתִּקֶּם אֶת־דְּבָרֶיךָ בִּי צָדִיק**, **וַתִּקֶּם אֶת־הַדְּבָרִים** "and thou hast fulfilled thy words, because thou art righteous." Verse 33; Isa. 45:21.

(2) *one who has a just cause* (ber recht hat)—(a) in a forensic cause (opp. to **רָשָׁע**). Ex. 9:27, **הַצָּדִיק** **וְהַרְשָׁע**

יְהוָה צַדִּיק וְעַמִּי הִרְשָׁעִים "Jehovah is just (his cause is just), I and my people (our cause) are unjust." Ex. 23:8; Pro. 18:17.—(b) in assertion, one who speaks what is right and true, whence adv. *rightly, truly*, Isa. 41:26 (compare 43:9, where in the same context is אֱמֶת). Hence—

(3) of a private person, *just* towards other men (Pro. 29:7), obedient to the laws of God; hence *upright* (redtlich), *honest, virtuous, pious* (all of which are comprehended by Cicero by the name of *justitia*, Offic. ii. 10, *justitia, ex qua una virtute boni viri appelluntur*. De Fin. v. 23, *justitia...cui adjuncta sunt pietas, bonitas, liberalitas, benignitas, comitas, quæque sunt generis ejusdem*. Partit. xxii. extr. *justitia erga deos religio, erga parentes pietas, vulgo autem bonitas, creditis in rebus fides, in moderatione animadvertendi lenitas, amicitia in benevolentia nominatur*). Gen. 6:9; 7:1; Ps. 5:13; 11:3; 31:19; 34:20; 37:25; 72:7; Job 12:4; 17:9. It is very often joined with צַדִּיקִים, צַדִּיק, and very often opposed to רָשָׁע Pro. 10:3, 6, 7, 11, 16, 30; Gen. 18:25, etc. Similarly also Cicero, locc. cit. The Hebrews ascribe to a just man, benignity and liberality, Ps. 37:21; Pro. 12:10; 21:26; temperance and sobriety in eating, Prov. 13:25, and in speaking, Pro. 15:28; the love of truth, Pro. 13:5; wisdom, Pro. 9:9. Emphat. used of innocence from sin, Eccl. 7:20, "there is not a just man upon earth who doeth good and never sins." A little before, in verse 16, the words "be not too just...lest thou destroy thyself," should apparently be understood of the admirer of his own virtue (צַדִּיקִים בְּעֵינָיו) Job 32:1.—Isa. 49:24, Alb. Schultens renders צַדִּיק the powerful warrior, as if it were the same as עֶרֶץ verse 25; but צַדִּיקִים is, prey just taken; see my observations on this in Germ. Trans. ed. ii.

צַדִּיק fut. יִצְדַּק pr. TO BE RIGHT, STRAIGHT, i. q. יָשָׁר as of a straight way (see צַדִּיק Ps. 23:3). (Arab. صدق prop. to be stiff, rigid, e.g. used of a lance; see Schultens, De Defect. Hodiernis Ling. Hebrææ, § 214—224; hence, to be true, sincere. Syr. ܥܕܝܬ to be right, suitable.) Hence—

(1) *to be just, righteous* (gerecht seyn), used of God, Ps. 51:6; of laws, Ps. 19:10.

(2) *to have a just cause* (Recht haben)—(a) in a forensic sense. Gen. 38:26, צַדִּיקָהּ מִמֶּנִּי "her (Thamar's) cause is more just than mine." Job 9:15, 20; 10:15; 13:18; 34:5. Opp. to רָשָׁע to have an unjust cause.—(b) *to speak the truth, or what is right*, amongst disputants, Job 33:12. Hence—(c) *to obtain one's cause* [to be justified, in a forensic sense], Isa. 45:25.

(3) *to be upright, righteous* (see צַדִּיק No. 3), Job 15:14; 22:3; 35:7; followed by יְיָ Ps. 143:2; אֱלֹהִים Job 9:2; 25:4; מִלְּפָנֶיךָ Job 4:17; i. e. in the judgment of God. Also *to declare righteous*, Eze. 16:52.

NIPHAL, prop. to be declared just; hence *to be vindicated from wrongs*. Dan. 8:14, וְצַדִּיק קָרָשׁ Vulg. not amiss, *mundabitur sanctuarium*.

PIEL—(1) *to render just, or righteous, or innocent* (Eccl. Lat. *justificavit* [to declare righteous]). Eze. 16:15, "thou hast justified thy sisters by thy crimes;" i. e. thou hast caused that they should seem almost innocent. Similarly, Jer. 3:11, ...נִפְשָׁהּ צַדִּיקָהּ נִפְשָׁהּ "Israel has justified herself more than Judah," appears just in comparison with her.

(2) *to declare any one just or innocent*, Job 33:32; followed by נִפְשָׁהּ oneself, Job 32:2.

HIPHIL—(1) *to make just, or upright, or pious*, by one's example and doctrine; followed by an acc., Dan. 12:3; followed by לְ [to justify, i. e. declare righteous, see No. 2], Isa. 53:11.

(2) i. q. Piel No. 2, *to declare any one just*.—(a) in a forensic sense, *to absolve, to acquit*, Ex. 23:7; Deut. 25:1; 2 Sam. 15:4; Isa. 5:23; *to make any one's cause to prevail*, Isa. 50:8.—(b) *to declare any one to have given a right opinion* (jem. Recht geben), to approve of any one's opinion; see Kal No. 2, b, Job 27:5.

HITHPAEL, *to purge oneself* (from suspicion), Gen. 44:16.

Derived nouns, צַדִּיקוּת, צַדִּיקִים, צַדִּיק.

צַדִּיק with suff. צַדִּיקִי m.—(1) in a physical sense, *straightness, rightness*, i. q. יָשָׁר. Ps. 23:3, מִסְלָלִי צַדִּיקִים "straight paths." Hence in an ethical sense—

(2) *rectitude, right, what is right and just* (das Recht), *what is so, or ought to be so*, compare יָשָׁר No. 2, a; Ps. 15:2, פָּעַל צַדִּיק "one doing what is right," acting rightly; compare עָשָׂה צַדִּיק Isa. 64:4; Ps. 45:8; Job 8:3; 36:3, אֲתֹן צַדִּיק "to my Creator I will ascribe rectitude," i. e. I will vindicate his right. Hence שָׁפַט צַדִּיק to judge the right, i. e. justly, Deut. 1:16; 16:18; Jer. 11:20; מִשְׁפָּט צַדִּיק just judgment, Isa. 58:2; מִאֲזֵנֵי צַדִּיק just balances, a just weight, Lev. 19:36; Job 31:6; Eze. 45:10; בְּחֵי צַדִּיק just sacrifices, i. e. such as are due, rightly offered, Deut. 33:19; Ps. 4:6; 51:21. With a suff. *the right, the just cause* of any one, Ps. 7:9, "judge me בְּצַדִּיקִי according to my right;" Ps. 18:21, 25; Job 6:29, compare Ps. 17:1. Often joined are צַדִּיק וּמִשְׁפָּט צַדִּיק what is right and just, Ps. 89:15; 97:2. Also *the right which we speak*, i. e. *the truth*, Ps. 52:5; Isa. 45:19.

(3) *justice*, i. q. צדקה, as of a judge, Lev. 19:15; of a king, Isa. 11:4, 5; 16:5; 32:1; of God, Ps. 9:9; 35:24, 28; 50:6; 72:2; 96:13; hence *righteousness, integrity* (see צדק No. 3), Isa. 1:21; 51:1, 7; 59:4; Ps. 17:15; Hos. 2:21.

(4) *liberation, welfare, felicity* [?] (as being the reward of virtue, see Isa. 32:17). So often when there is in the other member ישועה, יִשְׁעָה Isa. 41:2; 45:8; 51:5; Dan. 9:24; Ps. 132:9 (compare verse 16). Used of the servant of God, Isa. 42:6; קְרָאֲתִיר, בְּצִדְקָה "I have called thee with deliverance," i. e. that thou mayest come with deliverance, mayest bring it (compare Jer. 26:15), and used in the same sense of Cyrus, Isa. 45:13; בְּצִדְקָה, אֶנְכִּי הֶעֱיֵיתִיּוֹ "I raised him up (that he may come) with deliverance;" also i. q. בְּרִכָּה Isa. 61:3; הַצִּדְקָה "terebinth of blessing" (auf denen Gottes Segen ruht, gesegnete Terebinthen, as it is said gesegnetes Land). Very frequently also the word צדקה (which see) is thus used; and this signification has been vainly [?] rejected of late by Moeller (De Authentia Esaiæ, p. 186), and Kleinert (Die Echtheit der Jes. Weissagungen, i. p. 255, seq.). Compare צדקה No. 4.

צדק f. — (1) *rectitude, right*. (A trace of the original meaning is found in the phrase הֲלָךְ צְדָקוֹת Isa. 33:15.) 2 Sa. 19:29, "what right have I any more?" Neh. 2:20. Joel 2:23, הַמִּטְרָה לְצִדְקָה "the early rain according to right," i. e. the rain in just measure, as the ground naturally requires.

(2) *justice*, as of a king, Isaiah 9:6; 32:16, 17; 60:17; of God, Isa. 59:16, 17; as shown both in punishing the wicked, Isaiah 5:16; 10:22, and in freeing, vindicating, and rewarding the godly, Psalm 24:5; 36:11. Pl. *things done justly* (benignantly), Ps. 11:7; 103:6; Jud. 5:11, צְדָקוֹת פְּרָזוֹ, "his justice (acts of justice) towards his princes," i. e. aid extended to them, victory, which he bestowed on them.

(3) In private persons, *righteousness, piety, virtue*, Isaiah 5:7; 28:17; 46:12; 54:14; 59:14. צֶדֶקָה, עֲשֵׂה צְדָקָה Isaiah 56:1; 58:2. Gen. 15:6, "(God) reckoned it to him for righteousness," took it as a proof of his probity or piety. [But see the true doctrine of "faith counted for righteousness," Rom. iv.] Deu. 6:25. Plur. צְדָקוֹת righteous acts, Isaiah 64:5. צְדָקַת יְהוָה piety such as pleases God, Psalm 5:9. Sometimes specially it is kindness and mercy, Ps. 11:7; 24:5; liberality [?], Prov. 10:2; Micah 6:5. LXX. very often ἐλεημοσύνη, Deuteron. 6:25; 24:13.

(4) *welfare* [?], i. q. צדק No. 4, which see (parall.

יִשְׁעָה, יִשְׁעָה, Isai. 45:8; 46:13; 48:18; 51:6, 8; 54:17; 56:1; 57:12; 59:9, 17; 61:10, 11.

צדקה Ch. *liberality, beneficence*, Dan. 4:24. So often in the Talmud. and the Rabbins. Compare Sam. צדקה used of almsgiving, Arab. صدقة, Syriac ܥܕܩܬܐ, compare צדקה No. 3 fin.

צדקיהו ("justice of Jehovah"), [Zedekiah, Zidkijah], pr. n.—(1) of a king of Judah, 600—588, B. C., to whom this name was given by Nebuchadnezzar, instead of his former name יְחִיָּה, 2 Ki. 24:17; 1 Ch. 3:15; Jer. 1:3.—(2) of a false prophet under Ahab, 1 Kings 22:24; 2 Ch. 18:10, 23; also צדקיהו 1 Ki. 22:11.—(3) Jer. 29:21, 22.—(4) 1 Ch. 3:16.—(5) Jer. 36:12.

צָהָב TO SHINE, kindred to the root צָהָב [Arab. صَبَّ], see more at the root צָהָב.

HOPHAL, part. מְצֻקָּה *polished, shining* (like gold), Ezra 8:27. Hence—

צָהָב m. *yellow*, like gold, used of a hair, Levit. 13:30, seqq.

צָהָב an unused root, i. q. צָהָב, צָהָב (which see), pr. *to be white, shining*; hence *to be sunny, shone upon and dried up by the sun* (Syr. and Ch. צָהָב to be thirsty). Hence צִי, צִיָּה, צִיָּה [under צִיָּה in Thes.]. In Arabic, the middle radical ה being softened, there is صَوَى to dry up; and in Hebrew צִיָּה, in the noun צִיָּה.

צָהָב — (1) i. q. צָהָב, צָהָב (see at the root צָהָב), TO SHINE, see Hiphil. It is applied—

(2) to an acute and clear voice; hence *to neigh* as a horse, (Arab. صهل compare הָלַל and צָלַל), Jer. 5:8; *to shout for joy, to cry out* (for joy), used of persons, Isa. 12:6; 54:1; followed by כִּי because of anything, Isa. 24:14.

PIEL, causat. of Kal No. 2, but in a bad sense, used of a cry from fear or terror. Isa. 10:30, צָהָב קוֹלָהּ "make thy voice shrill," i. e. cry with a loud voice.

HIPHIIL, causat. of Kal No. 1, *to cause to shine*, Psa. 104:15.

Derivative, מְצֻקָּה.

צָהָב (like the kindred verbs צָהָב, צָהָב, see under צָהָב), TO SHINE. Arab. ظَهَرَ to appear, to come forth, to reveal oneself, and طَهَرَ to be pure; both coming from the idea of shining. Hence צָהָב light, splendour, and צָהָב oil, so called from its brightness.

HIPHIL (denom. from צוץ), to squeeze out oil (in a press), Job 24:11.

צוץ light. Gen. 6:16, צוץ לתקח "thou shalt make light for the ark," i. e. windows; Gr. φῶτες (compare Gen. 8:6). In the manner of collectives it is construed with a fem.; whence צוץ "of a cubit long shalt thou make them" (the windows).

DUAL צוץ mid-day, noon; prop. double (i. e. most splendid) light, Gen. 43:16, 25; Deut. 28:29 (Arab. ظهیر mid-day; ظهیر to do at noon). Jer. 6:4, נעלה בצהרים "let us go up (against foes) at noon," i. e. at once, suddenly and unexpectedly, as an attack was rarely made at that time of day, Jer. 20:16; compare Kor. 9:82. Metaph. of very great happiness, Job 11:17; Ps. 37:6.

צוץ and צוץ m., a precept (from the root צוץ; like קוץ from the roots קוץ, קוץ). Hos. 5:11, הָלַךְ אַחֲרֵי צוץ "he follows the precept" (of men), unless, indeed we should read צוץ "precept upon precept, precept upon precept" (עֲשֵׂה אֶפְסָר עֲשֵׂה אֶפְסָר), i. e. precept is added to precept, law to law, by the priests and prophets; we are daily wearied with new laws. The paronomasia is imitated by Jerome, *manda, remanda, manda remanda*.

צוץ an unused root [not given in Thes. the derivative is there referred to צוץ]. Syr. ܥܘܕ to stain, ܥܘܕ dirty, stained. But, however, these words appear to be secondary, and to have a signification derived from that of excrement (צוץ, צוץ), so that the primary root is צוץ. Hence—

צוץ m., filthy, used of garments, Zec. 3:3, 4.

צוץ f., excrements, i. q. צוץ (root צוץ), Isaiah 36:12; 2 Ki. 18:27 קרי; hence filthy. Isa. 28:8, קיא צוץ "filthy vomiting." Used of the filth of sin, Prov. 30:12; Isa. 4:4.

צוץ constr. צוץ Jer. 28:10, 12, with suff. צוץ, once צוץ Neh. 3:5, pl. צוץ, constr. צוץ once (as if from the sing. צוץ), Mic. 2:3, m. the neck, Gr. τραχηλος, so called as being the slender and narrow part of the body (from the root צוץ), Syr. ܥܘܕ. It signifies the neck, Gen. 41:42; Cant. 1:10; 4:4; 7:5; Isa. 8:8; 30:28. צוץ with the neck, sc. proudly lifted up, Job 15:26; Ps. 75:6 (compare Gr. τραχηλιάω, to be proud, prop. to go

with the neck stretched out; τραχλας, epithet of Const. the Great). In other places the back of the neck is rather to be understood, as Lam. 5:5, "they stand upon our necks;" Job 39:19; 41:14, and where a yoke is said either to be put on the neck, Deut. 28:48, or to be taken away from thence, Gen. 27:40; Isa. 10:27; Jer. 30:8.—Plur. necks—(a) with a plural signification, Josh. 10:24; Jud. 8:21, 26.—(b) more often with a singular signification (like the Gr. τὰ τραχλα, Lat. *cervices*), Gen. 27:16; 45:14; 46:29. נָפַל עַל-צוץ to rush into any one's embrace, Gen. 33:4; 45:14. Neck is also used in speaking of trunks from which the heads have been cut off, Eze. 21:34.

[צוץ Ch. id. Dan. 5:7, 16.]

צוץ, צוץ (perhaps for צוץ "a station"), [Zoba, Zobah], pr. n. of a state in Syria (fully צוץ Ps. 60:2; 2 Sam. 10:6, 8), the king of which waged war with Saul (1 Sam. 14:47) and with David (2 Sam. 8:3; 10:6). It appears to have been near Damascus, and to have comprehended Hamath (see חמַת; whence it is called צוץ 2 Ch. 8:3), and to have extended to the Euphrates, 2 Sam. 8:3; 1 Ki. 11:23. The Syriac interpreters take Zobah to be Nisibis, in Mesopotamia (ܢܝܫܒܝܬ), and they have been followed by J. D. Michaëlis (Supplem. p. 2073); but the former opinion has been rightly maintained by Hyde, ad Peritsol. Itin. p. 60, and Rosenm., Biblische Alterthumskunde, i. 2, pp. 144, 249.

צוץ (compare צוץ), TO LIE IN WAIT FOR, with an acc., specially—(1) to hunt wild beasts, Gen. 27:3, 5, 33; Job 38:39.

(2) to catch birds, to lay snares, Lev. 17:13; metaph. used of snares laid for men, Lam. 3:53; 4:18; Mic. 7:2; Ps. 140:12; Prov. 6:26; Syr. ܥܘܕ is also to fish; see צוץ.

PIEL, i. q. Kal to lay snares, Eze. 13:18, 20.

HITHPAEL צוץ denom. from צוץ No. 3, to furnish oneself with victuals, Joshua 9:12. Aramaean צוץ id.

Derivatives, צוץ, צוץ, צוץ, צוץ, צוץ, צוץ, צוץ [צוץ, pr. n. צוץ].

צוץ not used in Kal, TO SET UP (stellen), like the Syr. ܥܘܕ (see Eze. 30:15, Pesh.), whence ܥܘܕ, Arab. ܥܘܕ *cippus*, Hebr. צוץ.

PIEL צוץ fut. apoc. ܥܘܕ imp. apoc. ܥܘ, Arab. ܥܘ

—(1) *to constitute, to appoint* (beſtellen)—(a) any one over any thing, followed by an acc. of person, and על of the thing, 1 Sa. 13:14; 25:30; 2 Sa. 6:21; Neh. 5:14; 7:2.—(b) with an acc. of the thing, *to appoint*, to decree, to determine any thing; i.e. to cause it to exist. Isa. 45:12, “all the host of it (the heaven) have I appointed,” caused to exist; 48:5; Deu. 28:8; Ps. 68:29; 111:9; 133:3.

(2) *to charge, to command*, followed by acc. of pers. (like the Lat. *jussit aliquem*), Gen. 26:11; more rarely followed by על 2:16; 28:6; Esth. 2:10, 20; followed by אף Gen. 50:16; followed by ל Ex. 1:22. The express words of the command are subjoined with לאמר e.g. Gen. 26:11, וַיֹּצֵא אֱבִימֶלֶךְ אֶת־כָּל־הָעָם, לאמר, “and Abimelech commanded all the people, saying,” etc.; 32:5; Ex. 5:6. In other places, that which any one is commanded to do, is put in the inf. with ל prefixed, Gen. 50:2; 2 Sam. 7:7; Jer. 35:8; more rarely in a finite verb, with אֲשֶׁר (that) prefixed, Esther 2:10; and ו (prop. he charged, and he did), Am. 9:4. *To command any one, any thing*, with two acc. of pers. and thing, Gen. 6:22; Ex. 25:22. It is also used without any mention added of the command, with an acc. of pers. *to give commands* to any one (jem. etwas beſtellen), *to delegate* any one *with commands, to commission*, Jerem. 14:14; 23:32; followed by על of the person to whom the commands are sent, Est. 4:5; Ezra 8:17; 1 Chron. 22:12; or of the thing about which the command is given, Gen. 12:20; 2 Sa. 14:8; to which also אֶל is prefixed, Ex. 6:13; and ל Ps. 91:11. Used of inanimate things, Am. 9:4; Ps. 42:9. Specially it is said לִצְוָה or לְצִוְתוֹ to give (last) commands to one's family, i.e. to make a will (fein φάσ beſtellen), 2 Sa. 17:23; 2 Ki. 20:1; Isa. 38:1 (comp. Rabbin. צוּוּהָ testament).

PUAL, *to be commanded*. Levit. 8:35, כִּי צִוִּיתִי, “so am I commanded,” this charge is given to me. Eze. 12:7, כִּי אֲשֶׁר צִוִּיתִי, “even as I was commanded.” Followed by ל of the person who gives the command, Nu. 36:2.

Derivatives, צוּ, צוּן, צוּן, צוּן [“and צוּ”].

צוּחַ *TO CRY OUT, TO EXCLAIM* with joy, Isaiah 42:11. (Chald. id. In Arabic contractedly, Med. quiescent صَح for صَح. I suppose both to be softened from the harder צוּחַ, صرَح, compare Isaiah 42:11 and 13.) Hence—

צוּחָה fem. *outcry*, whether joyful, Isa. 24:11; or mournful, Jer. 14:2.

צוּל an unused root, prob. i. q. צָלַל No. II, *to be sunk*, whence מְצוּלָה and—

צוּלָה f. *the depth of the sea, abyss*, Isa. 44:27.

צוּם *TO FAST*. (Arabic صَامَ Aram. id. The primary idea lies in the mouth being shut; see as to roots ending in m above at דָּמַם page ccm, B.) Jud. 20:26; Zec. 7:5, הָצוּם צִמְתִּי, “have ye fasted to me?” where the suffix must be regarded as a dative.

Hence—

צוּם m. *fasting, a fast*, 2 Sa. 12:16. PL צוּמוֹת Est. 9:31.

צוּרָה an unused root, i. q. صَاغ to form, to carry on the trade of a goldsmith. Hence צוּרָה.

צוּרָה (“smallness”), [Zuar], pr. n. m. Num. 1:8; 2:5.

צוּרָה *TO OVERFLOW*, followed by על *to overflow* any one, Lam. 3:54.

HIPHIL—(1) *to cause to overflow*, Deu. 11:4.

(2) *to cause to swim*, 2 Ki. 6:6.

Derivatives, צָפָה, צָפָה, and—

צוּרָה m.—(1) *honey as dropping* from the comb, so called from its overflowing, Prov. 16:24. Plural צוּרָה Ps. 19:11.

(2) [Zuph], pr. n. of a son of Elkanah, 1 Sa. 1:1; 1 Chr. 6:20 (where in קרי there is צוּרָה), and צוּרָה 1 Ch. 6:11.

צוּפָה (“cruse,” from צָפָה) Zopha, pr. n. m. 1 Ch. 7:35, 36.]

[צוּפָה see צוּרָה.]

צוּפָר (perhaps i. q. Syr. ܘܫܦ “impudent” [in Thes. this derivation and the meaning of the Syriac word are questioned]), [Zophar], pr. n. of one of Job's friends and opponents in disputing, Job 2:11; 11:1.

צוּרָה i. q. נָצַר and נָצַר (comp. נָצַר)—(1) *TO SHINE*, see Hiphil.

(2) *to flourish*, pret. צָצַר Ezek. 7:10 (metaph.).

HIPHIL, fut. יִצְרִיץ part. מִצְרִיץ (Cant. 2:9)—(1) *to shine, to be bright* (prop. to emit splendour, comp. האיר), 132:18; hence *to glance forth*, i. e. to look by stealth (properly to make the eyes shine). Cant. 2:9, מִצְרִיץ מִן הַחֲרָצִים “glancing forth through the lattice.” Arab. وصوص and وصوص to glance (as a

woman) through the holes of a vail; compare Germ. blinten, blingen.

(2) to *flourish* (prop. to produce flowers), Num. 17:23; Ps. 72:16; 90:6; 103:15; metaph. 92:8. Derivatives, צִיץ, צִיץָה, צִיץָה.

I. צוּק TO BE NARROW, STRAITENED, COMPRESSED. (Arabic ضاق Med. Ye. Æth. ጠቀሰ: to straiten, to compress, kindred roots are עָנַן, and also עָנַן, and those connected with them.)

HİPHIL הִצִּיק—(1) to *straiten*, to *press upon* any one, followed by a dat. and acc., Deu. 28:53, seqq.; Jer. 19:9; Job 32:18; specially to *straiten* a city by *siege*, Isa. 29:7. Part. מִצִּיק oppressor, Isaiah 51:13.

(2) to *urge* any one with prayers, with an acc., Jud. 14:17; with a dative, 16:16.

Derivatives, צוּק, צוּקָה, צוּקָה, מוּצָק, מוּצָקָה, מוּצָקָה.

II. צוּר—(1) i. q. יָצַק TO POUR, Job 29:6; 28:2, אָבֶן יָצוּק נְחוֹשֶׁה "and the stone is poured out (to make) brass," i. e. they melt the ore into brass. Metaph. Isa. 26:16, יָצַקוּ לֵחַשׁ "they pour out a prayer" (צִקוּ, Milra, is pret. Kal with Nun paragogic, for יָצַקוּ).

(2) i. q. הִצִּיק to *set up*; whence מִצָּבָה a column.

צוּר m. *distress*, Dan. 9:25, and —

צוּרָה f. id. Pro. 1:27; Isa. 30:6.

צוּר ("rock," i. q. צוּר), pr. n. Tyre (Greek Τύρος, from the Aramæan form ܛܪܝܫ, a city of the Phœnicians, celebrated for its traffic, and very rich; the more ancient part of it, which was strongly fortified, afterward called Palætyrus צוּר 2 Sa. 24:7, and עִיר מְבֻצָּרָה Josh. 19:29), was situated on the main land, the later city on an opposite island, see Isa. 23:4; Eze. 26:17; 27:4, 25; comp. Menand. Ephes. in Josephus, Archæol. ix. 14, § 2; viii. 2, § 7; and as to the history of the city, see my Comment. on Isa. i. page 707, seqq. The domestic name צוּר is found — besides the Old Test. 2 Sa. 5:11; 1 Ki. 5:15; 7:13; Ps. 45:13; Eze. 26:2; — in the inscriptions of the coins struck at Tyre in the time of the Seleucidæ, either briefly לצוּר (לצוּר Τύρου), or more fully לצוּר אִם צִרְנָה לצוּר אִם צִרְנָה of Tyre, the metropolis of the Sidonians, sc. money; see Mionnet, Descr. des Médailles, t. v. pl. 23, 24; Kopp, Bilder u. Schriften der Vorzeit, ii. page 212. At present the ruins of the ancient city, called צוּר are situated on a peninsula, from Alexander the Great having joined the island to the shore by an embankment. Gent. צוּר, which see.

צוּר fut. יִצֹר, apoc. יִצֹר (like the kindred root יָצַר, TO STRAITEN, TO PRESS UPON, TO COMPRESS; hence — (1) to *bind together* (into a bundle or roll), i. q. צוּר No. 1. Pret. צָרָה Deut. 14:25; יִצֹר 2 Ki. 12:11; וַיִּצֹר 5:23.

(2) to *press* with siege, to *besiege* a city, followed by an acc. of the city, 1 Ch. 20:1; more often followed by יָלַל Deut. 20:12; Eze. 4:3; Daniel 1:1; יָלַל Deut. 20:19; absol. Isai. 21:2; also followed by יָלַל 2 Sam. 20:15; and יָלַל 1 Sam. 23:8, of the person besieged in the city. Once with acc. and יָלַל of the city, Isa. 29:3, וְצָרְתִּי עֲלֶיךָ מִצָּב i. e. "I will push forward hosts (of soldiers) against thee" (ידו [stärke vor gegen dich]). Metaph. Psalm 139:5, אַחֲרֵי וְקָרַם צִרְתִּי, "thou besettest me on every side," so that I cannot flee from thee.

(3) to *urge*, to *press upon* any one in pursuit, i. q. צָרָה No. 4, Deu. 2:9; Exod. 23:22. Part. צָרִים Esth. 8:11; also to *stir up* any one, to urge him to rise, Jud. 9:31.

(4) to *cut* (pr. to press with a knife, compare יָצַר to press, to cut), to *divide*. Arab. صار Med. Waw id. Hence צוּר edge.

(5) to *form*, i. q. יָצַר (derived from the idea of cutting), Arab. صور id., fut. יִצֹר Ex. 32:4; 1 Kings 7:15; and יִצֹר Jer. 1:5 כְּתִיב. (Aram. id.)

Derivatives, צוּר, צוּרָה, צוּרָה, צוּרָה, צוּרָה, צוּרָה.

צוּר m.—(1) *stone, pebble* (so called as being a compact solid mass. Others take it as pr. a piece of rock, see No. 2), Isaiah 8:14. Job 22:24, צוּרֵי תְּהִלִּים "the pebbles of the brooks" (compare Gramm. § 106, 3, c).

(2) a *rock*, Job 18:4; 24:8; metaph. used of God, the refuge and protection of Israel, Isa. 30:29; Deut. 32:37, "the rock where they took refuge;" Ps. 18:3, 32, 47. By another figure (drawn from a quarry), it is applied to the founder of a nation. Isa. 51:1. Pl. צוּרוֹת Job 28:10.

(3) *edge*, from the root No. 4. Psalm 89:44, צוּר חֶרֶב "the edge of a sword," according to which analogy, Josh. 5:2, 3, חֶרֶבוֹת צוּרִים are *sharp knives*, compare צוּר Exod. 4:25; and so Ch. But LXX., Vulg., Syr., Arab. understand it to mean *knives made of stone* (compare צוּר No. 1) which the ancient Orientals used in castrating and circumcising. I wonder that those who hold this opinion (such as Maurer on Jos. loc. cit.) should have neglected the words added by the LXX. Josh. 24:30, ἐκτεῖ ἔθηκαν εἰς τὸ μνημεῖον εἰς ὃ ἔθαψαν αὐτὸν (Joshua) ἐκτεῖ τὰς

μαχαίρας τὰς περὶ τὰς, ἐν αἷς περιέτεμε τοὺς υἱοὺς Ἰσραὴλ...καὶ ἐκεῖ εἰσιν ἕως τῆς σήμερον ἡμέρας. This is worthy of remark, inasmuch as it clearly proves that stone knives were found in Palestine, as well as in Germany. Hence—

(4) *form*, Psalm 49:15 קרי; French *taille*, from *tailler*; from the root No. 4, 5.

(5) [*Zur*], pr. n. m.—(a) of a leader of the Midianites, Num. 25:15; 31:8; Josh. 13:21.—(b) 1 Ch. 8:30; 9:36.

צֶנֶר see **צִנָּה** neck.

צורה f. *form*, Eze. 43:11; see **חצ** No. 5.

תּוֹרָה only in pl. *neck*, Cant. 4:9. תּוֹ is a diminutive termination, used lovingly, Lehrs. p. 513. Others understand a *collar*.

זַרְיֵאל ("whose rock is God"), [*Zuriel*], pr. n.
m., Num. 3:35.

צוּר־יִשְׂרָאֵל ("whose rock is the Almighty"),
[Zurishaddai], pr. n. m., Num. 1:6; 2:12.

צוֹת HIPHIL הָצִיַת TO BURN, i. q. הָצִיַת Isa. 27:4;
see יָצַת.

חָצִי m. adj. (from the root חָצַץ)—(1) *bright, white*, Cant. 5:10; specially—

(2) *sunny, serene, clear*. Isaiah 18:4, חֹם "clear heat." Jer. 4:11, רֵיחַ חֹם "a serene wind," i. e. hot. Arab. and Syr. id.

(3) trop. *clear, perspicuous*; used of words, Isa. 32:4.

𐤒𐤕𐤕 ("drought"), [*Ziḥa*], pr.n.m. Ezr.2:43; Neh.7:46; 11:21; from—

חָצַח an unused root, i. q. **חָצַח** to shine, to be sunny; and hence to be dry, arid (Aram. **חָצַח** to thirst). Hence—

צָהָה adj. *dry* (with thirst), Isa. 5:13.

צָהָה—(1) TO BE BRIGHT, TO BE WHITE, Lam.
4:7.

(2) *to be sunny, shone on by the sun*; whence

צָחָצְחוֹת, צָחִיקָה, צָחִיךְ, צַח. (Arab. ضاح sunny, dry;

Syr. **ܐܝܢܐ** to be hot, serene; **ܐܝܢܐ** hot; Ch. **אֵין** to make to shine, to polish. Further, the signification of shining and being bright is widely extended in the roots from the biliteral stock **אֵין**, also in those beginning with the softened letter **אֵין**, **אֵין**, and without

any sibilant טח, טה; compare צחה, צחר; צהב, צהח;
צהל, צהל; זרה, זהב, זהר; מזהר, מהר.)

Derivatives, **צח**, **צחחות**, and the three following nouns.

חִי *m. shone upon and burnt up by the sun, dried up, Eze. 24:7, 8; 26:4, 14.*

צְחִיחָה f. *an arid region*, Ps. 68:7.

id. כתיב Neh. 4:7. — יים pl. צחית.

זָחַ an unused root; *to be foul, stinking*, cogn.

to זָכַח, and Arab. *سَنِحَ* to be stinking, *سَنِحَة* filth.

צִחְנָה f. *stench, stink*, Joel 2:20.

צִחָה f. plur. *arid places*, Isa. 58:11; from the root **צחח** No. 2.

צחק TO LAUGH. (Arabic ضَحِكَ, Syr. and Nasor. ܥܚܩ, Chald. also ܥܚܩ id.; all of which are onomatopoeitic, and accord with the Greek καχάζω, καρχάζω, Lat. *cachinnor*, Germ. *lachen*. This root, with the exception of the passages Jud. 16:25; Eze. 23:32, is only found in the Pentateuch, and the later writers and poets use instead of it the softer form ܥܪܦ. Comp. ܥܪܦ.) Gen. 18:12, seq.; followed by ? with any one, Gen. 21:6.

PIEL—(1) *to play, to sport, to jest* (prop. iteratively, to laugh repeatedly), Ex. 32:6; Gen. 19:14; specially—(a) with singing or dancing, Gen. 21:9; Jud. 16:25.—(b) with women (like *παίζειν, ludere*), Gen. 36:8.

(2) *to make sport of* any one, followed by **3**, and more emphatically, *to mock*, Gen. 39:14, 17. Hence—

צחק m. *laughter, sport*, Gen. 21:6.

צָהַר an unused root; Arab. صَاكَر Conj. XI. to be intensely white. Kindred is צָהַר (see at the root צָחַח). Hence —

צִהָר m. *whiteness* (of wool), Eze. 27:18.

חָזָק adj. *white*. Jud. 5:10, "white asses," i.e. reddish with white spots (for they are not found altogether white, although the Orientals highly esteem this colour in asses, camels, and elephants). Vulg.

nitens. Syr. white. (Arabic ^س_ا^ك_{و^ر *prop.* white, but used of an ass marked with white and red spots.)}

צִהָר ("whiteness"), [*Zohar, Jezoar*], pr. n.
m.—(1) of a son of Simeon, Gen. 46:10; Ex. 6:15;

also called צלה Num. 26:13.—(2) Gen. 23:8; 25:9.—(3) 1 Ch. 4:7.

צ m. (for צה from the root צה [in Thes. from צנה])—(1) *dryness, a dry region, a desert*; whence צ an inhabitant of a desert.

(2) *a ship* (as if, what is dry, a dry place in the midst of the waters; unless it be preferred to derive צ from צה with the signification of erecting, setting up; compare צין a column), Isa. 33:21. Plur. צים Num. 24:24, and צים Dan. 11:30. Castell brings forward from the Arabic صرایة small vessel, but in the Kamûs this word is not found.

צבה (for צבה "a plant"), [Ziba], pr. n. of a servant of [the house of] Saul, 2 Sa. 9:2; 16:1.

צוד m. (from the root צוד to hunt)—(1) *hunting*, Gen. 10:9.

(2) *prey taken in hunting*, Gen. 25:28.

(3) *food*; prop. the produce of hunting, Job 38:41 (of ravens); hence any other food, Neh. 13:15; Ps. 132:15; especially *provision for a journey*, Josh. 9:5, 14; compare צדה.

צוד (from the root צוד) m., *a hunter*, Jer. 16:16.

צדה or צדה f. of the preceding; *food*, Psalm 78:25; especially *provision for a journey*, Gen. 42:25; 45:21 (Aram. צו id.); whence the denom. הציד; see צוד Hithpael.

צידון ("fishing") pr. n. f., *Zidon*, a very ancient and wealthy city of the Phœnicians (Gen. 10:15); fully called צידון רבה (Sidon the great, or Sidon the metropolis), Josh. 11:8; 19:28; compare Jud. 1:31; 3:3; 18:7; the name of this city was applied to all the northern Canaanites dwelling at the foot of Lebanon, whom the Greeks called Phœnicians; and amongst them the Tyrians were also included, Gen. 10:15; Jud. 1:31; 3:3; 1 Kings 11:1, 5, 33; 2 Ki. 23:13; Deu. 3:9; comp. Σιδόνιοι, Homer Il. vi. 290; xxiii. 743; Od. iv. 84; xvii. 424; which name is used with the same extent of meaning. Hence it may be understood why Ethbaal, king of Tyre (see Menand. in Jos. Arch. viii. 3, § 2), is called the king of the Sidonians (i. e. of Phœnicia), 1 Ki. 16:31; and why there is on the coins of Tyre (see צר, צרם, צרם) (money) "of Tyre, the metropolis of the Sidonians." See farther in my Comment. on Isa. 23:2. On the coins of the Sidonians themselves there is צרם, לצרם, לצרם of Sidon, of the Sidonians. Within the walls of the ancient city there is a village called ציד. Hence the Gentile noun—

צידני a Sidonian, Deut. 3:9; f. צידנית a Sidonian woman, 1 Ki. 11:1.

צה an unused root, i. q. צה which see; to be sunny, arid; hence צין.

צה f. *aridity, drought*, Job 24:19; whence צה arid, desert land, Ps. 63:2; 107:35. Without צה id., Ps. 78:17. Root צה.

צין m. *arid land*, Isaiah 25:5; 32:2; from the root צה.

צין (a "sunny place," a "sunny mountain;" from the root צה [in Thes. from ציה]; comp. Arab. ⁵⁻¹⁻ صارة a fortress; the radical h is retained in Syriac and

Arabic, in which the name is written ⁵⁻¹⁻ صارة, pr. n. f. *Zion*, the higher and southern hill (not the northern, as Lightfoot thought; see especially Barhebr. Chron. p. 282, lin. 5), on which the city of Jerusalem was built. It included the more ancient part of the city, with the citadel and temple (Mount Moriah, on which the temple was built, being reckoned to Zion [separated by a narrow valley]); also called *the city of David*, 2 Chron. 5:2. Very often used by the prophets and poets for Jerusalem itself, Isa. 2:3; 8:18; 10:24; 33:14, and its inhabitants (fin.), Isa. 1:27; 49:14; 52:1. Psalm 97:8; Zeph. 3:16. They are also poetically called *the daughter of Zion* (see צה No. 5) צה Isaiah 1:8; 10:32; 62:11 (also while in exile, Isa. 40:9; Zech. 2:11, 14); and יצחק צה Zec. 12:6; but בנות צה are *the women of Jerusalem*, Isa. 3:16, 17; 4:3. Once followed by a genit. Isa. 60:14, צה קדוש יצחק "The Zion of the Holy One of Israel," i. e. sacred to him.

צין m. *cippus, a pillar*; so called from its being set up, erected (see the root צה Kal), 2 Ki. 23:17; whether sepulchral, Eze. 39:15, or to shew the way, Jer. 31:21.

ציה see צה.

צ (from צה, צה a desert; with the termination י-) only in plur. צים *dwellers in the desert*.—(a) persons, i. e. *nomades, shepherds*, Ps. 72:9; 74:14.—(b) animals, i. e. *jackals, ostriches, wild beasts*, Isaiah 13:21; 23:13; 34:14; Jer. 50:39.

צין see צין.

צין m. *prison* ["or stocks"], Jer. 29:26; from the root צק.

צִיּוֹר ("smallness"), [Zior], pr. n. of a town in the tribe of Judah, Josh. 15:54.

צִי see צוּחַ No. 2.

צִי see צוּחַ.

צִי (from the root צוּחַ)—(1) *a shining plate*, on the forehead of the high priest, Ex. 28:36—38. Compare Ps. 132:18.

(2) *a flower*, Job 14:2. Plur. צִיּוֹת (for צִיּוֹת comp. וְצִיּוֹת, וְצִיּוֹת) 1 Ki. 6:18.

(3) *a wing* (compare at the root צוּחַ), Jer. 48:9.

(4) [Ziz], pr. n. of a town, only once, 2 Ch. 20:16.

צִי f. *a flower*. Isaiah 28:4, הַצִּיּוֹת הַבֹּלֵל "a flower of fading," i. e. a fading flower, compare verse 1.

צִי (for צִיּוֹת) f. prop. *something like a flower or feather* (from צִי with the fem. adj. termination תִּי-), hence—(1) *the forelock of the hair* (comp. the root נָצַח, נָצַח), Eze. 8:3.

(2) *the borders, the fringed edges* (זוּאֵת, זְרוּבֵל), which the Israelites wore on the corners of their garments, Nu. 15:38, 39.

צִי, צִיִּי, צִיִּי [Ziklag], pr. n. of a town in the tribe of Simeon, but for some time subject to the Philistines, Josh. 15:31; 19:5; 1 Sa. 30:1; 2 Sa. 1:1. (The Etymology is obscure. Simonis regards this as from צִיִּי an outflowing of a fountain).

צִי a root of doubtful authority, as a verb; as far as may be gathered from the derivatives—

(1) *to go in a circle* (kindred to צִי, צִי, צִי, whence צִי hinge, writhing pain.

(2) *to go* (Arab. صَار Med. Ye, to go, to arrive, comp. צִי, צִי), whence צִי a messenger. Hence—

HITHPAEL הִצִּיִּי Josh. 9:4, may be, "they betook themselves to the way." But no other trace of this form and signification is either found in Hebrew, or in Aramaean, and the ancient interpreters have all given it as הִצִּיִּי "they furnished themselves with provisions for the journey," as in ver. 12, which appears to me preferable.

I. צִי m.—(1) *the hinge of a door*, Prov. 26:14, from the root צִי No. 1. From the same—

(2) צִי i. q. צִי pains (as if writhings) of a parturient woman, Isaiah 13:8; 21:3; 1 Sam. 4:19. Metaph. used of terror, Dan. 10:16, which is often compared with the pain and alarm in childbirth; compare צִי V. to twist oneself with pain.

(3) *a messenger*, Pro. 13:17; 25:13.

II. צִי m. (from the root צוּחַ No. 5)—(1) *an idol*, Isa. 45:16.

(2) *form*, Ps. 49:15 נִדְבָה

צִי m. (f. Isa. 37:8, compare the form צִי), with suff. צִי (from the root צִי No. III) *a shadow* (Arab.

ظِل), Jud. 9:36; Ps. 80:11, etc. Metaph. Job 17:7,

"all my members (are) like a shadow," i. e. scarce a shadow of my body remains. Also—(a) used of anything fleeting and transient, Job 8:9; Psal. 102:12; Ecc. 8:13.—(b) of a roof which affords shade and protection (compare Lat. umbra); hence used for protection and defence; preserving sometimes however the image of a shadow, Psalm 17:8; 36:8; Isa. 16:3, "make thy shadow at noon as in the night," i. e. afford a safe refuge in glowing heat. Isa. 23:4, "thou (O Jehovah) art a shadow in heat;" sometimes not retaining the image, Nu. 14:9; Ecc. 7:12. In plur. is used the form צִיִּי.

צִי PAEL, TO PRAY, Daniel 6:11; Ezra 6:10. (Syr. Arab. صَلَّى, and Æth. id.)

צִי TO ROAST, 1 Sa. 2:15; Isa. 44:16. (Arab. صَال id. The signification of roasting and praying (see Chaldee) are referred to the common notion of warmth by Schult. on Har. i. p. 25, to that of softening by Jo. Simonis, in Lex.) Hence צִי.

צִי ("shadow"), [Zillah], pr. n. of a wife of Lamech, Gen. 4:19, 22.

צִי, in צִי, אֶלֶל קִרִּי, ἀπ. λεγόμεν, κολλύρα, or a round cake. Jud. 7:13, צִיִּי לֶחֶם שְׂעִירִים, well rendered by the LXX. and Chald. "a cake of barley bread." The cause of the signification is shewn under the root צִי No. II, where see it.

צִי fut. יִצִּי.—(1) TO GO OVER OR THROUGH (as a river), followed by an acc. 2 Sa. 19:18. (Compare צִי.)

(2) *to attack, to fall upon*, used of the Spirit of Jehovah falling upon a man; followed by אֶל Jud. 14:19; 15:14; 1 Sam. 10:10; 11:6; followed by אֶל 1 Sam. 16:13; 18:10; used of God himself breaking forth upon men, poet. followed by an acc. Am. 5:6. (Compare צִי No. 2, d.)

(3) *to go on well, to prosper, to succeed* as an affair, (comp. Germ. durchgehen, Fortgang haben; Lat. lex perfertur; Heb. אָשַׁח, אָשַׁח), Isa. 53:10; comp. 54:17; used of a man in an affair, Ps. 45:5; Jer. 22:30; *to flourish*, of a plant (fortkommen), Ezek. 17:9, 10.

Followed by ל to prosper for anything, to be fit for anything, Jer. 13:7, 10. (Arab. *صلى* to be fit.)

HIPHL—(1) trans. to make successful, to prosper—(a) any one's affair, Gen. 24:21, 56; 39:3, 23.—(b) any person, followed by an acc. of person, 2 Ch. 26:5; followed by ל Neh. 1:11; 2:20.

(2) to accomplish prosperously, to finish well, 2 Chr. 7:11; Dan. 8:25; especially with the nouns *דרכו*, *דרכיו* to make one's way or counsel prosper, to be successful, Deut. 28:29. Psalm 37:7, *מַצְלִיחַ דְּרָכָיו* "one who is successful in all things." Hence without the acc. to be successful, as an undertaking, Jud. 18:5; as a person in any undertaking, 1 Ki. 22:12, 15; 1 Ch. 22:13; 29:23; 2 Ch. 18:14; Pro. 28:13; Jer. 2:37.

[*II. צלח* i.q. Ch. *צלח* to flow, to be poured out as water. Hence *צִלְחָה*, *צִלְחִית*, *צִלְחָה*."]

צלח Ch. i.q. Heb. *צלח*, APHEL *הִצְלַח* (Heb. form)—(1) trans. to cause any one to go on well, i.e. to promote quickly to public offices and honour (*snell avanciren*, *sein Glück machen lassen*), Dan. 3:30; to accomplish anything prosperously, Ezr. 6:14.

(2) to be prospered, i.e. to be raised to great honours, Daniel 6:29; to be prospered as a thing, Ezr. 5:8.

צלחה f. only pl. *צִלְחוֹת* 2 Ch. 35:13, pans, such as were flat and broad, not deep. The primary idea is in shallow water which can easily be forded [but see *צלח* II.], (see *צלח* No. 1); whence Arab. *زحلح* a shallow channel of a river, also *زحلح* large pans, Æth. with the letters transposed *ḡḥḥ*: platter.

צלחית f. id. 2 Ki. 2:20.

צלחת id. Prov. 19:24; 26:15.

צל m. something roasted, Ex. 12:8, 9, from the root *צל*.

צל see *צל*.

I. *צלל* TO TINGLE, as the ear, 1 Sa. 3:11; 2 Ki. 21:12. (Arab. *صل*, Syr. *צל* id. Compare the Germ. *schallen*, *schelle*, and without the sibilant *hellen*, *gellen*; Arabic *جلجل* a cymbal. *L* being changed into *n*, it answers to *طن* Lat. *tinnivit*). It is applied to the lips quivering with fear, Hab. 3:16.

Derivatives, *צלצל*, *צלצל*.

II. *צלל* Arab. *צל* pr. TO BE ROLLED DOWN, TO ROLL ONESELF (*hinabrollen*), kindred to the root *צלל* (as to which see p. CLXXII, B), inasmuch as the letters *צ*, *ז* come very near to the force of gutturals and palatals (see p. DXXVIII, A, and Ewald's Gramm. p. 33). Hence *צלל* or *צלל* Jud. 7:13, i. q. *צלל* or *צלל* = *κολλύρα* a round cake of bread. The verb occurs once, Exodus 15:10, *צָלְלוּ בְּעַפְרֵהָ* "they are rolled down like lead." (Arab. *צל* is to perish, to be hid, to disappear. IV. pass. to be buried, all from the idea of tumbling downwards).

The derived nouns take their form from the kindred *צלל*, namely *צִלְלוֹת*, *צִלְלוֹת*.

III. *צלל* (Arab. *ظل*), TO BE SHADED, DUSKY, Neh. 13:19.

HIPHL, part. *צִלְלוֹת* shadowing, Eze. 31:3.

Derivatives, *צל*, *צלל*, *צִלְמוֹת*, *צִלְמוֹת*, and pr. n. *צִלְמוֹת*, *צִלְמוֹת*.

צלל with suff. *צִלְלוֹ*, pl. *צִלְלִים* const. *צִלְלִי* a shadow, Cant. 2:17; 4:6; Jer. 6:4; Job 40:22. Compare *צִלְמוֹת*.

צִלְלוֹנִי ("the shadow looking at me"), [*Ha-zelel-poni*], pr. n. m. with art. 1 Ch. 4:3.

צלם an unused root, Æth. *ḡḥḥ*: TO BE SHADY, Arab. *ظلم* to be obscure, *ظلمة* darkness. Hence—

צלם m. with suff. *צִלְמוֹ*—(1) a shadow, Psalm 39:7; metaph. used of any thing vain, Psal. 73:20. Hence—

(2) an image, likeness (so called from its shadowing forth; compare *σκία*, *σκίασμα*, *σκιαγραφία*), Genesis 1:27; 5:3; 9:6; an image, idol, 2 Kings 11:18; Am. 5:26. (Syr. and Chald. *צלמן*, *צלמן* id., Arab. *صنم* an image, the letters *נ* and *ל* being interchanged.)

צלם, *צלם* Ch. emphat. state, *צִלְמוֹת* m. an image, idol, Dan. 2:31, seqq.; 3:1, seqq.

צלמן ("shady"), [*Zalmon*, *Salmon*], pr. n. —(1) of a mountain in Samaria, near Shechem, Jud. 9:48; this apparently is the one spoken of as covered with snow, Ps. 68:15.

(2) of one of David's captains, 2 Sa. 23:28.

צלמנה ("shady"), [*Zalmonah*], pr. n. of a station of the Israelites in the desert, Nu. 33:41.

צלמות f. pr. *shadow of death* (comp. of **צל** shadow, and **מוֹת** death), poet. for very thick darkness, Job 3:5; 10:21; 28:3; 34:22; 38:17, **שַׁעַר צִלְמוֹת** "the gates of darkness."

צלמנע (perhaps for **צל מנען** "to whom shadow is denied"), [*Zalmunna*], pr. n. of a prince of the Midianites, Jud. 8:5; Ps. 83:12.

צלע TO LIMP, TO BECOME LAME, prop. TO INCLINE TO ONE SIDE, Arab. **ضلع** and **ظلع** id. (perhaps denom. from **צלע**), Gen. 32:32. Part. f. **צולעת** coll. *limping flocks*, i. e. flocks wearied with the heat and with journeying; used figuratively of the Israelites, Mic. 4:6, 7; Zeph. 3:19.

[Derivatives, the following words.]

צלע constr. **צלע** and **צלע** (of a segolate form), with suff. **צלעי** f. (but pl. **צלעים** m. 1 Ki. 6:34).

(1) a rib, Gen. 2:21, 22. Pl. **צלעות** *beams* (as if the ribs of a building, *Gerippe, Rippenwerk*), 1 Ki. 6:15, 16; 7:3 (compare verse 2, where there is **בְּרִיתוֹת** in the same signification).

(2) a side—(a) of man, Job 18:12; Jer. 20:10, **שֹׁמְרֵי צִלְעִי** "those who watch my side," my friends who do not depart from my side.—(b) of inanimate things, as of the tabernacle, Ex. 26:26, 27; of the altar, Exod. 27:7; of a quarter of the heaven, Exod. 26:35. Pl. **צלעי** (m.) *sides*, or *leaves* of a door, 1 Ki. 6:34. Elsewhere always **צלעות**, constr. **צלעות** *the sides* of the altar, Ex. 38:7; of the ark of the covenant, Ex. 25:14.

(3) a side chamber of the temple (as to which see **צִינִי**), 1 Ki. 6:5; Eze. 41:6, seq.; also collect. *story, or range of side chambers*, 1 Ki. 6:8, and i. q. **צִינִי**, used of the whole of that part of the temple, comprising three stories, Eze. 41:5, 9, 11. **בֵּית צִלְעוֹת** Eze. 41:9, is a space between the two walls of the temple, intended for these chambers. Compare Jos. Archaeol. viii. 3, § 2.

(4) [*Zelah*], pr. n. of a town of the Benjamites, where Saul was buried, Josh. 18:28; 2 Sa. 21:14.

צלע [with suff. **צלעי**] m. *limping*; hence *a fall*, Ps. 35:15; 38:18.

צלף an unused root, Syr. *to break, to wound*; whence—

צלף ("fracture," "wound"), [*Zalaph*], pr. n. m. Neh. 3:30.

צלפהר ("fracture," or "first rupture," per-

haps "firstborn," compare **צֶלְפָּחָד**, [*Zelophehad*], pr. n. m. Num. 26:33; 27:1; 36:2; Josh. 17:3.

צלצה ("shade in the heat of the sun," from **צל** shadow, and **צח** sun), [*Zelzah*], pr. n. of a town of the Benjamites, 1 Sam. 10:2.

צלצל (Deut. 28:42 [in pause **צִלְצַל**]), constr. **צלצל** (Job 40:31, and Isa. 18:1), pl. **צלצל**, see No. 2 (from the root **צלצל** No. 1).—(1) a tinkling, clinking (compare as to these geminate forms, Hupfeld, Exercitt. Æth. p. 28; my Hebr. Gram. p. 119; Arab.

صلصل to tinkle, to clink, as a bridle or bell), used of a tinkling of metal when struck, of arms, *the sound* of wings (see No. 3). Hence, Isa. 18:1, **אֶרֶץ צִלְצַל בְּנִפְסִים** "the land of the clangour of armies," i. e. full of hosts, striking together their arms with clangour, *Land voll (waffen-) klirrender (schmetter-) flügel*, i. e. Ethiopia. Armies in this passage are called wings (see **כְּנָף** No. 1), and in this double use of the word there is an ingenious play of words, since **צלצל** is also used of the sound of flapping of wings (*vom Schwirren*). The opinions of others are discussed in my Comment. on this passage.

(2) a tinkling instrument, specially a fish spear, Job 40:31. Pl. **צלצל**, constr. state **צלצל** *cymbals* (*die Beden*), not unlike those now used for military purposes, 2 Sam. 6:5; Ps. 150:5.

(3) a stridulous insect, a cricket, Deut. 28:42.

צלק an unused root, Ch. *to cleave*; whence—

צלק ("fissure"), [*Zelek*], pr. n. of one of David's captains, 2 Sam. 23:37; 1 Ch. 11:39.

צלתי (contr. from **צלתי** "shadow," i. e. "protection of Jehovah"), [*Zilthai*], pr. n. m.—(1) 1 Ch. 8:20.—(2) 1 Ch. 12:20.

צם see **צמים**.

צמא fut. **יצמא** TO BE THIRSTY, Ex. 17:3; metaph. *to desire eagerly* (compare *διψάω, sitio*) any person or thing, followed by **?** Psalm 42:3; 63:2.

(Arab. **ظمى** id. It is of the same stock as **צום**.)

Hence the four nouns which follow—

צמא m. *thirst*, Eze. 19:13.

צמא m. adj. *thirsty*, Isaiah 5:13; 21:14; specially a *thirsty*, i. e. dry or desert land, 44:3.

צמאה fem. *thirst*, figuratively applied to sexual desire, Jer. 2:25; comp. **צנע**.

צמאון masc. *a thirsty* i. e. *arid region*, Deu. 8:15; Isa. 35:7.

צמד not used in KAL, Arab. **ضمد** Syr. **ܨܡܕ** TO BIND, TO FASTEN, kindred to the root **צמם** (compare **עמד** and **עמם**).

NIPHAL, *to be fastened*, i. e. to adhere; in this phrase, **וַיִּצְמַד לְבַעַל־פֶּעַר** "he adhered to Baal-Peor," devoted himself to his worship, Num. 25:3, 5; Psal. 106:28.

PUAL, *to be fastened*, 2 Sa. 20:8.

HIFHIL, with the addition of **מְרִמָּה** *to frame* deceit, Ps. 50:19.

Derivatives, **צמיד** and —

צמד m. with suff. **צמדי** — (1) *a pair of oxen*, 1 Sa. 11:7; of asses, Jud. 19:10. 2 Ki. 9:25, **רֶכְבִּים צְמִדִּים**, "riding in pairs," i. e. two and two. Collectively, Isa. 21:7, **צְמִדֵּי פָרָשִׁים**, "pairs of horsemen" (comp. **פָּרָשׁ**), verse 9.

(2) *a yoke* [as a measure of land], *jugum s. jugerum agri*, i. e. as much as one yoke of oxen could plough in one day, 1 Sa. 14:14; Isa. 5:10.

[**צמיה** Isa. 5:13; see **צמח**].

צמיה fem. *a woman's vail*, Cant. 4:1; 6:7; Isa. 47:2; from the root **צמם** No. 2.

צמוק m. *dried grapes*, and *cakes made of them*; Ital. *simuki*, 1 Sa. 25:18; 2 Sa. 16:1; from the root **צמק**.

צמח TO SPROUT FORTH, used of plants, Gen. 2:5; 41:6; of hairs, Lev. 13:37. Transitively, Ecc. 2:6, **יַעַר צֹמְחָה עֵצִים** "the wood sprouting forth," i. e. producing *trees*. Metaph. used of the first beginnings of things which occur in the world, Isa. 42:9; 43:19; 58:8. (The primary idea appears to be that of shining forth, compare Syr. **ܨܚܒ** to shine, Arab. **طمح** id.)

PIEL, i. q. KAL (used of the hairs and beard), Eze. 16:7; Jud. 16:22.

HIFHIL, *to cause to sprout forth* (plants from the earth), Gen. 2:9; followed by two acc., *to make to sprout forth*, as grass on the earth, Ps. 147:8. Metaph. **הַצְמִיחַ צְדָקָה** to cause deliverance [rather, righteousness] to exist, or spring up, Isaiah 45:8; 61:11. Whence —

צמח with suffix **צמחי** *a sprout*, always [?]

collect. *things which sprout forth* from the earth, *produce, fruit* of the earth, Gen. 19:25; Hos. 8:7; Eze. 16:7; Ps. 65:11. Hence **יְהוָה צִמַּח יִשְׂרָאֵל** Isaiah 4:2, the produce of Jehovah, i. e. the produce of the holy land consecrated to God, i. q. **הָאָרֶץ פְּרִי הָאֱלֹהִים** in the other hemistich (see Gen. 4:3; 13:26; Deut. 1:25; 26:2, 10; 28:30, etc.). I thus explain the whole passage, "the produce of God shall be glorious and excellent, and the fruits of the earth shall be beautiful and excellent for the survivors of Israel," i. e. the whole shall flourish more beautifully, and shall be adorned with plenty of produce and fruits for the benefit of those who shall escape that slaughter. The other interpretations of this passage are unsuitable both to the context and the parallelism of the words; amongst these is the explanation of those who understand **יְהוָה צִמַּח** the branch or offspring of God, to be the Messiah, which is prevented by **פְּרִי הָאָרֶץ** in the other hemistich [not necessarily so: the one may refer to his Godhead; the other, to his manhood]. But the Messiah is undoubtedly to be understood, Jer. 23:5; 33:15; where there is promised to David **צִמְחָה צְדָקָה**, **צִמְחָה צְדָקָה**, a righteous branch or offspring; and Zec. 3:8; 6:12; where the Messiah is elliptically called **צִמְחָה** branch, or offspring, i. e. of God.

צמיד m. — (1) *a bracelet*, Gen. 24:22, 30.

(2) *the covering* of a vessel, so called from its being bound on, Nu. 19:15; from the root **צמד**.

צמים masc. sing. (of the form **צריק** from the root **צמם**) *a snare*, Job 18:9. Metaph. *destruction*. Job 5:5, **וְשָׂאוּ צַמִּים חַיִּל**, "and destruction pants for their wealth;" where destruction is very suitably compared to a snare gaping and lying in wait. The old interpreters render **צמים** in this place by *thirsting*, as though it were the same as **צמאים**, which would contradict the laws of the language.

צמית f. prop. *extinction* (from the root **צמח**), whence "to be sold **לְצִמְיָהָ** i. e. for ever," i. q. **לְעוֹלָם** Lev. 25:23, 30.

צמם an unused root. — (1) *to twine, to weave*, like the Arab. **طم**, cognate to the verb **ضم** to bind (whence **צמים** a snare), and Hebr. **צָמַם**, which see.

(2) *to bind fast* a vail, *to vail*, i. q. Chald. **צָמַם**, **צָמַם**; hence **צמקה**.

צמק TO DRY UP, used of the breasts, Hos. 9:14; hence **צמקו**.

צָמַר an unused root, perhaps i. q. **צָמַר** and Arab. transp. **صَم** to cut off. Hence—

צָמַר with suff. **צָמַרִי** m. *wool* (perhaps so called from its being shorn off, compare **צֶמֶד** fleece, from **צָמַד**), Ch. **צָמַר** (which see), Lev. 13:47; Deut. 22:11.

צָמַרִי Gen. 10:18 [*Zemarite*], pr. n. of a Canaanitish nation. The inhabitants of the city of *Simyra* are apparently to be understood (Strabo, xvi. p. 518; Cellarii Not. Orbis Ant. ii. 445), the ruins of which, called *Sumra*, at the western base of Lebanon, are mentioned by *Shaw* (Travels, p. 269).

צָמַרִים [*Zemaraim*], pr. n. of a town in the tribe of Benjamin, Josh. 18:22, whence apparently has sprung the name **צָמַרִים** in the mountainous country of Ephraim (which belonged to the territory of the Benjamites), 2 Ch. 13:4.

צָמַרֶת f. *foliage of a tree*, as if the wool or hair of trees (Gr. *λάχνη*), figuratively transferred from animals to plants (compare under **צָמַר**, **צָמַרֶת**, **צָמַרֶת**, Gr. *οὐλὸς ὄρεον*, Hom. Od. i. 443), Eze. 17:3, 22; 31:3, 10, 14.

צָמַת pr. TO BE SILENT, TO LEAVE OFF SPEAKING, like the Arab. **صمت** (of the same family as **צָמַת**, **דָּמַת** and many others ending in **מ**, see page ccm, B); trans. *to cut off, to destroy*, prop. to bring to silence, Lam. 3:53.

NIPHAL, *to be extinguished*, Job 6:17; 23:17.

PIEL, Ps. 119:139; and—

HIPHAL, i. q. Kal, Ps. 54:7; 69:5; 101:5.

PILEL **צָמַתְחִי** id. Ps. 88:17, where **צָמַתְחִי** occurs for **צָמַתְחִי**, which does not appear to have been stated by any one. However, I should not doubt that Kibbutz is put for a moveable Sh'va, on account of the following long *u*, according to the law which I have stated, Lehrs. p. 68, 69; also Sam. **צָמַתְחִי**, for **צָמַתְחִי**, and in Gr. and Lat. *homo, socors*, for *hemo (semo), secors*; *genu, yónu*; *véos, novus*; *σκόπελος, scopulus*. Compare **צָמַתְחִי**.

Derivative, **צָמַתְחִי**.

צָן see **צָן** No. I.

צִין [*Zin*], pr. n. (Talmud **צִין**, a low palm tree), a desert situated to the south of Palestine, to the west of Idumæa, where was the town of **צִין** Num. 13:21; 20:1; 27:14; with ה parag. **צִין** Num. 34:4; Josh. 15:3.

צָנָא an unused root, i. q. **צָנָא**, Arab. **ضأ** IV. to have much cattle.

צָנָא comm. Num. 32:24, and **צָנָה** Ps. 8:8, i. q. **צָנָא** cattle, especially sheep.

צָנָה—(I.) a *thorn* (from the root **צָנָן** No. I.), pl. **צָנִים** Prov. 22:5, used of hedges made of thorns, Job 5:5; but **צָנֹת** is used figuratively of *hooks*, compare חוּל Am. 4:2.

(II.) a *shield* (from the root **צָנָן** No. II.), of a larger kind, covering the whole of the soldier, *θυρεός* (see 1 Ki. 10:16), Ps. 35:2; 91:4; Eze. 23:24.

(III.) *cooling, refreshment*, Prov. 25:13, from the root **צָנָן** No. III.

צָנָה see **צָנָא**.

צָנָה or **צָנָה** i. q. **צָנָה** Isa. 62:3, כתיב, from the root **צָנָה**.

צָנֹר m. *acataract* (so called from its rushing noise, see under **צָנָר**), Ps. 42:8; *a water-course*, 2 Sa. 5:8.

צָנָה TO DESCEND, TO LET ONESELF DOWN, e.g. from an ass, Jud. 1:14; Josh. 15:18; also used of inanimate things. Jud. 4:21, “she struck the nail into his temples, **וַתִּצְנֶה בְּאָזְנוֹ** and it went down into the earth.” (Cogn. is **جَنَح** to bow down, see the concluding remark under the letter **צ**, p. DCXCVIII, A.)

צָנִיִּים m. pl. *thorns, prickles*, Nu. 33:55; Josh. 23:13; from the root **צָנָן** No. I.

צָנִי m. *tiara, a bandage twined round the head of men*, Job 29:14; of women, Isa. 3:23; of the high priest, Zec. 3:5; from the root **צָנָה** to wind round; see **מִצְנֶפֶת**.

צָנָם pr. TO BE HARD, as in the Samar. language; comp. **צָנָם** a rock. Part. pass. **צָנָם** *barren* (used of ears of corn), Gen. 41:23. Compare **צָנָם**.

צָנָן—(I.) i. q. **צָנָן** TO BE SHARP, TO PRICK; hence **צָנָן** *a thorn, thorns*.

(II.) i. q. **צָנָן** to protect (as to the connection of the letters **נ** and **צ**, see last remark under letter **צ**, p. DCXCVIII, A); whence **צָנָה** No. II, a shield [“also **צָנָה**”].

(III.) from the Chaldee usage, i. q. **צָלָל** No. 3 (*l* and *n* being interchanged), *to be cold*; whence **צָנָה** No. III.

צָנָן see **צָנָן**.

צָנָה TO BE LOWLY, SUBMISSIVE, MODEST. Part. pass. (with an active sense), Prov. 11:2. Chald. id. Cogn. is **צָנָה**. [In Thes. *to depress*; Part. pass. *depressed*; hence *submissive, modest*.]

HIPHAL, *to act submissively, modestly*, Mic. 6:8.

צָנַף fut. יִצְנֹף. TO ROLL UP, TO WIND UP, specially a tiara, Levit. 16:4.—Isaiah 22:18, יִצְנֹף צִנְפָּה, “rolling he will roll thee, like a ball.”

Derivatives, מִצְנֶפֶת, צִנִּיף, and—

צִנְפָּה f. a ball, Isa. 22:18.

צִנְנָה f. a basket (see the cognate forms under the word סָלַל No. 2, p. DLXXXIX) [in Thes. from צִנַּן No. II; the meaning there given is a vessel], Ex. 16:33.

צָנַק an unused root; Samar. *to shut up*; whence צִנִּיק.

צָנַר an unused root, which I regard as onomatopoeic, and kindred to the verb צָנַר (as to the connection of the letter צ with the palatals, see last remark under צ, p. DCXVIII, A); pr. *to creak, to squeak*, Germ. (scharren, schurren (like צָנַר tharren); specially used of the stridulous sound of water flowing down violently, as in cataracts, aqueducts (raufschén). Hence צָנַר. The same power appears to have belonged to צָנַר and the quadrilaterals צָנַר, צָנַר; whence יַם־צָנַר and יַם־צָנַר the sea of Galilee, perhaps the sea of the cataracts (from the Jordan flowing into this lake with a great rushing), and צָנַר cantharus, i. e. a channel.

צָנַר f. pl. חַל canthari, channels, tubes, through which the oil of the vessel (נֵר) flows to the lamps, Zec. 4:12. See the root צָנַר.

צָעַד — (1) TO STEP, TO GO ON SLOWLY and with state (schreiten, einher-schreiten), as is done in a solemn procession, 2 Sam. 6:13; compare Jer. 10:5; hence used of Jehovah, Jud. 5:4; Psa. 68:8 used of the gentle and slow gait of a delicate youth, Prov. 7:8. Followed by an acc. to go through (a land), Hab. 3:12.

(2) *to mount up* (which is done with a slow motion, Arab. صعد to go up); poet. transit. *to cause to go up* (like the French monter for faire monter). Thus it appears to me we should explain the difficult passage Genesis 49:22, בְּנוֹת צָעֲרָה עָלֵי שָׂרָה “(the fruit-bearing tree) makes its daughters (i. e. branches) to ascend (it propels them) over the wall.” Commonly taken, “the daughters (i. e. branches) ascend over the wall; or, with the vowels a little changed, בְּנוֹת צָעֲרָה עָלֵי שָׂרָה “the daughters of ascent (i. e. the wild beasts dwelling in the mountains, Arab. بنات سعدي (lie in) wait.” [This explanation is expressly rejected in Thes. p. 1176; the Arabic does not mean “wild beasts,” but “wild asses.”]

HIRPHIL, *to cause some one to hasten his steps, to persecute*. Job 18:14, תִּצְעֲדוּהוּ לְמַלְךְ בְּלִהוֹת “terrors persecute him like a (hostile) king.” [Better as in Thes. “make him go down to the king of terrors.”]

Derivatives, מִצְעָד, מִצְעָרָה [and the following words].

צָעַד m. a step, 2 Sa. 6:13; Ps. 18:37, and—

צָעֲדָה f. — (1) a going (of God), 2 Sa. 5:24.

(2) pl. *stepping chains*, Arab. مصعد, which were worn by Oriental women fastened to the ankle-band (עָקֶם) of each leg, so that they were forced to walk elegantly with short steps (סָפֵף), Isaiah 3:20; compare מִצְעָרָה.

צָעָה — (1) TO INCLINE, e. g. a vessel, which is to be emptied, Jer. 48:12. (Arab. صغى id. Æth. ከመ: to pour out, כ and צ being interchanged, see last remark under צ, p. DCXVIII, A).

(2) *to be inclined, bent*, used of a man in bonds, Isa. 51:14; also *to bow oneself* (ad concubitum), κατακλινεσθαι, Jer. 2:20.

(3) *to bend back the head*, i. e. to be proud, Isa. 63:1.

PIEL, i. q. Kal No. 1, ibid.

צָעִיר for צָעִיר Jer. 14:3; 48:4 כְּתִיב.

צָעִירָה m. (from the root צָעַר), a woman's vail, Gen. 24:65; 38:14.

צָעִיר m. — (1) adj. small, little (Arab. صغير), — (a) in number, Mic. 5:1; Isa. 60:22. — (b) in age, younger, Gen. 19:31; with the addition of לְקִים Job 30:1. — (c) in dignity, least, Jud. 6:15; despised, Ps. 119:141.

(2) [Zair], pr. n. of a town, once 2 Ki. 8:21.

צָעִירָה f. subst. smallness (of age), Gen. 43:33.

צָעַן TO MOVE TENTS, TO GO FORWARD as a nomadic tribe, pr. to load beasts of burden, i. q. צָעַן No. II. (Arab. ظعن), Isa. 33:20.

צָעַן [Zoan], pr. n. Tanis, an ancient city of lower Egypt, situated on the east of the Tanitic branch of the Nile: in Egypt. called ΤΑΝΗ and ΤΑΝΙ (i. e. low region), whence have sprung both the Hebrew and the Greek forms of the name, also the Arab. صان. See my Comment. on Isaiah 19:11. — Nu. 13:22; Isa. 19:11, 13; 30:4; Eze. 30:14.

צָעֲנִים (“removings”), [Zaananim, Zaa-

aim], pr. n. of a town of the Kenites in the tribe of Naphtali, Josh. 19:33; Jud. 4:11.

צַפֵּר an unused root, prob. i. q. **צָפַר** to cover over, to cover, whence **צַפֵּי** a veil.

צַעֲצָעִים m. plur. Vulg. *opus statuarium, statuary work*, 2 Ch. 3:10. Root **צִצַּע** which see.

צִעַק i. q. **צָעַק** (which see; compare **צָחַק** and **צָחַק**) TO CRY OUT, especially for aid, Deuteron. 22:24, 27; followed by **אֵל** of pers. Gen. 41:55; Jud. 4:3; followed by **ל** 2 Ch. 13:14; also an acc. of the thing, Job 19:7, **אֲצַעֵק חַסֵּם** "I cry out of wrong," sc. as done to me.

PIEL, to cry out, 2 Ki. 2:12.

HIPHIL, to call together, like **הוֹצִיֵק** 1 Sa. 10:17.

NIPHAL, pass. of Hiph. to be called together, to run together, Jud. 7:23, 24; 10:17. Hence—

צִעָקָה f. crying out, especially for aid, Exodus 3:9; Job 34:28. Gen. 19:13, **צִעָקָהֶם** "the outcry on account of them" (the men of Sodom), which the men of Sodom extort from others.

צָעַר TO BE SMALL, Arab. **صغر**, Syr. **ܐܚܕܐ** (comp. **וְעִיר**, **כְּוֶשֶׁר**), metaph. to be or become mean and despised, Jerem. 30:19; Job 14:21 (oppos. to **כָּבֵד**). Zec. 13:7.

Derivatives, **צָעִיר**, **צָעִירָה**, **צָעִיר**, **מִצָּעֵר**; pr. n. **צִינֵר**, **צִינֵר**, and—

צִנּוֹר and **צִנּוֹרָה** ("smallness;" compare Gen. 19:20), [*Zoar*], pr. n. of a town on the southern shore of the Dead Sea, Gen. 13:10; 19:22, 30; Isa. 15:5; Jer. 48:34; more anciently called **בְּזֵל**.

צָפַר (cognate to the verb **צָפַר**) TO ADHERE FIRMLY, Lam. 4:8 (Arab. **صَفَد** to join together).

צָפָה—(1) TO SHINE, TO BE BRIGHT (Arabic **صَفَى**); Hence Piel No. 1.

(2) to look out, to view (prop. to enlighten with the eyes, comp. **שָׁוָה**, unless the primary idea be rather sought for in inclining, bending forward, in order to view; comp. **הִשְׁקִיף**. With this accord **σκέπω, σκόπος, σκοπέω**; and even in Lat. transp. *specio, specto, specula*, etc). Isa. 21:5; see **צָפִית**. Used of a tower which has a wide view, Cant. 7:5. Part. **צֹפֶה** a watchman set on a tower, 1 Sam. 14:16; 2 Sam. 13:34; 18:24. Metaph. used of prophets, who, like watchmen, declare future events as being divinely revealed to them by visions, Jer. 6:17; Eze.

3:17; comp. Hab. 2:1 [Piel]. Hence—(a) to look out for. Hos. 9:8, **צֹפֶה אֶפְרַיִם** "Ephraim looks out for (aid)."—(b) to observe accurately; followed by an acc., Prov. 15:3; 31:27; followed by **בְּ** Ps. 66:7; followed by **בֵּין** (to see and judge between), Gen. 31:49.—(c) to lie in wait; followed by **ל** Ps. 37:32.—(d) to select (*ausersehen*), i. q. **רָאָה**. Job 15:22, **צֹפֶה הוּא אֱלִי הָרֶב** "selected (or destined) for the sword" (**צָפִי** for **צָפִי**).

PIEL—(1) to overlay with gold or silver (pr. to make splendid; see Kal No. 1); followed by two acc., Ex. 25:24; 1 Ki. 6:20, seqq.

(2) i. q. Kal No. 2, 1 Samuel 4:13; part. **מִצָּפָה** a watchman, Isaiah 21:6; metaph. a prophet, Mic. 7:4. Followed by **אֵל** of the thing which any one watches for and expects (as aid), Lam. 4:17; **בְּ** Mic. 7:7. Absol. Ps. 5:4, **אֶצְפֶּה** "I expect," sc. divine aid, I look to God.

PUAL, pass. of Piel No. 1, to be overlaid, Ex. 26:32; Prov. 26:23.

Derivatives, **צָפִי**, **צָפִיָּה**, **צָפִית**, **מִצָּפָה**; and pr. n. **צָפַת**, **צָפַתָּה**, **צָפִי**, **צָפִי**, **צָפִי**, **צָפִי**.

צָפָה f. (from the root **צָפָה**) a swimming, Eze. 32:6.

צִפּוֹ ("watch-tower"), [*Zepho*], pr. n. of a son of Eliphaz, Gen. 36:11, 15; called **צָפִי** 1 Ch. 1:36.

צָפִי m. (from the root **צָפָה** Piel No. 2), overlaying, metal laid over statues, Num. 17:3, 4; Isaiah 30:22.

צָפוֹן comm. (f., Isa. 43:6; Cant. 4:16).—(1) the north, the north quarter (prop. hidden, obscure, inasmuch as the ancients regarded the north as obscure and dark; *πὸς ζόφον*, Hom. Od. ix. 25, seqq.; x. 190, seqq., the south, on the contrary, as clear, and lighted by the sun; see **דָּרוֹם**), Num. 34:7. **אֶרֶץ צָפוֹן** the north land (Babylonia), Zech. 2:10; Jerem. 16:15; compare Jer. 6:22. Poet. also used for the north wind (**רוּחַ צָפוֹן**), Cant. 4:16; and for the northern heavens, which is almost the same as for the heaven generally, as the greater part of the southern hemisphere is hidden, Job 26:7. **מִצָּפוֹן לְ** northward of any place, Josh. 8:11, 13; and without **לְ** Josh. 11:2. With **חָ** parag. **צָפוֹנָה** northward, Gen. 13:14; also a region situated towards the north, as **מִמְלְכוֹת צָפוֹנָה** the kingdoms of the north, Jerem. 1:15; and with prep. **אֶל־צָפוֹנָה** Eze. 8:14; **לְצָפוֹן** 1 Ch. 26:17, towards the north. **מִצָּפוֹנָה** from the north quarter, Josh. 15:10; **לְ** **מִצָּפוֹנָה** from the north of any place, Jud. 21:19; **מִפְּנֵי צָפוֹנָה** from the north, Jer. 1:13. Compare **נִגְבָּה**.

(2) [*Zaphon*], pr. name of a town in the tribe of Gad, Josh. 13:27.

צָפוֹן see צָפוֹן.

צָפוֹן m.—(1) adj. *northern*, Joel 2:20 (spoken of the hosts of locusts [?] coming from the north).

(2) patron. of the word צָפוֹן, צָפוֹן (which see), Nu. 26:15.

צָפוֹת Eze. 4:15 כתיב i. q. צָפוֹת.

צָפוֹר, pl. צָפוֹרִים (as if from צָפוֹרֶת), comm. (f. Pro. 27:8; Isa. 31:5)—(1) *a small bird*, so called from its twittering (see צָפוֹר No. 3), Psalm 11:1; 104:17; 124:7; Job 40:29; Prov. 6:5; 7:23; specially *a sparrow* (Arab. عصفور with a prefixed guttural), Ps. 84:4; Pro. 26:2.

(2) *a bird*, of any kind, Deu. 4:17; 14:11; Lev. 14:4. Collect. *birds*, Gen. 7:14; 15:10.

(3) [*Zippor*], pr. n. of the father of Balak, king of Moab, Nu. 4:10; Josh. 24:9.

צָפַח TO BE WIDE, AMPLE; compare Arab. ضَمَحَ Conj. II. to spread out, cogn. צָפַח; Æth. ረፈረፈ: to spread out, to extend, to dilate; whence צָפַחִית

צָפַח, צוֹפַח ("cruse"), [*Zopha*], pr. n. m. 1 Ch. 7:35, 36; and—

צָפַחַת f. *a cruse*, for holding water, 1 Sa. 26:11, seq.; for holding oil, 1 Ki. 17:12. Chald. צָפַחִית id. Arab. with the letters transposed, صَحْفَة a dish, a platter; Syr. حُضْل id.

צָפַי see צָפַי.

צָפַת f. (from the root צָפַח), *a watchtower*, i. q. צָפַח Lam. 4:17.

צָפוֹן ("expectation," "longing"), [*Ziphion*], pr. n. m. Gen. 46:16; for which there is צָפוֹן Num. 26:15.

צָפַחִית f. *a cake*, so called from its being broad (compare πλάξ, πλακόεις), Ex. 16:31. Root צָפַח.

צָפוֹן Ps. 17:14 כתיב, for צָפוֹן, see צָפוֹן No. 2.

צָפוֹת only in the pl. צָפוֹתִים excrements of animals, dung, Ezek. 4:15; Arab. ضَفْع, from the root צָפַע, which see.

צָפוֹתָהּ f. pl. only צָפוֹתָהּ shoots of a tree, such as are of little value (as if excrements); used figuratively of *less distinguished offspring*; opp. to צָפוֹתָהּ Isa. 22:24. Root צָפַע.

צָפַר m. *a he-goat*, Dan. 8:5, 21, so called from its leaping; see the root No. 2. See Chald.

צָפַר Ch. pl. צָפַרִין id. Ezr. 6:17. Syr. حَمَل.

צָפַרָה f. (from the root צָפַר No. 1)—(1) prop. *a crown*, Isa. 28:5.

(2) *a circle, a circuit*; hence used of the vicissitude of events and fortune, as if going in a circle (compare סְבִיבוֹת Eccl. 1:6). Eze. 7:7, הַצָּפַרָה הַזֶּה "the circle comes to thee," which is well rendered by Abulwalid انتهى الدور اليك.

צָפַת f. (from the root צָפַח), *looking out, guard, watch*. Isaiah 21:5, צָפַת הַצָּפַת "they watch the watch," i. e. they keep guard in the watch-towers. The interpretations of others are noticed in Comment. on the passage.

צָפַן fut. יִצְפֹּן (cogn. טָפַן)—(1) TO HIDE, TO CONCEAL, Ex. 2:2; Josh. 2:4. Part. pass. צָפֹן *hidden*, i. e. secret, inaccessible, Ezek. 7:22. Especially to guard and defend any one, Psalm 27:5; 83:4, צָפוֹנִי, those protected by Jehovah. Intrans. to *hide oneself* (or ellipt. to hide nets, snares), to lie in wait, followed by לְ Prov. 1:11, 18; Psalm 10:8; absol. קרי 56:7.

(2) to *lay up, to store up*. Part. צָפוֹנִים riches, treasures, Job 20:26; Ps. 17:4 קרי. Followed by לְ to *lay up for any one*, Job 21:19; Ps. 31:20. Job 20:26, כָּל-חַסְדֵּי טָמוֹן לְצָפוֹנִי "every misfortune is laid up for his treasures." צָפַן לְלֵב to *hide with one's self* (lay up in one's heart), Job 10:13; צָפַן אִתּוֹ. Pro. 2:1; 7:1.

(3) to *restrain*, Prov. 27:16; followed by לְ to *deny to any one*, Job 17:4.

NIPHAL, to *be hidden* from any one, i. e. to *be unknown to him*, followed by לְ Job 24:1; Jer. 16:17.

(2) to *be laid up*, i. e. to *be destined for any one*, followed by לְ Job 15:20.

HIPHAL, i. q. Kal No. 1, to *hide*, Ex. 2:3; Job 14:13; to *lie in wait* Ps. 56:7 כתיב.

Derivatives, צָפוֹן (צָפוֹנִי), צָפוֹנִים, and pr. n. צָפוֹן, and—

צָפַנְיָה ("whom Jehovah hid," i. e. defended), [*Zephaniah*], pr. n. LXX. Σοφονίας. Vulg. Sophonias (for צָפַנְיָה).—(1) of a prophet, who takes the ninth place among the twelve minor prophets, Zeph. 1:1.—(2) of a priest, Jer. 21:1; 29:25, 29, called צָפַנְיָה, Jer. 37:3; 52:24.—(3) Zec. 6:10, 14.—(4) 1 Chr. 6:21, for which there is אֲרִיאֵל 1 Chr. 6:9; 15:5, 21.

צָפַנְתָּהּ Egyptian pr. n., given to Joseph in

his public capacity by Pharaoh, Gen. 41:45. The genuine Egyptian form of the word appears to be more accurately given by the LXX. *Ψονθομφανήχ*, in which Egyptian scholars (see Bernard, on Joseph. Ant. ii. 6, § 1; Jablonskii Opusce. i. p. 207—216) recognize the Egyptian *ncwtu ꜥꜥmꜥꜥ*, *salvation*, or *saviour of the age*, from *n* the article, *ꜥꜥwt*, *σώζειν*, *σωτήρ*, *σωτηρία*, and *ꜥꜥmꜥꜥ* *αἰών*. So Schol. Cod. Oxon. *Ψονθομφανήχ*, ὁ ἐστὶν σωτὴρ κόσμου, and Jerome, *servator mundi*. The Hebrews interpreted the Hebrew form of the word, *revealer of a secret*, see Targ., Syr., Kimchi. [See also Thes.]

צפֿע an unused root, to thrust out (kindred is *נָפַח* to thrust, to push, to impel), specially vile, ignoble things, as excrements (Arab. *ضَفَعَ* to void dung, to break wind, and *ضَفَعِي* excrements); to produce worthless shoots, as a tree (see *צִפְיָה*), its detestable progeny, as a viper (compare *צִפְעָה*, *צִפְעִי*). [In Thes. this root is divided into two parts; the meaning given to the second is to hiss.] See more as to this root in my Comment. on Isa. i. p. 705. *Fäsius* (Neue Jahrb. für Phil. i. p. 171) prefers to regard the viper as being so called from its hissing, and adds this onomatopoeic power to that of protruding, compare *צִפְפָּה* *פִּצְפָּה* (whence *צִפְפָּה* a viper). This is not amiss, although the idea of viper's progeny is both exceedingly suitable in some passages (Isaiah 14:29), and rests upon ancient authority.

צִפְפָּה m. viper's brood, Isa. 14:29. LXX. *ἔκγονα ἀσπίδων*. Hence—

צִפְפָּה (like *צִפְפָּה*) prop. belonging to a viper's brood; hence a viper itself, Isa. 11:8; 59:5; Pro. 23:32. Plur. *צִפְפָּה*. Jer. 8:17. LXX. (Isa. 11:8; 14:29) *ἔκγονα ἀσπίδων*. See another etymology under the root *צִפְפָּה*.—Aqu. *βασιλίσκος*. Vulg. *regulus*, whence J. D. Michaëlis understood the horned serpent, or cerastes.

צִפְפָּה only in *פִּלְפֶּל* *צִפְפָּה* an onomatop. word, to TWITTER, PIP, or CHIRP, as a bird, Isaiah 10:14; 38:14, Gr. *πιρίζω*, *τιρίζω*, Germ. *zirpen*. Like the Greek *τριζω*, *στρουθίζω*, it is applied to the slender voice of the manes, "*vocem exiguam*" (Virg. *Æn.* vi. 492), which the ancients sometimes compared to a whisper, sometimes to a sigh, Isa. 8:19. [But why should we look in the word of God for such heathen ideas as *Manes*?]

צִפְפָּה f. according to the Hebrews, the willow,

Ezek. 16:5 (where supply *פֶּה*). Arabic *مَصْنَفٌ* id. The root appears to me to be *נָפַח* to swim, *Pilpel*, to inundate; hence, that which is inundated, which is very suitable to the willow.

I. **צִפְפָּה**—(1) TO GO IN A CIRCLE, TO REVOLVE (see *צִפְפָּה*); hence to turn, to turn oneself about, Jud. 7:3, "let him who is fearful and afraid *יִשָּׁב וְיָצֵב* turn and return."

(2) to dance in a circle, and generally, to leap, to dance. Arab. *ضَفَرَ* fut. I., compare *نِيل*, *حِيل*, and *كَحِيل*; whence *ضَفِير* a he-goat.

(3) to chirp, to twitter, as a bird (trillern), Arab. *ضَفَرَ*. Hence *ضَفِير*, Chald. *צִפְפָּה*. See also pr. n. *צִפְפָּה*. [The meaning given to this root in Thes. is, to pip, to chirp, as a bird.]

II. **צִפְפָּה** i. q. *ظفر* to wound with claws. See *צִפְפָּה*.

צִפְפָּה Chald. (f., Dan. 4:18; and Dan. 4:9 *קרי*; but *כחב* m.), a bird, i. q. Syr. *ܘܢܝܢܐ*; sing. Gen. 7:14; Deuter. 4:17, Targ. Plur. *צִפְפָּה*; constr. *צִפְפָּה* Dan. 4:9, 11, 18, 30.

צִפְפָּה masc. a frog, Exod. 7:27, 28; 8:1, seq. Collect. frogs, Exod. 8:2; where (as is usual with collectives) it is joined with a fem. This quinqueliteral appears to be blended of the verb *צִפְפָּה* No. 12, to dance, to leap; and *رَدَاع* a marsh; as if leaping in a marsh; and not, as some have thought of late, from the root *צִפְפָּה* No. 13, since the chirping of birds cannot be aptly applied to frogs. From this fuller form have arisen, in Arab. and Syr., the more contracted quadrilaterals *ضدع* and *اَضِدِع* a frog.

צִפְפָּה ("a little bird"), pr. n. f. of the wife of Moses, Ex. 2:21; 4:25; 18:2.

צִפְפָּה m.—(1) the nail of the finger, Deut. 21:12; from the root *צִפְפָּה* No. 11. (Arab. *ظفر*; Chald. *ܘܢܝܢܐ* id. To the Hebr. *צִפְפָּה* nearly approaches Greek *περονή*; Germ. *Sporn*; Eng. *Spur*.)

(2) a point (of a nail) of a style (of adamant), Jer. 17:1. Comp. Plin. H. N. xxxvii. c. 4. 15.

צִפְפָּה an unused root; perhaps, i. q. Syr. *ܘܢܝܢܐ* to adorn (Barhebr. p. 180); compare *ܘܢܝܢܐ* ornament, Sir. xxi. 24); Chald. *צִפְפָּה*; Gr. *κόσμειν*. Hence—

צִפְפָּה f., the capital of a column, i. q. *בְּפֶה* 2 Ch. 3:15. [This is referred in Thes. to *צִפְפָּה* No. I.]

צִפְתָּה ("watch-tower;" from the root **צָפָה**), [*Zephath*], pr.n. of a Canaanitish town; afterwards called **הַרְסָה** Jud. 1:17.

צִפְתָּה (id.), [*Zephathah*], pr. n. of a valley near Mareshah, in the tribe of Judah, 2 Ch. 14:9.

צִפְתָּה see **צִפְתָּה**.

צָקַל an unused root; perhaps, i. q. **עָקַל** to bind together, to tie. Hence **צָקְלָן**.

צָקְלָן see **צָקְלָן**.

צָקְלָן α. λεγόμε., 2 Kings 4:42, *sack, bag*; so called from its being tied together. Talmud. **צָקַל** a bag for straining; with this also accords Gr. **θύλακος**, sack.

צָר with distinct accents **צָר** and art. **הַצָּר**; with suff. **צָרִי**, pl. **צָרִים**, **צָרִי** (from the root **צָרַר**).—(1) *an adversary, an enemy* (see the root No. 4), i. q. **אֹיֵב**; but, besides Nu. 10:9, only poet. (Job 16:9; Deu. 32:27; Ps. 81:15; Lam. 1:7; Isa. 9:10); and in the later books, Esther 7:4, 6; Neh. 9:27.

(2) *distress, affliction* (see the root No. 5), Ps. 4:2; 44:11; 78:42. **בְּצָרִי לִי** when I am in distress, Psalm 18:7; 66:14; 106:44; 102:3, **לִי צָר** id. Fem. **צָרָה** id. which see.

(3) *a stone* (so called as being compact and hard; i. q. **צָר** No. 1), Isa. 5:28.

צָר (from **צָרַר** No. 5; of the form **חָסַם** from **חָסַם**, adj. narrow, Nu. 22:26; Job 41:7; f. **צָרָה** Pro. 23:27.

צָר ("narrow" ["flint"]), [*Zer*], pr.n. of a town in the tribe of Naphtali, Josh. 19:35.

צָר m.—(1) *a rock*, i. q. **צָר** No. 2, Eze. 3:9.

(2) *a knife*, Ex. 4:25. Compare **צָר** No. 3.

(3) i. q. **צָר** Tyre; which see.

צָרַב not used in Kal; prop. (as I suspect) i. q. **צָרַב** (as to the interchange of the letters **ב** and **ז** see last remark under **צ**, page DCXCVIII), TO SCRATCH, TO BE SCABBY, ROUGH; whence **צָרַבְתָּ** No. 1.

(2) *to be dry, burned-up* (as to the connection of these significations, see under **צָרַב**).

NIPHAL, *to be burned, scorched*, Ezek. 21:3. Kindred are **צָרַב**, **צָרַב**. Chald. **צָרַבְתָּ** a burning.

["**צָרַב** (for **צָרַב**) adj. *burning*, Proverbs 16:27 **אֵשׁ צָרַבְתָּ**"]

צָרַבְתָּ—(1) prop. *a scab, rough place* left on the skin from a healed ulcer, Levit. 13:23; or from burning, verse 28; *cicatrix*, as rightly rendered by

LXX., Vulg., Chald. See the root No. 1. Others would derive this from Arab. **ضرب** to strike.

(2) adj. fem. *burning* (used of fire), Prov. 16:27; [see above].

צָרַד an unused and doubtful root. Arab. **صرد** to cool, whence—

צָרְדָה ("cooling"), [*Zereda*], pr. n. of a town of the Manassites, near Scythopolis, 1 Ki. 11:26; 2 Ch. 4:17. For this there is written **צָרְדָה** Jud. 7:22 (where it should be **צָרְדָה** [as in some MSS.]); the same is called **צָרְדָה** Josh. 3:16; 1 Ki. 4:12; 7:46.

צָרַה an unused root—(1) like the Syr. and Ch. *to cleave, to make clefts*; hence—

(2) i. q. Arab. **ضری** to flow, to run, as a wound, whence **צָרִי** and pr. n. **צָרְיָה**.

צָרָה (with Kametz impure) f. of the word **צָר** (from the root **צָרַר**)—(1) *a female adversary, enemy, especially a rival*, 1 Sa. 1:6 (from the root **צָרַר** No. 4).

(2) *distress*, with ה parag. Ps. 120:1, **בְּצָרָתִי לִי** "when I am in distress," comp. Jon. 2:3; from the root **צָרַר** No. 5.

צָרְיָה and **צָרְיָה** ("cleft"), [*Zeruiah*], pr. n. of a daughter of Jesse, the mother of Joab, 1 Sa. 26:6; 2 Sa. 2:13; 1 Ch. 2:16.

צָרְוָה ("leprous"), [*Zeruah*], pr. n. of the mother of Jeroboam, 1 Ki. 11:26.

צָרְוֹר see **צָרְוֹר**.

צָרַח an unused root—(1) i. q. Arabic **صرح** II. *to be clear, manifest, open*; whence **صُرْحَة** lofty ground; **صُرْح** a high building, a tower, Hebr. **צָרִיחַ**. Kindred are **צָרַח**, **צָרַח**.

(2) It is applied to the voice (compare **צָהַל**), hence *to cry out with a loud and clear voice*. Arab.

صرح Eth. **ጠርሐ**: Zeph. 1:14. Kindred is **צָרַח**.

HIPHIL, *to lift up a cry*, used of a warlike cry, Isa. 42:13.

צָרִי *Tyrian*, gent. n. from **צָר** Tyre, 1 Ki. 7:14; Ezr. 3:7.

צָרִי Gen. 43:11; Jerem. 8:22; 46:11; 51:8; in pause **צָרִי** Eze. 27:17; once with Vav copul. **וְצָרִי** Gen. 37:25, m. *opobalsamum*, the balsam distilling from a tree or fruit growing in Gilead, used for the healing of wounds, from the root **צָרַה** which see. It is not

ascertained what tree this may have been; see Bochart, Hieroz., t. i. p. 628. Celsii Hierobot., ii. 180—185; and on the other hand, J. D. Michaëlis (Supplemm. page 2142), Warnekros (Repertorium für Morgenl. Litt., vol. xv. p. 227); and Jahn (Archæol., t. i. p. 83).

צִרִי [Zer:], pr. n. see צִיר No. 3.

צִרְיָה see צִרְיָה.

צִרְיָה m. a lofty building, which may be seen from far, a tower, Jud. 9:46, 49; a watch-tower, 1 Sa. 13:6; from the root צִיר No. 1.

צִרְךָ an unused root; Talmud, Ithpeal, to be in want of, Syr. and Arab. to be needy; whence—

צִרְךָ masc. need, 2 Chron. 2:15. (Chaldee and Rabbinic id.).

צָרַע Arabic صَرَعَ TO STRIKE DOWN, whence صَرِيح a scourge; hence applied to diseases, as صَرَع epilepsy, prop. prostration. Hence is formed part. pass. צָרַעֵי Levit. 13:44; 22:4; and part. Pual צָרַעֵי 2 Ki. 5:1, 27; 15:5; a leper, pr. one stricken (by God), one smitten; inasmuch as the plague of leprosy was regarded as being sent by God [as of course it really was], comp. the verbs צָרַע, צָרַע, צָרַע, Arabic ضرب. But since there is such an affinity between the letters צ and נ (see last remark under letter צ, p. DCXCVIII) I prefer regarding the leprosy, to be so called from the idea of scabbiness; so that צָרַע would be the same as צָרַע which see.

Hence צָרַעַת, and—

צָרַעַת f. Ex. 23:28; Deut. 7:20; Josh. 24:12; according to the ancient versions and the Hebrews, the hornet, with the art. collect. hornets, wasps, perhaps from the idea of piercing, which does not differ much from that of striking (صَرِيح a scourge),

compare צָרַעַת, Arabic ضرب. But the hornets by which the Canaanites, locc. cit. are said to be driven from their dwellings, seems hardly capable of being literally understood (as is done by Bochart, in Hieroz. tom. iii. p. 407, ed. Lips.; Rosenm. Bibl. Alterthumsk. iv. 2, p. 430), but (with Le Clerc and Rosenm. on Ex. loc. cit.) metaph. as designating ills and calamities of various kinds; compare Josh. 24:12; and Joshua chap. 10.

צָרַעַת ("a place of hornets"), [Zorah], pr. n. of a town in the plain country of Judah, but inhabited by the Danites, Josh. 15:33; 19:41; Judges 13:2.

[Apparently now called Sūr'ah, صُرْعَة, Rob. ii. 343.] The Gent. noun is צָרַעִי [Zorites], 1 Chr. 2:54; and צָרַעִי [Zareathites, Zorathites], 1 Ch. 2:53; 4:2.

צָרַעַת f. leprosy (as to the etymology, see the root צָרַע), both of men (and then white, Exod. 4:6; Num. 12:10; for the black leprosy is elephantiasis, see שָׁחִין, Levit. 13:2, seq.; and of houses (prob. a nitrous scab), and of garments (mouldings, spots contracted from being shut up), Levit. 13:47—59; 14:34—37.

צָרַח fut. צָרַח—(1) TO MELT a metal (kindred are צָרַח, שָׂרַח), specially to purge gold or silver by fire, and to separate from dross, Ps. 12:7; Isa. 1:25. Part. צָרַח a goldsmith, Jud. 17:4; Isa. 40:19; Pro. 25:4.

(2) metaph. to prove, to examine any one (δοκιμάζειν), Ps. 17:3; 26:2; 105:19; also to purge, Dan. 11:35. Part. pass. צָרַח sincere, pure, Psal. 18:31; 119:140.

NIPHAL, to be purified, Dan. 12:10.

PIEL, part. צָרַח a goldsmith, Mal. 3:2, 3.

צָרַח ("goldsmith"), pr. n. m. (with art.) Neh. 3:31.

צָרַחַת (perh. "workshop for melting and refining metals," ἑρμηνεύματα), with ה parag. צָרַחַת, [Zarephath], pr. n. of a town of the Phœnicians situated between Tyre and Sidon, 1 Ki. 17:9, 10; Obad. 20; Gr. Σάριππα, Lu. 4:26; now called صرند.

צָרַח TO PRESS, TO COMPRESS (kindred to the root צָרַח), hence—(1) to bind up, to bind together

(Arab. صَرَف), followed by פָּ to wrap up in a cloth or bundle, Ex. 12:34; Job 26:8; Isa. 8:16; Proverbs 30:4. Metaph. 1 Sa. 25:29, "the life of my lord shall be bound up in the bundle of the living with God," i. e. shall be under the protection of God. But in another sense, Hos. 13:12, "the iniquity of Ephraim is bound up," i. e. reserved for him against the day of vengeance; comp. Job 14:17; whence צָרַח.

(2) to lay hold of, Hos. 4:19.

(3) to shut up, 2 Sam. 20:3.

(4) to oppress, to persecute, to treat in a hostile manner (Arab. صَرَف), followed by an acc. Num. 33:55; Isai. 11:13; followed by a dat. Num. 25:18. Part. צָרַח i. q. צָר an adversary, Ps. 6:8; 7:5; 23:5; Isa. 11:13. Also, to rival, to be jealous of (Arab. صَرَف).

Conj. III. Levit. 18:18.

(5) intrans. to be pressed, straitened, distressed. In this sense is used the monosyllabic pret. צָר (other-

wise (צָרָה) f. צָרָה Isa. 49:20. Impers. לִי צָר strait is to me, i. e. —(a) *I am in distress*, Psalm 31:10; 69:18; Judges 11:7.—(b) *I am in anguish, in a strait*, 1 Sa. 28:15; 2 Sa. 24:14.—(c) followed by לִי *I mourn* on account of something, 2 Sam. 1:26. In the same connection is used the fut. וַיֵּצֵר לִי, see צָר No. II.

PUAL, part. מְצָרִי *bound together*, Josh. 9:4.

HIPIL מְצָרִי, inf. הִצָּר, fut. יִצָּר 1 Ki. 8:37, *to press upon*, Jer. 10:18; *to besiege*, Deut. 28:52; 1 Ki. 8:37; *to bring into distress, to afflict, to vex*, Nehem. 9:27. To the active signification are also rightly referred—(a) 2 Chr. 28:22, לֹו בְּעֵת הַצָּר לוֹ “in the time when they distressed him.” 2 Ch. 33:12, and—(b) מְצָרָה אִשָּׁה a parturient woman (pr. pressing upon the fœtus), Jer. 48:41; 49:22.

Derivatives, צָר, צָרָה, צָרָה, מְצָר, [also צָר, and pr. name צָר].

צָרָה & צָרָה m. pl. צָרָה (Gen. 42:35)—(1) a *bundle*, 1 Sa. 25:29; Cant. 1:13; specially, a bundle of money, a *purse*, Gen. 42:35; Pro. 7:20. As to the passage Prov. 26:8, see מְצָרָה.

(2) i. q. צָר No. 1, a *stone, a little stone*, 2 Sam. 17:13; Amos 9:9 (where others understand *grain*).

(3) [Zeror], pr. n. m. 1 Sa. 9:1.

צָרָה see צָרָה.

צָרָה (perhaps for צָרָה “splendour”), [Zereth], pr. n. m. 1 Chron. 4:7.

צָרָה הַשָּׁחַר (“the splendour of the morning,” see the preceding word), [Zareth-shahar], pr. n. of a town of the Reubenites, Josh. 13:19.

Koph, the nineteenth Hebrew letter; when it stands as a numeral, i. q. a *hundred*. The name קוף, Arab. كوف.

קֹפֶה denotes the *hole of an axe*, and this agrees well with the form of this letter in the Phœnician and Hebrew alphabets. Its pronunciation differs from כ whether with or without dagesh, in that the sound of פ is produced from the back part of the palate near the throat with more effort; similarly to ט, see page CCCXVI.

Koph is interchanged with the other palatals כ, ב, as has been shewn above (pp. CL, A, and CCCLXXVIII, A); it is also found to pass over to the gutturals, so that the roots קָטַר, עָטַר No. 1, to burn incense, are kindred. Also in the primary elements at least of the language, k appears also to have changed to t (just as children beginning to talk often substitute t for k as being easier of pronunciation); and thus kindred to one another are פָּתַח and פָּתַח to open, שָׁתַּח and שָׁתַּח to drink, אָתַּח Ethiop. פָּתַח to interpret, אָתַּח and the lost אָתַּח (whence the suff. תָּ) thou; comp. κόττω and τύντω; quattuor and térrapeç.

קָא m. (from the root קָא), vomit, Pro. 26:11.

קָאָה with the art. הַקָּאָה Lev. 11:18; Deut. 14:17; const. st. קָאָה f. a bird found in marshes (Levit. and Deut. locc. citt.) and inhabiting deserts, Isa. 34:11; Zeph. 2:14; Ps. 102:7; according to several old translators, the *pelican*; Aram. and Arab. قَمْلُ, قَمْلُ, very voracious bird is accustomed to vomit sea-shells

and other things which it has swallowed. [So in Thesaur. from קוף.]

קָב m. prop. a *hollow vessel* (see the root קָבב No. 1; compare *cupa*, Engl. a *cup*); hence a *cab*, used as a measure of dry things, 2 Ki. 6:25; according to the Rabbins, the sixth part of a seah (סֵאָה); comp. Gr. κάβος, i. e. χοῖνιξ.

קָבב kindred to the roots קָבב, קָבָה No. II, to MAKE GIBBOUS AND HOLLOW—(1) i. q. קָבב to *hollow out*; hence also, to *arch, to vault* (comp. קָבב, קָבָה).

(2) metaph. i. q. Arab. كَبَّ Conj. II, Ch. קָבב. Hence קָבָה, קָבָה.

(3) metaph. i. q. קָבב No. 3 (which see), to *curse, to execrate* (prop. to pierce, to perforate). Hence pret. inf. and imp. Nu. 23:8, seq. Imp. with suff. and Nun epenth. קָבְנוּ Nu. 23:13.

קָבָה f. the rough *stomach* of ruminating animals, *echinus*, for קָבָה, so called from being hollow, see the root קָבב, Deu. 18:3. (Arab. قَبْهَة and قَبْهَة id.)

קָבָה with suff. מְקָבָה Num. 25:8 (for קָבָה) either the *anus*, i. q. Ch. קָבָה (from the root קָבב to perforate), or *vulva* (compare קָבָה); so LXX., Vulg.

קָבָה f. *tent, bedchamber*, so called from its arched form, occurring once, Num. 25:8. (Arab. قَبْهَة id.; also vault, whence the Spanish *alcova*, Germ. Alcoven [Eng. *alcove*].) Root קָבב No. 1.

קָבָה m. *collection, a throng, company*, Isa.

57:13, קבוציך "thy companies," sc. of thy idols. Compare verse 9. Root קבץ.

קבורה f.—(1) *sepulture, burial*, Jer. 22:19.

(2) *sepulchre, grave*, Gen. 35:20; 47:30. Root קבר.

קבל not used in Kal, prop. TO BE BEFORE, IN FRONT, OVER AGAINST (Arab. قَبْل front, قَبْل before); hence, to come from before, to come to meet, Arab. قَبِل.

PIEL קבל.—(1) prop. to receive any one (one who comes to meet one, Arab. قَبِل), 1 Ch. 12:18; any thing, i. q. לקח, but only in the later [?] Hebr., 2 Ch. 29:16, 22; Ezr. 8:30 (opp. to reject); Job 2:10; Est. 4:4; 9:23, 27; to receive instruction, Pro. 19:20.

HIFHL, intransitive, to be opposed, stand over against one another, Ex. 26:5; 36:12. Arab. Conj. III. id.

Derivatives, קבל, קבל.

קבל [Ch.] only in PAEL, to take, to receive, Dan. 2:6; 6:1; 7:18. Hence—

קבל and קבל Chald. prop. the front. Hence קבל prep., with suff. קבל.

(1) over against, Dan. 5:5.

(2) before, Dan. 2:31; 3:3; 5:1.

(3) on account of, i. q. סבב Dan. 5:10; Ezr. 4:16. Followed by י it becomes a conj. because, propterea quod, quia, Ezr. 6:13. But more often according to the Chaldee verbosity in expressing particles, there is used for this more fully and pleonastically, קבל י pr. on this very account because (just like the Germ. albiweil, in the language of juriconsults), for the simple because, Dan. 2:40; 6:5, 11, 23, and relat. for which cause, Dan. 2:10. (The ancient interpreters, and some of the moderns, as of late Rosenm., render it in some places, such as Dan. 2:40, 41, 45, in the same manner, that; but this signification is neither to be approved of, nor is it more suitable to the context than that already given.) קבל י for that very cause, Dan. 2:12, 24. Compare Ch. כל No. 4.

קבל (of the form קבל) or, according to other copies קבל (kabal) i. q. prec. Ch. before, 2 Ki. 15:10, קבל "before the people."

קבל something opposite, Arab. قَبْل; whence, Eze. 26:9, קבל "the striking of that which is opposite," i. e. the battering ram, for beating down

walls. Other copies have קבולו kobollo, which is not amiss (see לקח); but there are grammatical reasons against קבולו, as given by J. H. Michaëlis and V. d. Hooght.

קבע—(1) i. q. קבע, קבע TO BE HIGH AND ROUNDED AT TOP, as a mound, the head, Arab. قَبْع to be gibbous; whence קובע, i. q. קובע a helmet, קבעת a cup, קבעת tiara. Compare Gr. κυβη. From these nouns, all of which denote things serving to cover, comes—

(2) the meaning of hiding (Arab. قَبْع to hide, as the head in a garment, a flower in its calyx); and hence it is figuratively to deceive, to defraud any one (compare קנר, Mal. 3:8, 9; followed by two acc. to despoil any one of any thing, Prov. 22:23.

Derivatives, see under No. 1.

קבעת f. cup, calix, calyx, both of a flower, κάλυξ (Arab. قَبْع; compare קובע and קובע), and also for drinking from, كَالِي; hence, Isa. 51:17, 22, קבעת פוס "the chalice of the cup." Abulwalid understands the froth and dregs of the cup (from the idea of covering), but the explanation already given is the better.

קבץ fut. קבץ prop. TO TAKE, TO GRASP WITH THE HAND (Arab. قَبِض to take with the tips of the fingers; قَبِض to catch with the hand, قَبِط id.; comp.

Aram. קבץ קבץ to compress; and Hebr. קבץ קבץ; hence to collect, Gen. 41:48.—(a) things, Deuter. 13:17; Prov. 13:11.—(b) persons, to congregate, 2 Sam. 3:21; 1 Ki. 18:19; 20:1. Metaph. Psalm 41:7, "his heart (the wicked man's, who comes to see me) קבץ קבץ gathers iniquity to itself," i. e. matter for calumny.

NIPHAL, to be gathered, collected, Eze. 29:5; to be congregated, to congregate selves, Isa. 34:15; 43:9; 49:18; 60:4; and frequently.

PIEL—(1) to take with the hand, to take hold of, to receive (opp. to קבץ), Isa. 54:7.

(2) to collect—(a) things, as grapes, Isaiah 62:9; water, Isa. 22:9.—(b) persons, to congregate, Deu. 30:3, 4; Jer. 31:10; often used of Jehovah bringing back exiles, Jer. 23:3; Isa. 40:11.

(3) i. q. קבץ No. 3; to gather to oneself, to draw in, to withdraw, Joel 2:6; Nah. 2:11. See קבץ.

PUAL, part. f., gathered together, Eze. 38:8.

HITHPAEL, to gather selves together, Josh. 9:2; Jud. 9:47.

Hence קבץ, קבץ; and the three nouns which follow.

קבצאל [Kabzeel], see **קבצאל**.

קבצה f. a collection, a heap, Eze. 22:20.

קבצים ("two heaps"), [Kibzaim], pr. n. of a town of the Ephraimites, Josh. 21:22.

קבר fut. **קִבֵּר** TO BURY one, Gen. 23:4, 19; 25:9; more, Eze. 39:12; i. q. Piel (Arab., Aram., Æth. id. The primary idea is that of heaping up a mound; see Nasor. **קבר** to heap up; compare **קבר** The bilateral stock is **קב**; compare **קבב**, compare **קבב**, compare **קבב**).

NIPHAL, pass., Ruth 1:17; Jud. 8:32.

PIEL, to bury several (comp. **קטל** and **קטל**, Lehrs. 241), Num. 33:4; 1 Ki. 11:15; Jerem. 14:16; Eze. 39:14; Hos. 9:6.

PUAL, pass., Gen. 25:10.

Hence **קבריה** and —

קברי m. with suff. **קברי**; pl. **קברים** constr. **קברי**; and **קברות** constr. **קברות** m., a sepulchre, grave, Genesis 23:9, 20; Ex. 14:11; Num. 11:34, 35; Job 21:32; Jer. 26:23, etc.—Job 17:1, **קברים** לי "the graves (are ready) for me;" the burial-place waits for me, and is prepared.

קברות-התאווה ("graves of lust"), [Kibroth-hattaavah], pr. n. of a place in the desert of Sinai; the reason of the name is given, Nu. 11:34; also Nu. 33:16; Deu. 9:22.

קדר — (1) i. q. Arab. **قَدَّ**, **قَدَّ** TO CLEAVE (kindred roots **קדר**, **קדר**, and the like; see **קדר**. To this agree Gr. **κεδάω**, **κεδάζω**, **σκαδάζω**). Hence **קדרה** cassia, and **קדרק** top.

(2) denom. from **קָדַר**; to bow down; hence to incline oneself out of honour and reverence. [This meaning is made a separate root in Thes.] Always in the fut. in the Chaldee form **יִקְדַּר**, **יִקְדַּר**; plur. **יִקְדְּרוּ**. Often followed by **הַשְׁתַּחֲוִי**, which is stronger; Gen. 24:26, **יִקְדַּר הָאִישׁ וַיִּשְׁתַּחֲוֶה לַיהוָה**, "and the man bowed down and prostrated himself before Jehovah;" Ex. 12:27; 34:8; Num. 22:31; 1 Ki. 1:16. Elsewhere **קדר** in a wider sense, includes both. 1 Sam. 24:9, **יִקְדַּר דָּוִד אֶפְנִים אֶרְצָה** 1 Sam. 28:14; 1 Ki. 1:31.

[**קדרה** an unused root; Syr. **قَدَّرَ** to possess. Hence **קדרים**"]

קדרה f. Exod. 30:24; Eze. 27:19; according to Syr., Chald., Vulg., cassia, a kind of aromatic, like cinnamon, but less valuable and fragrant; so called from its rolls being split; see Dioscor. i. 12; Theophr. Hist. Plant. ix. 5; Celsii Hierob. ii. 186. Compare **קציעה**.

קדושים m. pl., only found Jud. 5:21, **קדושים** either stream of antiquity (celebrated of old), so the LXX., Vatic. **χειμάριον ἀρχαίων**; Targ. the river in which from of old were signs and mighty deeds done for Israel;—or else, stream of battles, i. e. strong, fierce ally of Israel in battle. Comp. **קדם** No. 3, and

Arab. **قَدَم** to be strong, fierce.

קדוש & **קדוש** adj. holy, **ἅγιος**, **ἄγιος**, pr. pure, clean, free from defilement of crimes, idolatry, and other unclean and profane things. In fixing the proper notion of this word, the classical passages are Levit. 11:43, where after the law respecting unclean meats which were to be abstained from, it is said, "ye shall not pollute yourselves with these things, lest ye make yourselves unclean;" 44, **וְהִיִּתֶם קְדוֹשִׁים** "and be ye holy (pure) for I am holy;" Levit. 11:45; 19:2, and 20:26, where there is the same phrase, "be ye holy for I am holy," is put at the beginning and the end of a section (chap. 19, 20), containing various laws against fornication, adultery, incest, idolatry, and other grievous crimes; Deut. 23:15, to the law respecting purging the camp of human filth, there is added, "for Jehovah walks in the midst of thy camp... **וְהָיָה מִחֲנִיד קְדוֹשׁ** therefore let thy camp be holy (clean), that (God) see no unclean thing, and turn away from thee." It is attributed, but with a notion a little different—(a) to God, as abhorring every kind of impurity (both physical and moral), see Lev. locc. cit.; as being the judge of what is right and true, Ps. 22:4 (compare verse 2, 3); Isa. 6:3 (compare verse 5, seqq.); whom men fear and reverence, Psalm 99:3, 9; 111:9 (where it is joined with **נִרְאָה**). God is sometimes called **קדוש**, **קדוש**, **קדוש**, Job 6:10; Isaiah 40:25; Hab. 3:3; and more often **קדוש** the Holy One of Israel, especially in Isaiah 1:4; 5:19, 24; 10:17, 20; 12:6; 17:7; 29:19, 23; 30:11, 12, 15; 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17, etc.; more rarely in other places, Ps. 78:41; 89:19.—(b) to priests, followed by a dative of the deity, as Levit. 21:6, **קְדוֹשִׁים יְהוָה**, "they shall be holy (i. e. pure, clean) before their God, lest they defile," etc. Verse 7. Ps. 106:16, "Aaron **קדוש** יהוה" consecrated to Jehovah." Also, followed by a dat. of other men, for whom the priest ought to be holy, verse 8. Used of a Nazarite, Nu. 6:5.—It is used—(c) of pious men, who are pure from the defilements of sin (as far as sinful man can be) [rather, whom the grace of God has set apart], Isa. 4:3; hence used of the people of Israel, who were to abstain from every kind of impurity,

Lev. 11:43—45; 19:2 (see above); Deu. 7:6 (comp. verse 5); followed by a dat. (consecrated to Jehovah), Deu. 14:2, 21; 26:19.—(d) of *holy* places, Ex. 29:31; Lev. 6:9, 19, etc.; of days sacred to God (with the addition of *לאלהים*), Neh. 8:10, 11. Hence קדש a holy place, a sanctuary, Isaiah 57:15. Ps. 46:5, קדש משכן עליי "the holy place of the habitations of the most High."

Pl. קדשים—(1) as a singular (pl. majest.), *most holy*, used of Jehovah, Hos. 12:1; Josh. 24:19; Pro. 9:10; 30:3.—(2) as a plural, *holy ones*, i. e.—(a) *angels*, especially in the later writers (see קדש), Dan. 8:13; Job 5:1; 15:15; Zec. 14:5; Ps. 89:6, 8; perhaps Deu. 33:3.—(b) *pious worshippers of God* [saints], Ps. 16:3; 34:10; Deu. 33:3; specially the Jews (see קדש), Dan. 8:24.

קדח—(1) TO KINDLE fire. (Arabic قدح to strike fire. It seems to be of the same stock as קדר). Jer. 17:4; Isa. 50:11; 64:1.

(a) to be kindled, to burn, Deut. 32:22; Jer. 15:14.

Derivatives, אקדח, and—

קדחת f. a burning fever, Levit. 26:16; Deut. 28:22.

קדמים m.—(1) the part opposite, in front. Hab. 1:9, קדמים "forwards" (vorwärts).

(2) the east, the eastern quarter of the sky, i. q. קדמ, Ezek. 47:18; 48:1. (Compare אחר No. 2.) Hence poet. for the fuller רינת קדמים east wind, by far the most violent in western Asia and the adjoining seas, Ps. 48:8; Job 27:21; Isa. 27:8; Jer. 18:17; Eze. 27:26; scorching plants and herbage, Gen. 41:6, 23; Jon. 4:8. Metaph. i. q. רינת of anything which is vain and at the same time pernicious, Hos. 12:2; Job 15:2.

קדוש Ch. adj. i. q. Heb. קדוש holy—(a) used of God, or any deities. אלהי קדושים the holy gods, Dan. 4:5, 6; 5:11.—(b) of angels. Dan. 4:10, עיר קדושים "a watcher (an angel) even a holy one." Pl. קדושים holy ones, i. e. angels, Dan. 4:14 (see קדוש No. 2, a).—(c) used of the Jews, Dan. 7:21; fully קדושי עליי those who are sacred to the Most High, Dan. 7:18, 22, 25; compare 3 Esdr. 8:70, τὸ σπέρμα τὸ ἁγιον.

קדם not used in Kal, Arab. قدام to precede, to go before, Med. Damma, to precede in time, to be ancient.

PIEL קדם—(1) TO PRECEDE, TO GO BEFORE, Ps. 68:26. Followed by an acc. of pers. Psalm 89:15. (Arab. قدام id.)

(2) to get before, come before any one (φθά-ναι), followed by an accusative, Psalm 17:13; 119:148, קדמו עיני אנשכרות "my eyes get before the watches of the night," i. e. I wake up before the watches of the night are gone. Absol. Jonah 4:2, "thus לקדמי לקדמי I anticipated (the danger which threatens me) by fleeing to Tarshish." Hence to do

before (Arab. قدام), and to do early, in the morn- ing (Chald. קדם, قدام for the Heb. השכים). Psalm

119:147, קדמתי בקדמתי "I rise in the morning with the dawn." Others take it, I anticipate in the dawn, sc. the dawn itself; but this is rather harsh. Hence—

(3) to rush on, suddenly and unexpectedly, Ps. 18:6, 19.

(4) to meet, to go to meet any one, followed by an acc. of pers., especially to bring aid, i. q. to succour, Ps. 59:11; 79:8; Job 3:12; differently, Isa. 37:33, לא יקדמנה מנו "a shield shall not come against it" (the city), it shall not be turned against it. Job 30:27. Followed by ש of the thing, to bring any thing to meet any one, Ps. 95:2; hence to succour any one with any thing (see ש C, 1, a), Deut. 23:5; Mic. 6:6; Neh. 13:2; followed by two acc. Ps. 21:4.

HIPHIL—(1) to come before any one in good offices, to make any one a debtor by being before- hand in kindness with him (compare قدام used of such a kindness, see Schult. on Job, p. 1183), Job 41:3.

(2) i. q. Pi. No. 3, to fall upon (as calamity), Am. 9:10; followed by קדח.

Derivatives, קדמים, קדמיאל—קדם.

קדם m.—(1) pr. that which is before, adv. before, Ps. 139:5. Hence—

(2) the east, the eastern quarter (comp. אחר), Job 23:8, מקדם from the east, Gen. 2:8; 12:8. מקדם prep. eastward of any place, Gen. 3:24; Nu. 34:11; Josh. 7:2; Jud. 8:11. בני קדם "the sons of the east," are the inhabitants of Arabia Deserta, which stretches eastward of Palestine to the Euphrates; now called بادية الشام the desert of Syria, Job 1:3; Isa. 11:14; Jer. 49:28; Eze. 25:4; 1 Ki. 5:10; Jud. 6:3, seqq.; hence ארץ קדם Gen. 25:6, and בני קדם the mountains of Arabia, Genesis 10:30 (see under the word מישא). Sometimes קדם also includes Mesopotamia and Babylonia, Numb. 23:7, and Isa. 2:6, מלאי מקדם "they are full of the east," i. e. of superstitions and sorceries brought from the east or from Babylonia.

(3) used of time, ancient time, poet. i. q. עולם

No. 1. (Arab. *قَدَم* ancient time, *قَدَمًا* of old, anciently). Ps. 44:2; Isai. 23:7. **קָדְמָם** from of old, anciently, Ps. 74:12; 77:6, 12. **מְלָכֵי קָדְמָם** ancient kings, Isai. 19:11; **יָמֵי קָדְמָם** ancient times, Ps. 44:2. Used even of eternity, of that at least which has no beginning, e.g. **אֵלֹהֵי קָדְמָם** Deu. 33:27; **יֹשֵׁב קָדְמָם** he who sits on the throne from eternity, Ps. 55:20. It is used also — (a) adverbially for, *of old*, Jer. 30:20; Lam. 5:21; i. q. **מִלְפָּנֵים**, **לְפָנֵים**. — (b) it becomes a prep. *before*, Proverbs 8:22. — Pl. const. **קָדְמָי** *beginnings*, Prov. 8:23.

קָדְמָם id.; whence **קָדְמָה** eastward, Gen. 25:6; Ex. 27:13.

קָדְמָם, **קָדְמָה** Ch. prop. the front part (Arab. *قَدَم*); hence it becomes a prep. — (1) *before*, i. q. Hebr. **לִפְנֵי** Dan. 2:9, 10, 11; 3:13, and frequently; used of time, Dan. 7:7. Suffixes of the pl. form are added, as **קָדְמָיוֹ** Dan. 5:23; **קָדְמוֹהִי** 4:5; **קָדְמִיהוּ** 4:4 (comp. Syr. *ܡܡܫܐ*). **מִמֶּנִּי** answers to the Heb. **מִמֶּנִּי**, and is put after verbs of taking, commanding, Dan. 2:6, 15; 6:27; 5:24, "the hand was stretched out **מִמֶּנִּי** from before me," *von gegen mir über her*.

קָדְמָה f. *beginning, origin*, Isa. 23:7, **יְמֵי קָדְמָה** *"whose origin (is to be sought) of ancient days" (speaking of Tyre); a former, pristine state*, Eze. 16:55. Constr. state becomes a prepos., and, by omission of **אֵשׁ**, a conj. *before that*, Ps. 129:6.

קָדְמָה Ch. *former time*; hence **מִקְדָּמָתָא דְּנָה** Dan. 6:11; **מִקְדָּמָתָא דְּנָה** Ezr. 5:11, *formerly*.

קָדְמָה ("eastward"), [*Kedemah*], pr. n. of a son of Ishmael, Gen. 25:15.

קָדְמָה i. q. **קָדְמָם** No. 1, 2; only in constr. state, *to the east of a place*, Gen. 2:14 (compare **אֲשֹׁרֵי**); 4:16; 1 Sam. 13:5; Eze. 39:11.

קָדְמוֹן f. *adj.* (from **קָדְמָם**), *eastern, oriental*, Eze. 47:8.

קָדְמוֹת ("beginnings"), [*Kedemoth*], pr. n. of a town of the Reubenites, Josh. 13:18; 21:37; 1 Ch. 6:64; with a neighbouring desert of the same name, Deu. 2:26.

קָדְמִי Ch. *first*. Pl. Dan. 7:24; f. emphat. state **קָדְמִיתָא** Dan. 7:4; pl. **קָדְמִיתָא** Dan. 7:8.

קָדְמִיאל ("he who is before God," i.e. servant of God), pr. n. m. Ezr. 2:40; 3:9; Neh. 7:43; 9:4; 10:10; 12:8.

קָדְמָי m. *adj.* — (1) *in front, anterior*, Eze. 10:19; 11:1; hence —

(2) *oriental, eastern*. **הַיָּם הַקָּדְמָי** the eastern sea, i. e. the Dead Sea, opp. to the western, i. e. Mediterranean, Eze. 47:18; Joel 2:20.

(3) *old, ancient*, Eze. 38:17. Pl. **קָדְמוֹת** the elder (amongst contemporaries), Job 18:20. Sing. collect. 1 Sam. 24:14, **מִשַּׁל הַקָּדְמָי** "the proverb of the ancients." Pl. f. **קָדְמוֹת** *ancient, former*, past things, Isa. 43:18.

(4) [*Kadmonites*], pr. n. of a Canaanitish nation, Gen. 15:19.

קָדְקָד m. with suff. **קָדְקָדוֹ** Job 2:7, and **קָדְקָדוֹ** Ps. 7:17 (where, however, other copies have **קָדְקָדוֹ**), *the top of the head* (so called from the hair being there divided and separated; compare Germ. *Scheitel, die Haare scheiteln*; root **קָדַד** No. 1), Gen. 49:26; Deut. 33:16; fully **קָדְקָדוֹ שֶׁשׂר** the hairy crown of the head,

Ps. 68:22. Arab. *مقد* part of the head, from the crown to the neck.

קָדַד — (1) TO BE FOUL, TURBID, used of streams, Job 6:16; hence *to go in filthy garments*, as mourners, Job 5:11; Jer. 14:2. Part. **קָדַד** Ps. 35:14; 38:7; 42:10. (Arab. *قَدِر* to be squalid, and *قَدَر* to be turbid, turbulent. Compare **קָדַד**.)

(2) *to be of a dirty, blackish colour*, as of a sun-burnt skin, Job 30:28; *to be darkened*, as the day, the sun, the moon, Jer. 4:28; Joel 2:10; 4:15; Mic. 3:6.

HIPHL — (1) *to cause to mourn*, Eze. 31:15.

(2) *to darken* (the sun, or the stars), Eze. 32:7, 8.

HITHPAEL, *to be darkened*, (as the heaven), 1 Ki. 18:45.

Derivatives, **קָדַד** — **קָדְרִינִית**.

קָדַר ("black skin," "black skinned man," [*Kedar*], pr. n. of a son of Ishmael, Gen. 25:13; and of an Arabian tribe sprung from him, Cant. 1:5; Isa. 42:11 (where it is joined with a fem.); 60:7; Jer. 49:28; Eze. 27:21; more fully called **קָדַר בְּנֵי** Isa. 21:17; by Pliny (II. N. 5:11), *Cedrei*. The Rabbins call all the Arabians universally by this name; whence **לֶשׁוֹן קָדַר** Rabbins. used of the Arabic language.

קָדְרוֹן ("turbid," compare Job 6:16,) [*Kidron*], pr. n. of a stream with a valley of the same name flowing between Jerusalem and the mount of Olives, and emptying itself into the Dead Sea, 2 Sa. 15:23; 1 Ki. 2:37; 15:13; 2 Ki. 23:4; Jer. 31:40.

קדרות f. *obscurity* (of the heaven), *darkness*, Isa. 50:3.

קדרנית adv. *in a mourning dress*, Mal. 3:14.

קדש & קדוש (Nu. 17:2) fut. יִקְדֹּשׁ—(1) TO BE PURE, CLEAN, prop. used of physical purity and cleanliness (see Hithp. No. 1, and adj. קָדוֹשׁ); hence—(2) *to be holy, sacred* (so in all the cogn. languages, Arab. قدس id.)—(a) used of a man who devotes himself to any God, and therefore accounts himself more holy than the common people. Isaiah 65:5, קְדוֹשִׁי לִי "I am holy unto thee," for קְדוֹשִׁי לְךָ; used of those who were consecrated by touching sacred things, Ex. 29:37; 30:29; Lev. 6:11, 20.—(b) used of things destined for holy worship, Num. 17:2, 3; Ex. 29:21; or which were consecrated by touching holy things, 1 Sa. 21:6; Hag. 2:12; or which were devoted to the sacred treasury, Deu. 22:9.

NIPHAL—(1) *to be regarded as holy*; to be hallowed (as of God), followed by בְּ Levit. 10:3; 22:32; also *to shew oneself holy* in any thing, either by bestowing favours, Ezek. 20:41; 28:25; 36:23; 38:16; 39:27; or in inflicting punishments, Ezek. 28:22; Nu. 20:13; compare Isa. 5:16.

(2) *to be consecrated* (used of the holy tent), Ex. 29:43.

PIEL קדש—(1) *to regard any one as holy*, as God, Deu. 32:51, a priest, Lev. 21:8; *the sabbath*, Ex. 20:8.

(2) *to declare holy* (used of God), e.g. the sabbath, Gen. 2:3; the people, Lev. 20:8; 21:8; also *to institute any thing sacred*, as a fast, Joel 1:14; 2:15 (to which answers קָדַשׁ), a general assembly, 2 Ki. 10:20.

(3) *to consecrate a priest*, Exod. 28:41; 29:1; 1 Sa. 7:1; the altar, the temple, Ex. 29:36; 1 Ki. 8:64; the people of Israel, Exod. 19:10, 14; Josh. 7:13; a new building, Neh. 3:1; a mountain (by separating it from profane things), Ex. 19:23. Hence *to inaugurate with holy rites*, as a sacrifice, Ex. 12:2; soldiers for battle, Jerem. 51:27. Compare Hiphil. קָדַשׁ מִלְחָמָה *to consecrate war*, to inaugurate (with sacred rites), compare Psa. 110:3; 1 Sam. 7:9, 10; Joel 4:9; Jerem. 6:4; Mic. 3:5.

PUAL, part. *consecrated*, used of priests and holy things, Eze. 48:11; 2 Ch. 26:18; 31:6. Isa. 13:3, קְדוֹשֵׁי "my consecrated ones," i.e. soldiers whom I myself have inaugurated for war, comp. Jer. 51:27.

HIPHAL—(1) i. q. Piel No. 1, Isaiah 8:13; 29:23; Nu. 20:12.

(2) i. q. Piel No. 2, *to declare any one holy*, Jer. 1:5; 1 Ki. 9:3.

(3) i. q. Piel No. 3, *to consecrate to God*, Lev. 27:14, seqq., Jud. 17:3; 2 Sa. 8:11.

HITHPAEL—(1) *to purify, to make oneself clean* (by holy washings and lustrations). 2 Sam. 11:4, וְהִיא מְתַקְּשֶׁת מִטְּמֵאָתָהּ "and she purified herself from her uncleanness;" Ex. 19:22; 2 Chr. 5:11; 29:15; comp. Kal No. 1.

(2) *to shew oneself holy*, Eze. 38:23.

(3) *to be celebrated*, as a feast, Isa. 30:29.

Derivatives, קָדַשׁ, קָדַשׁ, קָדַשׁ, קָדַשׁ, קָדַשׁ.

קדש m.—(1) *a sodomite*, pr. consecrated, sc. to Astarte or Venus, and prostituting himself in her honour, Deut. 23:18; 1 Ki. 14:24; 15:12; 22:47; Job 36:14. Fem. קְדֻשָּׁה consecrated (to Venus), hence *a harlot*, Gen. 38:21, 22; Deu. 23:18; Hos. 4:14. As to the libidinous worship of Venus amongst the Babylonians, see Lucian, De Dea Syria; compare Nu. 25:1, seqq.

(2) קָדַשׁ Gen. 14:7; 16:14; and fully קְדֻשָּׁה Nu. 34:4; Deu. 1:2, 19; 2:14; [*Kadesh, Kadesh-barnea*], pr. n. of a town in the desert to the south of Palestine, see Relandi Palæstina, p. 114. Hence: קְדֻשׁ מִדְבָּר Ps. 29:8.

קדש ("sanctuary"), [*Kedesh*], pr. n.—(1) of a town in the southern region of the tribe of Judah, Josh. 15:23.—(2) of another in the tribe of Naphtali, Josh. 12:22; 19:37; 21:32; Jud. 4:6; 1 Chr. 6:61; with הָ parag. קְדֻשָּׁה Jud. 4:9; and קְדֻשָּׁה Jud. 4:10.—(3) of a town in the tribe of Issachar, 1 Ch. 6:57; also called קְשִׁיֹּן Josh. 19:20; 21:28.

קדש once קְדוֹשׁ Dan. 11:30; with suff. קְדוֹשִׁי plur. בְּקָדָשִׁים, with art. and pref. הַקְּדָשִׁים, קְדָשִׁים Lev. 22:4; קְדָשִׁים Neh. 10:34; but with suff. קְדוֹשִׁי Eze. 22:8; קְדָשִׁי 2 Ch. 15:18 (comp. Ewald, Gramm. Crit., p. 335), and קְדָשִׁי Nu. 5:10, m.

(1) *holiness*, Ps. 60:8; 89:36; Am. 4:2. Often added to another noun in the gen. instead of an adj., as הַר קְדוֹשִׁי my holy name, Lev. 20:3; 22:2; הַר קְדוֹשִׁי Ps. 2:6; Isa. 11:9; שָׂמָן קְדוֹשִׁי Psa. 89:21; קְדוֹשֵׁי הַר קְדוֹשִׁי Psa. 89:21; קְדוֹשֵׁי הַר קְדוֹשִׁי Exod. 28:2, 4; קְדוֹשֵׁי הַר קְדוֹשִׁי holy garments, Exod. 28:2, 4; קְדוֹשֵׁי הַר קְדוֹשִׁי holy Spirit, Ps. 51:13; אֲנִי קְדוֹשׁ Lam. 4:1, holy gems, an image of the nobles of the people, with an allusion to the breast-plate of the high priest.

(2) *concr. what is holy, a holy thing*. Lev. 12:4; 21:6, וְהָיוּ קְדָשׁ "and let (the priests) be holy," Jer. 2:3; *a thing consecrated to God*, especially in pl. הַקְּדָשִׁים Lev. 21:22; 22:2, 3, 15. כֶּסֶף קְדוֹשׁ silver consecrated in the temple, 1 Ch. 26:20.

(3) *a sanctuary*; used of the holy tabernacle, Exod. 28:43; 29:30; 35:19; 39:1; and the temple, Psa. 20:3; Dan. 8:14; specially of the body of

the temple, elsewhere called **הַיְקָל** 1 Ki. 8:8; 2 Ch. 29:7; once used of the innermost part, for **קֹדֶשׁ קֹדֶשִׁים** Eze. 41:23.

קֹדֶשׁ קֹדֶשִׁים—(a) *a most holy thing*, as the ark, the holy vessels, sacred oblations, etc., Exod. 29:37. Plur. **קֹדֶשִׁי הַקֹּדֶשִׁים** id., Lev. 21:22; 2 Chron. 31:14; Eze. 42:13; 44:13.—(b) *the innermost part of the temple*, i. q. **דְּבִיר** Exod. 26:33, 34; fully **בֵּית הַקֹּדֶשׁ** 2 Ch. 3:8, 10.

קָהָה (cogn. to the verb **קָהָה**) TO BE BLUNTED, (used of the teeth), Jer. 31:29; Eze. 18:2.

PIEL **קָהָה** id. intrans. (of iron), Eccl. 10:10.

Derivative pr. n. **קָהָת**. [But see **קָהָת**.]

קָהַל not used in Kal; prob. TO CALL, TO CALL TOGETHER (kindred to the root **קָלַל**).

HIPHIL, to call together, to assemble people, Num. 8:9; 10:7; 20:8; judgment, Job 11:10.

NIPHAL, to be gathered together, to assemble selves (as people), Num. 16:3, etc.

Derivatives, **מִקְהֵלֹת** and the four nouns which follow.

קָהָל m., congregation, assembly, as **קָהָל נָוִים** Gen. 35:11; and **קָהָל עַמִּים** Gen. 28:3; 48:4; an assembly, a crowd of nations. Especially the congregation of the people of Israel; fully called **קָהָל יִשְׂרָאֵל** Deu. 31:30; **קָהָל יְהוָה** Nu. 16:3; 20:4; **קָהָל הָאֱלֹהִים** Neh. 13:1; and **קָהָל הַקָּהָל** Ex. 16:3; Lev. 4:13.

קָהָלָה ("assembly"), [*Kehalathah*], pr. n. of a station of the Israelites in the desert, Nu. 33:22.

קָהָלָה f., an assembly, Deut. 33:4; Neh. 5:7.

קֹהֶלֶת *Kohelath*, pr. name by which Solomon is designated in the book which bears this name [Ecclesiastes]; so that it is usually masc. and without the art. (Ecc. 1:1, 2; 12:9, 10); with art. Eccl. 12:8 (see Lehrs. p. 656, 657); once fem. Eccl. 7:27; on account of the f. termination, which is not uncommon in nouns denoting offices (see **חֲלִיפָה**, **בִּנְיָת**, **פְּחָה**, Lehrs. p. 468, 469, 878, 879); and in the proper names of men in the later Hebrew (see **פְּכִירָת**, **סִפְרִית**). As to the signification, the only true one appears to me to be the very old one of the LXX. and Vulg. *ἐκκλησιαστής*, *ecclesiastes*, i. e. *concionator*, *preacher*; one who addresses a public assembly, and discourses of human affairs; i. q. **בַּעַל הַמִּסָּפָה** Eccl. 12:9; prop. assembling; unless it be preferred to derive the signification of preacher or orator from the primary power of calling and speaking (**קָהַל**=**קָלַל**, **קָלַל**). Symm. renders *παροιμι-*

astēs, i. e. collector of proverbs; but **קָהַל** is never used for collecting things. Other opinions, of little probability, are given and discussed by Bochart, Hieroz. t. i. p. 88; Jahn, Einleit. in das A. T. vol. ii. p. 828; Rosenmüller, Scholai, p. ix. vol. II. § 1.

קָהָת a root of doubtful authority. It occurs once in the Samaritan copy. Gen. 49:10, **יָקָהְתִּי** Ch. Samar. "and to him shall the nations be gathered together." It appears therefore to have had the same meaning as **קָהָה** to congregate. Hence [*תַּקְהֵת*], and—

קָהָת [and **קָהָת**], ("assembly"), [*Kohath*], pr. n. of a son of Levi, Gen. 46:11; Ex. 6:16; whence patron. **קָהָתִי** [and **יָקָהְתִּי**] Nu. 3:27; Josh. 21:4.

קָוָה & **קָוָה** with suff. **קָוָה** (for **קָוָה**, from the root **קָוָה**, which see)—(1) *a rope, a cord* (Arab. **قَوْه**), 1 Ki. 7:23; specially—(a) *a measuring cord*, Eze. 47:3. **קָוָה** to stretch out a measuring cord to measure anything, Job 38:5; Isaiah 44:13; especially something to be built, Job loc. cit.; Zec. 1:16; to be destroyed, Lam. 2:8; 2 Ki. 21:13; comp. Isa. 34:11. Hence metaph. *rule, law*, Isa. 28:10. **קָוָה לְקָוָה** "they add law to law, law to law;" comp. under the word **וָיָה**.—(b) *the string of a harp*; hence *sound*, Ps. 19:5. LXX. *φθόγγος*. Symm. *ἤχος*.

(2) *strength, might*; Arab. **قَوْه**, see the root No. 2. Isa. 18:2, **נָוִי דְּקָרָוּ** "a very strong nation." The repetition increases the force.

קָוָה TO VOMIT UP. (Arab. Med. *Ye*, id. It seems to have sprung by softening down the letters gradually from the onomatopoe. **קָוָה**, to which perhaps once was added **קָוָה**, compare on the letter **ע** p. dxcvii). Metaph. Levit. 18:28, "the land shall vomit you out," cast forth.

HIPHIL, id. Pro. 23:8. Figuratively, Lev. 18:28; Job 20:15 (on which place compare Cic. in Pis. 37, *devoratam pecuniam evomere*).

Derivatives, **קָוָה**, **קָוָה**, **קָוָה**.

קָוָה in pause, Ezek. 23:24 (Milra), const. **קָוָה** (Milél) 1 Sa. 17:38, i. q. **קָוָה** a helmet, where see what is remarked as to the form and the accent of the word. Root **קָוָה** No. 1.

קָוָה—(1) prop. like the Arab. **قَوَى** TO TWIST, TO BIND; whence **قَوْه** a rope, Hebr. **קָוָה** and **תַּקְוָה**. Hence—

(2) *to be strong, robust* (for the notion of binding

fast, tying fast, is applied to strength. See חוץ, חוץ, No. 3; also the Germ. *Stränge*, i. e. ropes, strenge, and *anfstrengen*, all of which are derived from the notion of binding fast). Hence קו No. 2.

(3) *to expect, to await* (perhaps from enduring, remaining, which differs but little from the notion of strength; comp. חוץ No. 7), with acc. part. Kal קוֹרֵי Ps. 25:3; 37:9; 69:7; see Piel.

PIEL קוֹרֵי i. q. Kal No. 3, *to expect* anything; followed by an acc. Job 30:26; Ps. 27:14; 37:34; Jer. 8:15; 14:19. Specially—(a) *to expect* (קוֹרֵי יְהוָה) Ps. 25:5; 39:8; 40:2; Prov. 20:22; Ps. 27:14; 37:34, to expect Jehovah, i. e. his aid, to fix one's hope on him.—(b) *to lie in wait* for any one; followed by a dat. Ps. 119:95; accus. (נִשְׁמָע) Ps. 56:7.

NIPHAL, *to be gathered together* (prop. mutually to expect one another, see Piel; or as others take it, to be wound together; See Kal No. I), used of nations, Jer. 3:17; of waters, Gen. 1:9.

Derivatives, מְקוֹר, מְקוֹרָה, מְקוֹרָה, and—

קוֹרֵי 1 Ki. 7:23 [Zec. 1:16; Jer. 31:39, constr.] כְּיָרֵךְ for קוֹרֵי.

קוֹרֵי Isa. 61:1; see מְקוֹרָה.

I. קוֹרֵי i. q. קוֹרֵי and קוֹרֵי to LOATHE, followed by א of the thing. Pret., Eze. 16:47. Fut., קוֹרֵי Ps. 95:10.

NIPHAL, id., followed by בְּקוֹרֵי Eze. 20:43; 36:31. Once נִקְרָא, for קוֹרֵי Eze. 6:9.

HITHPALEL, הִתְקַרְרֵם id. Psa. 119:158; followed by א 139:21.

II. קוֹרֵי or קוֹרֵי i. q. Arab. قَطَّ to BE CUT OFF. Job 8:14, *אֲשֶׁר יְקוֹם בְּכֶלִי* “whose hope is cut off.” [Referred to קָטַט in Thes.]

קוֹל an unused root, which undoubtedly had the signification of *calling*. (Arab. قَال to say. To this agree Sanscr. *kal*, to sound, Gr. *καλέω*, compare *κἔλομαι*, *κελεύω*, Latin *calo*, *calare*, whence *calendæ*, English, *to call*. It appears to be kindred to קָהַל which see.) Hence—

קוֹל masc. plur. קוֹלוֹת and קוֹלוֹת—(1) *the voice*, whether of animals, Job 4:10; or of men, both speaking, Gen. 27:22; and crying out, in joy or in sorrow (see נִשְׁאָה קוֹל p. DLXVIII, A); or also of God, either speaking, Gen. 3:8, 10; or thundering, whence קוֹל בְּקוֹל יְהוָה often used of thunder, Ps. 29:3, seqq. בְּקוֹל יְהוָה Gen. 39:14; and in acc. קוֹל יְהוָה Eze. 11:13; Ezra 10:12, *with a loud voice*. קוֹל אֶחָד Ex. 24:3, *with one voice*. קוֹלֵי with my (full) voice, Ps. 3:5; 142:2.

Specially, observe the phrases—(a) קוֹל יְהוָה to give forth the voice, Gen. 45:2; Ps. 104:12; used of Jehovah, to thunder, Ps. 77:18. Followed by לְ to call, Pro. 2:3; קוֹל יְהוָה to proclaim in any land, 2 Ch. 24:9.—(b) קוֹל יְהוָה prop. to utter (any thing) with the voice, i. q. the preceding (compare בְּרִיחַ, Jerem. 12:8; of thunder, Ps. 46:7; 68:34.—(c) קוֹל יְהוָה see נִשְׁמָע. Sometimes קוֹל is put ellipt. for a voice, sc. is heard, Isaiah 13:4; 52:8; 66:6; Jer. 50:28; Job 39:24.

(2) *rumour*, Gen. 45:16; Jer. 3:9.

(3) of inanimate things, *sound, noise*, as of water, rain, a multitude, 2 Sa. 15:10; Eze. 1:24; Isa. 13:4; 33:3. בְּקוֹל גָּדוֹל Isa. 29:6, *with a great noise*. קוֹל is used of *speech, words* (comp. קוֹל, Ecc. 3:2, 30.

קוֹלֵי (prob. i. q. קוֹלֵי “the voice of Jehovah”), [Kolaiah], pr. n. m.—(1) Jer. 29:21.—(2) Neh. 11:7.

קוֹמֵי fut. יָקוּם apoc. יָקָם, pret. once in the Arabic manner, קָמָה Hos. 10:14—(1) TO ARISE (Arab. قَام, Syr. قَام id.), from a seat, from bed, Gen. 19:1; 23:3; Lev. 19:32, etc. Sometimes with the verbosity common in such cases amongst the Orientals, it is pleon. prefixed to verbs of going, going forward, and of setting about any thing with impulse, Genesis 22:3, *וַיָּקָם וַיֵּלֶךְ* “he arose and went.” Job 1:20, “he arose and rent his mantle.” 2 Samuel 13:31; 1 Samuel 24:5 (see Schult. on Job, loc. cit.). Imp. קוּמָה *Arise!* often used as a word of incitement, especially to Jehovah that he may grant aid, Numbers 10:35; Ps. 3:8; 7:7; 9:20; 17:13, compare Psal. 68:2; with a dative pleon. קוּמָה קוֹמֵי Canticles 2:10. Specially it is—(a) *to arise against* any one, followed by עַל Ps. 3:2; 54:5; 86:14; Isai. 31:2; Gen. 4:8; also to rise as a witness against any one, followed by אַ Ps. 27:12; Job 16:8 (compare אַ עֲנֵה). In the participle with suffixes, as קוֹמֵי those who rise up against me, Ps. 18:40; קוֹמֵי Deu. 33:11. Comp. קוֹמֵי.—(b) *to exist, to go forth*, used of the light, Job 25:3; of a star, Numb. 24:17; of life as compared with noonday, Job 11:17; of the birth of a king or prophet (auftreten), Ex. 1:8; Deu. 34:10; of future time (auftommen), Gen. 41:30.—(c) *to grow up, to become a man*, spoken of a youth, Ps. 78:6; hence *to increase with riches, to flourish*, Prov. 28:12. (2) *to stand*, i. q. עָמַד No. 1, 2.—(a) followed by לְפָנַי *to stand before* any one, *to oppose* him, Josh. 7:13.—(b) *to stand fast* (bestehn), *to remain, to*

continue, Job 15:29; Amos 7:2, 5; 1 Sa. 24:21; 13:14 (compare פָּקַדָּהּ); followed by לְ to remain to any one, Lev. 25:30; followed by לְ to persevere in any thing (auf etwas bestehn), Isa. 32:8.—(c) to be confirmed; of a purchase, Genesis 23:17, 20; of a counsel or purpose, Isa. 8:10; 14:24; Prov. 19:21 (once followed by לְ to be successful to any one, Job 22:28); of a prediction, i. q. בּוֹא No. 2, let. e, Jerem. 44:28, 29; opp. to נָסַח No. 1, let. h; to be valid, to stand good, e. g. of testimony, Deut. 19:15; a vow, Num. 30:5, seq.—(d) to stand by for aid to any one; followed by לְ Psalm 94:16 (Arab. قام seq., ل id.).—(e) קָמוּ עֵינָיו 1 Kings 14:4; compare 1 Sam. 4:15; the eyes stand; spoken of a blind person suffering from amaurosis, the pupil of whose eye is set, and does not contract with the light of the sun.

(3) like the Sam. **חָיָה** *to live*. See Piel No. 2, and the noun **יָקִים**.

PHEL פִּהַל (principally in the later books; like the Aram. פִּהַל, פִּהַל)—(1) causat. of Kal No. 2; in various connections—(a) *to make valid, to confirm*, Ruth 4:7; Esth. 9:29, 31, init.; *to confirm a prediction by the event*, Eze. 13:6.—(b) followed by לֵא to *injoin* any thing on any one; pr. *to cause* any thing *to be imposed* upon any one (compare Chald. לֵא פִהַל to bind any one by an oath), Esth. 9:21, 31, med. Hence לֵא פִהַל to take upon oneself; pr. to impose upon oneself, Esth. 9:27, 31, fin.—(c) *to fulfil, to perform* (an oath), Ps. 119:106. (2) trans. of Kal No. 3; *to preserve alive*, Psa. 119:28 (more frequently in Targg.).

PILEL פִּילַל—(1) causat. of Kal No. 1, *to raise up, to build up*, e.g. ruins, Isa. 44:26; 58:12; 61:4.

(2) intrans. *to rise up*. Mic. 2:8, "long ago has my people **לָאִיב יִקָּוֵם** risen up as an enemy." Vulg. *consurxerit*. Others take it, "long ago has my people set (sc. me) up as an enemy (to themselves)."

Hiphil הָקִים—(1) causat. of Kal No. 1, *to cause to arise*—(a) *to erect, raise up* one fallen down, Deut. 22:4; the afflicted, Job 4:4; Ps. 41:11.—(b) *to set up*, e. g. a tent, Exod. 26:30; a statue, Deut. 16:22; an altar, 1 Ki. 16:32; towers, Isaiah 23:13; also, *to set up again* a tent fallen down, Am. 9:11; hence הָקִים יִשְׂרָאֵל, הָקִים אֶרֶץ to reset up the land, the tribes of Israel, i. e. to restore them, Isaiah 49:6, 8. הָקִים בְּרִית to make a covenant (einen Bund errichten), Gen. 6:18; 9:11; 17:7.—(c) *to cause to come forth or to exist, to raise up* any one, as judges, Jud. 2:18; a prophet, Jer. 29:15; a priest, 1 Sam. 2:35; an enemy, Mic. 5:4. Specially, הָקִים לְשֵׁם Deu. 25:7; Ruth 4:5, 10; and הָקִים לְרֵעֵה Gen.

38:8, *to raise up* to any one a name, seed, or posterity, i. e. to raise up, by marrying his widow, children for him who shall bear his name.

(2) *to cause to stand*, Ps. 40:3—(a) *to constitute* any one king, Deut. 28:36.—(b) *to cause to stand still, to restrain*, Ps. 107:29.—(c) *to confirm, to establish anything*, Num. 30:14, 15; *to perform a promise*, 1 Sa. 1:23; *an oath*, Gen. 26:3.

HOPHAL הִפִּיל—(1) *to be set up, erected*, Exod. 40:17.

(2) *to be constituted*, 2 Sa. 23:1.

(3) *to be confirmed*, Jer. 35:14.

HITHPAEL מִתְקַוֵּם *to rise up* with a hostile mind, Ps. 17:7; followed by ׀ *against* any one, Job 20:27. Part. with suff. מִתְקַוֵּמִי *my adversary*, Psalm 59:2; Job 27:7.

Derivatives, קִימָה, קִים, מְקוֹם, יָקוּם, קוֹמְמִיזָה, קוֹמָה, and the pr. n. קִמּוֹן, יָקִים, תְּקוּמָה, תְּקוֹמָה, קָמָה.

קום Chald.—(1) *to arise*, Dan. 3:24; *to come forth, to exist*, Dan. 2:39; 7:17.

(2) *to stand*, Dan. 3:3; 7:17; also, *to endure*, *to remain*, Dan. 2:44.

PAEL, קָיִים to establish. קָיִים קָיִים to establish a statute, to give forth a mandate, Dan. 6:8.

APHEL הָאֵלִים, once אֱלִים Dan. 3:1. Pl. הָאֵלִים, part. מֵהָאֵלִים, fut. יֵאָמְרוּ and יִהְיֶינָה:

(1) *to erect, to set up*, e. g. a statue, Dan. 3:1, seq.

(2) *to constitute, to appoint* (a king) [a priest], Ezr. 6:18; followed by *to set over*, Dan. 4:14; 6:2.

HOPHAL הִפְּלִי (in the Hebrew manner), *to stand, to be made to stand*, Dan. 7:4.

Derivatives, קָיָם, קָיָם.

קוֹמָה f.—(1) *stature* of a man, *tallness*, 1 Sa. 16:7; 28:20, **כָּל קוֹמָתוֹ** "his full length," the whole size of his body. Ezr. 13:18, **כָּל־קוֹמָה** "every stature," i.e. men of every stature.

(2) *the height* of cedars, Isaiah 37:24; of a ship [the ark], Gen. 6:15.

קוֹמְמִיּוֹת *adv. erect, upright*, Lev. 26:13.

קין or **קין** not used in Kal; prob. TO SING,
Arab. قينة^s a female minstrel, a female singer, and
any female slave (which may, however, be from the
idea of possession; compare قين^s a slave). [In Thes.
“prob.—(1) TO STRIKE UPON (cogn. to קץ).—(2) to
strike an instrument; hence, to sing to music.”]

PIEL **נִיֵּן** *to sing a mourning song*, 2 Sa. 1:17;

followed by על and אל on account of any person or thing, 2 Sa. 3:33; Eze. 27:32.

Derivative, קִיָּה.

קום see קָסם.

קוּע an unused root; Arab. قاع Med.Waw, Conj.

I. VIII. to cover the female, as a male camel. Hence—

קוּע Ezek. 23:23, prop. apparently, a stallion; hence figuratively, a prince (as rightly given by the Vulg. and Hebrew interpreters); a metaphor of frequent use amongst the Hebrews and Arabs, compare עטור, and Arab. قريح, قمر, قمل, all of which denote a male camel for the breeding of a noble race, and also a prince. There is added, paronomastically, שוע, happy, rich. Others regard וקוע and שוע as opposites, high and low, taking this from the root כע, some of the derivatives of which signify low, ignoble.

קיר an unused root, i. q. קָרַח No. 3, to surround, whence חקיקה circuit.

קוף m. an ape, 1 Ki. 10:22; Sanscr. and Malabar, kapi, an ape (prop. nimble), a word of Indian origin, whence the Gr. κῆπος, κῆβος, κείβος, words used to denote apes, and especially monkeys with tails.

קָץ an unused root, i. q. קָצַח to cut off, whence קצוח.

I. קָץ i. q. קָם—(1) TO BE WEARY OF any thing, to LOATHE. (The primary signification I think to be that of vomiting, so that it is onomatopoeitic, like the corresponding German verb, comp. קא.) Followed by אָ of pers., Lev. 20:23; Nu. 21:5.

(2) to fear, followed by בָּפָחֵי Ex. 1:12; Nu. 22:3; Isa. 7:16; both of these significations are also found conjoined in the verbs וַיִּפְחַח, וַיִּפְחַח, and German Grauen haben vor etwas.

HIPIIL הִפִּיחַ to put a city in fear, i. e. to besiege it, Isa. 7:6; compare Arab. ضجر Conj. III. to cause to fear, to besiege.

II. קָץ only in—

HIPIIL הִפִּיחַ intrans. TO BE AROUSED, i. q. קָץ out of sleep, Ps. 3:6; 73:20; from the slumber of death, Job 14:12; Dan. 12:2. Imp. קִיץ i. q. קָץ awake, arise (O Lord), Ps. 35:23.

III. קָץ—(1) i. q. קָצַח TO CUT, TO CUT UP, or OFF. Hence קָץ a thorn, so called from the idea of cutting or wounding, and קָץ harvest, pr. the cutting off of fruits, summer. From this noun is derived—

(2) to pass the summer. (Arabic قَاطَ Med. Ye, id), Isa. 18:6. See קָרַח No. 2.

קָץ m. —(1) a thorn (from the root קָץ n. III), collect. thorns, briers, Genesis 3:18; Isa. 32:13. Plur. קוֹצִים Jer. 4:3.

(2) [Koz, Coz, Hakkoz], pr. n. m.—(a) 1 Ch. 4:8. —(b) with the art. הַקּוֹץ Ezr. 2:61; Neh. 3:4, 21; 7:63; 1 Ch. 24:10.

קוֹצוֹת f. plur. locks of hair, so called from their being cut off, Cant. 5:2, 12. (Syr. قُصَّ id. Arab. قَصَّ fore locks. Compare Schultens, Opp. Min., p. 246.) Root קָץ.

קור TO DIG, especially a well, Isa. 37:25. (Arab. قار Med. Waw, to cut out from amongst. Kindred are קור which see, קָרַח.) Derivatives, קָרַח [קָרַח, קָרַח, קָרַח, קָרַח].

HIPIIL, to cause to flow forth (water), Jerem. 6:7.

PILPEL לְקַדֵּשׁ to dig under, to undermine a wall (so the Chald.). Isaiah 22:5, by a play of words, לְקַדֵּשׁ “they undermine a wall” (Talmud. קָרַח destruction of a wall). Hence to destroy. Nu. 24:17, וְקָרַח בְּלִבֵּי שֵׁשׁ “and will destroy all the children of pride.” LXX. πονομέσει. Vulg. vastabit.

קורא see קָרַח.

קורה masc. a beam, a joist, prop. transverse (see קרה Piel), 2 Ki. 6:2, 5; Cant. 1:17. By synecd. a house, like the Gr. μέλαθρον, Gen. 19:8.

קורים m. plur. slender threads, spiders' webs, Isa. 59:5, 6. (Arab. قُور a thread made of cotton. To this answers the Greek καίρος, licium, the cross threads in weaving, διὰ στρεψάβην, whence καιρώ, καταρῶσις. The etymology is rather obscure. I suppose, however, that קורים is akin to the word קורה a transverse beam.)

קוש—(1) i. q. Arab. قاس to be bent as a bow, a circle, the back, II. to bend as a bow, comp. Gr. γαῦσος, bent. Hence קוש, קוש a bow, and pr. n. קוש.

(2) i. q. קִשׁ *to lay snares*. Once in fut. Isaiah 29:21, יִקְשֶׁן or, as other copies read יִקְשֶׁן.
Derivatives, see No. 1, also pr. n. קִישׁ, קִישִׁי, and —

קושיהו ("the bow of Jehovah," i. e. the rainbow), [Kushaiah], pr. n. m. 1 Chron. 15:17; called, 1 Ch. 6:29, קִישִׁי.

קט Eze. 16:47, see קט.

קטב an unused root, Ch. and Arab. قَطَب *to cut*, hence *to cut off*. (Kindred roots are קָצַב, קָצַב, קָצַב. The biliteral stock קט has the signification of cutting, cutting off, the same as the cognates קָצַח, קָצַח; see the roots קָטַל, קָטַח, Arab. قَطَعَ, قَطَعَ, and compare at קָצַח, קָצַח, קָצַח. See also the remarks of Jul. Klaproth, in Merian, De l'Etude Comparative des Langues, p. 216.) Hence —

קטב m. — (1) *cutting off, destruction*, Isaiah 28:2, קִטְבִּי "a storm causing destruction." Especially —

(2) *pestilence*, Deu. 32:24; Ps. 91:6; and —

קטב with suff. קָטְבִּי m. id. spec. *contagion, pestilence*, Hosea 13:14 [*destruction* gives a better sense].

קטורה f. *incense*, Deu. 33:10; from the root קטר.

קטורה ("incense"), [Keturah], pr. n. of a woman, whom Abraham married after the death of Sarah, Genesis 25:1; 1 Ch. 1:32.

קטל fut. יִקְטֹל *TO KILL, TO SLAY*, a poet. word, Ps. 139:19; Job 13:15; 24:14. (Syr. and Chald. id., Arab. قَتَلَ, Æth. ቀተለ: The primary idea is that of cutting; see קטב. To this accords perhaps the Gr. Κτελλω.)

Derivative, קטל.

קטל Chald. id., part. act. קָטֵל Dan. 5:19. Part. pass. קָטֵל Dan. 5:30; 7:11.

PAEL קטל intens. *to kill many*; like the Syr. Pael and Arab. قَتَلَ Dan. 2:14; 3:22.

ITHPEAL, and ITHPEAL, Dan. 2:13, pass.

קטל m., *slaughter*, Obad. 9.

קטן fut. יִקְטֵן *TO BE LITTLE, SMALL* (prop. *to be cut off, cut short*; from the biliteral stock קט; comp. קטב, קטב), 2 Sam. 7:19. Figuratively *to be of little worth*, Gen. 32:11.

HIPHIL, *to make small*, Am. 8:5.

Derivatives, קָטַח, קָטַח, קָטַח and pr. name יִקְטֵן [and קָטַח].

קטן with suff. קָטְנִי f. קָטְנָה; plur. קָטְנִים constr. קָטְנִי and —

קטן constr. קָטַח — (1) adj. *little, small* (opp. to גדול), Genesis 1:16; Psalm 104:25; and very often. Neutr. abstr. *smallness*; whence קָטְנִי vessels of smallness, i. e. lesser, Isa. 22:24. Specially — (a) *little in age, younger*, Gen. 9:24; 27:15; 1 Kings 3:7. Solomon, at his accession to the kingdom, אָנֹכִי קָטָן "I am but a little child." — (b) of little authority or importance, Isa. 36:9; of a thing of little weight, Ex. 18:22, 26.

(2) קָטַח [Hakkatan], pr. n. m. (with the art.), Ezr. 8:12.

קטן m., *smallness*; hence *the little finger*; whence קָטְנִי *kotoni*, my little finger, 1 Kings 12:10; 2 Ch. 10:10. Other copies have, in 2 Ch. loc. cit., קָטְנִי *kotonni* (from the form קָטַח the last letter taking dagesh, the Sh'va moveable being changed into Kametz-Chatuph); see J. H. Michaëlis on the passage. But the reading appears inadmissible, which is found in V. D. Hooght, 1 Ki. loc. cit., קָטְנִי. Compare קָטַח.

קטר fut. יִקְטֹר *to pluck off, to break off*, as ears of corn, branches, Deut. 23:26; Job 30:4.

NIPHAL, pass., Job 8:12.

I. קטר not used in Kal; Arab. قَتَرَ *to give a scent, to be fragrant*. Kindred קטר.

PIEL קטר *to offer odours, to burn incense* in honour of a deity; followed by of the deity, the acc. of the incense being omitted, Jer. 1:16; 7:9; 11:13; 19:4; always [almost] used of idolatrous worship [see on the other hand, 1 Sa. 2:16, inf.] Part. f. מְקַטְרֹת altars on which incense was burned; prop. giving an odour, 2 Ch. 30:14.

PUAL, part. מְקַטְרֹת *incense*, Cant. 3:6.

HIPHIL, *to burn incense*, used of sacrifices both lawful, 1 Ch. 6:34, and unlawful, 1 Ki. 3:3; followed by of the deity, 1 Ki. 11:8; often also followed by an acc. of the incense or victim burned, Ex. 29:18; Lev. 1:9, 17; 2:2, 16.

HOPHAL קטר pass. Lev. 6:15. Part. Hoph. מְקַטְרֵי incense, Mal. 1:11.

Derivatives, מְקַטְרֵי, מְקַטְרֵי, מְקַטְרֵי, מְקַטְרֵי, and pr. n. מְקַטְרֵי.

II. קטר i. q. Ch. קטר, Hebr. קטר. Part. pass.

Eze. 46:22, תצרות קטרות, "bound courts," i. e. prob. vaulted, roofed.

קטר only in pl. קטרין Ch. knots, especially—(a) ligaments of the bones, Dan. 5:6.—(b) metaph. difficult questions, Dan. 5:12, 16.

["קטר verbal of Piel, burning incense, Jer. 44:21."]

קטרין ("bond," see קטר No. II. ["knotty, i. q. Ch. קטרין"], [Kitron], pr. n. of a town in the tribe of Zebulun, Jud. 1:30; called in Josh. 19:15 קטר (for קטרין) small.

קטר f. with suff. קטרתי.—(1) incense, Exod. 30:1, seq.; Lev. 4:7; 10:1.

(2) that part of a victim which was commonly burned, fat, Ps. 66:15, קטר אילים "the fat of rams."

קטת [Kattath] see קטרין.

קיא m. vomit, Isa. 28:8, from the root קיא to vomit.

קיה an uncertain root, i. q. קיא, to vomit. Imp. קי Jer. 25:27, unless it should rather be pronounced קי, קיאי. [This root is rejected in Thes.]

קיט Ch. i. q. Hebr. קיט summer, Dan. 2:33.

קיטור m.—(1) smoke, Gen. 19:28; Ps. 119:83.

(2) vapour, cloud, Ps. 148:8; from the root קטר.

קים (from the root קים (hostile) insurrection, rising up, against any one (see part. קם Psalm 18:40, 49; Jerem. 51:1); hence collect. for קמים Job 22:20, קימני our adversaries. Others take it as a verbal pass. for intrans., compare קים for קם.

קים m. Chald. a statute, an edict, Dan. 6:8; Syr. مقرر.

קים Chald. enduring, sure, Dan. 4:23.

קימה f. n. act. an arising, a rising up, Lam. 3:63; from the root קים.

קימוש see קמוש.

קי an unused root [under קין in Thes.]. i. q. קין Med. Ye, to form, to prepare (comp. קנה No. 1), specially, to forge iron. Hence—

קי m.—(1) a spear, 2 Sam. 21:16.

(2) [Cain], pr. n.—(a) of the fratricide son of Adam. Allusion is so made to the etymology in Gen. 4:1, that

קי would seem to be the same as קנה, "she bare Cain (a creature [rather a possession, see קנה]), and said, I have created [rather possessed or acquired] a man by the help of Jehovah" [of course this is the true derivation].—(b) of the tribe of the Kenites, Numb. 24:22; Jud. 4:11; see קני.—(c) of a town of the tribe of Judah, with the art. Josh. 15:57.

קינה f. (from the root קין), pl. קינות and קינות (1) a mournful song, a lamentation, Jer. 7:29; 9:9, 19.

(2) [Kinah], pr. n. of a town in the tribe of Judah, Josh. 15:22.

קיני Gen. 15:19; Jud. 4:11, 17; קני 2 Samuel 27:10; קיני 1 Chron. 2:55; Gent. noun, a Kenite, collect. Kenites, a Canaanitish people, dwelling among the Amalekites, 1 Sa. 15:6; comp. Numbers 24:21, descended from Hobab the father-in-law of Moses, Jud. 1:16; 4:11; see קני No. 2, b.

קינן (perhaps i. q. קנין "possession"), [Cainan, Kenan], pr. n. of an antediluvian patriarch, Gen. 5:9; 1 Ch. 1:2.

קיץ m.—(1) harvest (pr. cutting off) of fruits, from the root קיץ No. III, i. q. קיץ Isa. 16:9; 28:4; also, fruits, ripe fruit, especially apparently the fig, Jer. 40:10, 12; Am. 8:1, 2; 2 Sa. 16:1. Comp. Faber on Harmer's Observations, vol. i, page 387, seq. Hence—

(2) summer, as being the time of the year when fruits are gathered (compare קיץ); Arab. قَيْظ, Gen. 8:22; Psal. 74:17. Secondary is the Arab. قاط to be hot, used of the day in the middle of summer.

קיצינ f. קיצוניה (for קיצינ from קיץ end, comp. קיצינ for קיצינ מורנים for מורנים Lehrs. 145), last, utmost, Ex. 26:4, 10; 36:11, 17.

קיקין m., Jon. 4:6—10; Jerome, Syr., and others, ricinus; Palma Christi, Arab. الجروع Egypt. كيكى, kouki (Diod. Sic. i. 34), a tall biennial plant, still cultivated in our gardens, beautiful and quick growing, with a soft and succulent stalk, a slight injury of which will cause the plant to die. LXX. cucumber; but see Bochart, Hieroz. t. ii. p. 293, 623. Celsii Hierob. P. ii. p. 273—82. Faber on Harmer's Observations, vol. i. p. 140—151.

קיקלון m. (for קיקלון; like קיקלון for קיקלון; see p. cccxx, B), ignominy, Hab. 2:16. Vulg. vomitus ignominiae; as if it were compounded of קי for קיא vomit, and קלון ignominy; a sense which is given by nine MSS., which read separately, קלון, קיא.

קיר once **קיר** Isa. 22:5; pl. **קירות** m. (not comm., for 2 Ki. 4:10 **קטנה** refers to **קלית**, not to **קיר**)—(1) *a wall*, Lev. 14:37, 39; 1 Ki. 6:15; *a wall*, e. g. of a city, Num. 35:4; Josh. 2:15. (The origin is doubtful. A wall may be so called from the lime with which it is covered, compare **קיר** lime; it may take its name from transverse beams, compare **קיר**, **קורה**: but neither of these is satisfactory. It is more probable that from this word **קיר** signif. 2, has come **עיר** a city.) Isa. 25:4, **קיר** **קיר** "a shower overthrowing a wall." Used of the sides of the altar, Lev. 1:15; 5:9; of the walls of the heart, Jer. 4:19.

(2) *a place fortified with a wall* (like the Gr. *τειχος*, Herod., Xen.), *a fortress*; whence **קיר מואב** Isa. 15:1, ("the fortress of Moab," Chald. **קירא** **קירא**), pr. n. of a fortified city on the borders of the land of Moab, now called *Kerrek*; this name in a wider sense is used of the whole tract of country. The same is called Jer. 48:31, 36, **קיר תרש** [*Kir-heres*, *Kir-heresh*], (the wall of bricks, or the brick fortress), and Isa. 16:7, 11; 2 Kings 3:25 **קיר תרשת** [*Kir-hareseth*, *Kir-haraseth*], (id.).

(3) [*Kir*], pr. n. of a nation and region subject to the Assyrian empire, Isa. 22:6; 2 Ki. 16:9; Am. 1:5; 9:7, prob. the region between the Euxine, and Caspian seas, on the river Cyrus, now called in Armenian, *Kur*.

קירם (from the Ch. usage, "a weaver's comb"), [*Keros*], pr. n. m. Neh. 7:47, for which there is **קירם** Ezr. 2:44.

קיש ("snaring," from the root **קש** ["or i. q. **קישת**"], [*Kish*], pr. n. m.—(1) of the father of Saul, 1 Sa. 9:1, 14, 51; 1 Ch. 8:33.—(2) 1 Ch. 8:30; 9:36.—(3) 1 Ch. 23:21, 22; 24:29—(4) 2 Ch. 29:12.—(5) Est. 2:5.

קישון ("twisted," "tortuous"), [*Kishon*], pr. n. of a river, which rises on Mount Tabor and flows into the gulf of Ptolemais, Jud. 4:7; 5:21; 1 Ki. 18:40; Ps. 83:10.

קישיו see **קישיו**.

קיתרם Ch., Greek *κitharis*, *cithara*, *a harp*, Dan. 3:5, 7, 10 **כתיב**. The Syrians also are accustomed to change the Greek termination *is* into *os*.

קל f. **קלה**, pl. **קלים** (from the root **קלל** adj. *light*, *swift*, Isa. 19:1; Am. 2:14, 15; fully **קל** **קל** 2 Sa. 2:18. Poet. specially, *a swift horse*, Isa. 30:16. Adv. *quickly*, *swiftly*, Joel 4:4; Isa. 5:26.

קל m. Ch. i. q. Heb. **קול** *a voice*, Dan. 3:5.

קל see **קול**.

קלה a root of uncertain authority for **קלה**, **קלה**, to congregate. Hence fut. Niphal **יקלה** 2 Sa. 20:14 **כחב**, but the **קרי** has **יקלה** [which is undoubtedly the true reading, which many MSS. and some editions have in the text].

I. **קלה** TO ROAST, TO PARCH (am Feuer rösten), as corn, grain, Lev. 2:14; Josh. 5:11; a person, as a mode of execution, Jer. 29:22. (Arab. **قلى**, Æth. **ቀለ**: id., compare **קלה** and last remark under the letter **צ** p. DCXCVIII, A.) Part. pass. **קלוי** Lev. 2:14; Josh. 5:11.

NIPHAL, part. *what is scorched*; hence, *burning*, *inflammation*, Ps. 38:8.

Derivatives, **קלי**, and pr. n. **מקלות**. [This pr. n. should be referred to **מקל**, as it is in its own place, and in Thes.]

II. **קלה** i. q. **קלל**, not used in Kal.

NIPHAL, *to be made light of*, Isa. 16:14; *to be counted despicable*, Deut. 25:3; part. **נקלה** *despised*, *ignoble*, 1 Sa. 18:23; Isa. 3:5; Pro. 12:9.

HIPHAL, *to make light of*, Deu. 27:16. Hence—

קלון m.—(1) *contempt*, *shame*, *ignominy*, Pro. 3:35; 6:33; 13:18; 22:10; Isa. 22:18.

(2) *a shameful deed*, Pro. 18:3.

(3) *pudenda*, Nah. 3:5; Jer. 13:26.

קלה an unused root, prob. i. q. **קלה** *to roast*, *to parch*; since verbs **לה** very often accord with verbs **פצה** and **פצה**, **פחה** and **פחה**, **קשה** and **קשה**, **לה** and **לה**, **פלה** and **פלה**, **קפה** and **קפה**, **פלה** and **פלה**, on the reason of which interchange, see Heb. Gram. § 74, note 4. [In Thes. this is regarded as cognate to the verb **קלה** No. II.] Hence—

קלחת f. *a pot*, *kettle*, 1 Sa. 2:14; Mic. 3:3.

קלט—(1) TO CONTRACT, TO DRAW TOGETHER, almost the same as **קפץ** and **קפץ**; Arab. **قلص** (the letters **ט** and **צ** being interchanged). Part. pass. **קלוט** *a dwarf*, any thing of contracted stature or size, Lev. 22:23. (Arab. **قلاط**, **قلطي** *a dwarf*, see Kamûs, p. 965, **قلط** low stature, **قليط** (Saad. loc. cit.) one suffering from hernia.)

(2) *to receive* a fugitive to oneself, i. q. Ch. **קלט**.

Derivatives, **מקלט**, and pr. n. **קליטה**.

קלי m. (from the root **קלה** No. I.), and **קליא** (with **ק** otiose, like **קניא**, **קניא**, 1 Sa. 17:17, m. *something*

roasted, parched, i. e. grains of wheat, or barley roasted in the ears (see Macmichael's Journey, p. 235), such as the Arabs, both ancient and modern, eat, Lev. 23:14; 1 Sa. 25:18; 2 Sa. 17:28; Ru. 2:14.

קָלִי (perhaps for קָלִיָּה "the swift (sc. servant) of Jehovah"), [Kallai], pr. n. m. Neh. 12:20.

קָלִיָּה [Kelaiah], pr. n. of a Levite, also called—

קָלִיָּה (Ch. "assembly," see קָלָם No. 2), [Kellia], Ezr. 10:23; Neh. 8:7; 10:11.

קָלָל fut. יִקְלֶה, יִקְלֶה.—(1) TO BE LIGHT (Æthiop.

ቀለለ: id., ቀለለ: light [not heavy]), see Hiphil. Figuratively—

(2) to be diminished (Arab. قَلَّ), Gen. 8:11, קָלִי הַמַּיִם מֵעַל הָאָרֶץ "the waters were diminished (i. e. had flowed away) from off the earth," verse 8.

(3) to be despised, contemned, Job 40:4; Nah. 1:14. Compare קָלָה No. II. Inf. used as a noun, קָל ignominy, disgrace, Jer. 3:9 (where קָל is regarded by others as the same as קָוֶה).

(4) to be swift, fleet (if indeed this be not the primary signification, compare קָלָל to roll swiftly), 2 Sam. 1:23; Hab. 1:8; Job 7:6; 9:25.

NIPHAL, קָלָל and קָלָל, fut. יִקְלֶה Isa. 30:16.—(1) to be light. קָלָלִי lightly (leicht), Jer. 6:14; 8:11. Followed by a dat. of pers. to be easy to any one, Prov. 14:6; 2 Ki. 20:10.

(2) to be of little account, little, followed by בְּעֵינַי 1 Sa. 18:23. Impers. קָלָלִי is it a light thing that, Isa. 49:6; Eze. 8:17.

(3) to be lightly esteemed, to be despised, 2 Sa. 6:22; Gen. 16:4, 5.

(4) to be swift, Isa. 30:16.

PIEL, קָלָל to curse, to execrate, 2 Sam. 16:7; followed by an acc. Gen. 8:21; 12:3; Ex. 21:17; Lev. 19:14; 20:9; once followed by אֵלָּהּ Isa. 8:21. קָלָל reflex. to curse oneself, i. e. to bring a curse upon oneself, 1 Sam. 3:13, "because he knew מִקִּדְּוֵי אֱלֹהִים that his sons had brought a curse upon themselves."

PUAL, to be cursed, Isa. 65:20; Job 24:18. Part. one who is accursed, Ps. 37:22.

HIPHIL, קָלָל, inf. קָלָל, fut. יִקְלֶה.—(1) to make light, to lighten—(a) followed by an acc. of the thing and קָלָל of pers. to lighten and cast away any thing from any one, 1 Ki. 12:10; 1 Sam. 6:5.—(b) without the accusative, Ex. 18:22, קָלָל מֵעַלִּי "lighten from off thee," sc. the burden, business, make thy business lighter; Jon. 1:5.—(c) followed by קָלָל of

the thing, 1 Ki. 12:4, קָלָל מֵעַבְדֵּי אָבִיךָ "lighten (somewhat) from the servitude of thy father," i. e. remit somewhat of the servitude which thy father imposed upon us; verse 9.

(2) to reckon lightly, to despise, 2 Sam. 19:44; Eze. 22:7; to bring to contempt, Isa. 8:23.

PILPEL, קָלָל—(1) to move to and fro, to shake together, Ezek. 21:26. Arabic قَلَق, Æthiopic አለቀለቀ: to be moved.

(2) to make smooth, to polish; hence to sharpen, Ecc. 10:10. The notion of smoothness (which originally does not differ from that of lightness) is also found in the adj. קָלָל.

HITHPALPEL, to be moved, shaken together, Jer. 4:24.

Derivatives, קָלָל, קָלָל, קָלָל, קָלָל, pr. n. קָלִי, and—

קָלָל m. adj. smooth, polished (used of brass), Dan. 10:6; Eze. 1:7, see קָלָל Pilpel No. 2. Compare Ch. קָלָל polish. Vulg. *as candens*.

קָלָלָה f. constr. קָלָלָה—(1) cursing, 2 Sa. 16:22.

(2) execration, imprecation, curse. 1 Kings 2:8; Genesis 27:12, קָלָלָהּ "thy curse" (pass.). Concr. one accursed, Deut. 21:23. Plural קָלָלוֹת Deu. 28:15, 45.

קָלָם not used in Kal.

PIEL, TO SCOFF AT, TO SCORN. Eze. 16:31, "thou art not like a harlot אֲחֵתֶיךָ אֲשֶׁר יִשְׁכַּבְּתִּי who scoffs at her hire," sc. that more may be given. Well rendered by the Vulg. *nec facta es sicut meretrix fastidio augens pretium*.

HITHPAEL, id., followed by אֵלָּהּ 2 Ki. 2:23; Ezek. 22:5; Hab. 1:10. Hence—

קָלָם m. scorn, Ps. 44:14; Jer. 20:8; and—

קָלָסָה f. id., Eze. 22:4.

קָלָע—(1) TO SLING, TO THROW STONES WITH A SLING. Part. קָלָע a slinger, Jud. 20:16. Trop. to cast (a people) out of a country, Jer. 10:18.

(2) to grave, to sculpture, to engrave, 1 Ki. 6:29, 32, 35; prop. to make slings, i. e. indentations like slings. [This signification is altogether separated in Thes.]

PIEL, i. q. Kal. No. 1, 1 Sa. 17:49; 25:29.

Derivatives, מְקָלָע and—

קָלָע masc.—(1) a sling. Arab. مَقْلَع, 1 Sam. 17:40.

(2) *a vail*, Ex. 27:9, seqq.; 35:17; Num. 3:26.

(Chald. id., Arab. ^{قَلَعَ} sail of a ship, IV. to sail, to navigate. Æth. ቀለዐ: the sail is taken in; but how this signification can be reconciled to the former (No. 1), I cannot say). 1 Kings 6:34; for קלעים apparently we ought to read, ^{לַעֲלִים} leaves of a door, which is found in the former hemistich, and MS. Kennic. No. 150.

קלע m. *a slinger*, 2 Ki. 3:25.

קליל (from the root קלל; like ערש from ער; compare Conj. XII. Arab.) m., *despicable*; used of food, Num. 21:5; Luth. *lofe Speife*.

קלש an unused root; perhaps i. q. transp. לקש to gather. Hence—

קלשון m., 1 Sam. 13:21, by apposition קלשן קלשן *a three-pronged fork*, with which hay, straw, and the like are brought together. (This is used of some sharp instrument, Eccl. 12:11, Targ.)

קמה an unused root; perhaps i. q. Arab. ^{كَمَّ} to gather together, to collect, (kindred to the roots ^{كَمَعَ}, ^{كَمَّ}, ^{كَمَّ}); whence the pr. n. קמחל, קמיה, קמעם, קמעם.

קמה f. (from the root קים), *stalk of grain*; coll. *stalks, grain standing on its stalks*, Ex. 22:5; Deut. 16:9; 23:26. Plur., Jud. 15:5.

קמואל ("congregation of God"), [*Kemue*], pr. n. m.—(1) of a son of Nahor, Gen. 22:21.—(2) Num. 34:24.—(3) 1 Ch. 27:17.

קמן (perhaps from קמה, "abounding in stalks"), [*Camon*], pr. n. of a town in Gilead, Jud. 10:5.

קמחש m., Isa. 34:13, קמחש Hos. 9:6; and plur. קמחשים Prov. 24:31, *a useless, thorny plant*, such as the nettle or thistle, Celsii Hierob. t. ii. p. 206. The Arab. root ^{قَمَش} is to bring together; especially to collect small things upon the ground; but this noun has perhaps some other origin. [See קמחש]

קמח an unused root (i. q. ^{צָמַח} to germinate, to grow as a herb; or Talmud. קמח to grind). Hence—

קמח m., *flour, meal*, Gen. 18:6; Num. 5:15

(Arab. ^{قَمْ} corn, wheat. Æthiop. ቀጥጥ: autumnal fruit, legumes; ቀጥጥ: to eat such things, spoken of cattle).

קמט TO HOLD FAST with the hands, TO SEIZE

FIRMLY, Job 16:8 (Chald. id., Arab. ^{قَمَط} to bind. Kindred are קמץ, קמץ, קמץ).

Pual, pass. Job 22:16.

קמל & קמל TO WITHER AWAY and DIE (as a tree or plant), Isaiah 19:6; 33:9. Arab. ^{قَمِلَ}

prop. is to be thickly covered with insects, lice (^{قَمَل}, ^{قمل}), and on that account to suffer, spoken of a plant; Syr. ^{ܩܡܠܐ} is used of persons who are sick.

קמץ prop. TO SQUEEZE TOGETHER, TO COMPRESS (comp. קמץ); hence to take with the hand, Lev. 2:2; 5:12; Nu. 5:26. Hence—

קמץ m. with suff. קמץ—(1) *the fist, a handful*; Arab. ^{قَمَظَة} Lev. 2:2; 5:12; 6:8.

(2) *a bundle, a handful*; Arab. ^{قَمَظَة} Gen. 41:47, ^{לְקַמְצִים} "by handfuls," i. e. abundantly.

קמחש see קמחש ["prob. i. q. קלש to pierce"].

קמחש see ibid.

קן m., const. followed by Makkeph קן Deu. 22:6, with suff. קנה (from the root קנן)—(1) *a nest*, Isa. 10:14; meton. young ones in a nest, Deut. 32:11; Isa. 16:2.

(2) metaph. *abode*, especially one on a lofty rock, like an eagle's nest, Nu. 24:21; Jer. 49:16; Obad. 4; Hab. 2:9; or as being pleasant and comfortable (Gr. *kalía*), Job 29:18. Pl. קנים cells, chambers (of the ark), Gen. 6:14.

קנא not used in Kal; Arab. ^{قَنَّ} to become very red. Hence—

PIEL קנא—(1) TO BE JEALOUS (from the redness with which the face is suffused); followed by an acc. of the wife, Num. 5:14; followed by ^{אֵת} of a woman who is a rival, Gen. 30:1. Causat. i. q. Hiphil, to excite any one's jealousy and anger, followed by ^{אֵת} with anything, Deu. 32:21; 1 Ki. 14:22.

(2) to envy any one, followed by ^{אֵת} of pers. Gen. 37:11; Ps. 37:1; 73:3; Pro. 23:17; 24:1, 19; followed by an acc. Gen. 26:14; Isa. 11:13; followed by ^{אֵת} Ps. 106:16.

(3) to burn with zeal for any person or thing (*ζηλώω*).—(a) followed by ^{אֵת} to be zealous for any one's cause (*eifern für jem.*), Num. 25:11, 13; 2 Sam. 21:2; 1 Ki. 19:10.—(b) to envy any one; followed by ^{אֵת} Prov. 3:31.

HIPHIL, causat., to excite jealousy (see Piel No. 1), Deut. 32:16, 21; Ps. 78:58.

Derivatives, קנא, קנא, קנא.

קנא Chald., to buy, Ezr. 7:17, i. q. Hebr. קנה.

קנא m., *jealous*; used of God as not bearing any rival; the severe avenger of departure from himself, Ex. 20:5; 34:14; Deut. 4:24; 5:9; 6:15.

קנאה f.—(1) *jealousy*; of lovers, Prov. 6:34; 27:4; of God, Ezr. 8:3; of rival peoples, Isa. 11:13. Plur. קנאות Num. 5:15.

(2) *envy*, excited by the prosperity of others, Job 5:2. Meton. used of the object of envy, Eccl. 4:4.

(3) *ardent zeal* towards any one (ζῆλος), 2 Kings 10:16; Isa. 9:6; קנאת יהוה צבאות "the zeal of Jehovah of Hosts" (towards his people). קנאת-עם zeal (of God) towards the people, Isa. 26:11. Generally *ardent love*, Cant. 8:6.

(4) *ardour*, i. q. *anger, indignation*, Deu. 29:19; Ps. 79:5.

קנה fut. יקנה; apoc. יקן prop. TO ERRECT, to set upright, i. q. יקין (cogn. to קין, whence קנה, קנה, *reed, cane*); hence — (1) *to found, create* [see note below] the heaven and the earth, Gen. 14:19, 22; men, Deut. 32:6; Ps. 139:13; Prov. 8:22 (Arab. خلق i. q. to create as God; see Kamûs, p. 1937).

(2) *to acquire* for oneself, Prov. 4:7; 15:32; 16:16; 19:8; Ruth 4:9, 10; *to obtain*, Gen. 4:1 (Æth. ቀረፆ: to possess, to be owner). Specially —

(3) *to buy* (compare Lat. conciliare, for emere, Ter. Eun. iv. 4, 2), Gen. 25:10; 47:22, etc.; also *to redeem* (people out of captivity), Isaiah 11:11; Neh. 5:8.

[Note. There does not appear to be any sufficient ground for ascribing the sense of *to create* to this verb; in all the passages cited for that sense, *to possess*, appears to be the true meaning; see Dr. M'Caul's Sermon on the Divine Sonship of the Messiah. Append.]

NIPHAL, to be acquired, bought, Jer. 32:15, 43.

HIPHIL, Zec. 13:5; prob. i. q. Kal No. 3, to buy [in Thes. "to sell"]. But סקנה Ezek. 8:3, is for סקניא exciting the jealousy or anger (of God). Hence [the following words, and סקנה, סקנה, and pr. n. סקנת]—

קנה m. pr.—(1) *cane, reed, calamus* (see the root; to this answer the Greek and Latin, κάννα, κάννη, κάνη, canna), specially, a reed growing in rivers and marshes, Isaiah 42:3; 36:6; Ps. 68:31 (where the beast of the reed is the crocodile [but see יהי], aromatic and sweet smelling calamus, Isaiah

43:24; fully, בקשם קנה Exod. 30:23; and קנה הטוב Jer. 6:20.

(2) *a stalk of corn*, Gen. 41:5, 22.

(3) κανών, *a measuring reed*, fully, קנה המדה Eze. 40:3, 5; also *a measure of six cubits*, Ezek. 41:8.

(4) *the beam of a balance* (Gr. κανών), Isaiah 46:6.

(5) *the higher bone of the arm* (prop. tube, comp. Germ. Rohr, and Röhre, Rührrohr), hence *branch* of a chandelier, Ex. 25:31; Job 31:22. Plur. קנים channels or branches of a chandelier bearing the lights, Ex. 25:31, seqq.; and קנות 25:36; 37:22.

קנה ("a place of reed"), [Kana], pr. n.—(1) of a stream on the confines of Ephraim and Manasseh, Jos. 16:8; 17:9.—(2) of a town in the tribe of Asher, Josh. 19:28 [prob. now Kána, قانا Rob. iii. 384].

קנא masc. i. q. קנא *jealous*, used of God, Josh. 24:19; Nah. 1:2.

קני an unused root, perhaps i. q. قنى to hunt; whence—

קני ("hunting"), [Kenaz], pr. n.—(1) of an Edomite sprung from Esau, and of a district of Arabia, taking its name from him, Gen. 36:11, 15, 42.—(2) of the father (or rather grandfather) of Othniel, the brother of Caleb, Josh. 15:17; Jud. 1:13; 1 Ch. 4:13; see קני.—(3) a grandson of Caleb, ibid., verse 15.

קני ("hunter"), pr. n.—(1) of a Canaanite nation [Kenizzites], whose abode is unknown, Gen. 15:19.—(2) [Kenizite], patron. of the word קני No. 2, Num. 32:33; Josh. 14:6.

קני m.—(1) *a creature, thing created* [but see No. 3. and note under the root], from the root קנה No. 1. Ps. 104:24. LXX. κτίσις.

(2) *acquisition, purchase*, Pro. 4:7; Lev. 22:11.

(3) *possession, wealth*, Gen. 34:23; 36:6; Ps. 105:21.

קנם an unused and doubtful root perhaps, to set up."

קנמ const. קנמך Ex. 30:23; *cinnamon*, Greek κινναμον, κιννάμωμον, according to Herodotus iii. 111, a word of Phœnician origin, Pro. 7:17; Cant. 4:14. (The origin is doubtful. It seems, however, most simple to suppose a root, קנה, whence קנם=קנה *calamus*, קנמון reed-like. [This derivation is expressly rejected in Thes.] Others take it otherwise.)

קנן pr. i. q. **קָנָה** Med. Ye, and **קָנָה** TO FORM, TO PREPARE, whence **קָנָה** a nest. Hence—

PIEL **קָנָה** denom. to make a nest as a bird, Psa. 104:17; as a viper, Isa. 34:15.

PUAL, to build a nest, to nestle, Jer. 22:23.

קָנָה Job 18:2, see **קָנָה** [from **קָנָה** a snare. Root **קָנָה**, in Thes.].

קָנָה ("possession"), [*Kenath*], pr. n. of a town in Auranitis, situated near Bostra, Nu. 32:42; 1 Ch. 2:23; Gr. *Kavátha*, *Kavótha*, now called *قنوات* see Relandi Palæstina p. 681. Burckhardt Travels in Syria, ed. Weimar, i. 157, 504.

קָסַם fut. **יִקְסֹם** TO DIVINE, TO PRACTISE DIVINATION, as a verb used always of the false prophets of the Hebrews, Deu. 18:10, 14; 2 Kings 17:17; Mic. 3:6, 7, 11; Isa. 3:2; of evokers of the dead, 1 Sam. 28:8; and of the prophets of strange nations, as of the Philistines, 1 Sam. 6:2; of Balaam, Jos. 13:22. (To this answers the Syr. **ܩܣܡܐ** to divine. The primary idea appears to be that of cutting; compare **קָסַם**, a notion which is applied to divination, compare **קָסַם** No. 2.)

Derivatives, **קָסַם** and—

קָסַם m.—(1) divination, Eze. 13:6, 23; 21:26; 1 Sam. 15:23; meton. the reward of divination, Num. 22:7; (compare **קָסַם**).

(2) in a good sense, an oracle, Prov. 16:10.

קָסַם not used in Kal.

POEL **קָסַם** i. q. **קָסַם** TO CUT OFF, Eze. 17:9.

קָסַת f. a vessel, a cup, i. q. **קָסַת**, which see. **קָסַת** the vessel of a scribe, an inkstand, Eze. 9:2, 3, 11. **Æth.** **ቀሳት**: a waterpot, water vessel.

קָעִילָה (i. q. **قَلْعَة** "fortress"), [*Keilah*] pr. n. of a town in the tribe of Judah, Josh. 15:44; 1 Sam. 23:1; 1 Ch. 4:19; see Relandi Palæstina, p. 698.

קָעַל see **קָעִילָה**.

קָעַע or **קָעַע** an unused root, to burn, to brand (cogn. to **קָעַע**, *kaiw*), Talm. **קָעַע** and **קָעַע** to mark with a brand, to cauterize. [**קָעַע** is not given in Thes.] Hence—

קָעַע m. stigma, a mark branded on the skin, Lev. 19:28. [In Thes. from **קָעַע**.]

קָעַר an unused root, Arab. **قَعَرَ** to be deep, whence—

קָעַר pl. const. **קָעַר**, but with suff. **קָעַרִי** f. a bowl, a dish, Nu. 7:13, seqq. (Arab. **قَعْرَان** a deep dish.)

קָפָה TO CONTRACT ONESELF, TO DRAW ONESELF TOGETHER (cogn. to **קָפָה**, syn. **קָפָה**), specially—(1) to draw up the feet, to sit with the feet drawn up, Zeph. 1:12 (compare Jer. 48:11).

(2) to curdle, to coagulate as milk (see Hiph.); poet. of the water of the sea, Ex. 15:8 [speaking of a literal miracle].

["NIPHAL, to be contracted, withdrawn, Zech. 14:6, כְּחִיב,"]

HIPHIL, causat. of No. 2, Job 10:10. (Talmud. id.

Arab. and Syr. **قَفَفَ**, **قَفَفَ** id.) Hence—

קָפָה m. congelation, ice, Zec. 14:6 [**קָפָה**]; the sense of the **קָפָה** is however much better, see root in Niphal].

קָפַד TO DRAW TOGETHER, TO SHRINK. (Arab. **قَفَدَ** id.) Hence **קָפַד** a hedgehog.

PIEL, to make shrink; hence to cut off, like the Ch., Isa. 38:12, **קָפַדְתִּי כְּאַרְנֵי חַיִּי** "I have cut off, like a weaver, my life." Vulg. *præcisa est, velut a texente, vita mea*. Hence—

קָפַד or **קָפַד** with **ה** paragog. **קָפַדְהָ** a cutting off, destruction, Eze. 7:25.

קָפַד m. a hedgehog, so called from its shrinking together, Isa. 14:23; 34:11; Zeph. 2:14. (Arab. with the double letter resolved, **قَفَذَ** and **قَفَذَ**, Syr. **ܩܦܕܐ** id., **Æth.** **ቀሳፍ**: porcupine.)

קָפַח m. Arab. **قَفَاحَة** arrow-snake, so called from the spring with which it propels itself, Isa. 34:15. See Bochart, Hieroz. ii. p. 408. From the unused root—

קָפַץ prop. i. q. **קָפַץ**, **קָפַץ** (compare **קָפַץ**), to contract oneself, especially to take a leap (as a cat, a lion, a hind); hence Arab. **قَفَزَ** and Ch. **קָפַץ** to leap. Compare Syr. **ܩܦܥܐ** a locust, a cricket, from the root **קָפַץ**.

קָפַץ fut. **יִקְפֹּץ** (i. q. **קָפַץ**), TO CONTRACT, TO SHUT, as the mouth, Job 5:16; Psa. 107:42; the

hand (i. e. to be illiberal), Deut. 15:7; trop. mercy, Ps. 77:10.

NIPHAL, *to be gathered*, sc. to one's ancestors, i. q.

𐤀𐤓𐤏 i. e. to be dead, Job 24:24. Compare قفر and

قفس to be dead. Schultens, on Job loc. cit. places the primary signification of these words in leaping, springing (see Piel); and this, he remarks, is transferred to sudden death.

PIEL, to leap, to spring, compare **יָדַע**, Cant. 2:8.
(Ch. id.)

קֵץ with suff. קָצִי (from the root קָצַץ, m. end, *extremity*, whether of space, Isa. 37:24; Jer. 50:26; or of time; whence קֵצִי, at the end, after (see קֵץ No. 3, c), e.g. כִּפְּזֵי אַרְבָּעִים יוֹם after forty days, Gen. 8:6; 16:3; 41:1; also in the later writers קָצֶה? 2 Ch. 18:2; Dan. 11:6, 13; or of the end of actions, Job 16:3; or of a condition of things, Isa. 9:6. קֵץ אֵין קֵץ adv. without end, Ecc. 12:12. Specially it is — (a) *the end*, i.e. *destruction* of a people, Gen. 6:13; Ezek. 7:2; Am. 8:2; קֵץ אֵין a wickedness bringing destruction, Eze. 21:30, 34; 35:5. — (b) *the event* of a prophecy, Hab. 2:3. — (c) קֵץ אֵין Dan. 8:17; קֵץ מֵאֲחֵר, verse 19, the time of the end, also קֵץ הַיָּמִים Dan. 12:13, the end of the days, are the calamitous times immediately preceding the advent of the Messiah; see Bertholdt's *Christologia Judæorum* (Erlange, 1811), p. 38.

Pl. once in const. st. Job 18:2, where קָצַי for קָצִי (Dag. forte being resolved in the Chaldee manner, see Lehrs. page 134). The words are עֲתָה תִשְׁכֹּחַן "when will ye make an end of words?" [see קָצַי.] Elsewhere for pl. absol. is used the form קָצוּת (see קָצוּת), for the constr. and with suff. the forms קָצוּתְךָ, קָצוּתֵי, קָצוּתֵינוּ (from קָצַח, קָצַח, קָצוּ). Denom. is קָצוּן, for קָצַן.

קָצַב fut. יִקָּצַב.—(1) TO CUT DOWN, e.g. a tree,
2 Ki. 6:6.

(2) to *shear* sheep, Cant. 4:2. (Kindred roots are חָצַב, חָטַב. But all roots beginning with the letters קָצ have the notion of cutting, cutting off, cutting down, as properly belonging to this stock, see קָצַה, קָצַר, קָצַץ, קָצַע, קָצַע, which are easily transferred to the notions of scraping (see קָצַע) and judging, deciding, see קָצַץ. The same power belongs to the syllables חָץ, נוּ, קָט, גָּד, see גָּדַד, נוּז, חָצַץ, קָטַב. Hence —

קָצַב m.—(1) *form, shape* (pr. cutting, compare French *taille*, Germ. *Zuschnitt*), 1 Ki. 6:25; 7:37.

(2) Pl. const. הָרִים קִצְבֵי Jon. 2:7, prob. *the ends*, i. e. the roots of the mountains (in the depth of the sea). Vulg. *extrema montium*.

קָצַח—(1) i. q. **קָצַח** TO CUT OFF, TO CUT DOWN
(see under **קָצַח**); hence *to destroy* (peoples), Hab.
2:10. (Arab. **قَضَى** Conj. II, id.)

(2) *to decide*; Arab. **قضى**, whence **קִיִּי**, a judge.

(3) *to finish*, whence תָּמַד end.

PIEL, i. q. Kal No. 1. Pro. 26:6, מִקַּח רַגְלִים, "who cutteth off feet," i. e. whose feet are cut off. (I thus translate the entire verse: "he whose feet are cut off drinketh (suffereth) injury, (so) he who sends words by the hands of a fool," i. e. uses a fool as a messenger.) 2 Ki. 10:32, "Jehovah began לְקַצֹּץ לְבָשֵׁת אֶת הַכּוֹהֲנִים" to cut short in Israel," i. e. to take away one part after another.

HIRPHIL, *to scrape off*, i. q. וִּירֵף Lev. 14:41, 43.

Derivatives, קָצַח, קָצִין, קָצִית

קֶצֶה Exod. 26:4; 36:11; elsewhere only in plur. constr. **קְצוֹת** with suff. **קְצוֹתֶם** f.—(1) *end, extremity*—(a) of space, Ex. 25:19; 28:23, 24, 26. **קְצוֹת הָאָרֶץ** the ends of the earth, i. e. of the most remote people, Isa. 40:28; 41:5. **אַרְבַּע קְצוֹת הַשָּׁמַיִם** the four extremities of the heaven (quarters of the world), Jer. 49:36. **מִקְצֵה** from the extreme part, Exod. 26:4; 36:11. Metaph., Job 26:14, **קְצוֹת דְּרָכָיו** “the extremities of his deeds,” i. e. a small part, as it were the extreme lines of the divine works.

(2) *the sum, mass*, 1 Ki. 12:31; 13:33.

קֶצֶה *m., constr. קֶצֶה*, with suff. קֶצְרוֹ; once plur. with suff. מִקְצֵיהֶם *Eze. 33:2*.—(1) *i. q.* קֶצֶז *end, extremity*—(a) of space, e. g. of the desert, *Exod. 13:20*; of a camp, *Num. 11:1*; of a region, *Num. 33:37*; of a country, *Isa. 5:26*; of heaven, *Isa. 13:5*; *Ps. 19:7*; *Isaiah 7:18*, יָמֵי מִקְצֵהוּ “in the extremity (i. e. on the bank, margin) of the rivers of Egypt.” *Gen. 19:4*, “all the people מִקְצֵה from the end,” i. e. all together; *Gen. 19:4*; *Jerem. 51:31* (compare Arabic *عن اقصى*; see *Schult. Opp. Min. p. 121*); compare *No. 2*.—(b) of time. Often in this connection, מִקְצֵה שְׁלֹשָׁת יָמִים at the end of three days, after three days, *Josh. 3:2*; *9:16*; *Gen. 8:3*; *1 Ki. 9:10*; *2 Ki. 8:3*; *18:10*; *Eze. 39:14*. The same as מִקְצֵה; see קֶצֶז.

(2) *the whole, the sum.* Gen. 47:2, מִסְפַּר אֲחָיו "from the whole number of his brethren;" Ezek. 33:2. Comp. Nu. 22:41; Isa. 56:11. See the origin of this signification in No. 1, letter *a*, fin.

קצה m. i. q. קצה No. 1, *the end*, Isa. 2:7; Nah. 2:10.

קצו or **קצו** only in plur. constr. **קצוֹת אֶרֶץ** the ends of the earth, Ps. 48:11; 65:6.

קצוה or **קצוה** only in plur. **קצוה** ends, extremities [plur. of **קצת** in Thes.], Ex. 38:5; of the ends of the earth, **κατ' ἐξοχην**, Ps. 65:9; compare verse 6. With suff. **קצוהוֹי** Exod. 37:8; 39:4 כתיב. In קר there is **קצוהוֹי**.

קצה an unused root, prob. i. q. **קטח** to cut off, whence —

קצה m. Isa. 28:25, 27, according to the LXX., Vulgate, and the Rabbins, *nigella melanthium*, i. e. fennel flower, black cummin. See Celsii Hierobot., P. ii. p. 70.

קצין m. — (1) a judge, a magistrate, Isaiah 1:10; 3:6, 7; Mic. 3:9 (from the root **קצה** No. 2, Arab. **قاضي** a judge).

(2) a military leader, commander, Josh. 10:24; Jud. 11:6, 11; Dan. 11:18. Compare **שׂים**.

(3) a prince, Pro. 6:7; 25:15.

קציעה f. — (1) cassia, Gr. *κασία* (*Laurus Cassia*, Linn.), a bark similar to cinnamon, but less aromatic, so called from its being peeled off (root **קצע**), pl. **קציעות** Ps. 45:9; see Celsii Hierobot., t. ii. p. 360.

Arab. **قصعة** id., Cast.

(2) [**Kezia**] pr. n. of a daughter of Job, Job 42:14.

[**קעזי**] **Keziz** pr. n. Josh. 18:24.]

קציר m. (from the root **קצר**). — (1) harvest, Gen. 8:22; 30:14; 45:6; hence — (a) corn harvested, Lev. 19:9; 23:22. — (b) poet. for **קצירי** reapers, Isa. 17:5.

(2) a branch, bough, from the idea of lopping off (unless, perhaps, it be so called for **קצירי**, from the sense of greenness), Ps. 80:12; Job 14:9; 18:16; 29:19.

קצע not used in Kal. — (1) i. q. Arabic **قطع** TO CUT, TO CUT OFF, TO LOP; hence **מקצועה** carving tool, **מקצוע** a corner.

(2) to scrape, to peel, hence **קציעה**.

HIPHIL, to scrape, i. q. **קצה** Hiphil, Lev. 14:41.

PUAL, part. **מקצועות**, i. q. **מקצועים**, corners, Eze. 46:22; pr. places cut off, cut away.

Derivatives, **קציעה**, **מקצועה**, **קציעה**.

קצר fut. **יקצר**. — (1) i. q. Arab. **قص** TO BREAK (compare under **קצב**). Hence **קצר** No. 1, and **קצפה**.

(2) to break out, or forth into anger (Gr. *ῥήγνμι*), hence to be angry, indignant, Isa. 57:16; 64:8; followed by **ל** of pers. Gen. 40:2; 41:10; Ex. 16:20; followed by **אֵל** Jos. 22:18.

HIPHIL, to provoke (Jehovah) to anger, Deu. 9:7, 8, 22.

HITHPAEL, i. q. Kal No. 2, Isa. 8:21.

קצר Chald. i. q. Hebr. No. 2, Dan. 2:12.

קצר m. with suff. **קצרִי**. — (1) twigs, splinters, so called from being broken off (see the root No. 1), Hos. 10:7. LXX. *φρύγανον*.

(2) anger, Ecc. 5:16; especially the anger of Jehovah, from the root No. 2, Jos. 9:20; 22:20; Isa. 34:2; 54:8; 60:10; Zec. 1:2; 2 Chr. 19:10; altercation, strife, Esth. 1:18.

[“**קצר** Ch. anger, Ezr. 7:23.”]

קצפה f. a fragment, something broken, Joel 1:7. LXX. *συγκλασμός*, see the root No. 1.

קצין TO CUT OFF, TO AMPUTATE, e. g. the hand, Deu. 25:12; the beard, Jer. 9:25; 25:23. (Arab.

قص to cut the nails and hair.) See under **קצב**.

PIEL **קצין** and **קצין** — (1) to cut off, to cut asunder, e. g. a rope, Psal. 129:4; a hand, thumbs, Jud. 1:6; 2 Sa. 4:12; a spear, Ps. 46:10.

(2) to divide, cut up (into threads), Ex. 39:3.

(3) to cut away, to cut loose, 2 Ki. 18:16; 24:13.

HOPHAL, part. **מקצצים**, pass. of Piel No. 1, Jud. 1:7.

Derived noun, **קצין** (whence denom. **קצין** for **קצין**).

קצר Chald. PAEL, to cut off, to cut away, Dan. 4:11.

קצר & **קצר**. — (1) Med. A and fut. **יקצר** TO CUT OFF, specially grain; hence to reap, to harvest, Jer. 12:13; Levit. 19:9; 25:5. Part. **קוצר** a reaper, Ruth 2:3, seqq. Metaph. Job 4:8, “those who sow wickedness reap the same.” Prov. 22:8. Compare **קצר**.

(2) Med. E (compare the adj. **קצר**) fut. **יקצר** (but once **קצר** Pro. 10:27), intrans. to be shortened, cut off; hence to be short, Isa. 28:20. Specially — (a) **קצרה יד** my hand is (too) short, I have but little power, I have no might, Nu. 11:23; Isa. 50:2; 59:1. Compare Arab. **قاصر اليد** short of hand, and **قصير الذراع** short of arm, used of a feeble person; and, on the other hand, **اليد الطولى** a long hand, used of power, see more in Comment. on Isa. 50:2. — (b) **קצרה רוחי**, **קצרה רוחי**, “my spirit is short,” i. e. I am impatient,

my patience is wearied out, Nu. 21:4; Jud. 16:16;
followed by אֵל on account of anything, Jud. 10:16.
Comp. אֵל אֵל under אֵל.

PIEL, *to cut short, to abbreviate*, Ps. 102:24.

HIPHIL — (1) *to reap*, Job 24:6 כְּחִיב.

(2) i. q. Piel, Ps. 89:46.

Derivatives, קָצַץ [and the following words]—

קָצֵר *masculine short*, especially—(a) **קָצֵר יָד** feeble, weak, Isa. 37:27.—(b) **קָצֵר רִיחַ** Pro. 14:29, and **קָצֵר אַפַּיִם** verse 17, impatient, prone to anger.—(c) **קָצֵר יָמִים** short-lived, Job 14:1.

קָצָר m. only קָצָר רַחַם *impatience*, Ex. 6:9.

קֶצֶת (for **קֶצֶתָא**, from **קָצָה**, of the form **קָטַח**, from **קָטַח**), a Chaldaizing word.—(1) *end*. Always with pref. **בְּ**; **מִקְצֵת** for **מִקְצֵתָא** *at the end*. Dan. 1:15, **מִקְצֵת יָמִים עֲשָׂרָה** “*at the end of ten days*.” Dan. 1:5, and verse 18, **לְמִקְצֵת הַיָּמִים** “*at the end of the days*” (**לְמִן**), see p. cccclxxxv, A). Comp. Hebr. **מִקְצֵתָא** for **מִקְצֵתָא** Josh. 3:2.

(2) *the sum, the whole number*, i. q. מִקְצָה, מִקְצָה No. 2. Dan. 1:2, מִקְצַת כְּלֵי בַיִת הַקְּדוֹשִׁים "(a part) of the number of the holy vessels." מִקְצַת is put in this place partitively, like כֵּן No. 1. Nehem. 7:70, מִקְצַת רֹאשֵׁי הָאֲבוֹת "(a part of) the number of the chiefs," i. e. a part of the chiefs. Comp. מִקְצַת אֲחֵיו Gen. 47:2.—Some of these examples, Dan. 1:2, 18; Neh. loc. cit. have been referred by some to a noun, of the form מִקְצָה, to which they ascribe the signification of *part*. But the Chaldee, which is of special authority in these examples, is altogether destitute of such a form (the passage Gen. 47:2, Targ. is similar to the passages treated under No. 2); and it cannot be doubted that the phrase מִקְצַת, wherever it occurs, is to be explained in the same manner.

קֶצֶת constr. **קֶצֶת** Chald.—(1) *end*. Dan. 4:31,
לְקֶצֶת יוֹמֵי "at the end of the days."

(2) *the sum, the whole*. Dan. 2:42, מִן קֶצֶת מְלָכוּתָא
 “(a part) of the whole of the kingdom,” i.e. a part
 of the kingdom. To this answers מִנָּה *part of it*.

קר plur. **קרים** (from the root **קָרַר**) adj.—(1) *cold*, Prov. 25:25; Jer. 18:14.

(2) *quiet*, Prov. 17:27; according to קר ריח כתיב
quiet of spirit. See יקר No. 6.

קיר see קר

קָרָה m., cold, Gen. 8:22. Root קָרָה.

I. קָרָא fut. יִקְרָא—(1) TO CRY OUT, TO CALL; κρᾶζειν. (A verb. prop. onomatopoeitic; used also of beasts (see קָרָא); compare Gr. κρᾶζω (κραγ), κηρύσσω

(*ᾄδω*); in the German languages *schreien*, to cry out; *charo*, outcry, weeping; often used of the cry of beasts, like *ἄδω*, *ἄδω*; French, *crier*; Engl. *to cry*; with a prefixed sibilant, *skreian*; Swedish, *skria*, *skreien*; with a sibilant added at the end, *kreischen*, *קרען* which see. See Fulda's German roots, p. 115, 227.) It is used absol. of any kind of cry, even when not articulate; like *קרא* Gen. 39:14, *וַיִּקְרָא בְּקוֹל גָּדוֹל* "I cried with a loud voice." LXX. *ἐβόησα φωνῇ μεγάλῃ*. Verse 15, *וַיִּקְרָא קוֹל הַרְמוֹתָיו*. The words which are cried out aloud, often follow, either immediately, Gen. 45:1, *וַיִּקְרָא הוֹצִיאוּ נָוֶר* "and (Joseph) cried out, Cause to go out," etc. Gen. 41:43, *וַיִּקְרָא לְפָנָיו אַבְרָהָם*. Levit. 13:45; Jud. 7:20; 2 Sam. 20:16; 2 Ki. 11:14; Esth. 6:9, 11; or with the insertion of *לֵאמֹר* Eze. 9:1; *וַיִּקְרָא* 2 Sam. 18:28; compare 2 Ki. 18:28, *וַיִּקְרָא בְּקוֹל* "and he cried out in a loud voice in the Jews' dialect, and spake and said." Specially—(a) followed by *אֶל* of pers., *to call upon, to call* to any one (*jemandem zurufen*), Jud. 18:23; the express words being added, with *לֵאמֹר* prefixed, 1 Sa. 26:14, and *וַיִּקְרָא* Jud. 9:54; 1 Sam. 17:8; 1 Kings 17:11; also followed by *עַל* of pers., Isa. 34:14 ("the demons shall cry to one another"); followed by *אַחֲרַי* of pers., to cry after any one, to call him as he goes away, 1 Sam. 20:37, 38; 24:9. It often is—(b) i. q. *to ask aid*; especially of God; absol. Ps. 4:2, *בְּקִרְאִי* *עֲנֵנִי* "when I call, hear me." Psalm 22:3; 34:7; 69:4; followed by *אֶל יְהוָה* Psal. 14:4; 28:1; 30:9; 55:17; 61:3; Jud. 15:18; 16:28; 2 Kings 20:11; Hos. 7:7; *לֵאמֹר* Psalm 57:3; with suff., Ps. 17:6; 88:10; 91:15. With the addition of *עַל* of pers., on whose account the aid of God is sought, Deut. 15:9.—(c) i. q. *κηρύσσειν* (by which it often is rendered by the LXX.), as a herald or prophet. Absol., Prov. 1:21, "wisdom crieth in the broadways." Pro. 8:1; with an acc., Prov. 20:6; Isa. 40:6, "the voice said, Cry; but he answered, What shall I cry?" Isa. 58:1; Zech. 1:14, 17; followed by *עַל* of the object, Jonah 1:2. The words uttered also follow, Exod. 32:5; Jer. 2:2; 7:2; 19:2; 51:61; or it is joined with an acc. Zec. 7:7; Isa. 44:7; Joel 4:9, *וְהָיוּ וְהָיוּ* "proclaim this amongst the nations;" or followed by *כִּי* Isa. 40:2. *וַיִּקְרָא יְרֵדוּ לָ* to declare, to announce freedom (to slaves, captives), Jer. 34:8; 15:17; Isaiah 61:1. *וַיִּקְרָא צוֹם* to proclaim a fast (to the people), Jer. 36:9; Jon. 3:5; Ezr. 8:21. From the significance of proclaiming, comes also that of reciting and reading; for this, see No. 4.

(2) *to call* (καλεῖν, rufen), specially—(a) to call any one to oneself, followed by an acc. Gen. 27:1; Exod. 2:8; 1 Sam. 3:16; Hos. 7:11; followed by ?

Gen. 20:9; Levit. 9:1; Hos. 11:1; Isa. 46:11; followed by קרא Gen. 3:9; Ex. 3:4; 1 Sa. 3:4. קרא אֵלָיו to call to oneself, 2 Sa. 15:2. Metaph. Prov. 18:6, "his mouth calleth for strokes," i. e. deserves and invites them. Ruth 4:11, קרא שם בְּבֵית לֵחָם, i. e. "call (acquire for thyself) a name in Bethlehem."—(b) when it refers to many, to call together, followed by an acc. Genesis 41:8; followed by a dat. Genesis 20:8; 39:14; אֵל Gen. 49:1. Hence קרא עֲצָרָה to convene a holy assembly, Joel 1:14; compare Isaiah 1:13; a feast, Levit. 23:2, 4. קראי הָעֵדָה those called to an assembly, Nu. 1:16.—(c) to call, i. e. to invite any one to a meal (compare *καλεῖν ἐπὶ δεῖπνον*), 1 Samuel 9:13, 22; 1 Kings 1:9, 19, 41, 49; figuratively קרא לְשָׁלוֹם to invite to make peace, Deut. 20:10; Judges 21:13.—(d) to summon before a judge (*καλεῖν, καλεῖν εἰς δίκην*), Job 5:1; 13:22 (14:15); Isaiah 59:4 (parall. טָשַׁעְתָּ).—(e) to call out soldiers, Isa. 13:3.—(f) to call any one to an office, i. q. קָרָר to choose, followed by an acc. Isa. 42:6; 48:15; 49:1; 51:2; followed by ? Isaiah 22:20. In the same sense but more emphatic there is said קרא בְּשֵׁם ה' to call any one by name, Isai. 43:1; 45:3, 4; compare Exodus 31:2.—(g) קרא בְּשֵׁם ה' to call upon the name of God, i. e. to celebrate, to praise God, to implore his aid, Gen. 4:26; 12:8; Exodus 33:19; Psalm 79:6; 105:1; Isa. 64:6; Jer. 10:25; Zeph. 3:9 (compare קרא בְּשֵׁם ה' (הַזִּכִּיר בְּשֵׁם ה'); also קרא הַבְּעֵל 1 Ki. 18:26. In the same sense, ק being omitted, there is said קרא שֵׁם (which differs from the phrase No. 1, b), Deut. 32:3; Psalm 99:6; Lam. 3:55. (A different sense occurs in Exodus 33:19, where God himself speaks, קראתי יהוה בְּשֵׁם ה' and I will proclaim by name before thee, Jehovah is present," sc. that thou mayest know the presence of God Most High, I will myself act as the herald who shall announce the coming of God. Compare Gen. 41:49.) More rarely it is—(h) to celebrate persons. Ps. 49:12, קראוּ בְּשֵׁמוֹתָם, "they praise their names" (of the rich). Proverbs 20:6, קרא אִישׁ חֲסִדוֹ, "they celebrate every one his own goodness." The sense is somewhat different in the following, Isa. 44:5, זֶה יִקְרָא בְּשֵׁם יַעֲקֹב, "this man shall celebrate the name of Jacob," i. e. shall follow and praise the party of Jacob.

(3) to call, to name, to give a name, fully קרא שֵׁם לְ to impose a name on any one, Gr. *καλεῖν τινα* τι (Il. v. 306; Od. viii. 550), Gen. 26:18; Ruth 4:17; Ps. 147:4. It is variously construed—(a) followed by an acc. of the name and a dative of the thing on which the name is put. Gen. 1:5, וַיִּקְרָא אֱלֹהִים לְאוֹר, "verses 8, 10; 31:47; 1 Sa. 4:21; Ruth 1:20, 21; Isa. 47:1; and frequently.—(b) followed by two acc.,

Nu. 32:41; Isa. 60:18; but commonly—(c) in this manner, Genesis 4:25, וַתִּקְרָא אֶת שְׁמוֹ שֵׁת, "and she called his name Seth;" 4:26; 5:2, 3, 29; 11:9; 19:22; 27:36; 29:34.

(4) to recite, to read aloud (from the signification of crying out, see No. 1, fin.) any thing, with an acc., Exod. 24:7; Josh. 8:34, 35; 2 Ki. 23:2; also קרא בְּסֵפֶר to read what is written in a book (comp. קחה שֶׁתָּהּ to drink what is in a vessel), Neh. 8:8, 18; 9:3; Isa. 37:14, seqq.; often with the addition of וְנָגַד Ex. Josh. l. l. c. c. ד' Deut. 31:11. Hence gener. to read, Deut. 17:19; 2 Kings 5:7; 19:14;

22:8; Isa. 29:11. (Arab *قرأ*, Syr. *ܩܪܐ* to read.)

NIPHAL קָרָא—(1) to be called, i. e. to bid to come by calling, to be called together, Jer. 44:26; Est. 3:12; 6:1; 8:9. קרא שֵׁם ה' to celebrate any one's name, Ruth 4:14.

(2) to be called, named. Construed—(a) followed by a dat. of person and thing, to which a name is given. Gen. 2:23, וְזֹאת יִקְרָא אִשָּׁה, "she shall be called woman;" 1 Sa. 9:9; Isa. 1:26; 32:5; 62:4, 12.—(b) with two nominatives. Zec. 8:3, וְיִקְרָאוּ, "Jerusalem shall be called the city of truth;" Isaiah 48:2; 54:5; 56:7; and—(c) with the addition of the noun שֵׁם. Gen. 17:5, לֹא יִקְרָא עוֹד אֶת־שִׁמְךָ אַבְרָם, "thy name shall no more be called Abram;" 45:10; Deut. 25:10; Dan. 10:1. Compare as to this threefold construction in Kal No. 3.

Also observe these phrases—(α) קרא בְּשֵׁם ה' to be called by any one's name, i. e. to be reckoned to his race, Isaiah 43:7; 48:1; followed by קרא Gen. 21:12; and in like manner קרא שֵׁם Genesis 48:6, וְעַל שֵׁם אֶחָיו יִקְרָאוּ, "they shall be counted with their brethren" (shall bear the same name as their brethren, shall be called the sons of Joseph, not of Jacob); also קראוּ בְּשֵׁם ה' קראוּ, i. e. they wish to be called the inhabitants of the city.—(β) קרא שְׁמִי על it is added to that thing, the thing is called mine (as the house of one's father is the house which the father possesses), Isa. 4:1; 2 Sa. 12:28. So of the people of Israel who bear the name of God (who are called the people of God), Deut. 28:10; Isa. 63:19; Jer. 14:9; Am. 9:12; 2 Ch. 7:14; used of the temple, 1 Kings 8:43; Jer. 7:10, 11, 14, 30; 34:15; Jerusalem, Dan. 9:18, 19; prophets, Jer. 15:16. Also, to be called, is sometimes used for to be (since men call us, and we acquire cognomens from what we are, or at least, from what we seem to be), as Isa. 1:26, "afterward thou shalt be called the city of righte-

ousness," i. e. thou shalt be graced with such an epithet, because in fact thou shalt be righteous; Isa. 9:5; 30:7 [both Kal]; 35:8; 47:1,5 [both Kal]; 48:8 [Pual]; 56:7 (compare 4:3; 19:18, and my Comment. on Isa., iii. p. 29). So Gr. *καλῶσθαι* II. iv. 61, Od. vii. 313. Monk ad Eurip. Hippolyt., 2. Porson ad Phœniss., 576.

(3) *to be read aloud, recited*, Est. 6:1; followed by *קריא* in a book, Neh. 13:1.

PUAL—(1) pass. of Kal No. 2, letter *f*, *to be called*, i. e. *to be chosen*, Isa. 48:12.

(2) *to be called, named*, Isaiah 65:1; generally, *קרא* 48:8; 58:12; 61:3; 62:2; Eze. 10:13. See also the remarks at the end of Niphal.

Derivatives, *קרא*, *קריא*, *קריאה*, *קריאה*, *קריאה*.

II. *קָרָא* i. q. *קָרָה* TO MEET, hence TO HAPPEN, TO OCCUR to any one (whether good or bad), followed by an acc. of pers., Gen. 42:4, 38; 49:1; Lev. 10:19. Inf. *קָרָא* (of the form *קָרָא*) a meeting, hence *קָרָא* which every where (in the Syriac manner) is contracted into *קָרָא*, with suff. *קָרָא* prep. —(1) *towards, to meet*, Gen. 46:29; Exod. 4:27; 18:7; in a hostile sense, Jud. 7:24; pregn., Josh. 11:20, "that their hearts should be hardened *קָרָא* *הַמִּלְחָמָה* to go into battle."

(2) *opposite to, over against*, Genesis 15:10; 1 Sa. 4:2.

NIPHAL—(1) *to be made to meet, to meet* any one, followed by *עַל* Ex. 5:3; 2 Sa. 18:9; used of things, Deu. 22:6.

(2) *to be by chance, to happen*, 2 Sam. 1:6; 20:1.

HIPHAL, *to cause to happen* (evil to any one), with two acc., Jer. 32:23.

קָרָא Ch. fut. *קָרָא*, *קָרָא*.—(1) *to proclaim* (as a herald), Dan. 3:4; 4:11; 5:7.

(2) *to read aloud*, Ezr. 4:18, 23; *to read*, Dan. 5:8; 15:17. Part. pass. *קָרָא*, Ezr. loc. cit.

קָרָא m.—(1) *a partridge*, prob. so called from the cry, prop. crying out, calling (as the German hunters say of the partridge „*das Rebhuhn ruft*"), compare *Krāße* from *Krāßen*, and Arab. *قرا* i. e. a bird very like a partridge, so called also from its cry (see Burckhardt's Travels, p. 503, 1067); 1 Sam. 26:20; Jer. 17:11 (in which latter passage allusion is made to the fable of ancient naturalists, that the partridge steals the eggs of other birds and sits on them. [The idea is not to be borne that inspired Scripture can in any way sanction fables.])

(2) [*Kore*], pr. n. m. 1 Ch. 9:19; 2 Ch. 31:14.

קָרָב & *קָרַב* Zeph. 3:2; fut. *קָרַב*, inf. *קָרַב* and *קָרַב* Exod. 36:2, TO APPROACH, TO COME NEAR, (Arab. *قرب*, Syr. *ܩܪܒ*), used of men, Josh. 10:24, and poet. of things, Ezek. 37:7; especially of time, Deu. 15:9; Gen. 47:29, *וַיִּקְרַב יְמֵי יִשְׂרָאֵל לָמוּת* "and the days drew near for Israel to die;" 1 Ki. 2:1. Followed by *אֵל* of pers. or thing, Gen. 37:18; Exod. 14:20; more rarely *ל* Job 33:22; followed by *אֵל* Ps. 91:10. Specially—(a) God is said to draw near, when he aids the afflicted, Psalm 69:19; Lamen. 3:57; also of men; followed by *אֵל* 1 Kings 2:7. On the other hand—(b) those are said to draw near to God who piously worship him, Zeph. 3:2; also those who serve in the ministry of the temple, Levit. 16:1 (whence it is part. *קָרַב*); Eze. 40:46 (followed by *לְפָנַי*).—(c) *קָרַב אֶל-אִשְׁתּוֹ* is used, in a good sense, of conjugal intercourse, Gen. 20:4; Isaiah 8:3; like the Gr. *πλησιάζειν*; see Gatackeri Opp. Crit., p. 78; Arab. *قرب*.—(d) in a hostile sense, *to draw near, to advance*; followed by *אֶל-הַמִּלְחָמָה* to, or for, battle, Deut. 20:3; *אֵל עִיר* against a city, Deut. 20:10; Josh. 8:5; *עַל פ'* against any one, Ps. 27:2. Compare *קָרַב*.—(e) Josh. 65:5, *קָרַב אֵלַי* "draw to thyself," i. e. recede hence, approach no nearer.

NIPHAL, i. q. Kal, *to come near*, Ex. 22:7; Josh. 7:14.

PIEL *קָרַב*—(1) causat. *to cause to approach*, Hos. 7:6; Isa. 41:21; 46:13; *to admit, to receive*, Ps. 65:5; *to bring near* to one another (two things), Eze. 37:17 (where *קָרַב* is imp. for *קָרַב*).

(2) intrans. (and intensitive), *to be very near*, Eze. 36:8, followed by a gerund.

HIPHAL—(1) *to cause to approach, to bring near*, i. e.—(a) *to bring persons near*, followed by *אֵל* to any one, Ex. 28:1; 29:4; times, Eze. 22:4; *to receive to oneself*, Num. 8:9, 10; Jer. 30:21.—(b) *to bring, to offer* a gift, Jud. 3:18; 5:25; a sacrifice, Lev. 3:1; 7:8; Nu. 9:13 (compare *קָרַב*); *to bring* (a cause to a judge), Deu. 1:17.—(c) *to bring together* two things, Isa. 5:8.

(2) followed by *בָּן*, *to cause to withdraw, to remove*, 2 Ki. 16:14, *וַיִּקְרַב בָּנָא מִפְּנֵי הַבַּיִת* "and he removed the brazen altar from before the house." Compare *קָרַב* No. 2, also add the Sanscrit *āgam*, to approach and to recede. It has been argued by Fäsius (Neue philol. Jahrb. i. p. 221) that the signification of receding should be altogether rejected in these verbs.

(3) intrans. *to draw near*, Ex. 14:10; followed

by a gerund, to be near (about) to do, Gen. 12:11; Isa. 26:17.

Derived nouns, קָרֹב, קָרִיב—קָרֵב.

קָרִיב m. verbal adj. *drawing near, approaching*, Deu. 20:3; 1 Ki. 5:7.

קָרֵב Ch. pl. קָרְבֵי to draw near, to approach, Dan. 3:26; 6:13.

PAEL, to offer, Ezr. 7:17.

APHEL—(1) to offer, Dan. 7:13.

(2) to offer, Ezr. 6:10, 17.

קָרֵב m. (with Kametz impure) *battle, war* (from the root קָרַב, letter d), a word (except 2 Sa. 17:11) only found in poetry (Syr. مَحَار id.), Ps. 55:19, 22; Job 38:23. Pl. קָרְבוֹת Ps. 68:31.

קָרֵב Ch. id. Dan. 7:21.

קָרֵב with suff. קָרְבִי (Arab. قلب, the letter ר being softened into ל), pl. with suff. קָרְבֵי, once, Ps. 103:1.—(1) *the interior, midst of a thing.* קָרֵב in the middle, becomes commonly a prep. (like בְּתוֹךְ), in (the midst of) the land, Gen. 45:6; Ex. 8:18; Is. 7:22; 10:23. קָרֵב in (the midst of) the streets, Isa. 5:25. קָרֵב amongst the Canaanites, Jud. 1:32; after a verb of motion קָרֵב into (the midst of) the battle, 1 Ki. 20:39; to pass קָרֵב through the midst of the camp, Josh. 1:11. Used of time, קָרֵב amidst the years, Hab. 3:2.

(2) specially the inside of the body—(a) *the bowels*, Gen. 41:21; Ex. 29:13, 22.—(b) *the heart, the mind*, as the seat of thought and desire, Ps. 5:10; 49:12; 64:7.

קָרְבָה f. constr. state קָרְבַת *approach, drawing near*, Ps. 73:28; Isa. 58:2.

קָרְבָן constr. קָרְבָנִים, pl. קָרְבָנִים Lev. 7:38 (in other copies קָרְבָנִים), m. *oblation, sacrifice, offering*, whether bloody or unbloody, Lev. 2:1, 4, 12, 13; 7:13; 9:7, 15. See הִקְרִיב No. 1, b. No heed is to be given to those who (like Kimchi and Ewald), on Eze. 40:43 הִקְרִיב, maintain it to be a different word, to be pronounced *kārbān*, and to be derived from Piel, a conjugation which is altogether devoid of the signification of *offering*. Notwithstanding the Metheg, with Abulwalid it must be pronounced *korban*, see Lehrs. p. 43; compare Arab. قربان, and the word immediately following.

קָרְבָן m. *oblation, offering*, Neh. 10:35; 13:31.

קָרְבָן m. AN AXE, with suff. קָרְבָנִי 1 Sa. 13:20; pl. קָרְבָנִים 1 Sa. 13:21, and קָרְבָנוֹת Ps. 74:5; Jer. 46:22; also קָרְבָנוֹת (without Dag.) Jud. 9:48. (Arab. قَرْص, Talmud קרודם id. I suppose the Hebrew קָרְבָנִים

to be from the verbal Piel קָרַם, the letter ר being inserted (see ר), from קָרַם in the primary signification of being sharp; compare קָרַם, קָרַם. Another and softer form of this same word appears to be קָרַן, where compare the Arabic forms.)

קָרָה f. (from the root קָרַר) *cold*, Pro. 25:30.

קָרָה fut. יִקְרָה, apoc. יִקְרָה i. q. קָרָה No. II—(1) TO MEET, TO GO TO MEET any one, in a hostile sense, followed by an acc., Deu. 25:18; see Niphal.

(2) *to happen, to befall*, Isa. 41:42; followed by an acc. of pers., Gen. 44:29; 1 Sa. 28:10; Est. 4:7; 6:13; Ecc. 2:14; 9:11; followed by לְ Dan. 10:14; Ruth 2:3, וַיִּקְרַח הַשָּׂדֶה לְבָנָה “and her chance happened (ein ihr günstiger zufall wollte) that it was the field of Boaz.”

NIPHAL—(1) *to meet, to be made to meet*, Num. 23:15; followed by לְ (like the Germ. auf jem. stoßen), Ex. 3:18 (compare 5:3), followed by אֶל Num. 23:4, 16; followed by קָרָאת verse 3.

(2) *to be by chance, to happen*, 2 Sam. 1:6. Compare קָרָה Niphal.

PIEL קָרָה *to lay beams or joists*, prop. to make the beams to meet one another (compare קָרָה a beam), 2 Chr. 34:11; Neh. 2:8; 3:3, 6; hence *to frame, to build*, Psa. 104:3.

HIPHAL—(1) *to cause to meet*, followed by לְפָנַי Gen. 27:20; 24:12, הִקְרַחְתָּ לְפָנַי הַיּוֹם “cause to happen to me this day” (what I seek).

(2) *to make opportune*, i. e. to choose for one's self what is opportune, convenient, Nu. 35:11.

Derivatives, קָרָה, קָרָה, קָרָה, קָרָה, and the pr. n. קָרָה, קָרָה, קָרָה.

קָרָה m. *a chance, accident*. Deu. 23:11, מִקְרָה לַיָּל “on account of any chance of the night,” i. e. nocturnal pollution. The Talmudists thus use the noun קָרָה.

קָרֹב m. adj.—(1) *near*—(a) used of place, Gen. 19:20; followed by אֶל 45:10; Deu. 22:2; Est. 1:14 (where place also includes dignity). קָרִיב is applied to the Levites who were allowed to go near to God, Lev. 10:3; Eze. 42:13. מִקְרֹב from near, from the vicinity, Deu. 32:17.—(b) used of time, verse 35; Isa. 13:6; Eze. 7:7; followed by מִקְרִי (compare prope abesse ab, Arab. قرب followed by من). Job

17:12; אור קרוב מפי חשך, "the light is near before the darkness," will presently be changed into darkness.—(c) used of relationship and affinity, followed by אל Nu. 27:11, and ל Ruth 2:20. Also applied —(d) to intimate acquaintance, קרִיבִי, my intimate acquaintance, Ps. 38:12; Job 19:14; Psalm 75:2; קרוב שְׁמִי, "near to us is thy name," i.e. it is familiar to us, it is daily in our mouths (compare Arab. קרִב to be known); Jer. 12:2.—(e) one who succours another, brings him aid, Ps. 34:19; קרוב לְיִשְׂרָאֵל לֵב, Ps. 119:151; 148:14.

(s) *short* (Arab. قَرِيب), and concr. *something short, shortness*. Job 20:5, "the triumphing of the wicked מְקִרֹב is short" (von kurzer Dauer); מְקִרֹב is also, within a short space, *soon, presently*, Arab. عَزْزٍ قَرِيبٍ Eze. 7:8.

קָרַח prop. TO MAKE SMOOTH (see קָרַח ice); specially to *make bald*. קָרַח קָרַח to make a bald place, Lev. 21:5; Mic. 1:16. (Hence, with the letters softened, is formed the root קָרַח which see.)

NIPHAL, to be made bald, followed by ל on account of any one who is dead, Jer. 16:6.

HIPHAL, i. q. Kal, Eze. 27:31.

HOPHAL, pass. מְקִרֹח made bald, Eze. 29:18.

The derivatives, קָרַח—קָרַח immediately follow.

קָרַח ("bald"), [Careah, Kareah], pr. n. m. 2 Ki. 25:23; Jer. 40:8.

קָרַח m. bald on the back part of the head (it differs from קָרַח which see), Lev. 13:40; 2 Ki. 2:23; Chald. קָרַח id.

קָרַח m.—(1) ice, so called from its smoothness, Job 6:16; 37:10; 38:29; hence cold, Gen. 31:40; Jer. 36:30.

(2) *crystal*, like the Gr. κρύσταλλος, from its likeness to ice, Eze. 1:22.

קָרַח m.—(1) i. q. the preceding No. 1, ice, poet. used of hail, Ps. 147:17.

(2) [Korah], pr. n.—(a) of a son of Esau, Gen. 36:5, 14.—(b) of a son of Eliphaz, and of an Edomite tribe sprung from him, ibid. verse 16.—(c) of a Levite who conspired against Moses, Ex. 6:21; Num. 16:1, seqq. of the same family are קָרַח Korahites, Levites and singers in the time of David (see קָרַח), to whom ten of the Psalms are ascribed, Ps. 42 (43)—49, 84, 85, 87, 88.—(d) 1 Chr. 2:43.

קָרַח once קָרַח, Eze. 27:31; f. baldness.—(a) on the crown of the head, Lev. 21:5; such as mourn-

ers made by shaving the hair, Jer. 47:5; 48:37; Eze. 7:18.—(b) on the front of the head, i. q. גְּבִיחַ, Deu. 14:1.

קָרַח patron. from קָרַח, No. 2, c, Num. 26:58; 1 Chr. 12:6; 9:19; 26:1.

קָרַח f. i. q. קָרַח, baldness, on the crown of the head, Lev. 13:42, 43; hence figuratively a threadbare spot on the wrong side of cloth, Lev. 13:55.

קָרַח in pause קָרַח m. (from the root קָרַח) a hostile encounter, Lev. 26:28; in this phrase, הָלַךְ קָרַח, to go into, encounter, (to fight) with any one, i. e. to oppose oneself, to resist any one, Lev. 26:21, 23; קָרַח, Lev. 26:24, 27, 40, 41.

קָרַח m. (from קָרַח, No. I.) called, chosen, Num. 16:2, and 1:16 בְּחִיב.

קָרַח f. proclamation, preaching, Jon. 3:2.

קָרַח f. a city, a town, i. q. קָרַח, but used almost exclusively in poetry, Isa. 1:21, 26; 22:2; 25:2; 26:5; 32:13; Ps. 48:3; Pro. 10:15; Job 39:7; see, however, Deu. 2:36; 1 Ki. 1:41, 45. (Syriac ܩܪܝܬܐ)

id., Arabic قَرْيَة, قَرْيَة a city, also a village). Root קָרַח Piel, to frame, to build. Compare קָרַח.

Proper names of towns are:—(a) קָרַח אַרְבַּע [Kirjath-arba], Gen. 23:2; Jos. 15:54; 20:7; with art. קָרַח אַרְבַּע Neh. 11:25 (i. e. city of Arba, one of the Anakim, see אַרְבַּע, not Quadricomium, four towns), the ancient name of Hebron, but still used in the time of Nehemiah (Neh. loc. cit.).—(b) קָרַח בַּעַל [Kirjath-baal], the town which is more frequently called קָרַח (see letter d), Jos. 15:60; 18:14; and בַּעַל No. 2, a.—(c) קָרַח חֲצוֹת (town of villages), [Kirjath-huzoth], a town of the Moabites, Num. 22:39.—(d) קָרַח יַעֲרִים (city of the woods), [Kirjath-jearim], on the confines of the tribe of Judah and Benjamin, Jos. 9:17; 18:15; Jud. 18:12; 1 Sam. 6:21; with art. קָרַח יַעֲרִים, Jer. 26:20; contractedly קָרַח יַעֲרִים Ezr. 2:25; and even קָרַח, Jos. 18:28; elsewhere also קָרַח יַעֲרִים, see letter b.—(e) קָרַח יַעֲרִים (city of palm-trees, compare סִנְיָנִים), [Kirjath-sannah], and קָרַח סֵפֶר (city of books), [Kirjath-sepher], in the tribe of Judah, elsewhere קָרַח, Jos. 15:15, 16; Jud. 1:11, 12.—(f) קָרַח שֵׁרִים, [Kirjath-arim], see letter d.—(g) קָרַח שֵׁרִים (double city), [Kiriathaim]—(a) in the tribe of Reuben, Num. 32:37; Joshua 13:19; afterwards subject to Moab, Jer. 48:1, 23; Eze. 25:9.—(β) in the tribe of Naphthali, 1 Ch. 6:6; elsewhere קָרַח.

קריה and קריא Chald. id. Ezr. 4:10, seqq.

קריית ("cities"), [Kerioth, Kirioth], pr. n. of two towns, one in the tribe of Judah, Jos. 15:25; the other in Moab, Jer. 48:24, 41; Amos 2:2.

קריית pr. n. see above קריה letter d.

קָרַם TO DRAW OVER, TO COVER (Syr. and Chald. to overlay with metal), followed by עַל like other verbs of covering, Eze. 37:6; קָרַמְתִּי עֲלֵיכֶם עֹר, "I will draw skin over you." Intrans. to be drawn over, fut. יִקְרַם, Eze. 37:8.

["קָרַן pr. to push with the horn, apparently; whence קָרַן"]

קָרַן f.—(1) A HORN, as of an ox, a goat, of a ram. (So in all the cognate languages. Also Gr. κέρας; Lat. cornu, French corne, Goth. haurms, whence Germ. horn). Meton.—(a) a vessel made of horn, or a horn used for a vessel, 1 Sa. 16:1, 13; 1 Kings 1:39.—(b) a horn for blowing, Josh. 6:5. Metaph. a symbol of strength and power, an image taken from bulls and other horned animals, Jer. 48:25, "the horn of Moab is broken," i.e. his strength is broken; compare Lam. 2:3; Ps. 75:11. הִרִים קָרְנוֹ פִּי to exalt, or lift up any one's horn; (as God), i.e. to increase his power and dignity, Ps. 89:18; 92:11; 148:14; 1 Sa. 2:10; Lam. 2:17 (compare Barhebr. p. 516. Haririi Cons. 43, p. 498, 99, ed. de Sacy, and the note there given, and the epithet of Alexander the Great ذو القرنين the two horned, which I have no doubt in interpreting powerful). Hence קָרַנְתִּי my horn is high, i.e. my strength increases, I acquire new spirit, Ps. 89:25; 112:9; 1 Sa. 2:1. In the same sense, Amos 6:13, לָקַחְנוּ לָנוּ קָרְנִים "we have taken horns to ourselves." On the other hand in a bad sense, קָרַנְתִּי to lift up one's own horn, i.e. to be proud, Ps. 75:5, 6. (Compare Lat. cornua sumere, used of those who from too much confidence in their own powers are overbearing; also Hor. Od. iii. 21, 18, addis cornua pauperi.) There is a similar metaphor in the following, Job 16:25, "I have put my horn in the dust," where we in the usage of our language would say my head, on which is the highest honour and glory. Ps. 18:3, David calls God יִצְחָק קָרְנוֹ "the horn of my help," or "of my liberation," i.e. the instrument of liberation, an image taken from horned animals, which use their horns as a defence; Psal. 132:17, "there (in Zion) I will make the horn of David to shoot forth," I will cause the power of the kingdom of David to

flourish; or rather, I will grant to the house of David powerful offspring.—Where true horns are understood, for the plur. is used the dual קְרָנִים and קְרָנִים (as if from קָרַן), Dan. 8:3, 6, 20; more rarely pl. קְרָנוֹת Zec. 2:1, 4; Psa. 75:11; Ezek. 27:15 (where horns of ivory mean elephants' teeth, by a common error of the ancients [or rather they were called horns from resemblance]. Comp. Plin. N. H. xviii. § 1). From its resembling a horn.

(2) the summit of a mountain, which the Swiss also call a horn, as Schreckhorn, Wetterhorn, Warhorn, Isa. 5:1. (Arab. id.)

(3) קְרָנוֹת הַמִּזְבֵּחַ horns of the altar, are projections like horns at the four corners of the altar; such as I myself have seen in the Egyptian altars yet in existence, namely those that Belzoni dug up. Lev. 4:7, 18, 25, 30, 34; 8:15; 9:9; 16:18. The corners of the altar cannot themselves be understood, see Ex. 27:2. Also poet.—

(4) dual קְרָנִים is used of flashes of lightning, Hab. 3:4; just as the Arabian poets compare the first beams of the rising sun to horns, and call the sun itself a gazelle; see אֵילָן. Hence—

קָרַן verb denom. to radiate, to emit beams, to shine (used of the face of Moses), Ex. 34:29, 30, 35. Absurdly rendered by Aqu. and Vulg. cornuta erat, whence painters represent Moses as having horns.

HIPHIL, to bear horns (pr. to put forth, to produce), Ps. 69:32.

קָרַן emphat. קְרָא Ch. a horn, Dan. 3:5, seq.; 7:8. Dual קְרָנִים also used for the pl., Dan. 3:8, 20, 24.

קָרַן הַפּוֹד ("horn of paint"), [Keren-hapuch], pr. n. f. Job 42:14.

קָרַם TO BOW ONESELF, hence to sink together, to collapse, i. q. קָרַע in the other member, Isaiah 46:1. (In the old versions, is broken; compare the verb כָּסַר to break.) Hence—

קָרַם plur. קְרָמִים const. קְרָמִי pr. curve, joint (Selent; compare קָרַל); hence tache, hook, into which a little hook is put, Ex. 26:6, 11, 33; 35:11; 39:33.

קָרַם see קָרַם.

קָרַל prop. diminut. from קָרַם (see under קָרַם page cccxxxi, B), a joint, a little joint; Selent; specially the ankle (which is also, in Germ., expressed by a diminutive Knöchel). Dual קְרָלִים Ps. 18:37, לֹא מָעַדוּ קְרָלַי "my ankles have not slipped;" 2 Sa. 22:37. Vulg. tali. (Compare Targ. Eze. 47:3). I have no doubt that from this word (a quadrilateral

being contracted into a trilateral) is derived Arab. *קרע* to walk unsteadily, to walk with tottering ancles; commonly, to limp; *קרעל* a man thus walking, weak in the ancles and legs. Compare *קרעל*.

קרע — (1) TO REND, TO TEAR ASUNDER, as garments; for sorrow, Gen. 37:29, 34; 44:13; 2 Sam. 13:31; 2 Ki. 18:37; as a wild beast, the breast of any one, Hos. 13:8; God, the heaven, Isaiah 63:19. *קרע* Jer. 4:30, to rend the eyes with paint, by putting too much stibium on them (see *קרעל*, *קרעל*).

(2) to rend away, tear out, Lev. 13:56; 1 Sam. 15:28, "Jehovah rendeth away the kingdom of Israel from thee;" 1 Sa. 28:17; 1 Ki. 11:11.

(3) to cut in pieces (with a knife), Jer. 36:23.

(4) to cut out (windows in a wall), Jer. 22:14.

(5) to tear with words, to curse, Ps. 35:15 (Arab.

קרע II., to blame, to rebuke. Compare *קרע* No. 1, 2, 3).

NIPHAL, pass., to be rent; used of garments, Exod. 28:32; 39:23; of a rent altar, 1 Kings 13:3, 5. Hence —

קרעם m., pl. torn pieces of cloth, 1 Ki. 11:30, 31; Prov. 23:21.

קרץ — (1) nearly i. q. cogn. *קרע* TO TEAR; hence TO CUT OFF, TO DESTROY; Arab. *قرض*; whence *קרץ* destruction; and Chald. *קרץ* a piece.

(2) specially to tear with the teeth, to bite, (Arab. *قرص*); especially in the phrases — (a) *קרץ שפתים* (قرص) to bite the lips, as is done by a wicked man when devising snares, Prov. 16:30. — (b) *קרץ ק' עין* Prov. 10:10; Ps. 35:19; and *קרץ עינים* Prov. 6:13; to compress the eyes (like the lips), to wink with the eyes behind another's back, as done by a malicious and crafty man.

PUAL, to be torn off, nipped off, Job 33:6, *קרץ* "I, too, was nipped off from the clay," an image taken from a potter, who pinches off a piece from the mass of clay, to make a vessel.

קרץ m., destruction, Jer. 46:20. See the root No. 1.

קרץ m. Chald., a piece; Syr. *قَرْص*; see the root No. 1; in this phrase *קרץ קרץ* to eat any one's pieces; metaph. to calumniate, to slander, to act the sycophant; the same metaphor, in which, in Lat. *mordere, dente carpere, dente rodere*, are said of sycophants. Dan. 3:8; 6:25. (Syr. *قَرْص*) id. Arab.

אכל למה to eat any one's flesh, to calumniate; and simpl. *אכל* IV. to calumniate; *أكلة* calumny.

Another mode of explaining this phrase has been proposed by Storr, *Observat. ad Analog. et Synt. Ling. Hebr.* p. 4, who renders it, *calumniâ pasci*, i. e. *huic operam dare ad explenda animi invidi desideria*.)

קרע m. quadril. — (1) the ground, the floor (compare Arab. *قَرَق* and *قَرَق* an even floor). — (a) in the holy tabernacle and temple, Num. 5:17; 1 Kings 6:15; 16:30; 7:7, *קרע קרע* "from one floor to the other," or to the ceiling (which is the floor of the upper story), von einem Boden zum andern, i. e. the walls from the bottom to the top (not as De Wette, über den ganzen Fußboden). — (b) used of the bottom of the sea, Am. 9:3.

(2) [*Karkaa*], pr. n. of a town in the southern region of the tribe of Judah, Jos. 15:3.

קרק (perh. i. q. *قَرَق* "soft and level ground"), [*Karkor*], pr. n. of a town beyond Jordan, Jud. 8:10.

קרר an unused root, to be cold. Ch. and Syr. id. Arab. *قَر* to be cold, to be quiet.

Derived nouns, *קר*, *קר*, *קר*, *קר*.

קרש an unused root (cogn. to the verb *קרש*), to cut, to cut up; Arab. *قرش*, according to the Kamûs, page 823, i. q. *قطع*. Hence —

קרש with suff. *קרש* Ezek. 27:6; pl. *קרשים* m. a board, plank, Ex. 26:15, seqq.; 36:20, seqq. Collect. *deck* (of a ship), Eze. loc. cit.

קרית (from the root *קרר*, of the form *קָרַת*, from *קָרָה*, fem. a poet. word, i. q. *קָרָה* a city, but of less frequent occurrence, Job 29:7; Pro. 8:3; 9:3; 11:11. Ch. *קָרָה* id. The same word is found in Persian and Syriac names of cities, as *Cirta*, *Tigranocerta*, also on the Phœnicio-Sicilian coins struck at Panormus [Palermo], which have on the face the inscription *מִחַנַּת מִחַנַּת* the camp, prob. a domestic name of the city), on the back *קרית חדשה* (New City), prob. *Carthage*, to which Panormus was subject; see Bayer, on Sallust. p. 347; Mionnet, *Deser. des Médailles*, plate 20; [also *Monumm. Phœn.*]

קרית ("city"), [*Kartah*], pr. n. of a town in the tribe of Zebulun, Josh. 21:34.

קרית ("two towns," an ancient dual, from *קרית*),

[*Kartan*], pr. n. of a town in the tribe of Naphtali, otherwise קרית, which see, Josh. 21:32.

קָשָׂה an unused root, according to Simonis, i. q. **קָשָׂה** No. II, to peel off the bark; hence to turn, and generally, to frame into a round form; hence **קָשָׂה**, **קָשָׂה**, and —

קָשָׂה & **קָשָׂה**, only pl. **קָשָׂה** Exod. 25:29; 37:16; const. **קָשָׂה** Nu. 4:7, cups. (Chald. **קָשָׂה**, **קָשָׂה** id.)

קָשָׂה an unused root, i. q. **קָשָׂה**, Arab. **قَسَطَ** to distribute equally; whence **قَسَط** a measure, a portion measured out, and Heb. —

קָשָׂה f. Gen. 33:19; Josh. 24:32; Job 42:11, pr. something weighed out; hence used of some certain weight (compare **קָשָׂה**, **קָשָׂה** of gold and silver, which, like the shekel, was used for money in the age of the patriarchs. It may be supposed to have been heavier than the shekel, and to have contained about four shekels, from the passages Gen. 33:19; 23:16, compared together. According to Rabbi Akiba (in Bochart, in Hieroz. t. i, 3, c. 43), a certain coin was also in a later age called in Africa *Kesita*. The ancient interpreters almost all understand a *lamb*; but for this signification there is no support either in the etymology or in the cognate languages; nor does it accord with patriarchal manners, since in their age merchandise was no longer exchanged, and real sales were common for money either weighed or counted (Gen. 23:16; 47:16); see the arguments against Frid. Spanheim in Hist. Jobi (Opp. III, page 84), well brought forward by Bochart, loc. cit. A coin bearing the figure of a lamb, which was thought of late to be the *Kesita* by Frid. Münter (in a Dissertation in Danish, on the *Kesita*, Copenhagen, 1824), I consider to be a coin struck in Cyprus, of which kind more are extant.

קָשָׂה an unused root, which appears to have had the sense of *peeling off, scaling off*. Hence—]

קָשָׂה pl. **קָשָׂה** 1 Sa. 17:5, and **קָשָׂה** Eze. 29:4, f. a *scale*, so called from its peeling off, see the root **קָשָׂה**. Lev. 11:9, seqq. **קָשָׂה** a coat of mail made of scales, i. e. consisting of thin iron plates like scales, 1 Sa. 17:5.

קָשָׂה m. *straw* (so called from its being collected, see **קָשָׂה**), Exodus 15:7; Isa. 5:24; 47:14; *chaff* dispersed by the wind, Job 13:25; Isa. 40:24; 41:2.

[**קָשָׂה** an unused root; see the following word.]

קָשָׂה only in pl. **קָשָׂה** *cucumber*, various species of which grow in Egypt and Palestine, Num. 11:5.

Arab. **قَسِيءٌ**, Syr. **قَسِيءٌ**; whence *Cucumis Chate*, Linn.; Gr. with the letters transposed, *σικυός, σικύα*. The Talmudists rightly sought the origin of the word in its being difficult to cook (from **קָשָׂה** = **קָשָׂה** No. I), compare Plin. xix. 5.

Derivative, **מְקָשָׂה** No. II.

קָשָׂה fut. **יִקְשֶׁה** TO ATTEND to any thing, once in Kal, Isa. 32:3, where it is ascribed to the ear. (The original idea I consider to be that of *sharpening*, so that **קָשָׂה** is almost the same as **קָצַב**, German *die Ohren spizen*, to prick up the ears, an expression taken from animals; see the remarks under **אָזַן** p. xxvi, B.)

HIPHIL, with the addition of **אָזַן** to prick up (pr. to sharpen) the ear, i. e. to attend to any thing, Ps. 10:17; Prov. 2:2; without **אָזַן** id.; followed by **אָזַן** Ps. 142:7; Neh. 9:34; ? Ps. 5:3; Isa. 48:18; Prov. 17:4; 29:12; ? Ps. 66:19, acc. Job 13:6. Hence—

קָשָׂה f. **קָשָׂה** adj. *attentive*, Neh. 1:6, 11.

קָשָׂה adj. id. Ps. 130:2.

קָשָׂה m. *attention*. Isaiah 21:7, **הַקָּשִׁיב קָשָׂה רֵב**, **הַקָּשִׁיב** “he attended with attention, with very great attention.”

I. **קָשָׂה**—(1) i. q. Arab. **قَسَا** TO BE HARD, e. g. of words, 2 Sa. 19:44.

(2) to be heavy, used of the hand of God in punishing, 1 Sa. 5:7; of anger, Gen. 49:7.

(3) to be difficult, hard, Deu. 1:17; 15:18.

NIPHAL, part. **נִקְשָׁה** to be harshly treated, afflicted with a heavy lot, Isa. 8:21.

PIEL, Gen. 35:16, **וַתִּקְשֶׁה בְּלִדְתָּהּ** to have hard labour in parturition (she hatte es schwer beym Gebären). Verse 17 in the same phrase is Hiph. (but it is needless to do what has of late been proposed, to take **וַתִּקְשֶׁה** as fut. Hiph. for **וַתִּקְשֶׁה**).

HIPHIL, **הִקְשִׁה**, fut. apoc. **וַיִּקְשֶׁה**—(1) to make hard, to harden, e. g.—(a) the neck, i. e. to be obstinate, stubborn, Deut. 10:16; 2 Ki. 17:14; without **עָרָה** Job 9:4.—(b) followed by **לֵב** to harden any one's heart, to make him obstinate, Ex. 7:3; Deut. 2:30; **לֵב לֵב** to harden one's own heart, Ps. 95:8; Proverbs 28:14.

(2) to make (a yoke) heavy, 2 Ki. 12:4.

(3) *to make difficult*, 2 Ki. 2:10, **הקשית לשאול** "thou hast asked a difficult thing." Ex. 13:15, **כי הקשה פרעה לשלחנו** "when Pharaoh would hardly let us go," was unwilling to send us away.

Derivatives, **קשה**, **קשי**, and pr. n. **קשיון**, also **קשאים** [in Thes. from **קשא**].

II. **קשה** i. q. **קשא**, Arab. **قشا** *to peel off bark*, especially by turning, hence *to turn*, to work in a round form.

Derivatives, **מקשה**, **מקשה**.

קשה m. adj. **קשה** f. — (1) *hard*, used of hard servitude, Exod. 1:14; 6:9; 1 Ki. 12:4; *hard*, i. e. harsh words, Genesis 42:7, 30; Job 30:25, **קשה-יום** "whose day is hard," whose lot is hard, unhappy.

(2) *firm, fast*, **σκληρός**, Cant. 8:6; and in a bad sense, *hardened*. **קשה ערה** *stubborn*, Exod. 32:9; 34:9; **קשה פנים** *hard-faced, impudent*, Ezek. 2:4; **קשה לב** *stubborn of heart*, Eze. 3:7; without **לב** id., Isa. 48:4.

(3) *heavy* — (a) i. q. vehement, of a wind, Isaiah 27:8; of a battle, 2 Sam. 2:17. — (b) i. q. powerful, strong, 2 Sam. 3:39. — (c) **קשה רוח** *heavy in spirit, sad in spirit*, 1 Sa. 1:15.

(4) *difficult, hard*, Ex. 18:26.

קשום Ch. *truth*, i. q. Heb. **קשם** Daniel 4:34. **קשום** from the truth, i. e. *truly*, Dan. 2:47.

קשה Arab. **كش** i. q. **קשה** TO BE HARD, comp. under the verb **קלה**. In Kal not used.

HIPHIL — (1) *to harden* the heart, Isa. 63:17.

(2) *to regard, or treat harshly*, Job 39:16.

קשט an unused root, i. q. **קשט**, **قسط** *to divide equally*, conj. IV. *to be equal* (Willmet, in Lex. Arab. places the original idea of this word in hardness, hence probity, that which cannot be turned aside, so that it would be kindred to the root **קשה**, **קשח**, **קשח**.) Hence —

קשם m. Ps. 60:6; and **קשם** Pro. 22:21; *truth*. (Chald. **קושמא**, Syr. **ܩܫܡܐ** the letters **ת** and **ט** being interchanged, id.)

קשי m. (from the root **קשה**) *hardness of mind, obstinacy*, Deu. 9:27.

קשיון ("hardness"), [*Kishion, Kishon*], pr. n. of a town in the tribe of Issachar, Jos. 19:20; 21:28; called in 1 Chr. 6:57, **קיש**.

קשר fut. **יקשר** — (1) TO BIND, with an acc. and **על** to bind any thing to any thing, Gen. 38:28; Pro. 3:3; 6:21; 7:3; with acc. and **ב** Job 39:10; Jos.

2:18 (but in Job 40:29 **ל** does not belong to the construction of the verb; "wilt thou bind him for thy maidens?" i. e. that thy maidens may sport with him.) Metaph. Gen. 44:30, **נפשו קשרה בנפשו**, "his (the father's) soul is bound up with his (the boy's) soul," embraces him with closest love (compare 1 Sam. 18:1); Pro. 22:15.

(2) *to conspire* (pr. to join together, to confederate oneself with others), followed by **על** against any one, 1 Sam. 22:8; 2 Sam. 15:31; 1 Ki. 15:27; 16:9, 16; 2 Ki. 10:9, etc.; fully **קשר קשר**, see **קשר**.

(3) Part. pass. **קשר**, *bound*, hence bound together in a compact and firm body, i. e. *robust*, Gen. 30:42. As to how the verbs of binding are applied to strength, see **חזק** No. 3, **חזק** No. 6.

NIPHAL. — (1) pass. of Kal No. 1, Metaph. 1 Sam. 18:1 (compare Gen. 44:30.)

(2) *to be bound together, compacted* (as a wall), and thus *to be finished*, Neh. 3:38.

PIEL. — (1) i. q. Kal No. 1, *to bind together*, Job 38:31.

(2) *to bind to oneself* (like a girdle), followed by an acc. Isa. 49:18; **תקשרים בבלה**, "thou shalt bind them on thee as a bride," sc. binds on her girdle. In the other hemistich, "thou shalt put them on as an ornament."

PUAL, part. **מקשרות** *robust* (ewes), Gen. 30:41; see Kal No. 3.

HITHPAEL, i. q. Kal No. 2, 2 Ki. 9:14; 2 Ch. 24:25, 26. Hence —

קשר m. with suff. **קשרו** *conspiracy*, see the root No. 2, 2 Ki. 11:14. **קשר קשר** *to make a conspiracy*, 2 Ki. 12:21; 14:19; 15:30; Isa. 8:12. And —

קשרים m. *girdles, bands* of women, especially of a bride (compare Isa. 49:18), Isa. 3:20. Compare **קשר** No. 2.

קשש in Kal only found Zeph. 2:1, see Hithpael.

POEL **קשש** TO GATHER, TO SEEK FOR (Arab. **قش**), e. g. straw, Ex. 5:7, 12; sticks, Num. 15:32.

HITHPOEL, metaph. *to gather one's self*, i. e. to collect one's thoughts together (**فام** *fammeln*), Zeph. 2:1.

Derivative, **קש**.

קשת pl. **קשתות**, constr. **קשתות**, comm. (m. 2 Sam. 1:22; f. Prov. 18:35). — (1) *a bow* (from the root **קש**, of the form **שחת**, **נחת**, **בלת**; although **ת** servile afterwards becomes a radical letter, compare Aram.

لأقمي to shoot, see Lehrs. p. 439, 474. Arabic

⁵⁰⁻ **קוש** bow)—(a) for shooting arrows, Gen. 21:16; Isa. 13:18; Job 20:24, and frequently. **קשת** to draw a bow, see **קָשַׁת**. **בֶּן־קֶשֶׁת** the son of a bow, i. e. an arrow, Job 41:20. Meton. *bow* is used—(a) for archers, **קָשִׁי קֶשֶׁת** Isa. 21:17; 22:3; Ps. 78:57, where **קָשִׁי קֶשֶׁת** are *deceitful archers* (who deceive by a simulated flight). Compare **קָשִׁי** used for reapers.—(β) the song of the bow, 2 Sa. 1:18, i. e. David's elegy, composed on Saul and Jonathan, in which mention is made of the bow, verse 22; on this manner of inscribing poems and books, used by the orientals, see Jones, on Asiatic Poetry, p. 269; my Comment. on Isa. 22:1. In other places bow is used metaph. for strength and power; hence to *break any*

one's bow, i. e. to break his strength, to overturn his power, Hos. 1:5; Jer. 49:35; Job 29:20, "my bow is strengthened in my hand," i. e. my strength increases; Gen. 49:24.—(b) *the heavenly bow, the rainbow*, Gr. *τόξον*, Gen. 9:13, seq.; Ezek. 1:28. Hence denom.—

קָשֶׁת m. *an archer*, Gen. 21:20.

קֶתֶה an unused root, see **קִתְּהוּ**.

קִתְּרוֹם Ch. always **קִתְּרוֹם** *cithara, harp*, which see. This form is more common in the Targums; but for that very cause it is less to be approved of in the text of Daniel than the other.

ר

Resh, the twentieth Hebrew letter, as a numeral, i. q. 200. The name **רִישׁ**, i. q. Chald. **ראש** and Heb. **ראש**, denotes *the head*, and refers to the form of this letter in the Phœnician alphabet (ר), from which, with the head turned back, comes the figure of the Greek 'Ρω.

This letter is cognate—(1) as being the hardest of the liquids, with the other liquids, and sometimes with ל and נ, see pp. ccccxix, A, and dxxiii, A.

(2) as being partly pronounced in the throat with the guttural ע, p. dxcviii, A.

(3) it is sometimes interchanged with the sibilants, especially with ש, compare **רָשָׁע** and **רָשָׁע** to emit rays, **רָשָׁע**, Arab. **رسم** and **رسم**; also **רָשָׁע** to muzzle, **رسم** and **رسم** to be proud, and others. See also the paronomasia in the words **רָשָׁע** and **רָשָׁע** Eze. 7:13.

It is also to be observed that sometimes a single letter, with ר inserted before it, is used instead of a double letter; and this takes place especially in the Aramæan and the later Hebrew, as **רָשָׁע**, Ch. **רָשָׁע** a throne, **רָשָׁע** in Chron. **רָשָׁע** Damascus, **רָשָׁע** quadrilit., formed from Piel **רָשָׁע** to bind; also **רָשָׁע**, **רָשָׁע**; similarly, too, we must explain **רָשָׁע** a sceptre, i. q. **רָשָׁע**, Ch. **רָשָׁע** cubit, i. q. **רָשָׁע**, formed from **רָשָׁע**, **רָשָׁע**, although these forms are no longer found.

רָאָה inf. absol. **רָאָה**, constr. **רָאָה**, fut. **רָאָה**, apoc. **רָאָה**, with ו convers. **רָאָה**, rarely **רָאָה** 1 Sam. 17:42; 2 Ki. 5:21; in the rest of the forms **רָאָה**, **רָאָה**, **רָאָה**.

(1) to *see* (Arab. **رأى** id. To this answers the Gr. *ὁράω*, like **רָאָה**, Gr. *εἶδω*, Lat. *video*). Const. followed by an acc. (very frequently), rarely followed by a dat. Psal. 64:6; and with two acc. Gen. 7:1, **רָאִיתִי** "thee have I seen righteous;" followed by an entire sentence, with **כִּי** prefixed, e. g. Gen. 6:5, **וַיִּרְאֵהוּ יְהוָה בִּי רָשָׁע רָשָׁע הָאָדָם**. Gen. 28:6; 29:31; 38:14; also by attraction, Gen. 1:4, **וַיִּרְאֵהוּ אֱלֹהִים אֶת־**, Gen. 6:2; Exod. 2:2; followed by **הֲ** interrogative (whether), Ex. 4:18. Without the accusative, Psal. 40:13, "the penalties of sins [my iniquities] **לֹא יָכֹלְתִּי לִרְאוֹת** I cannot see them," i. e. take them in with my eyes, they are so much. Psalm 40:4, **רָבִים יִרְאוּ וַיִּרְאוּ** "many shall see (shall be witnesses of my liberation) and shall fear;" compare the same paronomasia, Psal. 52:8; Job 6:21.—Specially—(a) to *see the face of a king*, is said of his ministers, who are received to his presence, 2 Ki. 25:19; Jer. 52:25; Esth. 1:14.—(b) To *see the face of God*, i. e. to be admitted to behold God, a privilege conferred, according to the Old Test., to very few mortals; as to the elders of Israel in the giving of the law, Ex. 24:10 (compare Psal. 11:7; 17:15); to Moses, Ex. 33:20. It was commonly considered that this could not be done without peril of life, Gen. 16:11; 32:30; Jud. 13:22; Isa. 6:5; compare Exod. 33:20; so also Jud. 6:22.—Absol.—(c) to *see* is used for *to enjoy the light, to live*; Gr. *βλέπειν*; more fully, to *see the sun*, Ecc. 7:11 (compare Gr. *ζῶειν καὶ ὁρᾶν φῶς* *Helios*, Hom.; in later writers simply *ὁρᾶν*); also, to see Jehovah in the land of the living, Isa. 38:11. It is thus that the difficult passage Gen. 16:13, is to be understood, **וַיִּרְאֵהוּ הָאֱלֹהִים**

אֲחֵרִי רָאִי "do I then here see (i. e. live) also after the vision," sc. of God, having beheld God? compare letter *b*.—(d) to see, i. e. to be taught in visions divinely brought, is said of the prophets, Isa. 30:10 (comp. 29:10). Hence part. רֹאֶה a prophet (which see), כְּרֹאֶה vision. Compare חָזָה No. 2.

(2) to see, i. q. to look at, to view, to behold (be-sehn, ansehn), with a purpose, followed by an acc. Gen. 11:5, "and Jehovah came down אֶת־הָעִיר לְרֹאֹתָ" Lev. 13:3, 5, 17; 1 Ki. 9:12. Followed by רָאִי Gen. 34:1, רֹאֶה בְּנִיּוֹת הָאָרֶץ "to see the daughters of the land." Ezek. 21:26, רֹאֶה בְּכֶבֶד "he looked at the liver." Ecc. 11:4, רֹאֶה בְּעָנִים "one who looks at the clouds." Cant. 6:11. But Eccl. 12:3, רֹאִים בְּצַדִּיקוֹת is, "those who look out at the windows."—Jer. 18:17, "I will look at them with the back and not with the face," i. e. I will turn my back upon them. Specially—(a) to be pleased with the sight, as the eye lingers on objects of pleasure, and with them we feast our eyes. Prov. 23:31, "look not upon the wine when it is red." Isa. 53:2. Especially followed by רָאִי (compare page xcvi, B), Job 3:9; 20:17; Isa. 66:5 [Niphal]; Ps. 106:5; very often used of joy felt at the destruction of enemies. Psalm 54:9, בְּאֵינִי רֹאֶתִי עֵינִי "mine eye has looked (with pleasure) on my enemies," i. e. on their destruction. Ps. 22:18; 37:34; 112:8; 118:7; Obad. 12. On the other hand—(b) to look with sorrow, to be witness of anything, sorrowful, grievous. Gen. 21:16, אֵל אֲרִאֶה בְּמוֹת הַיֶּלֶד "let me not see the death of the child." Gen. 44:34; Nu. 11:15; Esther 8:6.—(c) to despise (as if to look down upon any one, comp. καταφρονέω, verabschauen auf), to behold with contempt. Job 41:26, יִרְאֶה אֵת כָּל־גִּבּוֹרֹת יִרְאֶה "he despises every thing high" (as if set in the very highest place); compare Cant. 1:6, אֵל תִּרְאֵנִי שְׂחֻרְרֹת "despise me not (flehst mich nicht verächtlich an) because I am dark."—(d) to regard, have respect to. Isa. 26:10, לֹא יִרְאֶה גִּבּוֹרֹת יְהוָה "he will not regard the majesty of Jehovah;" especially used of God as looking on affliction in order to remove it. Ex. 4:31, בִּי רֹאֶה אֶת־עֲיָנֵם "when he regarded their affliction." Psalm 9:14; 25:18; 31:8; 2 Ki. 14:26; and followed by רָאִי Gen. 29:32; 1 Sa. 1:11; Ps. 106:44.—(e) to see about anything, to provide or care for it, i. q. רָאִי No. 7. 1 Ki. 12:16, רֹאֶה בֵּיתְךָ דָּוִד "see to thine own house, David!" Gen. 39:23, "the keeper of the prison cared for nothing which was delivered to Joseph." Isa. 22:11. Ps. 37:37, יִשָּׁר רֹאֶה "take care (to follow) uprightness," siehe auf's Recht.—(f) לֹא רֹאֶה to provide anything for oneself (sich aussersehen), i. e. to choose, to procure for oneself. Gen. 22:8,

"God will provide for himself a lamb for a burnt offering;" Gen. 22:14, "and Abraham called the name of that place (Moriah), יִרְאֶה, (that which) Jehovah chooses" = כְּרֹאֶה, contr. כְּרִיָּה (which see). Deut. 33:21, וַיִּרְאֶה רִאשִׁית לוֹ "and he chose the first-fruit for himself." Gen. 41:33; Deu. 12:13; 1 Sa. 16:1, 17. Part. רֹאִי selected, Esth. 2:9. Compare Tob. 12:1, ὅρα, βλέπον, μισθόν ὥς ἀνθρώπου.—(g) to go to see, to visit any one, to go in order to visit and salute, 2 Sa. 13:5; 2 Ki. 8:29; 2 Ch. 22:6. In this sense there is more fully said רֹאֶה אֶת־שָׁלוֹם Gen. 37:14 (compare שָׁלוֹם לְשָׁלוֹם).—(h) followed by אֵל to look unto any one as expecting aid, Isaiah 17:7; followed by אֵל to look upon any one, to examine his cause, Exod. 5:21.—(i) figuratively, to look at any thing (beabsichtigen, im Auge haben), to aim at, to propose to oneself. Gen. 20:10, "what hadst thou in view that thou hast done this?"

(3) The Hebrews (like the Greeks and others) not unfrequently use of a verb of seeing of those things also which are not perceived by the eyes, but—(a) by other senses, as by hearing; Gen. 2:19, לְרֹאֹת "to see what he would call them;" Gen. 42:1; Ex. 20:19; Jer. 33:24; Job 2:13 (compare Gr. ὁράω, Brunk ad Soph. (Ed. Col. 138); taste, Gen. 3:6; touch, feeling, Isaiah 44:16, רִאִיתִי אֵשׁ "I feel the fire" (the warmth).—(b) of those things which are perceived, felt, and enjoyed by the mind (נִפְשִׁי of the Hebrews, see No. 2). Thus it is said to see life, Eccl. 9:9; to see death, Ps. 89:49 (compare ιδεῖν θάνατον, Hebr. 11:5); and in the same sense to see the pit [corruption], Ps. 16:10; 49:10; also to see sleep, Eccl. 8:16 (compare Terent. Heautontim. iii. 1, 82); to see famine, Jer. 5:12; to see good (Cic. Mil. 28, bona videre), i. e. to enjoy the good of life, Ps. 34:13; Eccl. 3:13; 6:6; also רֹאֶה בְּטוֹב Jerem. 29:32; Mic. 7:9; Eccl. 2:1; and on the other hand, to see affliction, Lam. 3:1; evil, Prov. 27:12; Jer. 44:17; also רֹאֶה בְּרָעָה Obad. 13. Compare ὁρᾶν κενόνουσ, Tob. iv. 4. Hence used—(c) of the things which we perceive with the mind or heart (בְּלֵב); hence to perceive, to understand, to learn, to know. Eccl. 1:16, לִבִּי רֹאֶה הִרְבֵּה חֲכָמָה "my heart knew much wisdom;" Eccl. 2:12; Jer. 2:31; 20:12; 1 Sam. 24:12; 1 Ki. 10:4. Often used of the things which we learn by the experience of life. Isa. 40:5, "all flesh shall see (shall understand, prove) that God hath spoken." Job 4:8, כִּי־אֲשֶׁר רִאִיתִי "even as I have proved." רֹאֶה בֵּין to see (the difference) between, Mal. 3:18.

NIPHAL.—(1) to be seen, Jud. 5:8; 1 Kings 6:18; Prov. 27:25.

(2) *to let oneself be seen, to appear*, Gen. 1:9; 9:14; used of persons, followed by **לִפְנֵי** *to shew oneself*, Lev. 13:7, 19; 1 Ki. 18:1. **וַיֵּרָא אֶת־יְהוָה** *to appear at the sanctuary* (see **אֶת־יְהוָה** p. DCLXXX, B). Often used of Jehovah, or an angel, who appears, 1 Sa. 3:21; followed by **לִפְנֵי** of pers. Gen. 12:7; 17:1; 18:1; **?** Jer. 31:3.

(3) pass. of No. 2, letter *f*, to be provided, cared for, Gen. 22:14, יְהוָה יִצְאָה “in the mount of Jehovah there shall be provided,” i.e. in Mount Moriah God shall provide for men, and give them aid, as he formerly did to Abraham (verse 8); so now: a proverbial phrase [?], implying that God cares for those who go to his temple, and affords them his aid; allusion is at the same time made to the etymology of the name מֹרִיָּה, which see.

PUAL, *to be seen*. Plur. 𐤒𐤒 (Dag. forte, or rather Mappik in the letter 𐤒, see Lehg. p. 97), Job 33:21.

HIPHIL הִרְאָה and הִרְאֶה fut. יִרְאֶה apoc. יִרְאֶה (like the fut. Kal), 2 Ki. 11:4.—(1) causat. of Kal No. 1, *to cause one to see*, Deu. 1:33; hence followed by two acc. *to shew* anything to any one, Exod. 25:9; 2 Ki. 11:4; Nah. 3:5; especially used of the prophets, to whom things were divinely shown, Amos 7:1; 2 Ki. 8:13.

(2) causat. of Kal No. 2, letter *a*, to cause one to see with pleasure, followed by 7 Ps. 59:11.

(3) causat. of Kal No. 3, letter *b*, to *cause* any one to experience evil, with two acc. Ps. 60:5; 71:20; to *cause to enjoy* good, Ecc. 2:24; Ps. 4:7; 85:8; with acc. of pers. and $\frac{3}{2}$ of thing, Ps. 50:23; 91:16.

HOPHAL הִרְאָה pr. to be made to see any thing; i. e. *to be shewn* something. Ex. 25:40, "according to the pattern כְּהַר מִרְאֵה אֹתָהּ מִרְאָה which was shewn to thee in the mount." Exod. 26:30; Deut. 4:35; Lev. 13:49, הִרְאָה אֶת-הַכֹּהֵן "and he shall be shewn to the priest."

HITHPAEL, *to look at one another*—(a) used of those who are delaying, who, being uncertain what to do, do nothing, Gen. 42:1.—(b) used of those who fight hand to hand, 2 Ki. 14:8, 11 (compare Isa. 41:23). So the old Germ. proverb, *sich die Röpfe befehn, sich das Weiße im Auge befehn*.

Derived nouns, רָאִי, רְאִי, רְאוּת, רָאָה, רָאָה, Ch. ו' (אָלַף), and pr. n. רְאוּבֵן, רְאוּיָה, מְרִיאָה, מְרִיאָה, מְרִיאָה.

רָאָה verbal adj. *seeing*. Const. state, Job 10:15,
רָאָה עָנִי "seeing my affliction;" compare the root
 No. 3, *b*.

רָאָה Deut. 14:13, a species of ravenous bird, so called from the keenness of its sight, but in the pa-

rallel place, Lev. 11:14, there is **נָסִיף** *vulture*, which should perhaps be restored also in Deut.

רָאָה—(1) part. act. seeing, sc. visions, i. e. *a seer, a prophet* (ἑρμῆς), compare the root No. 1, letter *d*, a word anciently used, according to 1 Sam. 9:9. *Kar' ἔξοχην*, it is applied to Samuel, 1 Sa. 9:9, seqq.; 1 Ch. 9:22; 26:28; 29:29; other prophets, 2 Ch. 16:7, 10.

(2) abstr. i. q. **רָאָה** *vision* (in which sense the accent ought perhaps to be placed on the penultima in the manner of Segolates. Isa. 28:7, **יָצְנוּ בְּרָאָה** "they totter (even) in their visions." Comp. חָלוּ No. 2.

[(3) with art. *הַרְאָה* *Haroeah*, pr. n. m. 1 Ch. 2:52; see *רְאִיָּה*.]

רֵאָבֶן? ("see, i.e. behold, a son!" although the author of the book of Genesis, Gen. 29:32, seems so to speak of this name as if it were for רֵאָו (for רֵאָו) "בְּעָוִי" "provided for my affliction," compare the root No. 1, letter e, [there is nothing in the sacred text to interfere with the simple etymology of this word]), pr. n. *Reuben*, the eldest son of Jacob, (although deprived of the right of primogeniture, Gen. 49:4), and the ancestor of the tribe of the same name; as to their location beyond Jordan, see Num. 32:33, seqq.; Josh. 13:15.

[Patron. רַאיוֹנִי Nu. 26:7, etc.]

רָאָה inf. Kal of the verb **רָאָה** which see.

רְאוּמָה ("exalted"), [*Reumah*], pr. n. f. of the concubine of Nahor, Gen. 22:24.

רֵאוֹת f. *vision*, Ecc. 5:10 קרי.

מִרְיָהּ m. *looking-glass, mirror*, i. q. מִרְיָהּ No. 2, Job 37:18.

רא in pause רֵא m.—(1) *vision*, Gen. 16:13
(on which passage see the root No. 1, c).

(2) i. q. מראה *appearance, sight*, 1 Sam. 16:12; Job 33:21; "his flesh is consumed away, מראה out of sight."

(3) *spectacle, example, gazing-stock*, παράδειγμα, Nah. 3:6.

רֵאִיָּה ("whom Jehovah cares for"), [*Reaiah*, *Reaia*], pr. n. m.—(1) 1 Ch. 4:2; for which there is 1 Ch. 2:52 הָרֵאִיָּה.—(2) 1 Ch. 5:5.—(3) Ezr. 2:47; Neh. 7:50.

רֵאָם see **רֵאָם**.

ראשון see ראשון

רָאִיתָ f. *sight, seeing*, Eccl. 5:10 **בְּחַיִּב**.

רָאָה, an unused root, see רָאָה

רָאֵם Zech. 14:10; i. q. **רָאֵם**, **רָאֵם** TO BE HIGH. See under the letter א. Hence pr. n. **רְאֵמָה** and —

רָאֵם m. Num. 23:22; Deu. 33:17; **רָאִים** Ps. 92:11; Job. 39:9, 10. Plur. **רָאִים** Ps. 29:6; also **רָאִים** Ps. 22:22; m. a wild animal, fierce and untamed, resembling an ox, as a wild ass resembles an ass (Job loc. cit. Deut. loc. cit. comp. Isa. 34:7; Ps. 29:6; where **עֵגֶל** calf is parallel to **רָאִים**); possessed of horns, with which it prostrates every thing (Deut.), and injures men (Psalm 22:22 [but this is figurative]). The animal meant is doubtful; I have no hesitation in agreeing with Alb. Schultens, Job loc. cit. and de Wette on Psalm 22:22; in understanding it to be *the buffalo*. The Arabic word,

indeed, which answers to this ^سریم denotes the *oryx*, a large and fierce species of antelope (Oppian. Cyneget. ii. 445), a meaning which has also been assigned to the Hebrew word by Bochart (Hieroz. i. p. 948, seqq.), Rosenmüller and others; but whatever they say, every one must see that it is much more suitable to compare the *buffalo* with the ox than the *antelope*;—(of these animals there is an excellent collection in the Zoological Museum at Berlin). The usage of the Arabic language, therefore, in this word, as is often the case, resembles the Hebrew without being altogether identical; and the *larger antelopes* appear to have acquired the name of buffaloes in Arabic, just as they are called in Greek *βουβαλός*, *βουβαλός*, and just as the Arabs call animals of the deer kind **البقر**

الوحشي *wild bulls*.—LXX. rendered it *μονοκίρως*, Vulg. *unicornis*, an animal described by Pliny (H. N. viii. 21) which has been long considered by naturalists (especially since the time of Buffon) as fictitious and fabulous; but English travellers have of late found it in the deserts of Thibet (see Rosenmüller's *Morgenland*, ii. p. 269 seq.; *Quarterly Review*, No. 47). But this interpretation cannot be admitted, as the unicorn is more like a horse than an ox, and also is a very rare animal, while the *Rém*, as appears from the passages cited, is common enough in Palestine and the neighbouring regions.

רָאֵמָה masc. pl. i. q. **רָמָה**.—(1) *high things*, *heights*, figuratively, *sublime*, *difficult things*, Prov. 24:7; hence pr. n. [*Ramoth*]—(a) of a town of Gilead, otherwise called **רָמָה**, **רָמָה** Deu. 4:43; Josh. 20:8; 1 Ch. 6:65.—(b) in the tribe of Issachar, 1 Chr. 6:58; perhaps **רָמָה** Jos. 19:21; and **רָמָה** Jos. 21:29.

(2) some precious thing, according to the Hebrew interpreters, *red coral*, Job 28:18; Eze. 27:16.

רָאֵמָה נָגַב ("height in the south"), [*Ramath*], pr. n. of a town of the Simeonites, Jos. 19:8; for which there is **רָמָה נָגַב** 1 Sam. 30:27.

[**רָאֵשׁ** an unused root, perhaps i. q. **רָעַשׁ** to be moved, to tremble, Arab. **رعى**, **رعس** to tremble, especially used of the head; whence **رأس**."]

רָאֵשׁ poor, see **רָעַשׁ**.

רָאֵשׁ i. q. **רָעַשׁ** m. *poverty*, Pro. 30:8, from the root **רָעַשׁ**.

רָאֵשׁ Ch. i. q. Hebr. **רָאֵשׁ**—(1) *the head*, Dan. 2:38. **רָאֵשׁ** **רָאֵשׁ** visions of thy head, which are presented to thy mind, Dan. 4:2, 7, 10; 7:15.

(2) *the sum, head, amount* of any thing, Dan. 7:1. Pl. **רָאֵשִׁין** Dan. 7:6, and like the Hebrew **רָאֵשִׁין**, Ezra 5:10.

I. **רָאֵשׁ** (for **רָעַשׁ**) plur. **רָאֵשִׁים** (for **רָעַשִׁים**), once with suff. **רָאֵשִׁי** Isaiah 15:2, primit. subst. [but see **רָאֵשׁ** above], m.—(1) A HEAD (Arab. **رأس**, Syr. **رأس**),

رأس, **رأس**, **رأس**; whence denom. **رأس** to be the head or leader, to be over; pr. the head of men or animals, Gen. 3:15; 28:18; 40:16, and so very frequently. **רָאֵשׁ** **רָאֵשׁ** to give upon one's head, i. e. to repay him (his evil deeds), Ezek. 9:10; 11:21; 16:43; 17:19; 22:31; compare Psa. 7:17. As to the phrase **רָאֵשׁ** **רָאֵשׁ**, see **רָאֵשׁ** No. 1, letter b. **רָאֵשׁ** "with (the danger of) our heads," i. e. of our life, 1 Ch. 12:19 (compare **רָאֵשׁ** under the word **רָאֵשׁ** No. 2, b). Used like **רָאֵשׁ** (which see) in numbering men, especially soldiers, of *one man*, an individual; 1 Ch. 12:23. Jud. 5:30, **רָאֵשׁ** "for the head of a man," i. e. for one man. (In Arabic they often

similarly use the word **رأس** especially in counting cattle [so many head]; see Schult. Opp. Min. page 206.)—Figuratively *head* is used for—

(2) whatever is *highest* and *supreme*—(a) a *prince* of the people, 1 Sam. 15:17; Isa. 7:8. **רָאֵשׁ** **רָאֵשׁ** and simply **רָאֵשׁ** head or prince, chief of a family, Exod. 6:14, 25; Num. 7:2; 32:28; 36:1. **רָאֵשׁ** the high priest, 2 Ch. 19:11; who in 2 Ch. 24:6 is called simply **רָאֵשׁ**.—(b) the chief city, Josh. 11:10; Isai. 7:8.—(c) the highest place, Job 29:25, **רָאֵשׁ** "I sat the highest," in the first place. Lam. 1:5, "her adversaries (are) **רָאֵשׁ** i. e.

"they hold the first place," they triumph; compare Deut. 28:44.—(d) *the head or summit* of a mountain, Gen. 8:5; of a tower, Gen. 11:4; of a column, 1 Ki. 7:19; of an ear of corn, Job 24:24. ראש פנה the headstone of the corner, Ps. 118:22. Metaph. ראש שמחה chief joy, Ps. 137:6. ראשי בשרים most excellent spices, Cant. 4:14; Eze. 27:22. Hence—

(3) *sum, amount* (pr. the whole number, which also is the highest), Levit. 5:24. Hence נשא ראש to take the sum, to number. See נשא No. 3, letter c. Metaphorically, the sum of words, Ps. 119:160; also *multitude*, or *host, band*, especially of soldiers, Jud. 7:16, 20; 9:34, 37, 43; 1 Sa. 11:11.

(4) what is *first* and *foremost*, the *beginning*, *commencement*. ראשית ארבעה ראשים four beginnings of streams, i. e. four lesser rivers into which a larger spreads itself, arms, Genesis 2:10. ראש דרך the beginning of a way, place where ways branch off, Eze. 16:25. ראש חצות the beginning of streets; Lament. 2:19. ראש גלות in front of the captives. Am. 6:7. Often used of time, as ראש חדשים the first of the months, Ex. 12:2. ראש מראש from the beginning, Isa. 40:21; 41:4, 26; 48:16. ראש עפרות תבל the first clod of the earth (i. e. which first was created), Prov. 8:26.

(5) ראש and once for distinction sake ראש Deut. 32:32, is also the name of a *poisonous plant*, Deut. 29:17; growing quickly and luxuriantly, Hos. 10:4; of a bitter taste, Ps. 69:22; Lam. 3:5; and on this account frequently connected with wormwood, Deut. 29:17; Lament. 3:19; as I judge neither the *cicuta* as thought by Celsius in Hierob. ii. 46, seqq.; nor *colocynth*, as thought by Oedmann (iv. p. 63); nor *lotium*, *darnel* (Mich. Supplem. p. 2220); but the *poppy*, so called from its heads (Liv. i. 54). מי ראש juice of poppies, opium, Jer. 8:14; 9:14; 23:15. Hence *poison of any kind*, Deut. 32:32, 33; Job 20:16.

Derivatives, ראשה, ראשית, ראשון, מראשות, and pr. n. מראשה.

II. ראש Ezekiel 38:2, 3; 39:1; pr. n. of a northern nation, mentioned with Tubal and Meshech; undoubtedly the *Russians*, who are mentioned by Byzantine writers of the tenth century, under the name *oi P'wē*, dwelling to the north of Taurus, and (Arab. called روس) described by Ibn Fossan, an Arabic writer of the same age, as dwelling on the river *Rha* (Wolga). (See Ibn Fossan, Bericht von den Russen älterer Zeit, übersetzt und erklärt von Frähn. Petersburg, 1823, especially p. 28, seqq. Compare Jos. de Hammer, Origines Russes, Peters-

burgh, 1827, who also here compares the nation ² -

رس in the Koran, Kor. xv. 31; 1. 12.)

[(2) *Rosh*, pr. n. m. Gen. 46:21.]

ראשה (by a Syriacism for ראשית) f. pl. ראשות *beginning*, i. q. ראש No. 3. A kindred form is the Syr. راس Eze. 36:11.

ראשה f. i. q. ראש No. 2; hence ראשית הראשה highest stone, at a corner, Zec. 4:7.

ראשון (in the Syriac manner for ראשית Josh. 21:10; Job 15:7 כחב; and in the Sam. copy always), once ראשון Job 8:8, f. ראשונה adj. denom. from ראש (the letter י being inserted, as in תיכון, from תיך), *first*, whether in time (see below, pl.), or in order and place, Gen. 32:18, or in dignity, 1 Ch. 18:17. Pl. m. ראשונים *forefathers*, Deu. 19:14. ראשונים נביאים *former prophets*, Zec. 1:4; 7:7, 12; pl. f. ראשונות *former things*, i. e. things formerly done, Isa. 43:18; 46:9; also formerly foretold, Isa. 42:9; 43:9; 48:3.—Fem. ראשונה adv. *first, foremost*, Gen. 33:2; 38:28; *former, formerly*, Dan. 11:29; ראשונה as at the first, as before, Deut. 9:18; Dan. 11:29; also בראשונה—(a) of place and order, in front, in the first rank (LXX. ἐν πρώτοις), Isa. 60:9.—(b) of time, first, Nu. 10:13, 14; before, formerly, Gen. 13:4; aforetime, Isa. 52:4; בבראשונה as aforetime, Isa. 1:26; לראשונה at first, formerly, Jud. 18:29.

ראשני f. ראשית id. Jer. 25:1.

ראשית see מראשות.

ראשית f. once ראשית Deut. 11:12 (denom. from ראש, Ch. ראש head, chief, with the added syllable ראשית, see Gr. § 76, No. 4).—(1) *beginning*, Gen. 1:1; 10:10; Jer. 28:1.

(2) *a former state*, Job 42:12; *former times*, Isa. 46:10.

(3) *the first* of its kind—(a) with regard to time, *first fruits*, Gen. 49:3, ראשית אוני "first fruits of my strength," i. e. first born. ראשית דרכו first fruits of things created by him, Prov. 8:22 [this is rather to be compared with ἡ ἀρχὴ ἡ πρώτη ἀνάστασις τοῦ Θεοῦ, Rev. 3:14, i. e. Christ, head of creation, not spoken of as a creature], compare Job 40:19; Deut. 33:21, וראשית לו "he chose the first part for himself," as if the first fruits of the holy land. Very often used of the first fruits offered in the temple, Lev. 2:12; 23:10; Deut. 18:4; 26:10.—(b) with regard to dignity, *the first, chief*, Am. 6:1, 6.

רב in pause **רב**, f. **רבה**, pl. **רבים** adj. (from the root **רָבַב**).—(1) *multus*, whether of one continuous thing (answering to the French *beaucoup de*, Engl. *much*), as **רב זָהָב** much gold, 1 Ki. 10:2; Ps. 19:11; or of collectives which contain many parts (many individual things), (answering to the Lat. and French *numerosus*, *nombreux*, Engl. *many*), as **רב עם** much, or many people, i. e. numerous, Josh. 17:14; **אָרָם רב** many men, Job 36:28 (here *oi πολλοί*); **עֲבָדָה רבה** a numerous train of servants, Gen. 26:14; **מִקְנֵה רב** much cattle, Num. 32:1. Hence, with pl., **יָמִים רבים** many days, long time, Gen. 21:34; **עַמִּים רבים** many peoples, Ps. 89:51. Followed by a genit. **רַב תְּבוּנָה** a man of much (great) understanding, Pro. 14:29; **רַב־בָּתָּה** she who has many children, 1 Sa. 2:5; with 'parag. **רַב־תִּי** (a city) abounding with people, Lam. 1:1. Often put as the neuter for *much*, Ex. 19:21, **כָּפַל רב**, which is rendered in Latin, *cadunt ex iis multi*; but it is properly, *es fällt von ihnen viel* (*ἄλλαν ὄψα*), 1 Sa. 14:6; Gen. 33:9. Hence adv. and even with a pl. subst. Ps. 18:15; **רַב־קִיָּם** "lightnings much" (*ber Blitze viel, Blitze in Menge*); Ecc. 6:3; **וְרַב יָמִים נִפְיוֹ** "although many be the days of his years." Often i. q. *enough*, (it is) *enough*, it is sufficient, Gen. 45:28; especially in the phrase (compare **מַעַט עֲתָה** *ohe! jam satis!* "enough, now!" i. e. desist! 2 Sam. 24:16; 1 Ki. 19:4; more fully **רַב לךְ** Deut. 3:26; **רַב לָכֶם** Eze. 45:9; Num. 16:3, desist, leave off. Followed by an inf. Deut. 1:6, **רַב לָכֶם שֶׁכַּח** "ye have dwelt long enough;" Deut. 2:3; followed by **מִן** Eze. 44:6, **רַב לָכֶם מִכָּל־עֲוֹנוֹתֵיכֶם**, "desist from all your abominations;" 1 Ki. 12:28; Ex. 9:28.—Also f. **רַבָּה** is often used as a neuter, Ps. 123:4; and adverbially for *much, enough*, Ps. 62:3; and more often constr. state **רַב־תִּי** Ps. 65:10; 120:6; 123:4.

(2) *great, large, vast* (compare *πολύς*, in Passow, No. 1, b), used of wide space, Gen. 7:11; Esth. 1:20; of a long way (*πολλή ὁδός*), 1 Ki. 19:7; of a great battle and slaughter, 2 Ch. 13:17; Num. 11:33; of grievous sin, Psalm 19:14; of the manifold loving-kindness of God, Ps. 31:20; of continued attention (compare *πολλή σιγή*), Isaiah 21:7. Specially—(a) i. q. *powerful*, Ps. 48:3; Isa. 63:1. Pl. **רַבִּים** the mighty, Job 35:9; Isa. 53:12.—(b) *elder*, Gen. 25:23. Pl. **רַבִּים** the old, Job 32:9.—(c) subst. *a great man, leader*, i. q. **שַׂר**, especially in the later Hebrew, e. g. **רַב־בָּתָּה** chief of the body guard, 2 Ki. 25:8; **רַב־בָּתָּה** chief of the eunuchs, Dan. 1:3; Esth. 1:8.—(d) *a master*, one who is skilled in any art, *skilful*, Prov. 26:10. Compare Talmud. **רַב** doctor, ex-

cellent teacher.—Neutr. and subst. *magnitude*, Ps. 145:7; Isa. 63:7.

(3) Job 16:13, **רַבִּי** all the ancient versions render, *his darts, his arrows* (God's), from **רַב־ב** No. 2. Others, *his archers*. The sense, however, may be retained, *his many*, i. e. bands of soldiers; which is however harsh.

רַב Ch.—(1) *great*, Dan. 2:10, 31, 35, 45. **מִלֵּל רַב־רָבִין** to speak great things, i. e. to speak proudly, impiously, Dan. 7:8, 20. Compare **גָּדֹל** No. 2, and **פָּלַח** Niphal.

(2) subst. *chief, leader, captain*, Dan. 2:48; 5:11. Pl. **רַב־רָבִין** (from the sing. **רַב־רַב**) Dan. 3:33; 2:48; 7:3, 7, 17.

רַב־רַב see **רַב**.

רַב (prop. inf. of the verb **רָבַב**), in the later books also fully **רַב רַב** Job 35:9; Esther 10:3; followed by **מַכְּ**, with suff. **רַב־מַכְּ**—(1) *multitude, abundance*, Lev. 25:16; Isa. 1:11. **רַב־לֵב** adv. *much*, Gen. 30:30; 48:16; Deu. 1:10. Pl. const. Hos. 8:12 **קִרְיִי רַב־לֵב**. Poet. *multitude* is almost used for **כָּל** Job 4:14 (see Schultens on loc. cit.); 33:19.

(2) *greatness*, e. g. of might, Ps. 33:16; of pity, Ps. 51:3; *length of way*, Josh. 9:13.

רַב־בָּ—(1) TO BECOME MUCH OR MANY, TO BE INCREASED, Gen. 6:1; TO BE MUCH OR MANY, Ps. 3:2; 69:5; 104:24; Isa. 59:12, and frequently. It is only found in pret. and inf. **רַב־בָּ**; the other tenses are formed from the cognate verb **רָבַה**.

(2) Med. O. pret. **רַב־בָּ** Gen. 49:23, according to Kimchi and the Ven. Vers. prob. to *shoot* (either from the many arrows, or else the verb **רָבַב**, taking its signification from the verb **רָבַה**). Hence **רַב־בָּ** No. 3, *an arrow*. Some also refer to this, Psalm 18:15, **רַב־בָּ** "he shot out lightnings;" but see **רַב־בָּ** No. 1.

רַב־בָּ (denom. from **רָבַה**), part. *to be multiplied into myriads*, Ps. 144:13.

Derivatives, **רַב־בָּ**, **רַב־בָּ**, **רַב־בָּ**, **רַב־בָּ**, and the pr. n. **רַב־בָּ**, **רַב־בָּ**, **רַב־בָּ**.

רַב־בָּ f. *a myriad, ten thousand*, Jud. 20:10; often used for a very large number, Gen. 24:60; Cant. 5:10. Pl. **רַב־בָּ** *myriads*, 1 Sa. 18:8; commonly used of any very large number, Psalm 3:7; Deut. 33:17.

רַב־בָּ—(1) TO SPREAD A BED, OR COUCH, i. q. **רַב־בָּ** Pro. 7:16; whence **רַב־בָּ** (Beth without Dagesh lene).

(2) i. q. Arab. **ربط**, to bind; whence **רַב־בָּ** collar.

רָבָה fut. יִרְבֶּה apoc. יִרָב and יִרָב imp. רִבָּה plur. רִבּוֹ; part. רִבָּה (pret. and inf. are formed from the cognate verb רָבַב).—(1) TO BE MULTIPLIED, INCREASED, Gen. 1:22, 28; 9:1, 7; Exod. 1:20; and often; *to be many, to be numerous*, Ps. 139:18.

(2)—(a) *to become great*, 1 Sam. 14:30; *to become greater*, Deu. 30:16; hence *to grow up*, Gen. 21:20; וַיְהִי רָבָה קִשֶׁת "and he became, when he grew up, an archer." Vulg. *factusque est juvenis sagittarius*.—(b) *to be great*, Gen. 43:34; also *to be mighty*, Job 33:12; Prov. 29:2.

PIEL רָבָה—(1) *to multiply, to increase*; with an acc., Jud. 9:29. Absol. *to make much*, i. e. to acquire much, to increase one's substance (compare הִרְבָּה No. 1, d. עָשָׂה No. 2, d). Ps. 44:13, לֹא רָבִיתִי "thou hast not gained much by selling them," i. e. thou hast sold them for a small price; or, "thou hast not increased," sc. thy wealth (comp. Pro. 22:16).

(2) *to bring up*, Eze. 19:2; Lam. 2:22 (Syr. رَكَّب id.).

HIFIL הִרְבָּה fut. יִרְבֶּה; apoc. יִרָב; imp. apoc. הִרָב; inf. abs. הִרְבָּה and הִרְבֵּה (but this form is always used adverbially); constr. הִרְבּוֹת—(1) *to make or do much*, Gen. 3:16; Isa. 23:16.—(a) followed by an inf. and gerund, often for adv. *much*. 1 Sam. 1:12, הִרְבָּתָה לְהַתְפַּלֵּל "she prayed much;" Ex. 36:5; Ps. 78:38; Am. 4:4; 2 Ki. 21:6, הִרְבָּה לַעֲשׂוֹת הָרָע "he did much evil;" also followed by a finite verb, 1 Sa. 2:3. Hence inf. abs. הִרְבָּה is often used for adv. *in doing much* (more rarely הִרְבּוֹת Am. 4:9; Prov. 25:27); Eccl. 5:11; 2 Sam. 1:4; הִרְבָּה מְאֹד very much, Neh. 2:2; 3:33; also with substantives, 2 Sa. 8:8; הִרְבָּה הַבָּרָז מְאֹד "very much brass." 2 Sam. 12:2; 1 Ki. 5:9; Gen. 15:1, הִרְבָּה מְאֹד "thy reward shall be very much" (exceeding great); with plur. 1 Ki. 10:11. הִרְבָּה id., Neh. 5:18. Also *to multiply, to increase*. Prov. 22:16, הִרְבּוֹת לוֹ "to increase (riches) to him;" followed by לְ Hos. 10:1.—(b) *to give much*; for the fuller לָתֵת הִרְבָּה Exod. 30:15. Oppos. to הִמְעִיט and on the other hand—(c) followed by לַעֲלֹה *to lay much* upon any one; for the fuller לָשׂוּם עָלָה הִרְבָּה; Gen. 34:12.—(d) *to have much*; prop. *to make, to produce much*. Compare Hebr. Gramm. § 52, 2. Levit. 11:42, הִרְבּוּ נָשִׁים וּבָנִים "they had many wives and sons;" 1 Chron. 4:27; 8:40; 23:11.

(2) *to make great*. Ps. 18:36; 1 Chr. 4:10; Job 34:37, "he makes large his words against God," i. e. he speaks impiously (see רָב Chald.).

Derivatives, מְרַבֵּה, מְרַבָּה, מְרַבֵּה, מְרַבִּית, מְרַבִּית, מְרַבִּית.

רָבָה Chald. *to become great*, Dan. 4:8, 19.

PAEL, *to make great, exalt*, Dan. 2:48.

Derivative, רָבָה.

רָבָה prop. "capital city," Syr. رَاحَا, hence [Rabbah, Rabbath], pr. n.—(1) of the capital city of the Ammonites, 2 Samuel 11:1; 12:27; Josh. 13:25; 1 Chron. 20:1; Jerem. 49:3 (not Ps. 110:6); fully רָבָה בְּנֵי עַמּוֹן Deu. 3:11; Gr. Philadelphía, in Abulfeda, and also at present عمان (Tab. Syræ, p. 91), compare as to its ruins, Seetzen in v. Zach's Monatl. Correspond., xviii. p. 429; and Burckhardt, Travels in Syria, p. 612—618; compare p. 1062, Germ. ed.

(2) of a town in the tribe of Judah, Josh. 15:60.

רָבָה f. (for רַבּוֹת, the letter ת being cast away, Syr.

رَافَا), Jon. 4:11; 1 Ch. 29:7; and רַבּוֹא (with the addition of א, Hebr. Gramm. § 25:2, note 3), Ezra 2:64; Neh. 7:66, a myriad, i. q. רִבְבָּה; but only found in the later writers. Dual רַבּוֹתַיִם two myriads, Psalm 68:18. Pl. רַבּוֹאוֹת Dan. 11:12; contr. רַבּוֹאוֹת Ezr. 2:69; and רַבּוֹת Neh. 7:71.

רַבּוֹ Chaldee id. Plur. רַבּוֹ (Syr. رَافَا) myriads, Dan. 7:10.

רַבּוֹ Chald. emphat. st. רַבּוֹאָה magnitude, greatness, Dan. 4:19, 33; 5:18.

רַבּוֹת see רַבּוֹ a myriad.

רַבִּיכִים plur. (from the root רָבַב) showers, from the multitude of drops, Deut. 32:2. Arab. رَبَّ plenty of water.

רַבִּיד m. neck-chain, collar, from the root רָבַד No. 2, Eze. 16:11; Gen. 41:42.

רַבִּיעִי f. יְרִבְעִי ordinal adj. fourth (from רָבַע, אַרְבַּע four). רַבִּיעִי בְּנֵי children of the fourth, sc. generation, i. e. the children of great grand children, 2 Ki. 10:30; 15:12. Fem. רַבִּיעִית also a subst. a fourth part, Ex. 29:40.

רַבִּיעִי f. רַבִּיעִיָּה Chald. id., Dan. 2:40; 7:23.

רַבִּית ("multitude"), [Rabbith], pr. n. of a town in the tribe of Issachar, Josh. 19:20.

רָבַב TO MINGLE, TO DIP (as bread into oil), in part. Hophal, Levit. 6:14; 7:12; 1 Chr. 23:29 (Arab. رَبَّ id.).

רבל an unused root, Arab. ربل, to be abundant, fertile, to abound. Hence—

רבלה ("fertility"), [Riblah], pr. n. of a town at the northern border of Palestine, in the land of Hamath, which the Babylonians, both in their incursions and in returning, were accustomed to pass. Traces of it which were previously unknown, appear to me to be found in the town *Reblah*, situated eight [forty] miles south of Hamath, on the Orontes, mentioned by Buckingham (Travels among the Arab tribes, London, 1825, iv. p. 481), Num. 34:11; 2 Ki. 23:33; 25:6; Jer. 39:5; 52:10.

רבע—(1) i. q. רבץ TO LIE DOWN, ע and צ being interchanged, see רבע No. 1.

(2) to lie with any one, followed by an acc. used of bestiality, Lev. 18:23; 20:16.

HIPHIL, to cause or suffer to gender, Levit. 19:19.

רבע denom. from רבע (with א prosthet. ארבע) four. Part. pass. רבע four-square, Exod. 27:11; 28:16. Part. Pu. מרבע id., 1 Ki. 7:31.

רבע m. with suff. רבעו lying down, Ps. 139:3; from the root רבע No. 1.

רבע (from ארבע four)—(1) a fourth part, Ex. 29:40. Hence—

(2) a side (one of four sides), Ezek. 1:8, 17; 43:17.

(3) [Rebah], pr. n. of a king of the Midianites, Nu. 31:8; Josh. 13:21.

רבע m. a fourth part. רע id. 2 Ki. 6:25; Nu. 23:10, "who shall number the fourth part of Israel," compare τὸ τέταρτον, Apoc. 6:8. The Hebrew interpreters render it *concubitus* (see רבע No. 1, 2), hence progeny.

רבע only in pl. רבעים great grandson's children, children of the fourth generation, Exodus 20:5; 34:7; compare נשלים.

רבץ fut. ירבע, Arab. رضى (compare רבע) TO LIE DOWN, TO RECLINE, prop. (as well remarked by Simonis) used of quadrupeds, which lie on their breasts with their feet gathered under them, Gen. 29:2; 49:9; Nu. 22:17; Isa. 11:6; 13:21; 27:10; Zeph. 2:14; Eze. 29:3; once used of a bird brooding over her young, Deu. 22:6. Specially—(a) used of a beast of prey lying in wait (Arab. راض id., راض

راض⁵ a liar in wait, poet. spoken of the lion), Gen. 4:7, "if thou doest not well (and indulgest in secret hatred) לַמַּתְחָה תִּפְּאֹחַ רֵבֶץ sin will be the liar in wait at the door," i. e. sin will always lie in wait for thee, like a wild beast, lying at thy door. רבץ in this passage is put substantively, and ἐπακούσας does not agree in gender with תִּפְּאֹחַ, compare Hebr. Gramm. § 144, note 2. As to the sense, compare Ps. 37:8.—(b) it is applied to men living tranquilly and securely, Job 11:19; Isa. 14:30; to waters resting on the bosom of the earth, Gen. 49:25; to a curse which rests upon any one, Deu. 29:19.

HIPHIL—(1) to make (a flock) to lie down, Cant. 1:7; men, Eze. 34:15; Isa. 13:20.

(2) to lay stones in stibium, as a cement, Isaiah 54:11.

Derivatives מרבע, and—

רבץ m. [with suff. רבצו]—(1) a couching place of flocks, of beasts, Isa. 35:7; 65:10; Jer. 50:6.

(2) a quiet domicile (of men), Pro. 24:15.

רבק an unused root, Arab. ربق to tie firmly, to bind fast, especially an animal. Hence מרבק and—

רבקה (Arab. ربة "a rope with a noose," not unfit as the name of a girl who ensnares men by her beauty), [Rebekah], Rebecca, the wife of Isaac, Gen. 22:23; 24:15, seqq.

רברבין see רב Ch.

רברבין m. Ch. only in pl. רברבין nobles, princes, Dan. 4:33; 5:1, seqq.; 6:18.

רבשקה (Aram. רב מלך "chief of the cup-bearers"), [Rabshakeh], pr. n. of a captain of Sennacherib, 2 Ki. 18:17; Isa. 36:2.

רגב an unused root, cognate to רגם to heap up stones, clods; whence pr. n. ארגוב, and—

רגב pl. const. רגבי a clod. Job 21:33, "the clods of the valley are sweet unto him," i. e. the earth is light upon him. Job 38:38, ירגבים ירגבי, "and (if) the clods cleave fast together," adhere.

רגז fut. ירגז TO BE MOVED, DISTURBED, 2 Sam. 7:10; Isa. 14:9. (This signification variously applied lies in the primary stock רג, רע, and even רה, compare רגז, רגז, רגז, רגז and see below at the root רגע. To this agree Sanscr. rag to move oneself, and figuratively rāga, Gr. ἀργή, anger, grief,

ῥήσω (*ῥηγω*), Germ. *regen*, and with another letter added at the beginning, *frango* (*fregi, fragor*) *fracten*, etc. To this root, the last letter of which is a sibilant, approach very nearly רגש, רגש, which see.) Specially—

(1) *to be moved with anger, to be angry*, Prov. 29:9; Isa. 28:21; followed by ? against any one, Eze. 16:43. Compare Hithpael. (Syr. רגז id.)

(2) *to be moved with grief*, 2 Sa. 19:1.

(3) with fear, *to tremble, to quake*; Arab. رجز, Ps. 4:5; Isaiah 32:10, 11; followed by מפני on account of any thing, Deut. 2:25; Isa. 64:1. Also used of inanimate things, Joel 2:10; Isaiah 5:25; Psa. 18:8; Mic. 7:17; רגזו מִמְסְכְּרֵיהֶם "they shall tremble out of their hiding-place," i. e. they shall go out trembling from their hiding-places to give themselves up to the victors.

(4) for joy, Jer. 33:9.

HIPHIL—(1) *to move, to disturb, to disquiet*; followed by an acc. 1 Sam. 28:15; followed by ? Jer. 50:34.

(2) *to provoke to anger, to irritate*, Job 12:6.

(3) *to cause to fear, to make tremble*, Isaiah 14:16; 23:11; inanimate things, Isaiah 13:13; Job 9:6.

HITHPAEL, *to act with anger, to be tumultuous*; followed by אל against any one, Isa. 37:28, 29.

Derivatives, רגז, רגז, רגז, רגז.

רגז Chald. *to be angry*. Aph. *to irritate, to provoke to anger*, Ezr. 5:12.

רגז Chald. *anger*, Dan. 3:13.

רגז masc., *trembling*, Deut. 28:65; see the root No. 3.

רגז m.—(1) *commotion, perturbation*, Job 3:17, 26; 14:1; Isa. 14:3.

(2) *tumult, raging*, e. g. of a horse, Isa. 39:24; of thunder, Isa. 37:2.

(3) *anger*, Hab. 3:2.

רגז f. *trepidation, trembling*, Eze. 12:18.

רגז pr. *to move the feet, to go, to tread* (denom. from רגל, cogn. to רכל), specially—

(1) *to go about, to calumniate and slander*; hence *to calumniate*, Ps. 15:3.

(2) *to tread upon garments which are to be washed and cleansed from dirt*; hence רגל a washer, a fuller. See the pr. n. רגל and רגלים.

PIEL, i. q. Kal, *to go about*—(a) *to calumniate*, 2 Sa. 19:28; followed by ? of pers.—(b) *in order to explore; to explore*; followed by an acc. Josh. 14:7;

Jud. 18:2, 14, 17; 2 Sam. 10:3, etc. Part. מרגל a spy, an explorer, Gen. 42:9, seq.; Josh. 6:22.

TIPHEL מרגל i. q. Syr. مَرَّ to teach to go, to lead (children) by the hand, Hos. 11:3.

רגל f. with suff. רגלי, dual (also for the pl. Lev. 11:23, 42) רגלי, const. רגלי, comm. (m. Pro. 1:16; 7:11; Jer. 13:16), pl. רגלים signif. 2.

(1) A FOOT (a primitive noun, but from the primary and bisyllabic stock rag, to move, see under רגז), and specially, the foot strictly, below the legs and ancles; see Dan. 2:33. Notice should be taken of the following phrases:—(a) *to be in the feet (footsteps) of any one*, i. e. to follow after him, Exod. 11:8; Jud. 4:10; 5:15; 8:5; 1 Sam. 25:27; 2 Sa. 15:17. (Arab. في اثر in the footstep, i. q. بعد behind.)—(b) *רגלי behind any one, after any one*, Hab. 3:5 (opp. to לפני); 1 Sa. 25:42; Job 18:11. (Syr. رجلي id.)—(c)

רגל Deu. 11:10, *to water with the foot*, i. e. to irrigate land with a machine worked by the feet, such as is now used in Egypt in watering gardens, see Philo, De Confusione Linguar. tom. iii. p. 330, ed. Pfeiffer, and Niebuhr's Trav. P. i. page 149.—(d) סימי רגלים water of the feet, Isa. 36:12 קרי, a euphemism for urine (compare Eze. 7:7; 21:12); like the Syr.

رجل, and simply رجلا; and in like manner—(e) *hair of the feet*, used for the hair of the pudenda, Isa. 7:20. No attention however is to be paid to the opinion that רגלים is to be absolutely understood of the pudenda, as in Isa. 6:2; Ex. 4:25.

(2) metaph. step, gait, pace. Gen. 33:14, רגלי "at the rate of the pace of the cattle," i. e. as the cattle can go. Hence pl. רגלים steps, beats of the foot, times, like מַעֲמִים No. 3, Exod. 23:14; Nu. 22:28; 32:33.

Derivatives, רגל, רגל, רגל.

רגל & רגל Ch. f. (see however Dan. 2:41 נחית), a foot. Dual רגלי, emphat. רגלי Dan. 2:41; 7:7.

רגל m. (denom. from רגל), footman, always in a military sense, Ex. 12:37; Nu. 11:21. Pl. רגלים Jer. 12:5. (Arab. رَجُل id., cogn. to رَجُل a man;

Syriac رَجُل.)

רגלים ("place of fullers"), [Rogelim], pr. n. of a town in Gilead, 2 Sa. 17:27; 19:32.

רגס—(1) TO BRING TOGETHER, TO HEAP UP,

pr. TO PILE, i.q. Arab. رجم and رجم VIII. to be piled up, brought together (kindred to the roots נגם, כם, עם, as to which see under the verbs נגמם, נגמם); whence

רגז; also, to join together (compare Arabic رجم, رجم a friend). Specially—

(2) to pile up stones (see רגז), to cast stones, to stone. (Ch. רגם to cast dust, stones, or arrows.)

—(a) followed by על of pers. to stone to death. Eze. 23:47, רגמו עליהם אבן "they shall stone them with stones."—(b) followed by פ of pers. Lev. 24:16; and with the addition of אבן 1 Ki. 12:18.—(c) followed by acc. of pers. Lev. 20:2, 27; frequently with אבן ibid.; אבן Nu. 14:10; אבן Lev. 24:23.

(3) to lay on colours, to daub anything, to colour, to paint, i.q. רגם, a sense derived from that of throwing, as we speak of throwing anything upon paper, and the first sketch of a painter is called in German Entwurf. Hence ארגון a precious colour, purple.

By a similar figure, from רגם, in the signification of throwing, comes רגם prop. to set over, across (übersetzen) a river; hence to translate from one language to another, to interpret.

Derivatives, from signif. 1, רגם, רגז [signif. 2, רגז]; signif. 3, ארגון, ארגון.

רגם (i.q. Arab. رجم "friend (sc.) of God," compare the root No. 1), [Regem], pr. n. m. 1 Chr. 2:47.

רגם מלך ("friend of the king"), [Regem-melech], pr. n. m. Zec. 7:2.

רגז f. band, company, Ps. 68:28.

רגז TO MURMUR, TO REPINE; hence to be contentious, Isa. 29:24. (This root is not found in the cognate languages. The verbs רגם, רגם, are cognate; see under רגז.)

NIPHAL, id. followed by פ of pers. Deut. 1:27; Ps. 106:25.

רגז.—(1) TO TERRIFY, especially TO RESTRAIN BY THREATENING. Isa. 51:15, רגז הים ומהו יגז "restraining the sea when the waves rage." (LXX. well, *rapdssow*; Targ. rebuking.) Jer. 31:35; Job 26:12, רגז הים "by his power he rebuked the sea," (in the other hemistich, "by his wisdom he striketh through its pride"). Compare רגז Psalm 106:9; Nah. 1:4.

(2) intrans. to be afraid, terrified, to shrink together for fear, to be still (compare רגז to

return; Eth. ረገዐ; to contract, to coagulate as milk; and as to the sense רגז, רגז, רגז). Job 7:5, רגז "my skin contracts (sometimes draws together and heals) and again breaks out." Syr. "my skin is contracted."

(3) i.q. Arab. رجع, to tremble (pr. to be terrified), also used of a tremulous motion of the eye, to wink; see Hiph. and the noun רגע.

NIPHAL, i.q. Kal No. 2, to be still (used of a sword), Jer. 47:6.

HIPHAL—(1) causat. of Kal No. 2, to still, to make still, to give rest (to a people), Jer. 31:2; 50:34; also for to set, to found, to establish. Isa. 51:4, רגזי לאור עמים ארצות "I will set my law [judgment] for a light of the nations."

(2) intrans. to rest, to dwell quietly, Deuteron. 28:65; Isa. 34:14.

(3) to wink, with the eye, see Kal No. 3, Jerem. 49:19, רגזי ארצות "I will wink, I will make him run," i.e. he shall run away at my wink. Jer. 50:44. Prov. 12:19, רגזי "while I wink," i.e. for a moment. Oppos. לעד for ever.

[Derivatives, רגז, רגז, and the two following words.]

רגז adj. [pl. const. רגז], quiet, resting, see Kal No. 2, Ps. 35:20.

רגז m. pr. a wink, hence a moment of time, see Kal No. 3 (like momentum for movimentum), Ex. 33:5; Isa. 54:7, רגז Job 21:13; רגז Ps. 73:19; Lam. 4:6, and רגז Job 34:20, in a moment, suddenly, instantly. רגז in a little moment, Isa. 26:20; Ezr. 9:8. רגז—(a) every moment, as often as possible, Job 7:18; Isa. 27:3.—(b) suddenly, Eze. 26:16.

רגז (kindred to the root רגז) TO RAGE, TO MAKE A TUMULT, used of the nations, Ps. 2:1. (In Targg. for the Heb. רגז.) Hence רגז, רגז.

רגז Ch. i.q. Heb.

APHEL, to run together with tumult, Dan. 6:7, 12, 16.

רגז m. Psalm 55:15, and רגז f. Psalm 64:3, a crowd (of people).

רדד TO SPREAD, TO PROSTRATE on the ground, hence to subdue e.g. peoples, Ps. 144:2; Isa. 45:1; where the inf. is רדד, for רדד. Compare cogn. רדד.

HIPHAL, to extend, to spread out, hence to overlay with gold, 1 Ki. 6:32.

Derivatives, רדד, and pr. n. רדי.

רדה fut. apoc. יִרְדֵּה—(1) TO TREAD (with the feet), e.g. a wine-press, Joel 4:13; followed by **אֶל** on any person, Ps. 49:15.

(2) *to subdue, to rule over*, followed by **אֶל** Gen. 1:28; Lev. 26:17; and acc. Eze. 34:4; Ps. 68:28; Isa. 14:6; absol. Nu. 24:19; 1 Ki. 5:4. Poet. used of ravaging fire, Lam. 1:13, "from on high he hath sent fire into my bones וַיִּרְדֵּה and it ravageth in them" (compare **אֶל** of a ravaging fire, Barhebr. p. 216).—Jeremiah 5:31, "the prophets prophesy lies וַיִּרְדֵּה וְהַכֹּהֲנִים יִרְדּוּ עַל־יְדֵיהֶם and the priests rule by their guidance." In this place **רדה** may be taken in the Syriac sense *to teach*, a notion which arises from that of correction (compare **לָמַד**, *παίδευναι*), although the priests rarely exercised the office of teachers [which was however part of their duty].

(3) Figuratively, *to possess oneself of, to take possession of* (as honey from a hive). Jud. 14:9. LXX. ἐξέλε. Vulg. *sumpsit*. Ch. נָסַח tore away. The Talmudists use this word for taking bread out of an oven.

["PIEL, i. q. Kal, *to break up, to tread upon*, Jud. 5:15."]

HIPHAL, causat. of No. 2, Isa. 41:2.

[Derivative, מְרַדֵּה.]

רדי ("subduing"), [*Raddai*], pr. n. m. 1 Ch. 2:14.

רדיר m. (from the root **רדה**), *a wide and thin female garment, a cloak*, Isa. 3:23; Cant. 5:7. (Chald. and Syr. id.)

רדם not used in Kal, pr. TO SNORE, TO SLEEP HEAVILY, an onomatop. word. Compare Gr. *δραβάνω, δέφθω* (to snore), and the Lat. *dormio*.

NIPHAL **נִרְדַּם**—(1) *to sleep heavily*, Proverbs 10:5; Jon. 1:5, 6.

(2) *to fall down astounded*, Dan. 8:18; 10:9; Ps. 76:7. Compare Jud. 4:21.

Derivative, מְרַדֵּם.

רדנים 1 Ch. 1:7 (and Gen. 10:4, Sam. and LXX. where in the Heb. text is **רדנים**), pr. n. of a Greek nation (sprung from Javan) who are joined with the Cyprians (**פִּתִּיִּם**). I have no doubt that the *Rhodians* are meant, who are described as being of the same origin as the Cyprians, and as comprehended under the same name of Chittæ by Epiphanius, who was himself a Cyprian (Adv. Hæret. 30, § 25). [In Thes., Ges. considers that **רדנים** is the true reading, and that the *Dardanians* (Trojans) are meant.]

רדה fut. יִרְדֵּה—(1) TO FOLLOW AFTER earnestly, TO PURSUE; followed by an acc., Ps. 23:6; and **אַחֲרַי** Jud. 3:28, **רדמו אחרי** "follow after me quickly." Figuratively *to follow after*, e.g. righteousness, Pro. 21:21; peace, Psalm 34:15 (also wickedness, Psalm 119:150); the wind, Hos. 12:2.

(2) *to persecute* in a hostile sense; Absol. Gen. 14:14; followed by an acc., verse 15; followed by **אַחֲרַי** Gen. 35:5; Exod. 14:4; **אֶל** Jud. 7:25; **ל** Job 19:28.

(3) *to put to flight*, Lev. 26:36.

NIPHAL, pass. of Kal, Lam. 5:5. Part. **נִרְדָּה** Eccl. 3:15, *that which is past*; pr. driven away, chased away.

PIEL, i. q. Kal; but only used in poetry.—(1) *to follow after* any one, Pro. 12:11; 28:19; justice, Pro. 15:9; 19:7, "he pursues words," i.e. (the poor man) catches at the words of retiring friends, and trusts in them.

(2) *to persecute* in a hostile manner, Nah. 1:8; Prov. 13:21.

PUAL, *to be driven away, to be scattered*, Isa. 17:13.

HIPHAL, *to pursue*, Jud. 20:43.

Derivative, מְרַדֵּה.

רהב—(1) TO RAGE, TO BE FIERCE; followed by **אֶל** *to act fiercely* against any one, Isaiah 3:5 (Syr. **וּסַח** to rage; kindred to the roots **רָעַם** and others beginning with **רה**, רע, רג see under **רגו**). Hence *to press upon, to urge on*; followed by an acc., Prov. 6:3, **רהב רעיד** "be urgent on thy friend."

(2) *to tremble, to fear*, i. q. Arab. **هَب**, Isaiah 60:5 (according to some copies), where it is joined with **פָּחַד**. The common reading is **רהב**.

HIPHAL—(1) *to render fierce, courageous*, Ps. 138:3.

(2) *to press greatly*, Cant. 6:5.

Derivatives, **רַהֵב**, **רַהֵב** and—

רהב m. [plur. **רַהֲבִים**], *proud, fierce*, Ps. 40:5.

רהב m.—(1) *fierceness, insolence, pride*. Job 9:13, **עֲזָרֵי רַהֵב** "proud helpers;" used figuratively of the sea, Job 26:12.

(2) [*Rahab*], a poetical name of Egypt (probably of Egyptian origin, but accommodated to the Hebrew language; however, no one has yet shewn a probable etymology in the Coptic language; see Jablonskii Opuscul. ed. te Water, i. 228), Isa. 51:9; Psa. 87:4; 89:11. Isa. 30:7, allusion is made to the Hebrew etymology in these words, **רַהֵב הֵם שָׁכְתָה** "insolence,

(i. e. the insolent) they sit still," i. e. boasting and grandiloquent, they are altogether inactive; no doubt a proverbial expression.

רַהֵב m., *pride*; and meton. that of which one is proud, Ps. 90:10.

רַהֵג an unused root; Arab. رَهَج to cry out; whence —

רַהֵגָה ("outcry"), [*Rohgah*], pr. n. m., 1 Chron. 7:34 קרי; for which כתיב רַהֵגָה.

רַהֵה a spurious root, Isa. 44:8; see רַהֵה.

רַהַט an unused root; i. q. Aram. רוּסַט = רוּן to run, to flow (as water); compare let. ה. Hence —

רַהַט m. pl. רַהַטִּים — (1) watering troughs, Gen. 30:38, 41; Ex. 2:16.

(2) ringlets, curls, apparently so called from their flowing down, Cant. 7:6.

רַהִט m., carved or fretted ceiling, so called from the hollows in it like troughs (compare LXX. φάρυμα from φάρη, a manger). Cant. 1:17 קרי, רַהִטִּים; a few MSS. have the plur. רַהִטִּים Vulg. laquearia. In כתיב there is רַהִטִּים which see.

רַהַם an unused root, which seems to have had the signification of *making a noise, raging*, similarly to the cognate words, רַעַם, רַהֵב; also רַהַם, רַהַם.

Hence רַהַם, Arab. رَهْم, multitude, in the pr. name רַהַם. From that lost form it appears to me that, by softening the letters, have sprung both רַהַם and Arab. رَهْم multitude.

רָאָה Ch. (for רַאָה) appearance, Dan. 3:25, from the Hebr. root רַאָה.

רָוַב i. q. רָוַב to strive, to contend. Traces of the root, Med. Vav, are found in the pr. n. רַבֵּעַל, רַבֵּעַל.

רָוַד — (1) i. q. Arab. رَاى TO WANDER ABOUT, TO RAMBLE, specially used of beasts which have broken the yoke, and wander freely; also to enquire after, to seek (by running about), Conj. III., IV. to desire, to wish. Hence used of a people who, having, as it were, broken God's yoke, go on unbridled, Jer. 2:31; Hos. 12:1, יְהוּדָה עֹדֵר רָד עִמָּאֵל "Judah acts unreinedly towards God."

(2) to follow after, like the Ethiop. ረፈደ: see ረፈደ.

HIPHIL, i. q. Kal No. 1, Gen. 27:40, רַהֵב כְּאַשֵּׁר

הָרִיד וְפָרַקְתָּ אֵלָיו מִעַל צִנְאוֹךָ "and it shall be when thou shalt go free, that thou mayest break his yoke from off thy neck." Used of one driven up and down by cares and solicitudes, Ps. 55:3.

Derivatives, מְרִידִים, and pr. n. מְרִיד.

רָוַה TO DRINK LARGELY, TO BE SATISFIED WITH DRINK (like שָׂבַע to be satisfied with food); once with fatness (which is drunk and sucked in rather than eaten), Psa. 36:9. (Aram. רָוַה to be drunken.) Followed by an acc. Ps. 36:9, and רָוַה of the thing, Jer. 46:10, see Hiphil. Poet. it is applied to a sword drinking in blood, ibid., to persons satisfied with sexual pleasures, Prov. 7:18.

PIEL — (1) i. q. Kal, but intens. to be fully satiated, or irrigated (of the earth), Isa. 34:7, followed by רָוַה; also to be drunken, said of a sword (see Syr.), ibid. verse 6.

(2) causat. to give to drink, to irrigate, e. g. fields, Ps. 65:11; followed by two acc. Isa. 16:9, רָוַה וְרָוַה "I will water thee with my tears." רָוַה, the letters being transposed for רָוַה (see Lehrs. p. 143); also to satiate any one with fat (followed by two acc.), Jerem. 31:14; sexually, Prov. 5:19.

HIPHIL, to give to drink, to water, Jer. 31:25; Lam. 3:15; a field, Jer. 55:10; to satiate (with fat), Isa. 43:24 (compare Ps. 36:9; Jer. 31:14).

Derivatives, רָוַה, רָוַה, and —

רָוַה m. adj. satiated with drink, Deut. 29:18; watered, of a garden, Isa. 58:11; Jer. 31:12.

רָוַה see רָוַה.

רָוַח cognate to רָוַח, prop. TO BE AIRY (luftig); hence to be spacious, ample, loose. Impers. יִרְוַחֲלִי it is spacious to me, i. e. I breathe, I am refreshed, Job 32:20; 1 Sa. 16:23. Opp. to לִי צַר.

PUAL מְרִיחַ airy, spacious, Jer. 22:14. Hence רָוַח and —

רָוַח m. — (1) space, Gen. 32:17.

(2) relaxation, liberation from distress, Esth. 4:14.

רָוַח not used in Kal, TO BREATHE, TO BLOW, especially with the nostrils (an onomatopoeic root, like the cogn. רָוַח to blow, especially with the mouth, and נָחַ prop. to respire. Arab. رَاح to rest, prop. to respire, رَاحَ verſchnauben. In the Germanic languages, in the same sense is the old root hūdh, hūgh;

whence Allem. *hugi*, Swed. *hugh* = רוח spirit, Germ. *hauchen*).

HIPHIL רָחַח (rieschen), to smell (as is done by drawing the air in and out through the nostrils, бурх Eins und Ausgehen der Luft), followed by an acc. Gen. 8:21; 27:27. Metaph. for to feel (fire brought near), Jud. 16:9; to presage (as a horse, the battle, which, however, in fact, is through scent), Job 39:25.—Followed by רָחַח to smell with pleasure, to be pleased with the smell of any thing, Ex. 30:38; Lev. 26:31; hence, generally, to delight in, Am. 5:21; Isa. 11:3; "הָרִיחוּ בְּרִיאתוֹ" "his delight shall be in the fear of Jehovah." The signification of a sweet smell is often applied to that which pleases, with which we are delighted, see רָחַח, בְּשֵׁם.

Derivatives, רָחַח, and pr. n. רָחַח, and especially—

רוּחַ fem. (more rarely m., 1 Ki. 19:11), pl. רוחות, Jer. 49:36.

(1) spirit, breath—

(a) breath of the mouth, פֶּה רוח Gen. 2:7; Ps. 33:6 (here spoken of the creative word of God), רוח רָחַח Isa. 11:4. Hence used of any thing quickly perishing, like syn. הָבֵל Job 7:7; Ps. 78:39. Often used of the vital spirit (Αἷμα), Job 17:1; 19:17; Ps. 135:17; more fully, רוח חיים Gen. 6:17; 7:15, 22. רוח חַיִּים to return the breath, to respire, Job 9:18; compare No. 2.

(b) breath of the nostrils, snuffing, snorting, Job 4:9; Ps. 18:16; Hence anger (compare רָחַח from רָחַח to breathe), Jud. 8:3; Isa. 25:4; 30:28; Zec. 6:8; Pro. 16:32; 29:11.

(c) breath of air, air in motion, i.e. breeze, Job 41:8; רוח רָחַח to snuff up the breeze, Jer. 2:24; 10:14; 14:6; רוח הַיּוֹם the breeze of the day, i.e. the evening, when a cooler breeze blows, Gen. 3:8; compare Cant. 2:17; 4:6 (Arab. رَاح evening, رَاح to do at evening). It is more often the wind, Gen. 8:1; Isa. 7:2; 41:16; a storm, Job 1:19; 30:15; Isa. 27:8; 32:2. The air was supposed to be put in motion by a divine breath (see Exod. 15:8; Job 15:30), and therefore the wind is called אֱלֹהִים רוח the blast of God, 1 Ki. 18:12; 2 Ki. 2:16; Isaiah 40:7; 59:19; Eze. 3:14; 11:24 (not Gen. 1:2; see No. 4) [it is clear that all these passages alike speak of the Spirit of God himself, and not of any wind supposed to be moved by the breath of God]. Wings are poetically ascribed to the wind, Ps. 18:11; 104:3; Hos. 4:19; compare Ovid, Met., i. 264.

Wind is also used—

(aa) of a quarter of heaven. Compare רוח הַקִּדְרִים the eastern quarter, Eze. 42:16, 17; comp. 18, 19;

רוח הַרְבַּע the four quarters of heaven, 37:9; 1 Ch. 9:24.

(bb) of any thing vain, Isa. 26:18; 41:29; Mic. 2:11. רוח רָחַח vain words, Job 16:3. רוח רָחַח vain knowledge, 15:2; רוח רָחַח vain desire (comp. Gr. αἶμα τυπτεν, Il. xx. 446; εἰς αἶμα λαλεῖν, 1 Cor. 14:9), see רָחַח, רָחַח.

(2) i. q. נָפֶשׁ No. 2, ψυχή, anima, breath, life, the vital principle, which shews itself in the breathing of the mouth and nostrils (see No. 1, a, b, whether of men or of beasts, Ecc. 3:21; 8:8; 12:7. Hence there is said חַי רוחי the life of my spirit (my life), Isa. 38:16; חַי רוחי Gen. 45:27; and שָׁבָה רוחי my spirit, life, returns, Jud. 15:9; 1 Sa. 30:12, i.e. I revive. חַי רוחי "there is no spirit in it," prop. said of dead and inanimate things, Eze. 37:8; Hab. 2:19; and metaph. used of any one stupified with astonishment and admiration, 1 Kings 10:5. Sometimes the human spirit is called also אֱלֹהִים Job 27:3, as being breathed into man by God, and returning to him, Gen. 2:7; Ecc. 12:7; Ps. 104:29; comp. Nu. 16:22. Twice in prophetic visions, spirit is used of a certain divine and miraculous power by which things otherwise inanimate are moved, Eze. 10:17; Zec. 5:9. [These passages do not apply; the Spirit of God is spoken of in the one, and the wind in the other.]

(3) animus, i. q. נֶפֶשׁ No. 3, the rational mind or spirit—

(a) as the seat of the senses, affections, and emotions of various kinds. Pro. 25:28, "a man who does not rule רוחו his affections," or spirit, Genesis 41:8, "his mind was agitated," hither and thither; Dan. 2:1; to this is ascribed both patience (רוח רָחַח Ecc. 7:8) and impatience (רוח רָחַח which see); and fear (Isa. 61:3); and strength of the mind (Josh. 2:11; 5:1; comp. Hab. 1:11; Isa. 19:13); and pride (רוח רָחַח, רָחַח), and a quiet lowly mind (see רָחַח and רָחַח), affliction, Gen. 26:25; Isa. 65:14; Ps. 34:19.

(b) as to the mode of thinking and acting, in which sense there is attributed to any one a steadfast mind (Ps. 51:12); manly (Pro. 18:14); faithful (Pro. 11:13; Ps. 32:2); and new and better, Ezek. 11:19; 18:31, etc. It is sometimes used of a spirit or disposition common to many, as רוח רָחַח (propensio ad scortationes, Geist der Furerer), Hos. 4:12; רוח רָחַח Isa. 19:14; רוח רָחַח 29:10; and such a disposition (such a spirit) is said to be divinely given to men, and to be poured upon them from heaven, compare Eze. 36:26, 27. Similar is Isaiah 28:6, "Jehovah shall be רוח רָחַח לְיִשְׂרָאֵל."

סִפְּיָאִים," i.e. he will, as it were, fill all the judges with a spirit of justice.

(c) of will and counsel, hence הָעֵזֶר אֶתְּדוֹתָם ' to stir up any one's spirit to any thing, 1 Chr. 5:26; 2 Chr. 21:16; 36:22; Ezr. 1:1; Hagg. 1:14; Ezr. 1:5; and in a sense not very different נָתַן רוּחַ בִּפְּיָהּ to put an intention into any one, 2 Ki. 19:7; נִדְבָהּ ' whose mind, will, impels him, Ex. 35:21; whence רוּחַ נִדְבָהּ Ps. 51:14; and then רוּחַ עָלָה, i. q. עָלָה עַל לֵב to arise into the mind and to occupy the mind (as any counsel), Eze. 20:32.—1 Chr. 28:12, "a pattern of all things, בְּרוּחַ עֲמוֹ that he had in his mind [surely *The Spirit* here must be the Spirit of God]. More rarely—

(d) it is applied to the *intellect*, Ex. 28:3; Job 20:3; 32:8, 18; Isa. 29:24; 40:13; Psalm 139:7. [These two last passages, and, perhaps, more, belong to the Holy Ghost, and not to intellect.]

(4) רוּחַ הַקָּדוֹשׁ, רוּחַ יְהוָה the Spirit of God, rarely רוּחַ קָדֵשׁ the Holy Spirit of God (always with suff. קָדֵשׁ Ps. 51:13; Isa. 63:11, 12), more rarely קָדֵשׁ הָרוּחַ Nu. 27:18; Hos. 9:7; the divine power, which, like the wind and the breath, cannot be perceived, and by which animated beings live, Job 27:3; 33:4; Ps. 104:29; compare Gen. 6:3; by which all the universe is animated, filled with life and governed (ζωοποιεῖται), Gen. 1:2; Ps. 33:6; Job 26:13; Isa. 34:16; by which men are led to live both wisely (Job 32:8) and honestly, Ps. 51:13; 143:10; [These various things said by Gesenius must be taken as a defective designation of the Holy Ghost himself.] Especially the Old Testament refers to the divine Spirit, peculiar endowments of mind, as that of an artificer, Ex. 31:3; 35:31; of a prophet, Num. 24:2; 1 Sam. 10:6, 10; 19:20, 23; Isaiah 42:1; 59:21; (whence רוּחַ אִישׁ used of a prophet, Hos. 9:7; and הָרוּחַ as a personification of the prophetic Spirit, 1 Ki. 22:21; 2 Chr. 18:20); of an interpreter of dreams, Gen. 41:38; also the courage of a military leader, Jud. 3:10; 6:34; 11:29; 13:25; and kingly virtues, Isa. 11:2, seqq.; and the same Spirit is given to some and taken away from others (1 Sam. 16:13, 14), is transferred from one to another (Nu. 11:17; 2 Ki. 2:15); but in the golden age [the reign of the Messiah] it is to be conferred upon all men, according to Joel 3:1; Isa. 44:3; 59:21. It is sometimes put in opposition to בָּשָׂר Isa. 31:3; Zec. 4:6; see בָּשָׂר No. 2.

רוּחַ Chald. i. q. Hebr.—(1) *wind*; pl. const. Dan. 7:2.

(2) *mind*, Dan. 5:20.

(3) the Spirit (of God), Dan. 4:5; 5:12.

רוּחָה f. *relaxation, respite*, Ex. 8:11; Lam. 3:56.

רוּיָה f. *abundant drink, abundance*, Ps. 23:5; 66:12. Root רוּיָה.

רוּם f. *arise*, apoc. יָרָם, conv. יָרָם.

(1) TO LIFT UP ONESELF, TO RISE (comp. the kindred roots רוּם, אָרַם, תָּרַם, עָרַם. A trace of a transitive power appears in the pr. n. יְהוֹרֵם whom *Jehovah lifts up*), Gen. 7:17; hence, *to arise*, Ps. 21:14; *to arise, to grow* (of worms), Ex. 16:20. Metaph.—(a) לֵב לָב the heart is lifted up (is proud), Deu. 8:14; 17:20; יָמֵינוּ eyes are lifted up (loftily), Pro. 30:13.—(b) *to show oneself powerful*, Ps. 57:6; followed by עָלָה to triumph over any one, Ps. 13:3.

(2) *to be exalted, to become high*, used of a way which is cast up, Isaiah 49:11; metaph. *to become powerful* (especially used of the hand, Deu. 32:27; see part.) *to be extolled with praises*, Ps. 18:47.

(3) *to be high, lofty*, Job 22:12; especially used of those who are eminent in power and glory, Psalm 46:11; Mic. 5:8; also *to be remote, to be far distant*, but only used of God, who, if he be far off and does not come down to bring aid, is indeed on high, Isa. 30:18; compare מָרוֹם Ps. 10:5.

Part. רוּם, f. רוּמָה—(1) *lifted up, high*, e. g. of the hand of God, in threatening, Isa. 26:11. רוּמָה with uplifted hand, i. e. openly, proudly, and fiercely, Ex. 14:8; Num. 33:3; compare 15:30, and רוּמָה Job 38:15.

(2) *high, lofty*, used of a seat, Isa. 6:1; a mountain, Eze. 20:28, etc.; of a man of tall stature, Deu. 1:28; 2:10, 21, compare Isa. 10:33. Pl. רוּמִים the high places of heaven, Ps. 78:69. Metaph.—(a) used of a loud voice, Deu. 27:14.—(b) *powerful*; whence יָד רוּמָה a powerful hand, Deut. 32:27.—(c) of elated mind, *proud*, Job 21:22. עֵינֵינוּ proud eyes, Ps. 18:28.—(d) *difficult* to be understood, Prov. 24:7 (where in the Arabic manner it is written רוּמָה; compare שָׁנָה).

NIPHAL, see under the word רוּם.

PILEL, רוּם, f. רוּמָה *to raise, to make high*; hence *to build* a house, Ezr. 9:9; *to cause to grow* (as the waters a plant), Eze. 31:4; *to bring up* children, Isa. 1:2; 23:4.—Metaph.—(a) *to place* any one in a high and safe place, *to put in safety* (see הִשְׁלִיכַהּ), Ps. 27:5; 18:49, compare 9:14.—(b) *to lift up, to exalt*, to bestow honours upon one of low estate, 1 Sam. 2:7.—(c) *to exalt as victor*, Job 17:4.—

(d) to *exalt with praises*, to celebrate, Ps. 30:2; 34:4.—Pass. **רָם** to be exalted, Ps. 75:11. Part. *exalted*, Neh. 9:5.

HPHHL—(1)—(a) *to lift up, to elevate, to exalt*,
 e. g. the head, Ps. 3:4; the hand, Ps. 89:43; any
 one's horn, i. e. to increase any one's power, Ps. 75:
 5, 6; 148:14.—(b) *to erect*, e. g. a standard, a mo-
 nument, Gen. 31:45; Isa. 62:10.—(c) *to lift up*, as
 the foot, Ps. 74:3; and the hand, as in threatening,
 (see נָשָׂא No. 1, a), or as about to do violence, fol-
 lowed by יָד of pers. 1 Ki. 11:27; a rod, Ex. 14:16;
 Isa. 10:15 (followed by יָד of the rod, Ex. 7:20, com-
 pare מַדְבֵּן מַדְבָּן); the voice, Gen. 39:18; 2 Ki. 19:22:
 followed by עַל against any one, Josh. 37:23; fol-
 lowed by יָד of pers. to call to any one, Isa. 13:2.
 Also with יָד of an instrument, 2 Ch. 5:13, מְהִלִּים קוֹל
 מְהִלִּים “when they lifted up the voice with
 trumpets,” i. e. sounded with trumpets, which is more
 concisely expressed מְהִלִּים קוֹלֵם to lift up the trumpet, i. e.
 the sound of the trumpet, 1 Ch. 25:5. There is also
 said מְהִלִּים קוֹלֵם 1 Ch. 15:16; compare
 above מְהִלִּים מְהִלִּים and מְהִלִּים קוֹלֵם, p. dcccxxv, B, prop.
 to raise (a sound, or noise) with the voice.—(d) *to*
raise a tribute (eine Abgabe erheben), Nu. 31:28.

(2) *to lift up, to take away*, Eze. 21:31; Isa. 57:14.

(3) *to offer* sacrifices, Lev. 2:9; 4:8; gifts for the temple and the priests (compare תְּרוּמָה, Numbers 15:19, 20; 31:52. Also used of public benefactions, distributions of meat, etc. 2 Chron. 30:24; 35:7—9).

HOPHAL, pass. of No. 2, Dan. 8:11; of No. 3, Ex. 29:27.

HITHPAEL, to *exalt oneself* proudly, Dan. 11:36.
Here also belongs אָרוּם Isa. 33:10, for אֶתְרוּם.

[illegible]

רָם Ch. id. Pret. pass. רָם *to be lifted up* (of the heart), Dan. 5:20.

PALEL **לְהַלֵּל** to exalt with praises, to celebrate, Dan. 4:34. Pass. to lift up oneself, to rise up, followed by **עַל** against any one, Dan. 5:23.

APHEL, *to lift up, to exalt*, Dan. 5:19.

רום *m. height, elevation*, Pro. 25:3. רוֹם עֵינַיִם
Prov. 21:4; Isa. 10:12; ר' לֵב Jer. 48:29; and simply
רוֹם Isa. 2:11, 17, elation of mind, pride.

כח Ch. id. Dan. 3:1; 4:17; Ezr. 6:3.

רום i.q. רום *elevation*; hence *on high*, Hab.
3:10.

רוּמָה ("high"), [*Rumah*], pr. name of a town,
2 Ki. 23:36; compare **אֲרוּמָה**.

רוֹמָה fem. *elevation*, adv. with uplifted neck,
Mic. 2 : 3.

רוֹמָם m. *exaltation, celebration*, Psa. 66:17.
Pl. const. רוֹמָמוֹת Ps. 149:6.

רִמְמוֹת f. prop. inf. Palel (in the Syriac manner),
a lifting up, Isa. 33:3.

רין Arab. ران Med. Ye, TO CONQUER, TO OVER-
COME, followed by **علي** (perhaps kindred to the root
רום). Not used in Kal, for **רין** Pro. 29:6, should be
referred to **רנן**.

HITHPALEL, Psal. 78:66, **כִּנְבֹּד מִתְּרוֹנָו מִיַּיִן** "as a mighty man overcome by wine," i. e. as in the Vulg. *crapulatus a vino*; compare the Arabian phrase in Firuzabadi, **رانت عليه الخمر**, wine has overcome him, i. e. he has become drunken; and see the remarks on the Hebrew verbs **פָּלַע** Niphal, **אָרַב**, **הָלַם**, No. 5, a.

רָעָה i. q. **רָעָה**—(1) pr. TO MAKE A LOUD NOISE,
see Hiphil.

(2) *to be evil*, see Niphal.

The forms of the conjugations of Kal (קל, קל) and Hiphil (הקל, הקל), which are commonly placed here, belong to the verb קלע, see Ewald's Gram. p. 472.

NIPHAL, fut. יִרְשָׁע—(1) *to become evil, to be made worse* (opp. to, *to become wise*), Pro. 13:20.

(2) *to suffer evil, to receive injury*, Prov. 11: 15. (The noun **עָוֹן** is added in this place intensively, in the manner of an infinitive absolute.)

HIPHIL הִרְעָה pl. also הִרְעוּ 1 Sa. 17:20, pr. *to make a loud noise* (lermen, lerm machen); hence—

(1) *to cry out with a loud voice, to vociferate*, Job 30:5; specially—(a) of warlike clamour (רָעָה), Josh. 6:16; 1 Sam. 17:20.—(b) *to shout for joy*, Jud. 15:14; 1 Sam. 10:24; followed by שָׂרָה over a conquered enemy, Psa. 41:12; followed by a dat., in any one's honour, Psa. 47:2; 95:2.—(c) more rarely used of a mournful cry, Mic. 4:9; Isa. 15:4.

(2) *to sound a trumpet*. Num. 10:9, תְּקֹעוּתָם בַּחֲצֹצְרוֹת "sound with the trumpets." Joel 2:1; specially *to sound an alarm*, to sound the trumpets with a great noise (ערם blafen), as a signal for the encampment to move, Nu. 10:1—7, i. q. תִּקְעוּ תְּרִמָּה Num. 10:5, 6; different from תִּקְעוּ, which is to blow the trumpet (once) to call an assembly. Compare יִבֵּל No. 1.

PALEL, fut. יִרְעַע *to be shouted for joy*, Isaiah 16:10.

HITHPALEL הִתְרַעַע *to shout for joy*, Ps. 60:10; 65:14; 108:10.—The same form is found from the verb רָעַע, which see.

Derivatives, מְרַעָע, ["and רָע"].

רִיץ TO RUB OR POUND IN PIECES (*reiben*, *zerreiben*); hence רִיפּוֹת, and תְּרִיפָה, which see.

PULAL רִיפּוֹת *to be moved as if struck, shaken*, Job 26:11.

רָץ TO RUN (*Æth.* ረፈ። *Aram.* رَهت, *id.*; compare under the letter ר, Gen. 18:7; 24:20; 29:12, and very often. Figuratively, Jer. 23:21, "I have not sent (those) prophets; (but) they run," betake themselves to the prophetic function with evil assiduity. Ps. 119:32, "I will run in the way of thy commandments," I will carefully walk in them. Hab. 2:2, "that he who readeth may run," may read without difficulty. Used of inanimate things, Psalm 147:15. Specially—(a) *to rush upon in a hostile manner*, followed by אֶל and עַל Job 15:26; 16:14; followed by an acc. Ps. 18:30.—(b) followed by פָּ to flee to any one for safety, Pro. 18:10.

Part. pl. רָצִים and רָצִין 2 Ki. 11:13, *runners*.—(a) the horsemen, warriors of the Persian kings, whose business it was to carry the royal mandates to the provinces, Est. 3:13, 15; 8:14.—(b) the guard, and royal messengers of the Hebrews in the time of Saul, 1 Sa. 22:17; and of the kings after David, 2 Ki. 10:25; 11:6, seq.; prob. the same who in the reign of David were called פְּלִי (which see). Compare 1 Ki. 1:5; 14:27; 2 Sa. 15:1.

PILEL רָוַץ i.q. Kal, *to run* (as a chariot), Nah. 2:5. **HIPHIL**, *to cause to run up*, Jer. 49:19; 50:44; hence *to lead up hastily, to bring quickly*, Gen. 41:14; 1 Sam. 17:17; *to cause to hasten*. Psalm 68:32, בּוֹשׂ תִּרְצֶן יְרֵי לְאֱלֹהִים "Æthiopia will make her hands to hasten to God," either to worship him, or else to offer gifts.

Derivatives, מְרַוֵּץ, מְרַוֵּץ.

Note. Several forms of the verbs רָוַץ, as the fut. רָוַץ Niph. מְרַוֵּץ, the noun מְרַוֵּץ No. II, take their signification from the verb רָצִין, which see.

רָוַץ not used in Kal, pr. TO POUR ONESELF OUT, TO BE Poured OUT, hence *to be emptied*, whence רָוַץ and רִיק empty, which see. (Cognate apparently to the verbs רָקַץ, יָקַץ Gr. ἐπεύγεται, which the poets use of rivers emptying themselves, Latin *ructo, eructo*.)

HIPHIL הִרְיָץ—(1) *to pour out*, Ps. 18:43; Ecc. 11:3; Zec. 4:12. Figuratively—(a) *to draw out*

a sword, Ex. 15:9; Levit. 26:33; Ezekiel 5:2, 12; 12:14; a spear, Psal. 35:3.—(b) *to send forth, to lead out* soldiers to battle, Gen. 14:14. For the Heb. וִירָץ the Sam. copy has וִירָץ (*וִירָץ*) *to muster*, from the Aram. root רָרַץ, which is also expressed by the LXX. and Vulg.

(2) *to empty out*, as vessels, sacks, Gen. 42:35; Jer. 48:12; Hab. 1:17; also *to leave empty*, Isai. 32:6 (compare נָפַשׁ No. 2 fin.).

HOPHAL, pass. of No. 1. Jer. 48:11. Cant. 1:3, שָׁמֶן חִינֶה שָׁמֶן "an ointment (which) is poured forth (is) thy name," or "thy name is poured forth like ointment," the sense in both cases is the same; thy name gives a sweet odour (compare בְּשֵׁם, בְּאֵשׁ), it is pleasant and acceptable to all. If the former be the construction, then שָׁמֶן, if the latter, שָׁם is here used with a feminine; but I prefer the latter.

Derivatives, רִיק, רִיק, רִיק.

רָוַץ TO FLOW, with an acc. *to emit mucor, saliva* (caro pudendorum), Lev. 15:3. (Arab. رَوَّى, *salivavit*. With this accords the Germ. *rühren* with the signification of flowing, whence *ruhr* dysentery.)

Derivative, רִיר.

רִישׁ i. q. ראש No. 5, *poppy*.

רָוַץ TO BE NEEDY, TO SUFFER WANT, Psalm 34:11. Compare רָוַץ in NIPHAL.—Part. רָוֶה *poor, needy*, Prov. 14:20; 18:23; sometimes רָוֶה Prov. 10:4; pl. רָוֶה Prov. 13:23; and רָוֶה Prov. 22:7.

HITHPALEL, *to feign oneself poor*, Prov. 13:7. See another under the root רָוַץ.

Derivatives, רָוֶה, רָוֶה.

רָוַץ (contr. from רָוֶה "appearance," "beauty," or for רָוֶה "friend" (fem.), whence Pesh. רָוֶה), *Ruth*, pr. n. of a woman, an ancestress of the house of David, the history of whom is given in the book that bears her name.

רָוַץ m. Ch. *a secret*, Dan. 2:18, 19; 4:6; plur.

רָוַץ Daniel 2:29, 47. (Syr. ܪܘܨ and ܪܘܨ to conceal, ܪܘܨ secret.)

רָוַץ pr. TO SPREAD OUT, TO MAKE THIN AND LEAN, hence *to consume, to destroy* (comp. Arab. رَا, *to suffer from ills, calamity*). Zeph. 2:11. (The primary idea appears to me to be that of scraping, scraping away; so that the roots רָוַץ, would be kindred, which see; and also Lat. *rado*. Arab. intrans.

رَدَى to be emaciated, enfeebled.)

NIPHAL, *to become lean, to waste away*, Isaiah 17:4.

Derivatives, רוֹן, רוֹן No. I, and—

רוה m. *lean*, used of a person, Eze. 34:20; of soil, Nu. 13:20.

I. רוֹן m. (from the root רוה), *leanness*, hence *pinning, phthisis*, Isa. 10:16; Ps. 106:15. Mic. 6:10, אִיפְתָּרוֹן “a lean ephah,” i. e. less than it ought to be.

II. רוֹן (from the root רוֹן), i. q. רוֹן (of the form עֶשֶׂק=עֶשֶׂק), *a prince*, Prov. 14:28.

רוֹן (“prince,” i. q. רוֹן) [Rezon], pr. n. of the founder of the kingdom of Damascus, 1 Ki. 11:23.

רוח an unused root; *to cry out with a clear* (i. e. loud) *voice* (cogn. to צרח); whence כְּרוֹחַ which see.

רוֹי m. (from the root רוה), *destruction*. Isaiah 24:16, רוֹי לִי i. q. לִי (which immediately follows) “woe is me!”

רום i. q. Arab. and Aram. رَمَز (the sibilants being often transposed), *TO WINK WITH THE EYES*, as done in insolence and pride, Job 15:12; where some copies have רִמּוֹן.

רוֹן i. q. Arab. رَزَن *TO BE WEIGHTY*, both as to weight and in a moral sense; hence רוֹן pr. *weighty* (august); poet. for *prince, king*, Jud. 5:3; Psalm 2:2; Prov. 8:15; 31:4; Isa. 40:23.

Derivative, רוֹן No. II. and pr. n. רוֹן.

רחב *TO BE OR BECOME WIDE, SPACIOUS* (Arab.

رحب, رَحَب, Æth. ረከበ: This root has arisen from a transp. of רחב; which the Samaritans have for רחב to be wide, spacious; pr. groß und luftig seyn). Pr. used of chambers which are made wide, Eze. 41:7; used of a mouth opened wide, 1 Sam. 2:1; metaph. of a heart which is expanded with joy, Isa. 60:5.

NIPHAL, part., *to be spacious, wide*; spoken of meadows, Isa. 30:13.

HIPHL—(1) *to make wide*, e. g. a bed, Isa. 57:8; a funeral pile (opp. to, to make deep, i. e. long), Isa. 30:33; also *to make spacious, long and broad*, e. g. baldness, Mic. 1:16; the borders or extent of a kingdom, Ex. 34:24; Am. 1:13; and even with an acc. of pers., Deut. 33:20, מְרַחֵב יָר “who makes wide the borders of the Gadites.” Specially—(a) followed by ? of pers., to make a wide space for any

one, i. e. to make room for him, Prov. 18:16; and to deliver out of distress, Psalm 4:2. Compare רָצַע and the oppos. יָצַר.—(b) הִרְחִיב פִּה *to open the mouth wide*, Ps. 81:11; followed by עַל against any one, in derision and mockery, Ps. 35:21; Isa. 57:4. There is not much difference from this in—(c) הִרְחִיב הַנֶּפֶשׁ *to open the soul* (i. e. the jaws) *wide* (compare נִפְּשׁ No. 2, fin.), Isa. 5:14; Hab. 2:5.—(d) with the addition of לָב to open any one's heart (to instruction), Ps. 119:32; compare רָחַב לָב.

(2) intrans., *to be expanded*, Ps. 25:17. It is better for the common reading הִרְחִיבֵנוּ to substitute הִרְחִיב *expanded and...*

Derivatives, מְרַחֵב, מְרַחֵב, מְרַחֵב.

רחב fem. רַחְבָּה adj.—(1) *broad, wide*, Job 30:14; of the sea, Job 11:9 (opp. to long); used of a wall (where it refers to thickness), Jer. 51:58; Neh. 3:8; also *long and broad, spacious*, of the earth, Ex. 3:8; Neh. 9:35; of a cup large around (opp. to deep, Eze. 23:32); which latter is expressed by its own proper formula; רַחְבֵּת יָרִים, רַחֲב יָרִים “large on every side,” i. e. extending widely every way, long and broad; spoken of land, Gen. 34:21; Isa. 33:21; of sea, Ps. 104:25. The signification is sometimes still wider, and comprehends also height or depth; like the Lat. *amplus*; at least in metaphorical expressions, as, Ps. 119:96, “thy commandment is exceeding broad,” i. e. the law is copious and infinite; also רַחֲב לֵב Ps. 101:5; רַחֲב נֶפֶשׁ Pro. 28:25, inflated, i. e. proud; and with a preceding subst., pride, Pro. 21:4.

(2) רַחֲבָה [Rahab], pr. n. of a harlot at Jericho, Josh. 2:1; 6:17.

רחב m., *a broad space*, Job 36:16; 38:18.

רחב m., *breadth*, Genesis 6:15; Eze. 40:6, seq. Metaph. רַחֲב לֵב *breadth of heart, great understanding*, 1 Ki. 5:9.

רחב and רַחֲבֹת f. (Dan. 9:25), plur. רַחֲבֹת (m., Zec. 8:5).

(1) *a street*, so called from breadth; like the Gr. *πλατεια*, Gen. 19:2; Jud. 19:20.

(2) *open place, forum*, i. e. an ample space at the gate of Oriental cities, where trials were held, and wares set forth for sale, 2 Ch. 32:6; compare Neh. 8:1, 3, 16. Ezr. 10:9, רַחֲבֹת בֵּית הָאֱלֹהִים “the open place before the house of God.”

(3) [Rehob], see רַחֲבֹת.

רַחֲבֹת (“streets,” or according to Gen. 26:22, “wide spaces”), [Rehoboth], pr. n.—(1) of a

well, ib.—(2) רחבות עיר (“the streets of the city,” comp. *Plataea*, a city in Bœotia) a city of Assyria, Gen. 10:11, of which nothing certain is known. See J. D. Michaelis, *Spicileg.*, tom. i. p. 240—44—(3) רחבות הנהר (“breadths of the river,” i. e. Euphrates?) a city, apparently situated on the Euphrates, perhaps רבטה between Cercusium and Ana, Gen. 36:37.

רחביהו [and ר'ה] (“for whom Jehovah makes an ample space,” i. e. whom he makes happy, and sets free), [*Rehabiah*], pr. n. m. 1 Chron. 23:17; 24:21; 26:25.

רחבעם (“who enlarges the people,” compare Ex. 34:24; as if *Εὐρύθεμος*) [*Rehoboam*], pr. n. of the son and successor of Solomon, who governed the kingdom of Judah, 975—58 B. C., 1 Ki. 11:43; 12:1, seqq.; 14:21. LXX. *Ροβοάμ*.

רחח an unused root, which appears to have had the signification of *rubbing, crushing* (compare Arab. رخ to tread, to trample, also the syllable רח in the cognate מרח to tread a way, רחץ, מרחץ). Arab. رحا to construct a mill, to turn a mill, is secondary, and derived from the noun رَحَا. Hence—

רחח m. a millstone, so called from rubbing and making small; only found in dual רחחים handmills, prop. two stones, Ex. 11:5; Nu. 11:8; Isa. 47:2; Arab. رَحَا, dual رَحَوَان id.

רחום m. merciful, only used of God, commonly joined with חַנּוּן Deut. 4:31; Ps. 86:15, etc.; from the root רַחַם.

רחום (“beloved” [“merciful”]), [*Rehum*], pr. n. m.—(1) of a Persian governor in Samaria, Ezr. 4:8.—(2) Neh. 3:17.—(3) Ezr. 2:2; Neh. 10:26; for which there is, Neh. 7:7 (prob. by error of a copyist) נְחֻם.—(4) Neh. 12:3; otherwise נְחֻם verse 15; 7:42.

רחוק m. [f. רחוקה] adj. (from the root רַחַק) far off, remote.—(a) from a place, Gen. 37:18; Ex. 2:4; and often. Subst. distance, space, Josh. 3:4; and with prepp. מְרַחוֹק at a distance, afar, Psalm 10:1; מְרַחוֹק Gen. 22:4; Isa. 49:1, and לְמֶרְחוֹק Job 36:3; 39:29; from afar, but מְרַחוֹק is also far (see No. 3, c). עַד מְרַחוֹק as far as distant places, Isa. 57:9; Neh. 12:43.—(b) of time, whence מְרַחוֹק from a long while ago, Isa. 22:11; 25:1; לְמֶרְחוֹק id. Isa. 37:26.—(c) in respect to help, Ps. 10:1; 22:2. Metaph. any thing is called remote which we cannot

easily reach, hence—(a) arduous, difficult, of a law which it is difficult to obey, Deu. 30:11; [place is clearly the thing here spoken of].—(β) precious, Prov. 31:10; compare Arab. قَرِيب القدر near in price, i. e. cheap, and بعيد القدر far off in price, i. e. dear; also the Germ. etwas näher geben, i. q. to sell for a lower price.

[“רחח an unused and uncertain root; whence”—]

רחח Cant. 1:17 כְּחַיִּב רָהִיט, i. q. קרי רָהִיט, laqueare, carved or fretted ceiling; either an error of a copyist, or else ח in this word was sometimes pronounced more harshly (like ח), as by the Samaritans, who in the Pentateuch for רחמים have רחמים. Ewald on Cant. loc. cit. considers that רָהִיט is put with the letters transposed, for חָרִיט מְחֻרָט turned work; but I prefer the previous explanation.

רחחים dual, handmills, see רחח.

רחיק Ch. far off, remote, Ezr. 6:6.

רחל an unused root, perhaps of the same or similar meaning to רַחַם to cherish. Secondary and denom. is the Arab. رَحَلَ Conj. V. to possess lambs.

[In Thes. this is compared with رَحَلَ to wander, to journey, especially with camels.]

רחל f.—(1) a ewe, Gen. 31:38; 32:15; hence any sheep, Isaiah 53:7; Cant. 6:6. (Arab. رَحَل, a female lamb.)

(2) [*Rachel, Rahel*], pr. n. of the wife of Jacob, Gen. 29:6; Jer. 31:15.

רחם fut. ירחם [“prop. TO BE SOFT;” hence—] TO LOVE, Ps. 18:2. (Syr. رَحِم, Arab. رَحِم and رَحِم id. The primary idea appears to be in cherishing, soothing, and in a gentle emotion of the mind; compare רַחַם.)

PIEL רַחַם, inf. רַחֵם, fut. ירחם to behold with tenderest affection, to compassionate, followed by an acc. Ex. 33:19; Deu. 13:18; 30:3; followed by על Ps. 103:13; used of the love of parents towards their children, Ps. loc. cit.; Isa. 49:15; and of the compassion of God towards men, Ps. 116:5.

PUAL רַחַם to obtain mercy, Prov. 28:13; Hosea 14:4; compare 1:6.

Derivatives, רַחֵם, רַחֲמִים, רַחֲמִי, and pr. n. רַחֲמִי, רַחֲמֵי, רַחֲמֵי, רַחֲמֵי.

רָחַם m. Lev. 11:18, and **רָחֵמָה** (Milél), Deu. 14:17, a smaller kind of vulture, white, with black wings, feeding on dead bodies; *vultur percnopterus*, Linn.; so called from its affection towards its young, like **רָחֵם** stork; Arab. **رَحِم** and **رَحْمَة**. See Bochart, Hieroz. t. ii, p. 297—322.

רָחַם—(1) i. q. **רָחֵם** womb, Gen. 49:25; Isaiah 46:3.

(2) poet. a girl, a woman (from the part being peculiar to the female sex), Jud. 5:30; comp. **רָחֵמָה**.

(3) [*Raham*], pr. n. m. 1 Ch. 2:44.

רָחֵם m. (once f. Jer. 20:17), with suff. **רָחֵמִי** pr. the inner parts; in sing. specially womb (Gr. *ῥα σπλάγχνα*) of persons, Job 24:20; 31:15, and of animals, Exod. 13:2; 12:15; **מִרְחֵם** from the womb, Ps. 22:11.

רָחֵמָה i. q. **רָחֵם** No. 2, a girl, dual, **רָחֵמַיִם** Jud. 5:30.

רָחֵמִים pl. (compare Lehrs. p. 576) — (1) the bowels, *ῥα σπλάγχνα*, as the seat of the emotions of the mind (see the root), Prov. 12:10; hence very tender affection, specially love, natural affection towards relatives, Genesis 43:30; Am. 1:11; 1 Ki. 3:26 (*ῥα σπλάγχνα*, 2 Cor. 6:12; 7:18).

(2) pity, grace, favour, Isa. 47:6; especially of God, Psalm 25:6; 40:12. **לִרְחֹם** Deu. 13:18; and **לְרַחֵם** Isai. 47:6; to shew mercy to any one, **לְרַחֵם לְפָנַי** to obtain any one's mercy for any one, 1 Ki. 8:50; Ps. 106:46.

רָחֵמִי Ch. mercies, Dan. 2:18.

רָחֵמִי m. adj. merciful, compassionate, Lam. 4:10.

רָחַן an unused root, of uncertain signification, Arab. to bend, whence pr. n. **רָחֵנָה**.

רָחַן ["pr. to be soft"], TO BE MOVED, AFFECTED (cogn. to **רָחַם**), specially—(a) with the feeling of tender love, hence to cherish, see Piel.—(b) with fear, tremor, hence to tremble (spoken of the bones of a person terrified), Jer. 23:9.

PIEL, to brood over young ones, to cherish young (as an eagle), Deut. 32:11; figuratively used of the Spirit of God, who brooded over the shapeless mass of the earth, cherishing and vivifying. Of far more frequent use is the Syr. **رَحِمَ**, which is used of birds brooding over their young, Ephr. ii. p. 552; of parents who cherish their children, Ephr. ii. p. 419; of Elisha cherishing the body of the dead child,

Ephr. i. p. 529; also of a voice descending from heaven. The Arabs use in the same sense the verb **رَحِمَ** I. IV. to brood on eggs (as a hen); to soothe a child (as a mother), Gen. 1:2.

רָחַץ fut. **יְרַחֵץ** inf. **יְרַחֵץ**—(1) TO WASH, the human body, Gen. 18:4; 43:31; Lev. 14:9; Deut. 21:6; meats, Exod. 29:17; Lev. 1:9; metaph. the defilement of sin adhering to men, Isa. 4:4. To wash the hands in innocency, i. e. to declare oneself innocent, Ps. 26:6; 73:13. It differs from **קָבַץ** to wash garments.

(2) to wash oneself, to be washed, Exod. 4:5; Ruth 3:3 (Arabic **رَحَضَ** to wash the body, garments).

PUAL **יְרַחֵץ** to be washed, Prov. 30:12.

HITHPAEL, i. q. Kal No. 2, Job 9:30.

[Derivatives, **רָחַץ**, **יְרַחֵץ**.]

רָחַץ m., washing, Ps. 60:10.

רָחַץ Ch. [ITHPAEL], to trust in any one, Dan. 3:28.

יְרַחֵץ f., washing (of cattle), washing-place, Cant. 4:2; 6:6.

רָחַק fut. **יְרַחֵק** inf. **יְרַחֵק**—(1) TO GO AWAY FAR, to recede from any one; followed by **מִן** Eccl. 3:5; Job 30:10 (Chald., Syr., Æth., id. The primary sense appears to have been transitive; to thrust away, to repel, i. q. **רָחַק**).

(2) to be afar off, to be distant, remote, Psalm 103:12; followed by **מִן** and **מֵעַל** Jer. 2:5; Eze. 8:6; 11:15; 44:10. Often used of God, as being far off from granting help, i. e. as refusing aid, Ps. 22:12, 20; 35:22; of men who abhor fraud, Ex. 23:7; Isa. 54:14; and on the other hand, from the law of God, Ps. 119:150; they are far off from safety, Job 5:4.

NIPHAL, to be removed, Eccl. 12:6 **כְּחֵיב**.

PIEL, **יְרַחֵק** to move far off, to remove, Isa. 6:12; metaph. Isa. 29:13.

HIPHIL—(1) trans. i. q. Piel, Job 13:21; 19:13; Ps. 103:12, "he (God) hath removed our transgressions from us," i. e. he forgives them to us. Followed by an inf. (Ps. 55:8) and a gerund, adv. **יְרַחֵק** **לֵלֶכֶת** to go far off, Exod. 8:24. Inf. **יְרַחֵק** and adv. far off, Gen. 21:16. Hence—

(2) intrans. to go away far, Gen. 44:4; Josh. 8:4.

Derivatives, **רָחֹק**, **מִרְחֹק**, and—

רָחֹק m. verb. adj., going far away; Ps. 73:27, **יְרַחֵקִי** "those who go far away from thee."

רָחַשׁ TO BOIL OR BUBBLE UP as a fountain (so Syr.) and boiling water (see **מִרְחֶשֶׁת**). Arab. رخش V. VIII. to be moved, agitated. The primary idea appears to be in the noise made by water boiling, compare רָחַץ, רָעַשׁ. Metaph. followed by an acc. Ps. 45:2; **רָחַשׁ לִבִּי דָבָר טוֹב**, "my heart boils up pleasant words."

Derivative, **מִרְחֶשֶׁת**.

רָחַת f. a winnowing fan, from the root רָחַח, of the form רָחַת [Isa. 30:24].

רָטַב fut. יִרְטַב TO BE WET with rain, Job 24:8. Arab. رطب, especially used of the moisture of fresh and green plants. Hence —

רָטַב m. juicy, green, and fresh, Job 8:16.

רָטָה a spurious root, see **רָטַם**.

רָטַט an unused root, i. q. רָחַח; Ch. to tremble, to be terrified; whence —

רָטַט terror, Jer. 49:24.

רָטַפֵּשׁ quadrilit. pass. Job 33:25, TO GROW GREEN OR FRESH AGAIN; prob. compounded of **רָטַב** to be juicy, green, and **טָפַשׁ** to be thick, fat. Arab. transp. طشف according to the Kamûs, is to recover, to revive after sterility.

רָטַשׁ only found in PIEL, TO BREAK IN PIECES; specially to dash, to kill (children) by dashing against a rock, i. q. רָצַץ (Ps. 137:9); 2 Ki. 8:12 (see Pual); also, to dash down with arrows, to prostrate, Isa. 13:18.

PUAL, pass. to be dashed against a rock, and so killed, Isa. 13:16; Hos. 10:14; 14:1; Nah. 3:10.

רָי masc. Job 37:11, i. q. Arabic ري irrigation, watering, for רָי, from the root רָיָה, like **רָיָה** for **רָיָה**. As to the passage in Job, see the root **רָיָה**.

רִיב & **רִיבָה** (which see), pret. רָבַח, also **רִיבָה**, inf. absol. רָבָה Jud. 11:25; Job 40:2; fut. יִרְיַב, apoc. יִרְבָּה (Hos. 5:13; 10:6).

(1) TO CONTEND, TO STRIVE. (Arab. راب, Med. Ye, to doubt, a secondary notion, derived from that of striving and contending. Prop. it is to seize one another by the hair, like the syn. נָצַח, and this root is of the same stock as **rapio**, Goth. **raupjan**, to pull; Germ. **raufen**, **rupfen**; see more under the root **רָפַא**. Of a similar origin is the Germ. **haben**, prop. to rend each other's garments.) It is used — (a) in its proper

signification of those who contend with the hand and with blows. Deu. 33:7, **יָדָיו רָבָה לוֹ**, "his hands contend for him;" compare derivatives **יָרִיב**, **יָרִיבָה**, but this is rare; it is commonly used — (b) of those who strive with words, Ps. 103:9; followed by **לִי** Gen. 26:20; Job 9:3; 40:2; **אִתּוֹ** (with) Isa. 45:9; Jud. 8:1; **אֵל** Jud. 21:22; Job 33:13; **בִּי** Gen. 31:36; also, an accus. of him with whom one contends, Job 10:2; Isa. 27:8 (Germ. jem. *auszanken*, compare above as to the origin). Followed by **ל** of the person for whom one contends, Jud. 6:31; Job 13:8; **עַל** of the thing, concerning which one contends, Gen. 26:21.

(2) Specially, to contend forensically, to plead a cause, followed by an accus. of the person whose cause is pleaded, Isa. 1:17; 51:22; fully **אִתּוֹ רִיב** **יָרִיב** 1 Sa. 24:16. — Pregn. 1 Sam. 25:39, "blessed be Jehovah **אֲשֶׁר רָב אֶת־דִּיב חֲרָפְתִּי מִיַּד נָבָל** who hath pleaded the cause of my reproach from Nabal," i. e. who in my stead has taken vengeance on Nabal. Ps. 43:1, **יִרְבֵּה רִיבִי מִנוֹי לֹא חָסִיד**, "plead my cause (and deliver me) from an unmerciful nation." Part. **רָב** a defender, Jer. 19:20. — To the future of this verb we should also refer **מִלְךְ רִיב** Hos. 5:13; 10:6, i. e. "a king (who) pleads a cause," i. e. a hostile, adverse king. It may also be taken for a subst. i. q. **יָרִיב**, which see.

HIPHIL, i. q. Kal, only found in part. **יָרִיב** 1 Sam. 2:10; Hos. 4:4.

Derivatives, **יָרִיב**, **יָרִיבָה**, pr. n. **יָרִיב** and —

רִיב rarely **רִיב** m. pl. **רִיבִים** and **רִיבָה** — (1) *strife, contention*, Gen. 13:7; Deut. 25:1. **אִישׁ יָרִיבִי** my adversary, Job 31:35; compare Isa. 41:11.

(2) *a forensic cause*, Ex. 23:2. **אִישׁ יָרִיב** one who has a (forensic) cause, Jud. 12:2; see the verb No. 2.

יָרִיבִי (i. q. **יָרִיבָה**, **יָרִיבִי** "whose cause Jehovah pleads"), [**Ribai**], pr. n. m. 2 Sam. 23:29; 1 Ch. 11:31.

רִיחַ see **רָחַח**.

רִיחַ (root **רָחַח**) m. *odour, scent*, which any thing exhales or emits, Cant. 2:13; 7:14; Genesis 27:27. Figuratively, Job 14:9; compare Jud. 16:9. Most frequently in this connection, **רִיחַ נִיחַח**, see **נִיחַח**.

רִיחַ Ch. id. Dan. 3:27.

רִימ see **רָאִם** *buffalo*.

רִיעַ see **רִיעַ**.

רִיעַ i. q. **רֵעַ** (fully written in the later manner) *a companion, a friend*, Job 6:27.

ריפות f. pl. *crushed grains* of corn, *meal*, 2 Sa. 17:19; Proverbs 27:22. From the root ריף in the sense of crushing, making small.

ריפת [*Riphath*], pr. n. of a nation and region sprung from Gomer (i. e. the Cimmerii), Gen. 10:3. With this the *Rhiphæan* mountains have been compared.

ריק TO EMPTY, TO POUR OUT, see ריק.

ריק (from the root ריק) m. adj. *empty, vain*, Jer. 51:34. Neutr. *emptiness, something vain*, Psal. 4:3. Adv. ריק Psal. 73:13; לְרִיק Levit. 26:16; לְרִיק Job 39:16; רִיקִי Jerem. 51:58, *in vain, fruitlessly*.

ריק, more often רִיק f. רִיקָה adj. *empty, vain*, used of vessels, Judges 7:16; 2 Ki. 4:3; of ears of corn (*vanas aristas*, Virg.), Gen. 41:27; of an empty, i. e. hungry soul, Isaiah 29:8. See נָפֶשׁ No. 2; compare Isa. 32:6. Metaph.—(a) *empty, vain*, Deu. 32:47.—(b) *empty, impoverished, poor*, Neh. 5:13.—(c) *worthless, wicked*, Jud. 9:4; 11:3; 2 Samuel 6:20.

ריקם adv. *emptily*, Jerem. 14:3—(a) *empty-handed*, as poor men, Ruth 3:17; hence יִרְקֻם to send any one away empty, without a gift, Genesis 31:42; Deut. 15:13; Job 22:9. Deut. 16:16, לֹא יִרְקֻם “he shall not present himself before Jehovah without (bringing) a gift.”—(b) *in vain, to no purpose*, 2 Sam. 1:22.—(c) *without cause, rashly*, Ps. 25:3; 7:5.

ריר m. (from the root רוּר), *saliva*, 1 Sa. 21:14. חֲלָמֹת רִיר see חֲלָמֹת.

ריש (from the root רוּשׁ), Prov. 13:18, and—

ריש Prov. 28:19, m. *poverty*.

רישון i. q. רִישׁוֹן *first*, Job 8:8 [כְּחַיִּי].

רִךְ f. רִכָּה adj. (from the root רָכַד)—(1) *tender*, spoken of little children, Genesis 33:13; of cattle, young and tender of flesh, Gen. 18:7.

(2) *infirm*, 2 Sa. 3:39. עֵינַיִם רְכוֹת *weak, dull eyes* [Gen. 29:17], (which was considered a defect, compare 1 Sa. 16:12). Vulg. *lippi*, Genesis 29:17. LXX. ἀσθενεῖς. Hence—

(3) *delicate*, Deu. 28:54, 56.

(4) *soft*, Prov. 15:1. רְכוֹת *soft words*, Job 40:27.

(5) *fearful*, Deu. 20:8; 2 Ch. 13:7.

רִךְ *softness*, Deu. 28:56.

רִכָּב fut. יִרְכָּב (Arab. رَكَبَ, Syr. رَكَبَ & رَكِبَ),

TO BE CARRIED, TO RIDE—(1) on an animal, *to ride*, followed by לְ of the animal, Gen. 24:61; Nu. 22:30; followed by בְּ Neh. 2:12; followed by an acc. 2 Ki. 9:18, 19. Part. רִכָּב Ex. 15:1, and רִכָּב הַסּוּסִים Am. 2:15, *a horseman*.

(2) in a chariot (compare Old Germ. *riten*, Engl. *to ride*, Dutch *ryden*, Swiss *reiten*, for to be carried in a chariot, whence *reita* (*rheda*, Cæs.), a chariot), Jer. 17:25; 22:4. Especially of Jehovah, who is carried upon the clouds (Isa. 19:1); upon the wings of Cherubim (Psalm 18:11); on the heavens, Deut. 33:26; Ps. 68:38.

HIPHIL—(1) *to cause to ride on horseback*, Est. 6:9; 1 Ki. 1:33; Ps. 66:12.

(2) *to cause to ride in a chariot*, followed by an acc. of pers. Gen. 41:43; 2 Ch. 35:24; metaph. *to cause to ride* upon the wings of wind, Job 30:22. Hither is the phrase to be referred, הֲרִכִּיב עַל־כַּמֹּתַי, see בָּמָה No. 2. Used of inanimate things, *to place on a chariot or vehicle*, 2 Sam. 6:3; 2 Ki. 23:30; and simply *to place*, e. g. the hand, 2 Ki. 13:16.

(3) *to fasten an animal to a vehicle*, Hos. 10:11. Derivatives, מְרִכָּבָה, מְרִכָּב, רִכָּבָה, רִכָּב, מְרִכָּבָה.

רִכָּב m. (f. Nah. 2:5)—(1) *riders, cavalry*, Isa. 21:7; and the beasts themselves; whence, verse 9, מִרְכָּבֵי חֲמֹשׁ horses with (horse-) men.

(2) *a chariot*, i. q. מְרִכָּבָה Jud. 5:28; pl. Cant. 1:9; but commonly collect. Gen. 50:9. Especially *military chariots*, Ex. 14:9, 17; 15:19; 1 Ki. 1:5; 10:26; 20:21, and often. רִכָּב בְּרִנָּה chariots with scythes, Josh. 17:18. הָרִכָּב towns where war-chariots were placed, 2 Chr. 1:14; 8:6; 9:25.—Often רִכָּב (like ἄρμα, in Hom.) refers mostly to the horses yoked to the chariots, and to the soldiers riding in the chariots, as 2 Sam. 8:4, “and David hamstringed all the chariots,” i. e. the horses of them; 2 Sa. 10:18, “and David slew seven hundred chariots of the Arameans,” i. e. the horses and men of so many chariots; Eze. 39:20; 2 Ki. 7:14, נְשֵׂי רִכָּב “two pairs of horses.”

(3) *the upper millstone*, Germ. der *äußere*, Deut. 24:6; 2 Sa. 11:21.

רִכָּב m.—(1) *a horseman*, 2 Ki. 9:17.

(2) *the driver of a war-chariot*, 1 Ki. 22:34.

רִכָּב (“horseman”), [*Rechab*], pr. n., borne by—(1) the ancestor of the house of the Rechabites, who were bound by a vow ever to preserve a no-

madic life, 2 Ki. 10:15, 23; Jer. 35:2, seqq.; 1 Ch. 2:55, compare Diod. Sic. xix. 94. Patron. רֶכֶבִי Jer. loc. cit.—(2) 2 Sa. 4:2.—(3) Neh. 3:14.

רֶכֶבָה noun act. *vectura, riding, and driving*, Eze. 27:20.

רֶכָה ["for יֶרֶכָה"], [*Rechah*], pr. name of a place otherwise unknown, 1 Ch. 4:12.

רֶכֶב m., *vehicle, chariot*, Psalm 104:3. Root רֶכַב.

רֶכֶשׁ defectively **רֶכֶשׁ** Gen. 14:11, 16, 21; 15:14; with suff. רֶכֶשׁוֹ 2 Ch. 31:3; רֶכֶשׁוֹ Gen. 31:18, m.; pr. that which is acquired, earned; hence *substance, wealth*, Gen. 14:16. רֶכֶשׁ הַמֶּלֶךְ the (private) property of the king, 2 Chron. 35:7. שְׂרֵי הָרֶכֶשׁ the overseers of the property (of the king), 1 Ch. 27:31; 28:1. Root רֶכַשׁ.

רֶכִיל m., *slander, detraction*; see רָכַל No. 2; whence רֶכִילִים אֲנִישׁ רֶכִיל slanderers, Eze. 22:9. הָלַךְ רֶכִיל to go about for the sake of slandering, Lev. 19:16; Pro. 11:13; 20:19.

רֶכֶן TO BE TENDER, SOFT (Arab. رَكَت, kindred to the root רָכַן No. I); figuratively—(a) *to be delicate*, Deut. 28:56.—(b) *to be weakened, contrite in mind*, 2 Ki. 22:19; see Niph.; used of soft words, Ps. 55:22.

NIPHAL, fut. יִרְכַן *to be weakened* (broken), of the mind or heart (לֵב) *to become timid*, Deut. 20:3; Isa. 7:4; Jer. 51:46. See רָךְ No. 5.

PUAL, *to be softened* (a wound with ointment), Isa. 1:6.

HIPHAL, with לֵב *to break any one's heart*, Job 23:16.

Derivatives, רָךְ, רֶךְ, רֶכֶךְ.

רָכַל i. q. רָכַל TO GO ABOUT—(1) for purposes of traffic, i. q. רָכַר; hence *to traffic*. Part. רֶכֶלֶת a merchant, Eze. 27:13, 15, 17, seqq.; fem. רֶכֶלֶת a female merchant, ibid. 3:20, 23. Hence the substantives רֶכֶלֶת, רֶכֶלֶת.

(2) for the sake of slandering, whence רֶכִיל slander.

רָכַל ("traffic"), [*Rachal*], pr. n. of a town in the tribe of Judah, 1 Sa. 30:29.

רָכַלָה f. *traffic*, Eze. 28:5; 16:18.

רָכַס TO BIND, TO BIND ON, Exod. 28:28; 39:21.

Arab. رَكَس id., e. g. cattle in a stall. Hence—

רָכַס, only in pl. רָכָסִים bound up places, i. e. rough, rugged, difficult to pass, Isa. 40:4. Abulwalid in Lex. MS. at Oxford, ascribes to the root רָכַס the same signification as the syn. שָׁד to bind, also to be hard, calamitous, and he renders רָכָסִים by المواضع الشديدة hard places, i. e. difficult of transit, and רָכָסִי אִישׁ (Ps. 31:21) شدايد i. e. calamities, adverse circumstances.

רָכַס m. *league, conspiracy*, so called from the idea of being bound together, Ps. 31:21 (like קָשָׁר from קָשָׁר); or it may be rendered *snarers*, or plots. Plur. const. רָכָסִי Ps. loc. cit.

I. **רָכַשׁ** TO ACQUIRE, TO GAIN FOR ONESELF, Gen. 12:5; 31:18.

Derivative, רָכַשׁ.

II. **רָכַשׁ** an unused root [joined with the preceding in Thes.], i. q. Arab. رَكِسَ (ش and ل being interchanged), to run quickly (as a horse), gallop, cognate רָכַשׁ (of a horse leaping, Job 39:20, 24). Hence—

רָכַשׁ m. a superior breed of horses, remarkable for speed (Rennet), Mic. 1:13; 1 Ki. 5:8. Syriac رُكْشָא a horse, especially a stallion, which ought to be of a superior breed; see Bochart, Hieroz., t. i. page 95.

רָם—(1) part. of the root רָם high, see רָם.

(a) [*Ram*], pr. n.—(a) of a Buzite, Job 32:2; whom some think the same as רָם Gen. 22:21.—(b) Ruth 4:19; 1 Chr. 2:9; for which there is Ῥάμ, Matt. 1:3; Luc. 3:33.—(c) 1 Ch. 2:25, 27.

רָם a buffalo, see רָם.

רָמָה—(1) TO CAST, TO THROW, Ex. 15:1, 21.

(2) *to shoot* (with a bow), Jer. 4:29; Ps. 78:9.

(Arab. رَمَى, Æth. Ῥῶῢ; Syr. and Ch. رَمَل id. To this answers Gr. ῥίπτω.)

PIEL רָמָה *to beguile, to deceive* (prop. to throw down, to trip up, like the Gr. σφαλῶ; whence Lat. fallo), Pro. 26:19; Gen. 29:25. Pregn. 1 Ch. 12:17, לְרַמּוֹתַי לְעָרִי "to deceive me (and betray) to my enemies."

Derivatives, רָמָה, מְרָמָה, רָמָה, and pr. n. רָמָה.

רָמָה f. (with Kametz impure, from the root רָם to be lofty)—(1) a lofty place, 1 Sa. 22:6; especially

one consecrated to the worship of idols, Eze. 16:24, 25, 39. Compare רָמָה.

(2) [Ramah], pr. n.—(a) of a town in the tribe of Benjamin, Jud. 19:13; with the art. Isa. 10:29; to the north of Jerusalem, Josh. 18:25; Jud. 4:5; Jer. 31:15; Hos. 5:8; 1 Ki. 15:17.—(b) of a town in Mount Ephraim, the birth-place and abode of Samuel, 1 Sa. 1:19; 2:11; 7:17; 15:34; 16:13; fully רָמָה צוֹפִים 1 Sa. 1:1, Gr. Ῥαμαθὶμ, 1 Macc. 11:34.—(c) of a town of Naphtali, Josh. 19:36.—(d) רָמַת הַמִּצְפָּה ("the high place of the watch-tower"), Josh. 13:26, a town in Gilead, otherwise called רָאמוֹת, רָמוֹת, verse 9.—(e) רָמַת לְחִי, see לְחִי No. 3. Gentile noun רָמָתִי 1 Ch. 27:27.

רָמָה, רָמָה Ch.—(1) to throw, to cast, Dan. 3:21, 24; 6:17.

(2) to put, to place, e.g. seats, Dan. 7:9. Compare Apoc. 4:2, θρόνος ἔκειρο, and יָרָה No. 2.

(3) to impose (tribute), Ezer. 7:24.

ITHPEAL, to be cast, thrown, Dan. 3:6, 15.

רָמָה f. a worm, Job 25:6; commonly collect. worms bred by putrefaction, Ex. 16:24; Job 7:5; 21:26, from the root רָמַם No. II. Arab. رَمَّة putrefaction, worms thus bred.

רָמֹן m.—(1) a pomegranate, Cant. 4:3; also an artificial one, Ex. 28:33, 34; 2 Ki. 25:17; a pomegranate tree, Joel 1:12. (Arabic رمان id. The origin is doubtful. Some have supposed, very improbably, that pomegranates were so called from the worms (רָמָה) with which they are infested. I prefer explaining רָמֹן marrowy, from רָמַם marrow of a bone, רָמַם to be marrowy as a bone.)

From the abundance of pomegranates, several places take their names—(a) [Rimmon, Remmon], a town of the Simeonites, on the southern confines of Palestine, Josh. 15:32; 19:7; Zec. 14:10.—(b) a town of the Zebulonites, Josh. 19:13 (where רָמֹן does not belong to the pr. n., see under the word רָמַל Pual), perhaps i. q. רָמֹנוֹ 1 Ch. 6:62.—(c) of a rock near Gibeah, Jud. 20:45, 47, to which some also refer 1 Sam. 14:2 [prob. now called Rūmmôn, רִמּוֹן Rob. ii. 113].—(d) רָמֹן פֶּרֶז [Rimmon-perez], a station of the Israelites, Nu. 33:19.

(2) pr. n. of an idol of the Syrians, 2 Ki. 5:18 (compare pr. n. רָמֹרֶשׁ), perhaps high, from the root רָמַם No. 1. Hesych. Ῥαμάς, ὑψιστος θεός. Hence pr. n. of a man, 2 Sa. 4:2.

רָמוֹת ("heights"), [Ramoth], pr. n.—(1) of a town in Gilead, elsewhere called רָאמוֹת, Jos. 21:36; 1 Ki. 4:13.—(2) רָמוֹת נֶגֶב, see רָאמְתִּינֶגֶב 1 Sam. 30:27.

רָמוֹת f. a heap, pile (of dead bodies), Eze. 32:5. But I prefer, with J. D. Michaëlis, to read רָמוֹתֶיךָ thy worms, although this pl. does not occur elsewhere.

רָמַח an unused root, perhaps i. q. רָמָה to cast, throw (compare under the word רָמַח); whence—

רָמַח m. pl. רָמָחַיִם, a lance, a spear (of heavy armed troops), Nu. 25:7; Jud. 5:8; Jer. 46:4. (Aram. and Arab. رَمَح id.)

רָמִי pl. הָרָמִיִּים 2 Chr. 22:5, i. q. הָרָאִיִּים Syrians compare 2 Ki. 8:28. As to the syncope of the letter א, see page I, A.

רָמִיָּה ("whom Jehovah set", comp. רָמָה No. 2), [Ramiah], pr. n. m. Ezer. 10:25.

רָמִיָּה f. (from the root רָמָה Pi.)—(1) a letting down or relaxing of the hands, indolence. (This notion of the root nearly approaches to the cogn. רָפָה. Arab. رَمِيَ VIII. to be slack, and remiss, spoken of any affair.) Pro. 12:24. כַּף רָמִיָּה a remiss hand, idle, Pro. 10:4. Adv. negligently, Jer. 48:10.

(2) deception, fraud, Job 13:7. לְשׁוֹן רָמִיָּה a fraudulent tongue, Ps. 120:2, 3. קֶשֶׁת רָמִיָּה a deceitful bow, one which shoots untruly, Hos. 7:16; poet. deceptive archers, who deceive by a false flight, Psa. 78:57.

רָמַךְ an unused root, Arab. رَمَكَ Conj. IX. to be slender, small in the waist [not given in Thes.]. Hence—

רָמָךְ fem. [plur. רָמָכִים] a mare, once found, Est. 8:10. (Arab. رَمَكَة id.)

רָמַל an unused root, Arab. رَمَلَ, to deck with gems, to stain with blood, whence—

רָמַלְיָה ("whom Jehovah adorned"), [Remaliah], pr. n. of the father of Pekah, king of Israel, a private and ignoble person, and on this account his son is called contemptuously בְּרָמַלְיָה (Isa. 7:4, 5; 8:6), 2 Ki. 15:25.

רָמָם i. q. רָם TO BE HIGH, LOFTY. Pret. רָמָה (where, however, many MSS. and printed editions

have (רמז) Job 22:12; and רמז (where other copies have רופז) 24:24. Part. רוממה exalted, Ps. 118:16.

NIPHAL, imp. plur. הרמז Nu. 17:10; and fut. ירמז Ezek. 10:15, 17, 19 (in these examples a few copies omit Dagesh); to *exalt oneself, to rise up*.

II. רמם Arabic رَمَمَ, to become putrid, whence רפה, and according to some רפון.

רוממתי-עזר ("whose help I have exalted"), [Romamti-ezer], pr. n. m. 1 Ch. 25:4, 31.

[רממות see רוממות].

רמם fut. ירמם (cogn. to רפם)—(1) TO TREAD with the feet, as a potter does clay, followed by an acc., Isa. 41:25; followed by פ Neh. 3:14, to *tread upon, walk over* any thing, Ps. 91:13.

(2) to *tread down*, 2 Ki. 7:17, 20; Dan. 8:7, 10; Isaiah 63:3; 1:12, רמס הצרי "to tread down my courts," i. e. to profane them, compare Apoc. 11:2; 1 Macc. 3:45. Part. רמם a *treader down, an oppressor*, Isa. 16:4.

NIPHAL, pass. of No. 2, Isa. 28:3.

Derivative, מרמס.

רמש fut. ירמש—(1) TO CREEP, TO CRAWL, the proper term for the motion of smaller animals which creep upon the ground, both those which have four or more feet, as mice, lizards, crabs, etc. (and this is the proper signification, comp. רמס), and those which have no feet, and trail their bodies on the ground, as serpents, worms, etc. Gen. 1:26, after both domestic and wild quadrupeds have been mentioned, as well as birds and fishes, הרמש על הארץ "all the creeping things which creep upon the earth;" verses 28, 30; 7:8, 14; 8:17, 19; Leviticus 11:44. The earth is sometimes said to *creep with creeping things*, with an acc. (comp. הלה No. 4). Gen. 9:2, ככל אשר תרמש האדמה "in all the things with which earth creeps," i. e. which creep in abundance on the earth.

(2) In a wider signification it is used of aquatic (amphibious) reptiles. Gen. 1:21, שרצו המים "creeping living creatures with which the waters abound;" Lev. 11:46; Ps. 69:35; used of all land animals whatever, Gen. 7:21, init. Psalm 104:20, "(by night) all the beasts of the forest creep (out of their dens)." Hence—

רמש m. a *reptile*, collect. *reptiles*, Gen. 1:26; 6:7; 7:14, 23; often האדמה רמש whatever creeps upon the ground, Gen. 1:25; 6:20; Hos. 2:20; comp.

Deut. 4:18. Once used of aquatic animals, Psalm 104:25. Of all land animals whatever, Gen. 9:3.

רמת ("a high place," i. q. רמה), [Remeth], pr. n. of a town in the tribe of Issachar, Josh. 19:21.

רן (prop. inf. of the root רנן), shouting for joy. Pl. רנני-פלט shouts of deliverance, Ps. 32:7.

רנה i. q. רנן TO GIVE FORTH A TREMULOUS OR TINKLING SOUND, TO RATTLE, once used, Job 39:23, either of the arrows as rattling when the quiver is struck, or of the stridulous noise of an arrow when shot (Arab. رَنَّ), where رَنَّ is used for arrows. See Bochart, Hieroz. i, page 134; and Alb. Schultens, on Haririi Cons. i. page 11.

רנה fem. (from the root רנן)—(1) shouting for joy, Psalm 30:6; 42:5; 47:2. 1 Ki. 22:36, ויעברו הרנה במחנה... לאמר "and there went through the camp a joyful cry: Home!"

(2) a *mournful cry, wailing* (wimmern), Psalm 17:1; 61:2, and frequently.

(3) [Rinnah], pr. n. m. 1 Ch. 4:20.

רנן fut. ירן (once ירין as if from the root רנן Pro. 29:6), pr. TO EMIT A TREMULOUS AND STRIDULOUS SOUND. Specially used—

(1) of the tremulous sound of a mast or tall pole shaken by the wind; hence ירן, ירן; also used of the sound of a torrent (see ירין).

(2) as a verb it is, to *vibrate the voice* (trillern); hence—(a) to *shout for joy*, to lift up joyful outcries (but not with an articulate voice), Lev. 9:24; Job 38:7; Isa. 12:6; 35:6; 54:1. It is also used of inanimate things, Isa. 44:23; 49:13.—(b) used of a mournful outcry, to *wail* (wimmern), Lam. 2:19.

PIEL רנן i. q. Kal No. 2, to *shout for joy*, Psalm 98:8; 132:16; followed by פ concerning anything, Ps. 33:1; 89:13; 92:5; followed by על (at the destruction of any one), Jer. 51:48. But followed by an acc. of person or thing, to *celebrate with shouting*, Ps. 51:16; 59:17; followed by אל Ps. 84:3; ? Ps. 95:1.

PUAL, pass. Isa. 16:10.

HIPHAL הִרְנִין—(1) trans. to *cause to shout for joy*, Ps. 65:9; Job 29:13.

(2) to *shout for joy, to rejoice*, Deut. 32:43; followed by ? Ps. 81:2.

Derivatives, see Kal No. 1; also, רן, רנה, and—

רננה f.—(1) shouting for joy, Job 3:7; 20:6. Pl. רנת Ps. 63:6.

(2) plur. רָנִים Job 39:13, seqq. *ostriches*, poet. for the common יָעֵנָה קְנוֹת, called either from the stridulous sound of their wings (see Job loc. cit. verse 12, compare רָנָה), or from their wailing noise (see Lam. 2:19); compare Arab. زمار the female ostrich, so called from its song. Vulg. *struthio*. See Bochart, Hieroz. ii. page 24.

רֶסֶה ("dew," "fall of dew"), [Rissah], pr. n. of a station of the Israelites in the desert, Num. 33:21, 22.

רִסְסִים m. plur.—(I) *drops of dew*, Cant. 5:2; from the root רָסַם No. I.

(II) *ruins*, Am. 6:11; from the root רָסַם No. II.

רָסַן an unused root; Arabic رَسَن to bind, with a cord or muzzle. Hence—

רָסַן m.—(1) *a curb or halter*, which goes over a horse's nose, Isa. 30:28; gener. *a bridle*, Psalm 32:9. Job 30:11, רָסַן מִפְּנֵי שִׁלְחִי "they cast off the bridle before me," i.e. they use unbridled license; compare the Arabic phrase طَلَى زَمَامَهُ to loose his halter, of an unbridled person. Hence—

(2) *the inner part of the mouth*, where the bit (bas Gebiß) is put, like the Greek χαλῖνοι, *teeth*, Job 41:5, רָסַן מִפְּנֵי used of the double row of teeth (of the crocodile).

(3) [Resen], pr. name of a very ancient city in Assyria, Gen. 10:12.

רָסַם—(I) TO MOISTEN, TO SPRINKLE, Ezek. 46:14. Hence רִסְסִים drops of dew, and pr. n. רֶסֶה.

(Chaldee רָסַם, Arabic رَش id. To this answers the Sanscr. *rasah*, dew; Gr. ἔρση, ἔρση, and ὀρόσος; Lat. *ros*.)

(II) i. q. רָצַץ to break; whence רִסְסִים No. II.

רָע with a distinct. accent. רָע, pl. רָעִים (from the root רָעָה).

(A) fem. רָעָה adj. *evil, bad*—(a) physically as of an animal, *bad cattle*, Lev. 27:10; Deut. 17:1; *bad waters*, 2 Ki. 2:19, etc.—(b) ἡθικῶς, *wicked, evil*, of the manner of thinking and acting, Gen. 6:5; 8:21; 1 Sa. 25:3. רָע לֵב an evil heart, Jer. 3:17; 7:24. רָע בְּעֵינֵי פ' i.e. what is displeasing to any one, Gen. 38:7; often in this connection, הָרַע בְּעֵינֵי יְהוָה what was displeasing to Jehovah, 1 Ki. 11:6; 14:22; more rarely followed by עַל Ecc. 2:17; followed by לְפָנֵי Neh. 2:1. Specially—(aa) *noxious, hurtful*, הָיָה רָעָה an evil beast, Gen. 37:33. רָעָה

an evil, i. e. a hurtful thing, 2 Kings 4:41.—(bb) רָעֵן envious, malignant, Prov. 23:6; 28:22.

(2) *evil in appearance, deformed*, especially when followed by פְּרָאָה Gen. 41:3.

(3) *unhappy, unfortunate*, of a person, Isaiah 3:11; compare verse 10. Jer. 7:6, לָרָע לָכֵם "that it may go ill with you," for לָרָע לָכֵם (compare מִלֵּךְ No. 1), Jer. 25:7.

(4) *sad*, of the heart or mind, Pro. 25:20; of the countenance, Gen. 40:7; Neh. 2:2.

(B) subst. *evil, badness*, especially in an ethical sense, τὸ κακόν, Gen. 2:9; Deut. 22:22; רָעָה evil counsel, Ezek. 11:2; רָעִים evil men, Prov. 28:5; also *wickedness, malice*, Genesis 6:5. In this sense there is more frequently used the fem. רָעָה, which see.

I. רָע (from the root רָעָה), *noise, outcry* (ערם), Ex. 32:17; Mic. 4:9. *The noise of God* is thunder, Job 36:33, יָגִיד עָלָיו רָע "he declares to him (to man or to his enemy) his thunder."

II. רָע (from the root רָעָה No. 3) for the more full רָעָה, with suff. רָעִי, רָעִי Jerem. 6:21; but much more in use is רָעִים, plur. רָעִים; with suff. רָעִיךָ; רָעִיךָ m. *a companion, a friend*, with whom one has intercourse, Job 2:11; 19:21; Prov. 25:17; implying less than אָהָב Prov. 18:24. Followed by dat. (like the Greek ὁ ἐμοὶ φίλος), Job 30:29, רָע לְבִנְיָן יָעֵנָה "a companion (i.e. like) to ostriches." Prov. 19:6. Friend or companion is also said of—(a) *a lover, one beloved of a woman*. Cant. 5:16; Jer. 3:1, 20; Hos. 3:1; compare רָעִיךָ—(b) *any other person*, any other of the human race, ὁ πλησίον (ἑτάϊμος), Ex. 20:17, seqq.; 22:25. Hence when preceded by אֶחָד, alter, alter, one, another. Judges 6:29, וַיֹּאמְרוּ אֶחָד לְאֶחָד "they said one to another." Genesis 11:3; 1 Sa. 10:11; 20:41. Also used of inanimate things, Gen. 15:10. Compare רָעָה No. 6. More rarely when not preceded by אֶחָד Isai. 34:14, שָׂעִיר אֶל־רָעָהוּ יִקְרָא "satyr shall cry to satyr."

(2) *thought, will*, i. q. Ch. רָעָה Ps. 139:2, 17. Root רָעָה Ch. *to will*, and רָעָה Ethpa. *to think*.

רָע m. rarely רָעָה (from the root רָעָה)—(1) *an evil condition*, Jerem. 24:2, 3, 8; especially in an ethical sense, *evil, wickedness*, Jer. 4:4; 21:12; 23:2; 26:3.

(2) *deformity*, Gen. 41:19.

(3) *sadness of heart, of appearance*, Neh. 2:2; Ecc. 7:3.

רָעָה fut. יִרָעַב TO HUNGER (Arab. رَغِبَ The

primary idea appears to lie in that of an ample, i. e. empty stomach; compare the kindred כֹּחַ and Æth. $\mathfrak{C}^{\text{h}}\mathfrak{h}$ (to hunger). Used of individual men [or other beings], Ps. 34:11; 50:12; of a whole region, Gen. 41:55. Followed by לְ to hunger for any thing, Jer. 42:14.

HIPHIL, *to cause to hunger*, Deu. 8:3; *to suffer to hunger*, Prov. 10:3.

Derivatives, the three following nouns.

רָעָב *m. hunger, famine*, whether of individuals, Lam. 5:10; or of entire provinces, *scarcity of grain*, Gen. 12:10; 41:30, seq.

רָעַב f. רָעָבָה verbal adj. *hungry*, 2 Sam. 17:29; Job 5:5; *stricken with hunger*, Job 18:12.

רעבון *m. famine*, Ps. 37:19; Gen. 42:19.

רָעַר TO TREMBLE, TO SHAKE (of the earth), Ps.
104:32. (Arab. رعد, Conj. IV. VIII., id. As to
the roots beginning with רע see under רָעַע).

HIPHIL, intrans. *to tremble*, used of men, Dan. 10:11; Ezr. 10:9. Hence—

רעד m. Ex. 15:15, and **רעד** f. Ps. 2:11; 48:7;
trembling.

רָעָה fut. apoc. יִרְעָה (Job 20:26).—(1) TO FEED a flock, TO PASTURE, TO TEND. (Arabic رعى id., and figuratively to guard, to care for, to rule. As to the origin I suspect it to be of the same stock as the verbs רָצָה, רָצָה, רָצָה, and properly to have the sense of looking upon; whence רָצָה and רָעָה No. 3, to look upon with pleasure, gern sehen, רָעָה No. 1. to pasture a flock; prop. to look after, רָצָה to behold, to see.) Const. absol. Gen. 37:13; Nu. 14:33; Cant. 1:7; followed by an acc. Gen. 30:31; followed by רָעָה (prop. to look upon), Gen. 37:2; 1 Sam. 16:11; 17:34. Part. רָעָה subst. a shepherd, Gen. 13:7; 26:20; fem. רָעָה Gen. 29:9. Figuratively to pasture, is used—(a) for to govern, to rule, of a prince (compare Hom. ποιμὴν λαῶν), 2 Sa. 5:2; 7:7; Jer. 23:2, seqq.; followed by רָעָה Ps. 78:71; of God, Ps. 23:1, “Jehovah is my shepherd, I shall not want;” 28:9; 80:2; of a teacher of virtue, Pro. 10:21, שִׁפְחֵי צְדִיק יִרְעוּ רַבִּים “the lips of the righteous feed many,” i. e. lead to virtue. So part. רָעָה a shepherd, metaph. used of God, Ps. 23:1; of kings and princes, Jer. 2:8; 3:15; Zec. 10:2; of a teacher of virtue and wisdom, Ecc. 12:11.—(b) to nourish, to feed. Hos. 9:2, “the floor and wine-press shall not feed them.”

(2) *to feed* (intrans.) as a flock, Isa. 5:17; 11:7;

56:25. Followed by an acc. of place, in which a flock feeds, Jer. 50:19; Eze. 34:14, 18, 19; Micah 7:14. Figuratively, to *depasture*, to consume. Mic. 5:5, "they shall eat up (waste) the land of Assyria with the sword." Job 20:26, יַעַר אֵשׁ בְּתֵנִי "the fire devours what is left in his tent." Jer. 22:22; 2:16, יַעַר וְיִקְרַח "they devour the crown of the head." Job 24:21, יַעַר וְיִקְרַח "who oppressed the barren woman" (Chald. *confringens*).

(3) to *delight in* any person or thing (compare Lat. *pasci aliqua re*, i. e. to delight in). Chald. *ܩܫܬ* id.: compare Hebr. *רָצָה*; Arab. *رَضَا*. Constr.—(a) followed by an acc. of pers. to delight in any one, to be his companion, Prov. 13:20; 28:7; 29:3.—(b) followed by an acc. of thing, Prov. 15:14, “the mouth of fools *יִשְׂחָה אֲפִיקָת* delights in folly,” follows after folly. Ps. 37:3, *יִשְׂחָה אַחֲרֵי אֱמוּנָה* “seek after truth.” *רָצָה* רוח to seek after the wind, i. e. folly, Hos. 12:2; compare Isa. 44:20. Compare *רָצוֹנָה* and *רָצוֹן*.

PIEL רָעָה i. q. Kal No. 3 (or rather denom. from רָעָה), to join oneself as a companion to any one, Jud. 14:20.

НІРНЦ, і. q. Kal No. 1, Ps. 78:72.

HITHPAEL, *to hold intercourse*; followed by מִי
with any one, Prov. 22:24.

Derivatives, רָעַה, רָעַת, No. II. רָעִי, רָעֵי, רָעוּת, רָעוּל, רָעוּלָא, רָעוּנְךָ, מְרַעֶה, מְרַעֵת, מְרַעֲיוֹן, [and perhaps רוּת.]

רָעָה—(1) fem. adj. רָע *evil, bad* (see רָע).

(2) subst.—(a) *evil* which any one does, Job 20:12; Psa. 97:10; or which happens to any one, *calamity*, Gen. 19:19; 44:4. עָשָׂה רָעָה עִם to bring evil upon any one. Gen. 26:29; 1 Kings 2:44. דָּרַשׁ רָעָה פִּי to search under the word דָּרַשׁ.—(b) *evil, wickedness*. Hosea 10:15, רָעָה רָעָתְכֶם, “your very wicked wickedness.”

רעה constr. **רעה**, with suff. **רעיה** Proverbs 6:3 (like **מקנה**, **מקניו**), m., a companion, a friend, i. q. **רע**, which is more in use, 2 Sam. 15:37; 16:16; 1 Ki. 4:5. Root **רעה** No. 3. The feminine is—

רֵעָה plur. רֵעוֹת *companions*, fem. Psa. 45:15;
Jud. 11:38.

רָעָה inf. f., from the root, רָעַע, a *breakage*, Prov. 25:19; Isa. 24:19.

רֵעַ ("friend (sc.) of God"), [*Reu*] pr. n. m., Gen. 11:18; Gr. 'Payaū, Luke 3:35.

רַעוּיָל ("friend of God"), [*Reuel, Rague!*],
pr. n. m.—(1) of a son of Esau, Gen. 36:4, 10.

(2) of the father of Jethro, Exod. 2:18; Num. 10:29.

(3) 1 Ch. 9:8. But—

(4) Num. 2:14; for this we should read רענאל compare Num. 1:14; 7:42; 10:20.

רעות (f. of the word רע i. q. רע, רעה, of the form רעל = רעה, פלה = פלה a man; from the root רעה No. 3).

(1) a female companion, friend, Esth. 1:19; Exod. 11:2; preceded by רעה altera, altera, one, another, Isa. 34:15, 16; Jer. 9:19.

(2) desire, study of any thing. רעות רוח a vain pursuit, Eccl. 1:14; 2:11; 17:26; 4:4, 6; 6:9; compare רעה רוח Hos. 12:2, and Chald. רעות.

רעות Chald. will, Ezr. 5:17; 7:18; from the root רעה No. 3.

רעי m., pasture, 1 Kings 5:3; from the root רעה No. I.

רעי ("companionable," denom. from רע), [Rei], pr. n. m., 1 Ki. 1:8.

רעי adj. denom. from רעה, of or belonging to a shepherd, Isa. 38:12; subst. shepherd, pr. pastoral sc. man, Zech. 11:17.

רעה f., a female friend, Jud. 11:37 (where the רעה has רעיתי); a beloved female, Cant. 1:9, 15; 2:2, 10, 13; 4:7. Compare רע No. 1, a.

רעיון m. i. q. רעות No. 2, desire, study, striving. Eccl. 2:22, רעיון לבו "the striving of his heart." רעיון striving after wind, vain desire, Eccl. 1:17; 4:16. Root רעה No. 3.

רעיון m. Chald. thought, Daniel 4:16; 5:6, 10; 7:28; used of night visions, Dan. 2:29, 30. Root רעה to think.

רעל TO BE STRUCK, TO TREMBLE; kindred to the root רער (Chald. and Syr. id.). Only found in—HOPHAL, id. Nah. 2:4.

Derivatives, רעל, רעלה, and pr. n. מרעלה.

רעל m.—(1) reeling (from drunkenness), Zec. 12:2.

(2) pl. רעלות a woman's vails, so called from their tremulous motion, Arab. رعل. Isa. 3:19.

רעלה ("whom Jehovah makes to tremble," i. e. who fears Jehovah), [Reelaiah], pr. n. m. Ezr. 2:2; for which there is in Neh. 7:7, רעמיה [Raamiah].

רעם—(1) TO RAGE, TO ROAR—(a) as the sea, Ps. 96:11; 98:7; 1 Chron. 16:32.—(b) as thunder

(Syr. רעם to thunder), compare Hiph. and רעם.—(c) as any one with rage, to be angry, see Hiph.

(Syr. Ethp. id. Arab. رعم III. V. to be angry.)

(2) to tremble, Eze. 27:35.

HIPHAL—(1) to thunder (of Jehovah), Ps. 29:3; Job 40:9; 1 Sa. 2:10.

(2) to provoke to anger, 1 Sa. 1:6. Hence—

רעם m.—(1) raging, tumult, noise, Job 39:25.

(2) thunder, Psalm 77:19; 81:8. Metaph. Job 26:14, רעם נבחרתו מי יתבונן "the thunder of his power, who perceives it?" i. e. the whole circuit of the divine power, all the mighty deeds which can be declared of God.

רעמה f.—(1) trembling, poet. for the mane of a horse, which in horses of a nobler breed appears to tremble from the fatness of the neck; Job 39:19, רעמה התלביש צווארו "hast thou clothed his neck with trembling?" i. e. with a trembling, quivering mane; compare Gr. φάβη mane, from φόβος. The interpretations of others are given and discussed by Bochart, Hieroz. i. p. 118, seqq. and Alb. Schult. ad h. l.

(2) Gen. 10:7; Eze. 27:22 [Raamah], pr. n. of a city of the Cushites, i. e. of Æthiopic origin. LXX. in Gen. renders it Πέγμα, i. e. a town on the Persian Gulf, mentioned by Ptolemy and Steph. Byzant. See Bochart, Phaleg. iv. 5; Michaëlis Spicileg. i. 193.

רעםס [Rameses], Gen. 47:11; Exod. 12:37; Nu. 33:3, 5; and רעםסס [Raamses], Exod. 1:11; pr. n. of an Egyptian city, prob. the metropolis of the land of Goshen, built or else fortified by the labour of the Israelites; this city appears to have given its name to the whole province (see Gen. loc. cit.). The name accords with that of several kings of Egypt, Ramses, Ramesses (i. e. "son of the sun"), one of whom apparently built this city, and called it by his own name. See Jablonskii Opusc. ed. te Water, tom. i. p. 136.

רען not used in Kal. Syr. رعن denotes the mallow.

PILEL, רען TO PUT FORTH LEAVES, TO BE GREEN, Job 15:32; Cant. 1:16 (although both of these examples may be referred to the adj.). Hence—

רען m. adj. green, of a leaf, Jer. 17:8; of trees growing and flourishing, Deut. 12:2; 2 Kings 16:4. A green tree, metaph. of happiness, Psalm 37:35; 52:10; 92:15. Green (i. e. fresh) oil, Ps. 92:11.

רענן Chald. id., metaph. of a man flourishing in favourable circumstances, Dan. 4:1.

רעע—(1) imp. רעע Isa. 8:9, fut. ירע TO MAKE A LOUD NOISE (termen). (This primary signification variously modified, is found in all the roots beginning with the letters רע especially רעם compare fremo, רער, רעש; compare ποῖνος, πόθος, πάθος; Germ. rauschen, rasen, raffen; Engl. to rush; also in the syllable רנ, רה; see under the root רנן. The special sense of *breaking, crushing* is found in the roots רעע, רעץ, רעץ; compare רעץ; the sense of *trembling*, which arises from being struck, in רער, רעל (רעם). Specially to *break* (as in Aram.), Psalm 2:9; Job. 34:24; Jer. 15:12; and intrans., to be broken, Jer. 11:16.

(2) to be evil (from the idea of raging, being tumultuous, which is referred to an evil disposition; see רשע, as on the other hand, meekness, a placid and lowly mind is referred to goodness of disposition and mind; see רען); only in pret. רע, fem. רעה, fut. ירע (the examples of which I have referred to the root ירע p. CCCCLIX, B). רע to displease any one, Num. 11:10. Farther, to be evil, is, i. q. to be noxious, hurtful; followed by ל 2 Sam. 19:8; of the eye, to be envious; followed by ב Deut. 15:9; of the face, to be sad, Eccl. 7:3.

HIPHAL הורע and הורע, inf. הורע.—(1) to make evil, e. g. הורעו מעלליהם "they make their actions evil," Mic. 3:4; also to do evil, to do ill, Gen. 44:5, הורעתם, הורעתם "ye have done ill that which ye have done," das habt ihr übel gemacht. Followed by לעשות to do ill, to act wickedly, to live wickedly, 1 Ki. 14:9; and with this omitted, id.; Isa. 1:16; 11:9; Ps. 37:8; Prov. 4:16. Part. הורע Prov. 17:4; pl. הורעים, an evil doer, Isa. 1:4; Ps. 22:17; 37:9.

(2) to do evil to any one, followed by a dat. Ex. 5:23; Nu. 11:11; acc. Nu. 16:15; Ps. 74:3 (compare the same construction in the opp. הוסיב); על 1 Ki. 17:20; עט Gen. 31:7; ב 1 Ch. 16:22. Sometimes used of God as bringing calamities, followed by a dat. Jer. 25:6; Ruth 1:21; followed by an acc. Ps. 44:3.

HITHPOEL הורעע to be broken in pieces (as by a blow), Isa. 24:19; hence to perish, Pro. 18:24.

[Derivatives, רע, רעה, רע.]

רעע Ch. to break, to break in pieces, fut. ירע (of the form רעק), Dan. 2:40.

PAEL, id., ibid.

רעף fut. ירעף i. q. ערף No. I. TO DROP DOWN,

followed by an acc. Prov. 3:20, "the clouds drop down dew;" Ps. 65:12, 13. (Arab. عف, id.)

HIPHAL, to let drop down (said of the sky), followed by an acc. Isa. 45:8.

רעץ i. q. רעע and רעץ TO BREAK IN PIECES, Exod. 25:6; metaph. to oppress a people, Jud. 10:8.

רעש ["TO SHAKE, TO TREMBLE"] TO BE MOVED, TO BE SHAKEN; hence to tremble, as the earth, Jud. 5:4; Isa. 13:13, "the earth shall be moved from its place," shall tremble (compare Job 9:6); the heaven, Joel 2:10; 4:16; the mountains, Jer. 4:24; Nah. 1:5; the sea-coast, Eze. 26:15. (Arab. رعس and رعش to tremble; but the origin of the Hebrew word and the primary notion lies in noise and crashing, which takes place from concussion, see the subst. רעש, and under the root רעע). Used of the rustling (Rauschen) of grain moved by the wind, Ps. 72:16.

NIPHAL, i. q. Kal, to be moved, shaken (said of the earth), Jer. 50:46.

HIPHAL—(1) to move, to shake, cause to tremble, the heaven and earth, Ps. 60:4; Hag. 2:6, 7; kingdoms, Isa. 14:16; hence to terrify the nations, Eze. 31:16. Specially—

(2) to make a horse leap (as verbs of trembling are applied to leaping, compare נתר Piel, חרנ, חרנל, and the kindred verb to this, רבש No. II.), Job 39:20, החרעשני כאלוכה "dost thou make (i. e. teach) him to leap like a locust?" lehrst du es hüpfen (galoppiren), wie die Heuschrecke? Hence—

רעש m.—(1) noise, tumult (Rauschen, Raffen), e. g. of chariots (Gerassel), Nah. 3:2; Jer. 47:3; of horses running, Job 39:24; of battle (Geräusch), Isa. 9:4; Jer. 10:22; but especially crashing in an earthquake; hence an earthquake, 1 Ki. 19:11; Am. 1:1; Zec. 14:5.

(2) trembling, Eze. 12:18; brandishing of a spear, Job 41:21.

רפא—(1) prop. TO SEW TOGETHER, TO MEND.

(Arab. رفا, Æth. ረፈ: id. To this answers the Gr. ῥάπτω. These roots spring from the primary and onomatopoeic stock רף, which has the sense of seizing and plucking, rapiendi and carpendi, Germ. raffen, rupfen (kindred רוב raufen), rauben, compare רפר, רפר, רפר. This root imitates the sound of a person sewing rapidly.) See Niphal and Piel No. 1. Hence—

(2) *to heal*, pr. a wound, a wounded person (which is done by sewing up the wound), Isa. 19:22; 30:26; Job 5:18; Ecc. 3:3; compare Ps. 60:4; hence a sick person (compare Gr. *ἀκείσθαι*, i. e. *sarcire* and *sanare*, and Luther's joke, who calls the physicians, *unseres Herrn Gottes Schuster*, the cobblers of our Lord God); with an acc. of pers. Gen. 20:17; Ps. 60:4; with a dat. of pers. Num. 12:13; 2 Ki. 20:5. Part. רפא a doctor, Gen. 50:2; 2 Ch. 16:12. Impers. Isa. 6:10, לֹא יִרְפָּא לָנוּ "and (lest) there be healing done to them," lest they recover.

Metaph. — (a) God is said *to heal* a person, a people, a land, i. e. to restore to pristine felicity, 2 Ch. 7:14; Hosea 7:1; 11:3; Ps. 30:3; as, on the contrary, he is said *to inflict* calamities, see Deut. 32:39; Jer. 17:14; 30:17. Inasmuch as restoration to pristine felicity depends on remission of sins (see Matt. 9:2, seqq.; Mark 4:12; compare Isaiah 6:10; 53:5), to heal — (b) is i. q. *to pardon*, 2 Ch. 30:20; Jer. 3:22; Hos. 14:5. Compare Ps. 41:5; 103:3. Also, to heal is used — (c) for *to comfort*. Job 13:4, רפאי אֵלֵינוּ "vain comforters;" compare Ps. 147:3; Jer. 6:14; 8:11. (Also, the verb *solor, consolor*, has pr. the sense of healing, restoring, ganj, machén, from *solus, ὅλος*; also Arab. ل to cure, to console.)

NIPHAL — (1) pass. of No. 1, Jer. 19:11.

(2) *to be healed*, whether a disease, Levit. 13:37; or a sick person, Deut. 28:27. Followed by a dat. Isa. 53:5, לָנוּ יִרְפָּא "there was healing to us," i. e. God pardoned us. Water (when bitter and hurtful) is said *to be healed*, when it is rendered salubrious, 2 Ki. 2:22; Eze. 47:8, 9.

PIEL — (1) *to mend, to repair* (a broken altar), 1 Ki. 18:30.

(2) *to heal*, as a wound, Jer. 6:14; the sick, Eze. 34:4; to render (hurtful water) *salubrious*, 2 Ki. 2:21; metaph. *to comfort*, Jer. 8:11.

(3) trans. *to cause to be healed*, to take the charge of healing, Exodus 21:19. Inf. pleon. רפוא Ex. loc. cit.

HITHPAEL, *to cause oneself to be healed*, 2 Ki. 8:29.

Derivatives, רפאות, רפא, and pr. n. רפאל, רפא, רפוא, רפוא.

Note. Sometimes רפא borrows a signification from the cogn. רפה *to let down, to relax* (and vice versa); part. Piel מרפא weakening, Jer. 38:4, and the derivatives, רפא, מרפא No. II.

רפה — (1) i. q. רפה *flaccid, feeble, weak*, only in pl. רפאים, i. e. *manes*, shades living in Hades, according to the opinions of the ancient Hebrews, void

of blood and animal life (נפש), therefore weak and languid like a sick person (Isa. 14:10), but not devoid of powers of mind, such as memory (Isa. 14:9, seqq.), Ps. 88:11; Pro. 2:18; 9:18; 21:16; Isaiah 26:14, 19.

(2) [Rapha], pr. n. borne by — (a) the ancestor of the Canaanitish nation of the Rephaim (רפאים, which see), 1 Chr. 20:4, seq. Compare also רפה. — (b) 1 Ch. 8:2. — (c) 1 Ch. 4:12. [גית דפא.]

רפא f. only in pl. *medicines*, Jer. 30:13; 46:11; Eze. 30:21.

רפאות f. *healing*, Pro. 3:8, from the root רפא.

רפאים, only pl. רפאים [Rephaim], gentile noun, *Rephaites*, i. q. יְלִידֵי הָרְפָה 2 Sam. 21:16, 18, a very ancient nation of the Canaanites beyond Jordan, famous on account of their gigantic stature, Genesis 14:5; 15:20; Isaiah 17:5; compare Deuter. 3:11; the remains of which continued even to the age of David, 2 Sam. loc. cit. In a wider sense, this name appears to have comprehended the gigantic nations of Canaan (see אֲשִׁימִים, זְמִימִים, Deut. 2:11, 20.

רפאל ("whom God healed"), [Raphael], pr. n. 1 Ch. 26:7, compare Παφάηλ, Tob. 9:5.

רפר fut. יִרְפֵּר TO STREW, TO SPREAD OUT, Job 41:22 (cogn. to רבר).

PIEL — (1) *to spread out* a bed, Job 17:13.

(2) *to support*, i. e. *to refresh* a wearied person, Cant. 2:5. Compare מַעֲזָר No. 2.

Derivatives, רפירה and the geogr. names רפירים, אֲרָפֹר.

I. רפה fut. apoc. יִרְפֵּה — (1) pr. TO CAST, TO THROW, i. q. רָמָה, *ρίπτω*, whence pr. n. רפה (casting forth, throwing down), specially —

(2) *to cast down, to let fall*, especially the hand, *die hand fallen lassen*, see Piel, Hiphil. In Kal intrans. *to decline* as the day, i. e. to draw to a close, Judges 19:9; used of hay in the fire, i. e. to sink down, Isa. 5:24; followed by מן *to relax, to desist* from any person or thing, Ex. 4:26; Jud. 8:3; Neh. 6:9.

(3) *to be let down*, especially of the hand, 2 Ch. 15:7, אֲלֵי-יָדָיו יִרְפֵּה "let not your hands hang down," i. e. be not lazy in the work. *Relaxed hands* are very often ascribed to those who have lost their courage. 2 Sa. 4:1, יָרִיבוֹ יָרִי "and his hands were let down," his courage was gone, Isa. 13:7; Jer. 6:24; 50:43; Eze. 7:17; 21:12; Zeph. 3:16. Used also of a person himself, Jer. 49:24, רָפְתָה רַמְסֵס.

"Damascus (i. e. its inhabitants) has become faint-hearted."

NIPHAL, *to be slack, remiss, idle*, Ex. 5:8, 17.

PIEL, *to let down*, e. g. wings, Eze. 1:24, 25; a girdle (i. e. to loosen), Job 12:21. Specially *to let down* any one's *hands*, i. q. to destroy his courage (compare Kal No. 2), Jer. 38:4; Ezr. 4:4.

HIPHAL, *הִרְפָּה*, imp. and fut. apoc. *הִרְפֵּה* and *יִרְפֵּה*—(1) *to let down* the hand. 2 Sam. 24:16, *הִרְפֵּה יָדְךָ* "let down thy hand," i. e. stop from inflicting plagues. Followed by *לָן* for, to desert, to forsake any one, Josh. 10:6. Without *יָד*, to let down (the hand), i. e. to *desist*, followed by *לָן* from any person or thing, Jud. 11:37; Deu. 9:14.

(2) *to leave off* any thing, e. g. a work begun, Neh. 6:3; instruction, Prov. 4:13; any person, i. e. to *desert* him, i. q. *עָזַב* Neh. 6:3; Deuteron. 4:31; 31:6, 8; Josh. 1:5; Ps. 138:8. Absol. Ps. 46:11, "leave off (your own attempts) and know." 1 Sa. 15:16.

(3) *to let* any one *go* (opp. to, to lay hold of, to detain); followed by an acc. Cant. 3:4; Job 7:19; 27:6.

HITHPAEL, *to shew oneself remiss*—(a) to be lazy, Job 18:3; Prov. 18:9.—(b) to lose one's courage, Prov. 24:10.

Derivatives, *רָפָה*, *רָפִיץ*.

II. *רָפָה* stands not unfrequently for *רָפָא* to heal, (compare *קָרָא* No. II. = *קָרָה*). In this sense there occurs imp. *רָפֵה* (for *רָפָא*) Ps. 60:4; fut. *תִּרְפֶּינָה* Job 5:18.

NIPHAL, *נִרְפָּה* Jer. 51:9; inf. *הִרְפָּה* Jer. 19:11; fut. *יִרְפֵּי* 2 Ki. 2:22.

PIEL, *יִרְפֵּי* Jer. 6:14.

רָפָה ("casting down," "throwing down," i. e. a hero, a champion, a giant) [*Raphah*], pr. n.—(1) of an ancient giant, whose descendants, who were also giants, were called *הַרְפָּה* and *יְלִידֵי הַרְפָּה*; see that word.—(2) 1 Ch. 8:37; for which there is 1 Ch. 9:43, *רָפָה* [*Rephaiah*], ("whom Jehovah healed").

רָפָה m.—(1) *slack, remiss*; especially with *יָדִים* added, 2 Sam. 17:2. *יָדִים רָפוֹת* slack hands, Job 4:3; Isa. 35:3; as indicating faint-heartedness.

(2) *infirm, feeble*, Num. 13:18.

רָפוּא ("healed"), [*Raphu*], pr. name, m. Num. 13:9.

רָפָה an unused root; Arabic *رَفَحَ* to be rich; whence—

רָפָה [*Rephah*] pr. n. m. ("riches"), 1 Ch. 7:25.

רָפָה f. *support, prop* of a litter. LXX. *ἀνάκλιτρον*. Vulg. *reclinatorium*. Cant. 3:10. Root *רָפָה* Piel No. 2.

רָפִידִים ("props," "supports"), [*Rephidim*], pr. n. of a station of the Israelites in Arabia Deserta, Ex. 17:1; 19:2.

רָפָה ("whom Jehovah healed"), [*Rephaiah*], pr. n. m.—(1) 1 Ch. 3:21.—(2) 1 Ch. 4:42.—(3) 1 Ch. 7:2.—(4) 1 Ch. 9:43; compare *רָפָה* No. 2. (5) Neh. 3:9.

רָפִיץ m., *slackness, remissness*, with the addition of *יָדִים* of a faint heart, Jer. 47:3. See the root *רָפָה* No. 2.

רָפַשׁ and *רָפַשׁ* (which are used without distinction) fut. *יִרְפֹּשׁ* Eze. 34:18; 32:2, TO TREAD WITH THE FEET; especially to disturb water by treading; cogn. to *רָפַשׁ*.

NIPHAL, Prov. 25:26, *מַעְיֵן נִרְפָּשׁ* "a troubled fountain."

HITHPAEL *הִתְרַפַּס* prop. to let oneself be trampled under feet, i. e. to *prostrate oneself*. Prov. 6:3; Ps. 68:31, *מִתְרַפֵּס בְּרַצֵּי כֶסֶף* "prostrating himself with fragments of silver," i. e. submissively offering (for tribute) pieces of silver.

Derivative *מִרְפָּשׁ*.

רָפַס Chald., *to trample down*, Dan. 7:7.

רָפָסוֹת f. plur., *rafts*, 2 Ch. 2:15; apparently a word of the later Hebrew for *דִּבְרוֹת* 1 Kings 5:23; which appears to be compounded of *רָפַשׁ* (Arab. *رَمَسَ*, Æth. *ረፈረፈ*) a raft; and *רָפַד* to spread; according to others of *רָמַשׁ* and Talmud. *אַסְרָא* a raft.

רָפַף an unused root, which had, I suppose, the primary signification of *to pluck off* (see *רָפָא*); which connects many glosses which the Arabic lexicographers give very confusedly under the word *رَفَفَ*, as to suck breasts, to eat herbs, to sew up (compare *רָפָא*), to take hold of any one, as a fever. Hence is derived *رَفَفَ*, fold, flock of sheep; to which, without doubt, answers the Mishnic *רַפְּתָה* of the form *רַפְּתָה* from *רַפְּתָה* from *רַפְּתָה* (an ox-stall; Baba Bathra, ii. § 3; vi. § 4 (prop. *præsepe, manger*, out of which they pull down the hay; Germ. *Staufe*; comp. *אַרְיָה* and *אַכּוּס*); and the Biblical word *רַפְּתָה* ox-stalls; which see. *רַפְּתָה* Job 26:11; see under the root *רָפָה*.

רפח HITHPAEL, TO LEAN ONESELF, TO REST UPON; followed by **ל** Cant. 8:5 (Arab. رفق VIII. id.).

רפש see **רפס**.

רפש an unused root (cogn. to **רפח** and **רפת**); to trample with the feet, as if to break something to pieces, to disturb water; whence—

רפש m., mud, mire, Isaiah 57:20 (with the Talmudists id.; compare transp. **רפש** excrement).

רפת only in plur. **רפתים** Hab. 3:17, *ox-stalls*, as the Hebrew interpreters rightly give it. See as to the etymology and talmudic use, under the root **רפח** **ר** in this word, although servile, is retained in the plur.; compare **קשחתו**, **קשחתו**. Besides the roots mentioned under the root, the following words might be com-

pared, Arabic **رف**, **رنة**, **رفت**, and even **رفت** straw, fodder for cattle; also so called from the idea of plucking. LXX. Vulg. *præsepia*.

רץ m. (from the root **רצץ**), a fragment (of silver), Ps. 68:31.

רץ m., a runner; see **רוץ**.

רצה (I) i. q. **רוץ** TO RUN. Inf. absol. **רצוא** Eze. 1:14.

(II) i. q. **רצה**; whence at least **רציתי** for **רצאתי** Eze. 43:27.

רצה not used in Kal. Arab. رضى to observe; especially in order to lie in wait, to lie in wait.

PIEL, to observe insidiously, Ps. 68:17.

רצה (Arab. رضى — (1) TO BE DELIGHTED with any person or thing (prop., I believe, to delight in the appearance; Germ. gern sehen; see under **רצה** No. 1, 3); followed by **ב** Ps. 49:14; 147:10; 149:4; Isa 42:1 (where, from the preceding context, we must supply **בו**); followed by an acc. of pers. and thing, Ps. 102:15; Job 14:6; Jer. 14:10. Specially to receive graciously anyone bringing gifts, Gen. 33:10; Mal. 1:8; God, the sacrifices and prayers of men, Ps. 51:18; Job 33:26; Eze. 20:40; compare Ps. 77:8; Am. 5:22 (where an accus. must be supplied). Followed by **ל** of pers.; pregn. to delight in the association of any one, Ps. 50:18; Job 34:9 (comp. **רצה** No. 3). Followed by an inf., Psalm 40:14, **רצה להצילני** "be pleased to deliver me." Part. pass. **רצוי** pleasant, agreeable to any one, Deut. 33:24; Esth. 10:3.

(2) i. q. Hiphil, to satisfy, to pay off, Lev. 26:34, 41; 2 Ch. 36:21.

NIPHAL — (1) to be graciously accepted, as a sacrifice (see Kal No. 1), Lev. 7:18; 19:7; 22:23, 27; also 1:4; 22:25, in which passages there is added a dative of benefit, **לכם**, **לו**. Of the same meaning is **להיה לרצון** Lev. 22:20.

(2) pass. of Kal No. 2 and Hiphil, to be paid off, Isa. 40:2.

PIEL, to make any one well pleased, i. e. to ask or seek his favour, Job 20:10, "his children shall seek the favour of the poor," or, what comes much to the same thing, "shall conciliate (or reconcile themselves to) the poor," by restoring the goods taken from them, compare Arab. رضى II. to conciliate.

HIPHIL, to pay, to pay off, i. q. Talmud **הרצה** (pr. to appease a creditor, compare the Germ. befriedigen, and the obsolete vergnügen, for to pay), Lev. 26:34, "then the land shall lie waste, and shall pay the sabbaths (she owes)." Compare Kal No. 2 and Niphal.

HITHPAEL, to make oneself pleasing, to obtain any one's favour, followed by **אל** 1 Sa. 29:4.

Derivatives, pr. n. **רציה** [רציה], and —

רצון m. — (1) delight, satisfaction (Abobeg fallen), Pro. 14:35; **להיה לרצון** Isa. 56:7; Jer. 6:20; and **לרצון** Isa. 60:7, to be pleasing, acceptable (to God), to be approved. — Ex. 28:38, **להם לפני יהוה**, "to (conciliate) favour for them before Jehovah," i. e. that they may be accepted of Jehovah, comp. Lev. 22:20, 21; 19:5, **לרצונכם**, "that ye may be accepted," or, that your sacrifice may be accepted; Lev. 22:19, 29; 23:11.

(2) a delight, that with which any one is delighted, Prov. 11:1, 20; 12:22; 15:8; 16:13; specially what is pleasing to God, Pro. 10:32; Mal. 2:13.

(3) will, pleasure, i. q. Ch. רצית, pr. that which pleases any one, like the French *tel est mon plaisir*, Ps. 40:9; 103:21. **עשה כרצונו** to do according to one's will, Est. 1:8; Dan. 8:4; 11:3, 16; followed by **ב** of pers. to treat any one as one pleases, Neh. 9:24, 37; Est. 9:5. Used of wicked pleasure and wantonness, Gen. 49:6.

(4) goodwill, favour, as of a king, Pro. 16:15; 19:12; especially of God, Ps. 5:13; 30:8; Isa. 49:8, **בזמן רצון** in the time in which one may be received to favour. Meton. benefits, Ps. 145:16; Deut. 33:23.

רצה — (1) TO BREAK, OR DASH IN PIECES. (Arab. رضح and رضح) See Piel No. 1, and the noun **רצה**.

(2) *to kill*, with an acc. Num. 35:6, seqq.; more fully *הָרַחַק מִן הַנֶּפֶשׁ* Deut. 22:26, compare *הָרַחַק מִן הַנֶּפֶשׁ* under the word *הָרַחַק* No. 2, c.

NIPHAL, pass. of Kal No. 2, Jud. 20:4.

PIEL—(1) *to dash in pieces*, Ps. 62:4.

(2) i. q. Kal No. 2, but iteratively (like *הָרַחַק*), *to kill many, to act the homicide*, 2 Ki. 6:32; Isa. 1:21; Hos. 6:9.

רָצָה m.—(1) *a breaking in pieces*, Ps. 42:11, “with a breaking in my bones,” i. e. with my extreme grief.

(2) *outcry*, into which any one breaks (compare *הָרַחַק*), Eze. 21:27, where it is joined with *הָרַחַק*.

רָצִיָּא (“delight”), [*Rezia*], pr. n. m. 1 Chr. 7:39.

רָצִין (Arab. رَاسٍ “firm,” “stable,” or i. q. *רָצִין* “a prince”), [*Rezin*], pr. n.—(1) of a king of Damascus, Isa. 7:1.—(2) Ezr. 2:48; Neh. 7:50.

רָצַע TO PIERCE THROUGH, TO TRANSFIX, Ex. 21:6. (Arab. رَجَعَ Conj. IV. id.)

Derivative, *מְרַצֵּעַ*.

רָצַף TO ARRANGE STONES together for a pavement, TO TESSELTATE, Cant. 3:10. (Arabic رَصَف idem).

Derivatives, *מְרַצֵּף*, *רָצֵף*, *רָצֵף*.

רָצַף m.—(1) *a stone on a hearth*, on which meat was roasted or bread baked. 1 Ki. 19:6, *עֲגֵת רָצֵפִים* “a cake cooked upon the stones.” The Rabbins understand hot coal, compare *רָצַף*.

(2) [*Rezep*], pr. name of a city subdued by the Assyrians, Isa. 37:12; perhaps *Pḥesāpa* of Ptolemy (page 350, ed. Basil), situated in Palmyrene; Arabic رَصَافَة.

רָצַף f.—(1) i. q. *רָצַף* *a baking stone*, Isa. 6:6. Vulg. *calculus*. LXX. and Rabbins render it *hot coal*.

(2) *a tessellated pavement*, Est. 1:6; 2 Ch. 7:3; Eze. 40:17, 18.

(3) [*Rizpah*], pr. n. of a concubine of Saul, 2 Sa. 3:7; 21:8.

רָצַץ fut. *רָצַץ*, *רָצַץ* (for *רָצַץ*), Isaiah 42:4; Ecc. 12:6, compare *רָצַץ* Jer. 50:44 כְּתִיב (Arab. رَضٍ) cogn. to *רָצַע* and *רָצַץ*.

(1) TO BREAK, TO BREAK IN OR DOWN. Isaiah 42:3, *קָנָה רָצִין* “a crushed reed,” *das eingetnietete Rohr* (Vulg. *quassata*). Isa. 36:6; 2 Ki. 18:21. It differs from *שָׁבַר* to break off, see Isa. 42:3.—Intrans. *to be broken*, Ecc. loc. cit.

(2) figuratively, *to oppress, to treat violently*, often joined with *עָשָׂה* 1 Sam. 12:3, 4; Amos 4:1; Isaiah 58:6; Deu. 28:33.

NIPHAL *רָצַץ* pass. of Kal No. 1, Ecc. 12:6; Ezek. 29:7.

PIEL *רָצַץ*—(1) i. q. Kal No. 1, but more forcible, *to break in pieces*, Ps. 74:14.

(2) i. q. Kal No. 2, Job 20:19; 2 Ch. 16:10.

POEL *רָצַץ* i. q. Kal and Piel No. 2, Jud. 10:8. But *רָצַץ* Nah. 2:5, belongs to the root *רָצַץ* to run.

HIPHAL, fut. conv. *וְרָצַץ* (so as to differ from *וְרָצַץ* to make to run), Jud. 9:53, *to break in pieces*.

HITHPOLEL, *to dash one another, to struggle together*, Gen. 25:22.

Derivatives, *רָצַץ*, compare *מְרַצֵּעַ* No. II.

רָק (from *רָקַע* No. I)—(1) adj. *thin, lean* (used of cows), Gen. 41:19, 20, 27.

(2) it becomes an adv. of limitation, restriction, *only, alone*. Job 1:15, *רָק אֲנִי לְבַדִּי* “only I alone.” Gen. 47:22, “only the land of the priests he bought not.” 1 Sa. 1:13; Jud. 14:16; Am. 3:2; 2 Chron. 28:10; 33:17, and frequently. Also, of exception, *only, except, provided*, Isa. 4:1, “we will eat our own bread,...only let us bear thy name.” Specially—(a) when a negation precedes, it is, *only, besides, save that, except*. 2 Ch. 5:10, “there was nothing in the ark *לְחוּרֵי שְׁנֵי הַלְלוֹתֵי* except the two tables.” 2 Ki. 17:18. Joshua 11:22, “there were not left of the nation of the Anakim *רָק בְּעֵזָה* except in Gaza.” 1 Ki. 15:5.—(b) it is prefixed to adjectives (equally with *אֵד* No. 2, a—c), as *רָק בַּעַל* *nothing except evil*, nur *böse, eitel böse*. 1 Ki. 14:8, *רָק הַיָּשָׁר* “only what is right,” *weiter nichts als was recht ist*. Deut. 4:6. Hence—(c) it has a kind of confirming sense. Gen. 20:11, *הֲיָאֵת אֱלֹהִים בְּמִסְקוֹ הַזֶּה* “surely the fear of God is not in this place,” prop. it cannot be otherwise than—i. e. no doubt, surely.

Note. Sometimes this particle, when placed at the beginning of a sentence, must be referred not to the next but to some more remote word. Isaiah 28:19, *רָק וְהָיָה הָבִין שְׁמוֹעָה* “to have heard only the rumour causes terror.” Ps. 32:6, *רָק לְשֹׁמֵר מִיַּם רַבִּים אֵלָיו לֹא יִגִּיעוּ* “(as to) the flood of great waters, to him only (the righteous) they shall not approach.” The same is the case with the particles *וְ* Gen. 16:13, *וְ* Isa. 34:14.

רק see ריק.

רק m. with suff. רָקַל (from רָקַק No. II), *spittle*, Job 7:19; 30:10; Isa. 50:6.

רָקַב fut. יִרְקַב TO ROT, TO DECAY (used of wood), Isa. 40:20. Metaph. Pro. 10:7; comp. the Rabbinic phrase, "rotteness comes up upon his name." Hence—

רָקַב masc. *decay* of bones, Prov. 12:4; 14:30 (metaph. used of fear pervading the bones, Hab. 3:16); of wood, *rotten wood*, Job 13:18; Hos. 5:12.

רָקַב m. id., Job 41:19.

רָקַד TO LEAP, TO SKIP, Ecc. 3:4. Figuratively, the phrase is used to *skip* for fear (compare Hiph. רָקַד Piel), Ps. 114:4, 6. (Syr., Pa., id. The primary idea appears to be that of trampling the ground with one's feet, see רָקַק).

PIEL, to *spring*, to *dance*, 1 Ch. 15:29; Isaiah 13:21; Job 21:11; used figuratively, of a chariot driven rapidly over rough ways, Nah. 3:2; Joel 2:5.

HIPHIL, prop. to *cause to leap*, i. e. to tremble, used of the mountains, Ps. 29:6. Comp. Kal, also נָחַר and נָחַשׁ.

רָקַח f. (from the root רָקַח No. I), properly, *something thin*. Hence—

(1) *the temple* (שְׁחֵלֶף), part of the head, Jud. 4:21, 22; 5:26.

(2) poet. for *cheek*, Cant. 4:3; 6:7. Compare *tempora*, Prop., ii. 24, 3.

רָקוֹן ("thinness"), [Rakkon], pr. n. of a maritime town of the Danites, Josh. 19:46.

רָקַח TO SPICE, TO SEASON oil for making ointments, Ex. 30:33. The primary idea appears to be in *making* the spices *small*, which are mixed with the oil, comp. under רָקַק, and רָבַח אֲבֵתָה Cant. 3:6. Part. רָקֵחַ an *ointment maker*, 30:35; Ecc. 10:1.

PUAL, pass., 2 Ch. 16:14.

HIPHIL, to *season* (flesh), Eze. 24:10.

Derivatives, מְרַקֵּחַ, מְרַקֵּחִים, מְרַקֵּחִים, מְרַקֵּחִים.

רָקַח m. *spice*. מֶרְקֶחַת יַיִן spiced wine, i. q. מְרַקֵּחַ Cant. 8:2.

רָקַח m. *ointment*, Ex. 30:25.

רָקַח m. an *ointment maker*, *perfumer*, Neh. 3:8. Fem. רָקִיחָה 1 Sa. 8:13.

רָקִיחִים m. pl. *ointments*, Isa. 57:9.

רָקִיעַ m. Gen. 1:6, 7, 8; Psalm 19:2; fully רָקִיעַ הַשָּׁמַיִם Gen. 1:14, 15, 17, 20, etc. *the firmament of heaven*, spread out like a hemisphere above the earth (from the root רָקַע), like a splendid and pellucid sapphire (Ex. 24:10, compare Dan. 12:3), to which the stars were supposed to be fixed, and over which the Hebrews believed there was a heavenly ocean (Gen. 1:7; 7:11; Ps. 104:3; 148:4; compare, however, Gen. 1:6). LXX. στερέωμα. Vulg. firmamentum. Luth. *Stfe*.

רָקִיק m. (from the root רָקַק No. I.) a *thin cake*, a *wafer*, Ex. 29:2, 23; Lev. 8:26.

רָקַם prop. i. q. רָנַם No. 3, TO ADORN WITH COLOURS, TO VARIEGATE (Arab. to mark with points, Conj. II. to draw lines, to write). Hence רָקְמָה. Specially to *variegate* a garment, to weave it of variously coloured threads. Part. רָקֵם the weaver of such texture, Ex. 26:36; 27:16; 28:39; 38:18 (it differs from רָקַב a worker in colours). In Spanish and Italian the verb *recamar*, *ricamar* (borrowed from the Arabic) is applied to the art of needlework, a signification which was formerly ascribed also to the Hebrew word; but see, on the other hand, Ps. 139:15, compare Job 10:11, and A. Theod. Hartmann, Hebräerin, vol. iii. p. 138, seqq.

PUAL, pass. to *be wrought*, used of the formation of the embryo in the womb [of the formation of the members of Christ's mystical body], Ps. 139:15. Hence—

רָקֵם (i. q. رَمَّة "flower garden," prop. "variegated"), [Rakem], pr. n.—(1) of a town of the Benjamites, Josh. 18:27.—(2) m.—(a) of a king of the Midianites, Nu. 31:8; Josh. 13:21.—(b) 1 Ch. 2:43.—(c) 1 Ch. 7:16. And—

רָקֵמָה fem.—(1) *something versicoloured*, *variegated* (das Bunte), of the pinions of the eagle, Ezek. 17:3; of stones of various colours, 1 Ch. 29:2. Comp. מְרַקֵּחַ. Specially—

(2) a *variegated garment*, Eze. 16:13, 18; 27:16. Plur., Ps. 45:15. Dual רָקֵמָיִם Jud. 5:30.

רָקַע (cogn. to רָקַק)—(1) TO BEAT, TO STRIKE the earth with the feet, as in indignation, Eze. 6:11; in exultation, 25:6.

(2) to spread out by beating, (see Piel), and simply, to *spread out*, e. g. God the earth, Ps. 136:6; Isa. 42:5; 44:24. (Syr. to make firm, to found.)

(3) to *tread down*, 2 Sa. 22:43.

PIEL, to *spread out* by beating, as a thin plate,

Ex. 39:3; Nu. 17:4; hence to *overlay* with a thin plate, Isa. 40:19.

Pual, part. *spread out* (with the hammer), Jer. 10:9.

Hiphil, i. q. Kal No. 2, to *spread out* (heaven), Job 37:18.

Derivatives, רָקַע and —

רָקַע m. plur. *thin plates*, Nu. 17:3.

I. רָקַק prop. TO BEAT, TO POUND, specially, to *spread out by beating, to make thin*. Arabic intrans. رَق, to be thin. (Cognate roots are رָקַע, רָקַק, which have the primary sense of pounding, and رָקַב, רָקַח, which have that of making small.)

Derivatives, רָקַח, רָקַב, and pr.n. רָקַח.

II. רָקַק i. q. יָרַק TO SPIT, TO SPIT OUT. (An onomatopoeic root, like the cogn. רָקַח, compare Lat. *scroo*.) Followed by פָּ to *spit upon* any one, Lev. 15:8 (fut. יָרַק).

Derivative, רָקַח.

רָקַת (i. q. Chald. רַפְתָּא, Arab. رَاقَة, "a shore"),

[*Rakkath*], pr.n. of a town in the tribe of Naphtali, standing, according to the Rabbins, where afterwards Tiberias was built, Josh. 19:35.

רָשָׁ poor, see רָשָׁ.

רָשָׁ an unused root, Chald. רָשָׁ to have leave, to be permitted ["to be able"], רָשָׁ leave, power, whence —

רָשִׁין m. *permission, power* of doing any thing, Ezr. 3:7.

רָשִׁית see רָאשִׁית beginning.

רָשָׁ TO WRITE, TO COMMIT TO WRITING, Dan. 10:21. Arab. رَشَم id.

רָשָׁ Chaldee id. Fut. יִרְשָׁ Dan. 6:9.

PEIL, רָשָׁ pass. 5:24, 25.

רָשָׁ fut. יִרְשָׁ — (1) prop. TO MAKE A NOISE, or TUMULT, see adj. רָשָׁ Job 3:17; Isaiah 57:20; and Hiphil, Job 34:29. (Syr. رَاس Aph. to agitate; رَاس commotion, disturbance; also رَاس to be disturbed; kindred roots are رָעַשׁ, רָעַע and others, which have been treated of under רָעַע.) Hence —

(2) to be *unrighteous, wicked* (compare the same transition of meaning in the root רָעַע), 1 Ki. 8:47;

Dan. 9:15; Eccl. 7:17; opp. to רָשָׁ. Pregn. followed by לָּ *wickedly to depart from* (God), Psa. 18:22.

(3) to have an *unrighteous cause, to be guilty* (opp. to רָשָׁ), Job 9:29; 10:7, 15.

Hiphil — (1) to *declare guilty, or unrighteous*, i. e. to *condemn* any one, used of a judge (opp. to רָשָׁ), Ex. 22:8; Deu. 25:1; Job 32:3; Isa. 50:9; used of the person who gains his cause, Isa. 54:17. Hence simply, to *overcome*. 1 Sa. 14:47, of Saul, "and whithersoever he turned himself יִרְשָׁ his cause overcame," i. e. he was the victor: this arises from victory being regarded as the reward of a righteous cause, defeat, the punishment of wickedness, compare רָשָׁ, רָשָׁ No. 4, יָרָה to be innocent, Syr. رَاس to conquer. LXX. ἐσώζετε. Vulg. *superabat*. But it may also be taken in the primary signification, and rendered to *cause perturbation, terror*.

(2) intrans. to act *unrighteously, wickedly*, 2 Ch. 20:35 (with רָשָׁ), 22:3; Job 34:12; Dan. 12:10. Pregn. 11:32, מְרַשְׁעֵי בְרִית "those who wickedly desert the covenant."

Derivatives, רָשָׁ, רָשָׁ, רָשָׁ.

רָשָׁ adj. — (1) *wicked, unrighteous*, Genesis 18:23; Job 9:24; 15:20; 20:29; Ps. 1:1, 4, 5, 6; 3:8; 7:10; 9:18; 11:6; and very frequently. Opposed to רָשָׁ. Sometimes (but however, rarely) used of the Gentiles (גֵּוֹיִם) as oppressing the Israelites (עַמִּיִּים), Isa. 14:5; Ps. 9:6; compare רָשָׁ Psalm 84:11; 125:3; and Greek ἀνομοί of the Gentiles, 1 Macc. 2:44; 3:5; Act. 2:23.

(2) *having an unrighteous cause* (in a forensic sense), Ex. 23:7; Deu. 25:1.

(3) *guilty*, liable to punishment, Gen. 18:23, 25. למות רָשָׁ guilty of death, Nu. 35:31.

רָשָׁ with suffix רָשָׁי masc. *wickedness, unrighteousness*, Psalm 5:5; 45:8; and frequently. Opp. to רָשָׁ. רָשָׁי אֲצִירֹת wealth wickedly acquired, Mic. 6:10. רָשָׁי מִדָּאֵי wicked, i. e. deceitful, fraudulent balances, Mic. 6:11. Specially, used for *fraud, falsehood*, Prov. 8:7 (opp. to רָשָׁ). Plur. רָשָׁי things done wickedly, Job 34:26.

רָשָׁ f. — (1) *wickedness, unrighteousness*, Isaiah 9:17; Mal. 3:15; specially, *fraud, falsehood* (compare רָשָׁ No. 2). Pro. 13:6

(2) *something done wickedly*, Deu. 25:2.

רָשָׁי see רָשָׁ.

רשף an unused root, to *inflamm*, to *burn*, to *kindle*, cognate to **שרף**, **שבר**. Sam. id.

רשף m. — (1) a *flame*, Cant. 8:6; comp. Chald., Ps. 78:48. Targum.

(2) *lightning*, Ps. 78:48. Hence poet., 76:4, **רשפי קשת** "lightnings of the bow," i. e. arrows, and Job 5:7, **בני רשף** "sons of lightning," i. e. ravenous birds flying with the rapidity of lightning, Job 5:7.

(3) a *burning fever*, a *plague*, by which the body is *inflamed* (compare **חמה** heat and poison). Deu. 32:24: **לחמי רשף** "consumed with pestilence," Hab. 3:5 (where there is in the other hemistich **דבר** plague).

(4) [*Resheph*], pr. n. 1 Ch. 7:25.

רשש (cogn. to **רצץ**) TO BREAK, TO BREAK IN PIECES, not used in Kal.

POEL, id. Jer. 5:17.

PUAL, pass. Mal. 1:4.

Derivative, pr. n. **רשש**.

רשת with suff. **רשתי** pr. inf. of the verb **רש** in the sense of taking, and seizing, f. a *net*, Ps. 57:7; 9:16; 31:5; Lam. 1:13. **פָּרַשׁ רֶשֶׁת עַל** to spread, or cast a net upon something. Eze. 12:13; 17:20; 32:3. **מְשֶׁת רֶשֶׁת** "net-work," Ex. 27:4.

רתוק m. a *chain*, Ex. 7:23. Plur. **רתוקות** 1 Ki. 6:21; from the root **רתק**.

רתח TO BOIL, TO BUBBLE UP, not used in Kal. (Syr. and Ch. id.)

PIEL, to *make to boil*, Eze. 24:5.

PUAL, to *be hot*, of the bowels, metaph. of an emotion of the mind, Job 30:27.

HIPHAL, i. q. PIEL, Job 41:23. Hence—

רתח m. *boiling*, only pl. Eze. 24:5.

רתם TO BIND horses TO a chariot, Mic. 1:13. (Compare **אָסר** No. 4.) Arab. **رَم** IV. to bind a thread round the finger. Hence—

רתם m. (1 Ki. 19:4 **נחב**, f.) pl. **רתמים** 1 Kings 19:4, 5; Job 30:4; Psalm 120:4; according to the Hebrews, and Jerome, *juniper*; more correctly, i. q. Arab. **رَمَة**, *genista, broom* (spartium junceum, Linn.), a shrub growing in the deserts of Arabia, with yellowish flowers, and a bitter root, which the poor were accustomed to eat (Job loc. cit.). It is so called from binding, like *juncus a jungendo*, **Sin** from the verb *binden*. See Cels. Hierobot. tom. i. p. 246. Oedmann, Vermischte Sammlungen aus der Naturkunde, fasc. 2, chap. 8.

רתמה ("genista"), [*Rithmah*], pr. n. of a station of the Israelites in the desert, Nu. 33:18, 19.

רתק not used in Kal, TO TIE, TO BIND. Arab. **رتق**, to close, to sew together.

NIPHAL, Ecc. 12:6 **קרי** (in a contrary signification), to *be unbound, loosed*. **נחב** has **רתק** to be removed.

PUAL, to *be bound*, Nah. 3:10; whence **רתוק** and—

רתקות f. pl. *chains*, Isa. 40:19.

רתת an unused root, i. q. **רטט** and Aram. **רתת**. **ל** to be terrified; whence—

רתת m. *terror*, Hos. 13:1. Aram. **רתיתא** id.

ש

The letter ש was used anciently without distinction, before the invention of diacritic marks, to designate both the simple sound of *s* and the thicker sound, which in German is expressed by *sch*, in English by *sh*. The same is still the case with *s* in the Irish language, as *sold*, solace; and *se* (pron. *she*), he; *si* (pron. *she*), she. After these grammatical distinctions were introduced, the lighter sound was marked by a point on the left horn, the thicker by one on the right.

For the Hebrew ש the Chaldeans often, and the Syrians always (as not having the letter Sin), substituted ס, as **שבר**, **שבר**, **שבר**; but the Arabs, by a

peculiar property of their language, in almost all these roots have **ش**, as **شأنا**, **شكر**, **شكر**, **شكر**, etc. (just as the people of Wirtemberg pronounce the German *s* with a stronger sibilant, *ift*, as if *ift*); the Arabs rarely retain **س**, as **سلي**, **سلي**. In the Hebrew language itself kindred letters are — (a) the other sibilants, as **ש**, **ס**, **צ**, **ז**, see page DLXXV, A; also, **שפן**, **שפן**, **שפן**, **שחם**, **שחם**, **שחם**, **שחם** to strain; **שאר** and **שאר** to ferment. — (b) sometimes the aspirates, just like Greek *σ*, *sus*; **שיל**, *silva*; compare **שלה** i. q. **הלה** to spread out; **שלק**, **שלק** i. q. **הלך** to go; **שני** = **שני** to intertwine, to weave;

very often also in the formation of roots a sibilant is prefixed to a biliteral stock, as שִׁנָּב i. e. נָבַב to be high; שִׁנָּה i. q. נָהָה, etc.; compare γράφω, scribo; γλύφω, sculpo; τριζώ, strideo; tego, στέγω; fallo, σφάλω, and many others.

["שִׁנָּה an unused root. Derivative, שִׁנָּה."]

שִׁנָּה an unused root, cognate to the verbs שִׁנָּה (which see), שִׁנָּה to boil, to boil up, to ferment, compare שִׁנָּה to boil up, to break forth (an ulcer). (In the western languages of the same stock is German fuar, in Ottfr.; Anglo-Sax. sur; Germ. sauer.) Hence—

שִׁנָּה m. fermentation, leaven, Ex. 12:15, 19. (Ch. שִׁנָּה id.).

שִׁנָּה pr. inf. fem. of the verb שִׁנָּה (for שִׁנָּה), with suff. שִׁנָּה, once contr. שִׁנָּה Job 41:17 (where other copies have שִׁנָּה).

(1) raising up, Job 41:17; lifting up, sc. of countenance, Genesis 4:7. See the root שִׁנָּה No. 1, letter c.

(2) eminence, a place rising up in the skin; hence any spot, Exod. 13:2, 10, 19; and even one where the skin is deeper. Compare verse 2 and 3, 4.

(3) excellency, majesty, Genesis 49:3; Job 13:11.

(4) a sentence, decree of a judge (compare שִׁנָּה No. 4, and שִׁנָּה No. 1, letter f), Hab. 1:7. Others take it here to be pride.

שִׁבַּר TO INTERTWINE, i. q. שִׁבַּר; whence—

שִׁבַּר m. pl. שִׁבְרִים lattice work, 1 Ki. 7:17.

שִׁבְרָה f.—(1) a net, Job 18:8.

(2) lattice work, with which the capitals of columns were surrounded, 2 Ki. 1:2; 1 Ki. 7:18, 20, 41.

שִׁבְרָה sambuca; see שִׁבְרָה.

שִׁבַּר an unused root and of doubtful meaning.

Arab. شيم to be cold. Jo. Simonis ascribes to it the sense of the verb שִׁבַּר to be sweet-scented. Hence—

שִׁבַּר ("coolness," or "sweet smell"), [Shebam], Num. 32:3; and שִׁבְמָה [Shibmah, Sibmah], ibid., verse 38; Josh. 13:19; Isaiah 16:8, 9; pr. n. of a town of the Reubenites, which abounded in vines.

שִׁבַּר and שִׁבַּר —(1) TO BE OR BECOME SATISFIED OR SATIATED (Arab. شبع id. I place the pri-

mary idea in abundance of drink; compare שִׁבַּר; although in the common use of the language this verb is more employed as to food than as to drink). Frequently used of one satisfied with food, Deut. 31:20; Ruth 2:14; Isa. 44:16, etc.; more rarely of one who is so with drink, i. q. שִׁבַּר Am. 4:8; hence used of a well-watered land, Pro. 30:16; Ps. 104:16. It is ascribed to the soul (see שִׁבַּר No. 2), Eccl. 6:3; and metaph. to the eye which is satisfied with seeing, Eccl. 1:8; compare Isa. 53:11; Ps. 17:15. Constr. absol. Hos. 4:19; Ps. 37:19; followed by an acc. of the thing, as שִׁבַּר לֶחֶם to be satisfied with bread, Ex. 16:12; Job 27:14; Eccl. 5:9; followed by שִׁבַּר Pro. 14:14; 18:20; Job 31:31; followed by שִׁבַּר Ps. 65:5; 88:4; followed by שִׁבַּר before an inf., Eccl. 1:8. Metaph. it is said, to be satisfied with money, Eccl. 5:9; with shame, Lam. 3:30; Hab. 2:16; with contempt, Ps. 123:4; with calamity, Ps. 88:4.

(2) Sometimes the notion of weariness and loathing is added, Isa. 1:11; Job 7:4; Pro. 25:17. שִׁבַּר יָמִים to be full of days, 1 Chron. 23:1; 2 Chron. 24:15.

PIEL, to satisfy, Eze. 7:19; followed by two acc. of pers. and thing, Ps. 90:14.

HIPHL, to satisfy; followed by an acc. of pers. Ps. 107:9; followed by two acc. of pers. and thing, Ps. 132:15; followed by שִׁבַּר of the thing, Eze. 32:4; Ps. 81:17; followed by שִׁבַּר of thing, Ps. 103:5. Once followed by שִׁבַּר of pers. and acc. of thing, Ps. 145:16. Metaph. Ps. 91:16.

Derivatives, the five following nouns—

שִׁבַּר m. plenty, abundance of food, Gen. 41:29, seqq.; Prov. 3:10.

שִׁבַּר m. adj. satisfied, satiated, Prov. 27:7; 1 Sam. 2:5. Metaph.—(a) in a good sense, abounding in any thing, e. g. שִׁבַּר רֵצוֹן abounding in (divine) favour, Deut. 32:23.—(b) in a bad sense, satiated with troubles, i. e. abounding in them, Job 14:1; 10:15. Hence, with the additional idea of weariness, שִׁבַּר יָמִים satisfied with life, Gen. 35:29; Job 42:17; and simply שִׁבַּר Gen. 25:8.

שִׁבַּר m.—(1) satiety, fulness. שִׁבַּר לְשֹׁבַע to the full, Ex. 16:3.

(2) abundance, Ps. 16:11.

שִׁבְרָה f. Eze. 16:49, and—

שִׁבְרָה f. satiety, fulness. שִׁבְרָה לְשֹׁבַע to the full, Isa. 23:18; Eze. 39:19.

שִׁבַּר TO LOOK AT, TO VIEW, followed by שִׁבַּר Neh.

2:13, 15. (Ch. קבר, which see. Arab. سبر to examine, e. g. a wound.) The primary idea appears to be that of digging out and exploring, which is proper to the stock בר, פר, compare בָּאֵר, בָּדֵר, פָּאֵר; also חָפַר and קָבַר.

PIEL—(1) *to expect, wait for* (prop. to look for, compare פָּסַח Piel No. 2), Ruth 1:13.

(2) *to hope*, Est. 9:1; followed by אָל and לָ of pers. Ps. 104:27; 119:166; Isa. 38:18 (where others, by comparison with the Syr. مَحَب, render, to celebrate; Aram. Peal and Pael id.; comp. Lat. spero). Hence—

שָׁבַר always with suff. שָׁבַר hope, Ps. 119:116; 146:5.

שָׁנָא not used in Kal, i. q. Aram. קָנָא TO BE OR BECOME GREAT, TO INCREASE. (Cognate is נָאָה with a prefixed sibilant, see under שָׁ p. DCCLXXXIII, A.) Only found in—

HIPHIL—(1) *to make great*, followed by לָ Job 12:23.

(2) *to magnify, to extol with praise*, Job 36:24.

Derivative, שָׁנִיא.

שָׁנָא Ch. id.; fut. Dan. 3:31, שָׁנָא "your peace be multiplied," a form of salutation; Dan. 6:26; Ezr. 4:22.

שָׁנַב i. q. רָם, but (except Deut. 2:3) only found in poetry.—(1) *TO LIFT ONESELF UP* (cogn. to the root נָבַב, compare שָׁנָא i. q. נָאָה), Job 5:11.

(2) *to be lofty*, of an inaccessible city, Deu. 2:36.

NIPHAL, *to be high*, Prov. 18:11. Figuratively—

(a) *to be most high*, of God, Ps. 148:13; Isa. 2:11.—(b) *to be set in a high place*; hence *to be safely protected*, Prov. 18:10, compare כִּי שָׁנַב.—(c) *to be hard to be understood*, Ps. 139:6.

PIEL, *to set on high, to exalt* any one; always metaph.—(a) *to make powerful*, Isa. 9:10.—(b) *to protect safely*, Ps. 20:2; 69:30; 91:14; followed by מִן from an enemy (compare מִן No. 3, a), Ps. 59:2; 107:41.

PUAL, pass. of Piel, letter b, Pro. 29:25.

HIPHIL, *to exalt oneself, to shew oneself exalted*, Job 36:22.

Derivatives, מְשַׁנֵּב, and pr. n. שָׁנוֹב.

שָׁנַג a root of uncertain authority, see שָׁנַג No. II. ["a spurious root"].

שָׁנָה i. q. שָׁנָא TO BECOME GREAT, TO INCREASE, Job 8:7, 11; Ps. 93:13.

HIPHIL, *to cause to increase, to increase*, Psa. 73:12.

שָׁנוֹב ("elevated"), [Segub], pr. n. m.—(1) 1 Ch. 2:21, 22.—(2) 1 Ki. 16:34 כְּחִיב, for which there is קָרִי שָׁנוֹב.

שָׁנִיא m. great, Job 36:26; 37:23, from the root שָׁנָא.

שָׁנִיא Ch.—(1) great, Dan. 2:31.

(2) much, many, Dan. 2:48; 4:9.

(3) adv. very, greatly, Dan. 2:12; 5:9, from the root שָׁנָא.

שָׁר or שָׁרָה see שָׁרִים.

שָׁרָה not used in Kal, prob. TO BE STRAIGHT, LEVEL; compare the kindred שָׁרָה. Arab. سَد Conj. I. IV. to tend straight to the mark; II. to lead straight. Conj. X. to be straight; سَدِيد one who goes straight to the mark.

PIEL, *to harrow*, i. e. *to level* [smooth down the furrows of] a field, Isa. 28:24; Job 39:10; Hosea 10:11.

Derivative, pr. n. שָׁרִים.

שָׁרָה an unused root, prob. i. q. שָׁרָה TO LEVEL, intrans. to be level. Arab. سَدَا to spread out (compare הָרָה). Hence—

שָׁרָה const. שָׁרָה with suff. שָׁרָהּ, plur. absol. שָׁרוֹת Ex. 8:9, const. שָׁרִי Isa. 32:12, and שָׁרוֹת Neh. 12:29; with suff. שָׁרוֹתֵיכֶם, שָׁרוֹתֵיכֶם m.—(1) a plain (pr. level, tract); hence שָׁרָה אֶרֶץ the plain, or plain country of Syria, i. e. Mesopotamia, i. q. אֶרֶץ Hos. 12:13. Also used of the main land as opposed to the sea, Eze. 26:6, 8.

(2) a field—(a) a meadow, which is ploughed and sown (Stüdt Saatfeld), Gen. 23:17; 47:20, 24; opp. to vineyards and gardens, Ex. 9:25; 22:4; Nu. 20:17; Ruth 2:2.—(b) collect. fields, country (Feld, Land), opp. to the city, villages, or camps, hence שָׁרָה אִישׁ a man of the field (living in the fields, not in tents), said of Esau a hunter, Gen. 25:27; שָׁרָה הַחַיָּה beasts of the field, wild beasts, Gen. 2:20; 3:14; שָׁרָה הַשָּׂדֶה 1 Sa. 17:44, id.—(c) field of a city, Neh. 12:29; also the borders of a people; שָׁרָה הָעַמְלֵקִי the field or borders of the Amalekites, Genesis 14:7; 32:4; שָׁרָה מוֹאָב the borders of the Moabites, Gen. 36:35. Once used of the countries, empire of a king, and meton. of his subjects. Ecc. 5:8, "a king לְשָׁרָה נֶעֱבָד who is served (honoured) by his people."

שָׂרָה i. q. **שָׂרָה** *plain, field*, but only poet. Psalm 8:8; 50:11; 80:14; Deut. 32:13, etc. ' is the proper and primitive Arabian form, in common use in Arabic for **سَرَّ**, as I have shewn in Heb. Gramm. p. 56, 147, 181; Lehrs. p. 158; Jo. Simonis took **שָׂרָה** incorrectly for pl. i. q. **שָׂרִים**, but see Ps. 96:12.

שָׂרִים plur. (from the sing. **שָׂרָה**, a plain, a field, from the root **שָׂרָה**); hence [*Siddim*], pr. n. **עֵמֶק שָׂרִים** (valley of the plains) the plain of the cities of Sodom and Gomorrha, from the sinking of which, the Dead Sea has come into existence, Gen. 14:3, 8, 10.

שָׂרָה i. q. **סָרָה** to set in a row, to arrange. Hence—

שָׂרָה f. *order, rank* of soldiers, 2 Ki. 11:8, 15; of planks, 1 Ki. 6:9.

שָׂה (for **שָׂהָה** or **שָׂהָה** ["for **שָׂהָה**"]) const. **שָׂהָה**, with suff. **שָׂהָהוּ** Deu. 22:1, and **שָׂהָהוּ** 1 Sa. 14:34 (both from **שָׂהָה**). Arab. **شَاهَ** and **شَاهَا** comm. a *sheep* or *goat*, a noun of unity, to which answers the collect. **צֶאֱנָן** (which see) a flock of sheep or goats, Gen. 22:7, 8; 30:32; Ex. 12:3, seq. Where the particular species are to be distinguished more accurately, it is said, Deut. 14:4, **שָׂהָה כְּשֶׂהִים וְשָׂהָה עֵינִים** "one of the flock of sheep and one of the flock of goats," i. e. a sheep, a goat. Compare **שָׂהָה** and **שָׂהָה**.

שָׂהָה an unused root, i. q. **שָׂהָה**, **שָׂהָה**, **שָׂהָה**, Arab. **شَهِدَ** to bear witness, to be an eye-witness, compare **שָׂהָה** to be present. Conj. III. to behold something before one. Hence—

שָׂהָה (with Kametz impure, like participles Peal in the Aramaean dialects) m. a *witness*, once found, Job 16:19. Whence—

שָׂהָהָתָא f. a Chald. (and Syr.) word (used by Laban, an Aramaean), in its emphat. state, *witness, testimony*, Gen. 31:47.

שָׂהָה an unused root, i. q. **שָׂהָה**, **שָׂהָה** to be round (of the same family as **שָׂהָה**, **שָׂהָה**), whence **שָׂהָה** the moon. The derivative of this noun is—

שָׂהָהִים m. plur., *little moons*, ornaments worn on the necks of men, women, and camels, Jud. 8:21, 26; Isa. 3:18. LXX. *μηνίσκοι*. Vulg. *lunulae*.

שָׂהָה to be grey-headed; see **שָׂהָה**.

שָׂהָה i. q. **שָׂהָה** *entangled branches*, 2 Sam. 18:19; see **שָׂהָה**.

I. **שָׂהָה** i. q. **שָׂהָה** No. I., TO GO BACK, 2 Sam. 1:22; where, however, several MSS. and printed editions read **שָׂהָה**.

II. **שָׂהָה** i. q. **שָׂהָה** No. II., TO HEDGE ABOUT, TO FENCE. In Kal not used.

שָׂהָה *to hedge about* (a vineyard). Isa. 17:11, **בַּיּוֹם הַהוּא הִשְׁתַּחֲשִׁי** "in the day that thou plantedst (it) thou didst hedge (it) about." Kimchi and Aben Ezra render **הִשְׁתַּחֲשִׁי** thou didst make it great, *cause it to grow*; as if, **שָׂהָה** from the same as **שָׂהָה**, **שָׂהָה**; but the previous explanation is preferable.

שָׂהָה see **שָׂהָה** to plaster with lime.

שָׂהָה once found Gen. 24:63, "Isaac had gone out **שָׂהָה בְּעֵרְהָ**," Vulg. *ad meditandum in agro*; so that **שָׂהָה** would be the same as **שָׂהָה** No. 4. But LXX. Aqu. Symm., express, *ad colloquendum*, sc. with his friends, or with his servants tending herds in the field; compare **שָׂהָה** No. 1; and this appears to be preferable. Aben Ezra and Syr., *ad deambulandum, to take a walk*; compare Arabic **سَاحَ** Med. Ye, to wander; especially on account of religion; but this signification appears to be secondary, derived from that of chaunting and pious meditation.

שָׂהָה i. q. **שָׂהָה** TO GO OR TURN ASIDE to any thing, Ps. 40:5.

Derivatives, **שָׂהָה**, **שָׂהָה**.

שָׂהָה TO FENCE ABOUT, TO HEDGE IN (Arab.

شَوَكَ Med. Waw, to fence with thorns; **شَوَكَ** a thorn. See the kindred verbs **שָׂהָה** No. 2; **שָׂהָה** and **שָׂהָה**; also **שָׂהָה** and **שָׂהָה**, which appear to be from **שָׂהָה** with the middle radical hardened. To this also answer Sanscr. *sákhá*; Persian **شاخ** foliage, branch). Metaph. Job 1:10, **שָׂהָה בְּעֵרְיָא** "thou fencest round him," i. e. thou guardest him. But the same phrase is also used in a bad sense, for, *to stop up the way before any one*, Hos. 2:8 (compare Job 3:23).

שָׂהָה *to intertwine, to weave*. Job 10:11, **בְּעֵצְמוֹת וְיִגְדִים הִשְׁתַּכְּכִי** "thou hast interwoven me with bones and sinews;" compare Ps. 139:13.

Derivatives **שָׂהָה** and **שָׂהָה**; also—

שָׂהָה m., Jud. 9:49; and **שָׂהָה** f., ver. 48, a *branch* (Chald. **שָׂהָה** and **שָׂהָה**; Syr. **سَوَا** id.).

שוכה ("a hedge" = ה, ה) [*Socoh, Shochoh, Sockoh*], pr. n. of a town in the plain country of Judah, Josh. 15:35. [Prob. there were two towns of this name; the one in the mountains, Josh. 15:48; the other in the plain, Josh. 15:35. Both of these appear now to bear the same name, Shuweikeh الشويكة, Rob. 195, 343.]

שוכתי [*Suchathites*], Gent. n. of an unknown town שוכה 1 Ch. 2:55.

שום and **שים** fut. **ישם** apoc. **ישם**, **ישם**; once **ישום** Ex. 4:11; imp. **שים**; inf. absol. **שום** constr. **שום**; more rarely **שים** Job 20:4; gener. TO PUT, TO SET, TO PLACE; **τιθέναι** (Syr. **ܡܡܝܢ**; Æth. **ሠደፍ፡ ሠፊ፡** id.; less frequent is **ሠሙ** Med. Ye, to set, to constitute, e. g. a price.) Specially —

(1) to put, i. q. to set, to place (**setzen, stellen**), when referring to persons and things which stand upright, or are rather regarded as standing than as lying prostrate. Gen. 2:8, **שם את־הָאָדָם** "and there (in the garden) he placed man." **שום פ' בית פֿלה** "to put any one in prison, 2 Ch. 18:26. Hence—(a) to place a plant, for, to plant; like the Lat. *ponere arborem*; Arab. **نصب** Isa. 28:25.—(b) **שום בָּנִים** to set, i. e. to beget children (Germ. *Kind in die Welt setzen*), Ezr. 10:44; compare **θεσθαι παῖδα ὑπὸ ζώνῃ**, Hymn. Ven. 256, 283.—(c) **שום הַן** to construct a nest or habitation (in a rock), Num. 24:21.—(d) to dispose an army, to set in array (**מַחֲנֶה**), Josh. 8:2, 13; bands of soldiers (**רֶאשִׁים**), Job 1:17; and without an accus. id., 1 Ki. 20:12; Eze. 23:24 (compare Hiphil 21:21). In like manner intrans., 1 Sa. 15:2, **שם לוֹ בְּדֶרֶךְ** "he set himself in the way." There is the same ellipsis in the verbs **שָׁנָה** No. 1, a, and **שִׁית**.—(e) to constitute (**τιθέναι**, Acts 20:18); e. g. a king, Deu. 17:15; a prince, Hos. 2:2; judges, 1 Sa. 8:1; followed by two acc., 1 Sam. loc. cit.; followed by an acc. and **ל** Gen. 45:9; Ex. 2:14; followed by an acc. and **ל** to be set over, put in charge of any thing, Ex. 1:11; 5:14; 1 Sam. 18:5.—(f) to found (as if to place a foundation), as the world, Job 34:13; a people, Isa. 44:7; divine right, Isa. 42:4. To this belongs the phrase in which God is said **שום שְׁמוֹ** to place his name (anywhere), i. e. to set his seat anywhere (to occupy the temple or holy place), Deut. 12:5, 21; 14:24; 1 Ki. 9:3; 11:36; 2 Ki. 21:4; i. q. **שָׁנָה** Deu. 12:11; 26:2.—(g) to set (to constitute) a statute, Gen. 47:26; a place (to determine it), Exod. 21:13.

(2) to put, to place, to lay, inanimate things, so

that they lie down; Germ. *legen*, followed by **ל** in any place (**hinlegen**), Gen. 31:34; 44:1; Deut. 10:2. Job 13:27, **הָשִׁים בְּסֹד רַגְלִי** "thou hast put my feet in the stocks;" followed by **ל** upon any place, to set on (**darauf legen**), Gen. 9:23; 22:6; **שום יד על פֿה** to put the hand on the mouth, as done by a person imposing silence on himself, Job 21:5; 29:9; followed by **ל** id. 1 Sa. 19:13. **שום אֵשׁ** to set fire to, to set on fire, 1 Ki. 18:23, 25. Specially—(a) **שום שְׂמֵלוֹת** (**anlegen**), Ruth 3:3; compare **ל** No. 1, a.—(b) absol. to put, lay down, sc. a pledge (**ein Pfand einlegen, setzen**), Job 17:3. Compare Arab. **وضع** Conj. III, i. q. **وضع**; Gr. **τιθέναι**, Passow, letter A, 8.—(c) to put, to impose on some one anything to be done, followed by **ל** of pers. Ex. 5:8; 14:22, 24; or to be suffered, followed by **ל** Deu. 7:15; also, to attribute to any one (guilt, eine Schuld zur Last legen), followed by **ל** Jud. 9:24; **ל** Deu. 22:14, 17; **ל** 1 Sa. 22:15; Job 4:18.—(d) **שום שְׁמֵם ל** to put or impose a name on any one (**ὄνομα θεῖναι τινι**, Od. xix. 403; **ὄνομα θέσθαι**, xix. 406), Dan. 1:7; and with a somewhat different construction, Jud. 8:31, **אֶת־שְׁמוֹ אֲבִימֶלֶךְ** "and he set his name Abimelech." Neh. 9:7, and Chald. Dan. 5:12.—(e) **שום לְעֵינָיו** to put before one's own eyes, used of things which we regard highly, Psalm 54:5; 86:14.—(f) followed by **ל** to propound, to explain anything to any one, Job 5:8; in like manner, followed by **ל** **אֲדֹנָי** to declare, to signify, Exod. 17:14.—(g) to lay up as in a treasury. Job 36:13, "the wicked **אֶת־לִבָּם** lay up (in their heart) wrath;" i. e. they keep it with them, they retain wrath, they indulge in anger and envy, they do not piously turn to God. So rightly Umbreit. Commonly, "they heap up (as it were) the (divine) wrath," **θησαυρίζουσιν ἑαυτοῖς θυμὸν** (Romans 2:5). Similar to this is the phrase—(h) **שום על לֵב** to lay up on the heart; Germ. **etwas zu Herzen nehmen** [Engl. to lay to heart], to let anything remain in the heart and mind, Isa. 57:1, 11 (Gr. **θεσθαι ἐνὶ φρεσίν**); also, **שום אֶל לֵב** 2 Sam. 13:33; **שום אֶל לֵב** 1 Sa. 21:13, to be moved, to be anxious. Followed by a gerund, Mal. 2:2, and **אִישׁ לֹא** (lest, that not) Dan. 1:8, to take care lest anything be done. Ellipt. Ps. 50:23, **שום דֶּרֶךְ** "who takes care of the way," i. e. his manner of life.

(3) to put, to place, to set, i. e. to direct, to turn in any direction, as—(a) **שום עֵין ל** to set the eye on, see **ל** No. 1, e.—(b) **שום פָּנִים** to set the face on or towards, in various senses, see **פָּנִים** No. 1, letter c—e.—(c) **שום לֵב** to set the heart upon, to attend, Isaiah

41:22; Hag. 2:15, 18; and without לָב Isa. 41:20; Job 34:23; 37:15; Jud. 19:30. Compare הָרִין לָב and הָרִין id. Followed by עַל of the thing (to or towards anything), Job 1:8; אֵל Exod. 9:21; לָב Deut. 32:46; Eze. 40:4; followed by לָב (without לָב), Job 23:6; but 1 Sam. 9:20; לָב לָב is to set the heart and mind on, i. q. שָׁוֶה עַל לָב. — From the signification of *constituting* (see above, No. 1, letter c) arises —

(4) *to make* or *render* any one so or so, *τιθέναι* i. q. *ποιεῖσθαι* (see Passow, h. v. letter B), Ex. 4:11, לָב מִי יִשְׁוֶה אֱלֹהִים "who maketh the dumb?" Followed by two acc. Ps. 39:9, "make me not the reproach (object of reproach) of the wicked;" Ps. 40:5; 91:9; 105:21; Job 31:24; followed by an acc. and ? Gen. 21:13, 18; Job 24:25; Isa. 5:20; 23:13; followed by an acc. and ? (to make any one like such a one), Gen. 32:13, "I will make thy seed as the sand of the sea;" 1 Ki. 19:2; Isa. 14:17. There seems to be a blending of two constructions in Isa. 25:2, שָׁמַח עִיר לְלֵל "thou hast made of a city ruins," for עִיר לְלֵל or מְעִיר לְלֵל, unless it be deemed better to supply שָׁמַח (עִיר) מְעִיר לְלֵל. — More rarely absol. *to make*, *to do* i. q. עָשָׂה (compare examples, No. 1, letter f), Gen. 6:16, "and thou shalt make the door of the ark in the side of it." שָׁוֶה אֲתוֹת *to do signs*, i. e. miracles, Ex. 10:2; Ps. 78:43. Hence —

(5) followed by a dat. *to make*, *to prepare* for any one, is often i. q. *to give*, as לָב שָׁלוֹם *to give peace* to any one, Num. 6:26; לָב שָׁלוֹם לְלֵל *to give honour* to any one, Josh. 7:19; Isa. 42:12, compare Ps. 66:2; לָב רַחֲמִים *to give compassion* to any one, Isa. 47:6. Compare Gr. *θεῖναι τιτιν ἄλγεια, πένθος, φῶς*, see examples, Passow, B, No. 2.

HIPHIL i. q. Kal. Imp. הִשִּׁיחִי, either *attend*, see Kal No. 3, c, or *range*, sc. the battle, see Kal No. 1, d, Eze. 21:21; and part. מְשִׁיחִים (attending) Job 4:20.

HOPHAL, once, Gen. 24:33 קָרַי. (See יָשָׁם.)

Derivatives, מְשִׁיחָה, אָסַם [not so placed in Thes.], and pr. n. מְשִׁיחָה.

שָׁוֶה Ch. *to put*, *to place*, *to set*, specially — (a) *to constitute* any one, to prefer (to an office), Eze. 5:14. — (b) *to put*, i. e. to give, to promulgate an edict, Dan. 3:10, 29; 4:3; Eze. 4:19, seq. Compare Gr. *νομοθεῖν*, Lat. *ponere legem*, Syr. *ܠܡܥܠܡܢܐ*. — (c) שָׁוֶה שָׁם רִי פִי *to impose a name* on any one, to give a name, Dan. 3:12. — (d) שָׁוֶה לְלֵל *to endeavour* towards something (prop. to direct the heart or mind unto), Dan. 6:15. — (e) שָׁוֶה מַעֲלָם *to regard* (set the mind to) any thing, Dan. 5:12.

I. שָׁוֶה fut. וְיִשָּׁה i. q. שָׁוֶה (which see).

(1) *TO CONTEND*, Hos. 12:5.

(2) *to hold dominion*, Jud. 9:22.

HIPHIL הִשִּׁיחִי *to constitute princes*, Hos. 8:4.

II. שָׁוֶה an onomatop. root, i. q. נָשָׂה *TO SAW*. fut. וְיִשָּׁה 1 Ch. 20:3.

III. שָׁוֶה i. q. סָבַר *TO GO BACK*, Hos. 9:12.

שָׁוֶה f. series, row, order, from the root שָׁוֶה

No. 1. Arab. سَوْرَة series, row of stones. Isa. 28:25, וְיִשָּׁם חֲטָה שָׁוֶה "and he places (plants) the wheat in rows," שָׁוֶה in acc. put adverbially, reihenweise. Jerome, *per ordinem*.

שָׁוֶה see שָׁוֶה.

שָׁוֶה and שָׁוֶה fut. וְיִשָּׁה, once יִשָּׁה Isa. 35:1, imp. שָׁוֶה, inf. absol. שָׁוֶה, constr. שָׁוֶה *TO REJOICE*, *TO BE GLAD* (prop. to leap, to spring, see סָוֶה), Job 3:22, followed by עַל Deut. 28:63; 30:9; followed by לָב in any thing, Isa. 65:19; Ps. 119:14; specially שָׁוֶה בִּיהוָה Ps. 40:17; 70:5; followed by suff. Isa. 35:1, וְיִשָּׁה "they shall rejoice for these things" (which are spoken of in the preceding chapter).

Derivatives, מְשִׁיחִים, מְשִׁיחִים.

שָׁוֶה m. a thought, Amos 4:13. Root שָׁוֶה *to meditate*.

שָׁוֶה *TO SWIM*, Isa. 12:31.

HIPHIL, *to inundate*, Ps. 6:7. Hence —

שָׁוֶה f. (Milel, Segolate form, for שָׁוֶה) a swimming, Eze. 47:5.

שָׁוֶה see שָׁוֶה.

שָׁוֶה *TO SQUEEZE OUT* grapes, Genesis 40:11. (Chald. סָוֶה id.)

שָׁוֶה i. q. צָחַק (which see. [Compare Æthiop. ሠሐቀ: ሠሐቀ: and Zab. صصف]), but more used in the later Hebrew — (1) *TO LAUGH*, Ecc. 3:4. Followed by לָב *to smile upon*, Job 29:24; followed by עַל *to deride*, *to laugh at* any thing, Ps. 52:8; Job 30:1; followed by לָב id., but specially in contempt, *to laugh at in contempt*, especially, a person threatening to do much, but able to do nothing, Job 5:22; 39:7, 18, 22; 41:21; Pro. 31:25.

(2) i. q. Pi. No. 3, Jud. 16:27.

PIEL שָׁחַק, fut. וְיִשָּׁחַק — (1) *to joke*, *to jest* (prop. to laugh repeatedly), Jer. 15:17.

(2) *to play, to sport*, e.g. as children, Zec. 8:5; as marine animals, Psa. 104:26; compare Job 40:20, 29; also used of the play of arms and skirmishes, (ἐσθαρμύγελ), 2 Sa. 2:14.

(3) *to dance* to music vocal and instrumental (just as we speak of *playing* on an instrument), Jud. 16:25; 1 Sam. 18:7; 2 Sam. 6:5, 21; 1 Chr. 13:8; 15:29; Jerem. 30:19, קוֹל מְשַׁחֲקִים "the voice of dancers" (and singers). Jer. 31:4, בְּמַחֹל מְשַׁחֲקִים "in the chorus of dancers," Pro. 8:30, 31.

HIPHIL, *to laugh at in scorn, to deride*, followed by על 2 Chr. 30:10.

Derivatives מְשַׁחֵק, pr. n. יִשְׁחָק. i. q. יִצְחָק, and —

שָׂחֹק & שִׂחֹק m. — (1) *laughter*, Ecc. 2:2; 7:3, 6; Job 8:21.

(2) *derision, scorn*, meton. of its object, Job 12:4; Jer. 20:7.

(3) *jest*, Pro. 10:23.

שָׁט, plur. שָׁטִים *deviations* from what is right, sins, Hosea 5:2, i. q. שָׁטִים Ps. 101:3; from the root שָׁט [in Thes. from שָׁט].

שָׁטָה fut. apoc. יִשָּׁט. TO DECLINE, TO TURN ASIDE. (Aram. שָׁטָה, id.) Followed by מֵעַל from the way, Prov. 4:15; אֶל דְּרָכֵי פֶ' 7:25. Specially used of adulterous wives, Nu. 5:23; with the addition of הָאִשָּׁה 5:19, 20, 29. Compare וְנָה No. 1.

שָׁטַם fut. יִשָּׁטֵם. (cogn. to שָׁטַן) TO LAY SNARES for any one, TO FOLLOW hostilely, Genesis 27:41; 50:15; Job 16:9; 30:21. Specially, to lay a noose or trap, whence the derivative מְשַׁטְמָה.

שָׁטָן i. q. שָׁטָם, Syr. شَطَن, Arab. شطن id., Psa. 38:21; 109:4. Part. שָׁטָן *liar in wait, adversary*, 71:13; 109:20, 29. Hence —

שָׁטָן — (1) *adversary* (Arabic شَيْطَان), as in war, *an enemy*, 1 Ki. 5:18; 11:14, 23, 25; 1 Sam. 29:4; in a court of justice, Psa. 109:6 (compare Zec. 3:1, 2); and also whoever opposes himself to another, 2 Sam. 19:23; Nu. 22:22, "the angel of Jehovah stood in the way לִי לְשָׁטָן to resist him," verse 32.

(2) With the art. הַשָּׁטָן (*adversary*, κατ' ἐχθρῶν) it assumes the nature of a pr. n. (see Hebr. Gramm., § 107, 2), and is *Satan, the devil*, the evil genius in the later theology of the Jews [rather, in the true revelation of God from the beginning], who seduces men (1 Chron. 21:1; in which place only it is without the article, compare 2 Samuel 24:1), and then accuses and calumniates them before God,

Zech. 3:1, 2; Job 1:7; 2:2, seq.; compare Apoc. 12:10, ὁ κατηγορῶν τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. But it is a groundless opinion of Alb. Schultens, Herder, and Eichhorn, that Satan, in the book of Job, is different from the Satan of the other books, and is a good angel employed to examine into the manners of men; and on this account, whenever in the early part of this book he is mentioned, they would read, הַשָּׁטָן i. e. περιοδεύτης (from the root שָׁט); this notion has now been rejected by all interpreters. And —

שָׁטָה f. — (1) *accusation, letter of accusation*, Ezr. 4:6.

(2) [*Sinah*], pr. n. of a well, so called on account of the *contention* which Isaac had with the Philistines, Gen. 26:21.

שִׂיָּה m. (for נִשְׂיָּה) *elevation, height*, Job 20:6; i. q. שָׂאָה, from the root נִשָּׂא.

שִׂיָּהוּ (for נִשְׂיָּהוּ "lifted up"), [*Sion*], pr. n. of a mountain which more commonly bears the name of Hermon, Deu. 4:48.

שִׁיב TO BE HOARY (hoary-haired), 1 Samuel 12:2. (Syr. شَاب and Arab. شاب Med. Ye, id.) Part. שֵׁב *hoary, old*, Job 15:10. Hence —

שִׁיב m. 1 Ki. 14:4; and שִׁיבָה f. — (1) *hoary hair* (of an old man), Genesis 42:38; 44:29, 31. שִׁיבָה אִישׁ a hoary-headed man, Deu. 32:25.

(2) *old age*, Gen. 15:15; 25:8. Meton. *an old person*, Ruth 4:15.

שִׁיג m. *withdrawing, going away*, 1 Ki. 18:27; from the roots שָׁג, שָׁנָה to go away.

שִׁיד TO COVER WITH LIME (Arab. شان id.) Deu. 27:2, 4. Hence —

שִׁיד m. *lime*, Deu. 27:2, 4; Isa. 33:12; Am. 2:1 (as to this passage, compare Isa. 33:12).

שִׂיָּה i. q. שָׂה (which see), a sheep or goat.

שִׁיחַ — (1) pr. TO PRODUCE, TO BRING FORTH, TO PUT FORTH (comp. Syr. مَصَب to germinate, to flourish; APHEL مَصَب to put forth shoots, buds, and Med. quiesc. لَمَسَب to dare, pr. to lift oneself up, مَصَب bushes, and Heb. שִׁיחַ No. 1). In Hebrew —

(2) *to speak*, pr. to utter with the mouth, comp. אָמַר No. 1. Followed by לְ to speak to any one, Job 12:8; with suff. Prov. 6:22, מְשִׁיחָה "he shall

speak with thee." Followed by **א** to speak *of* any
 one, Ps. 69: 13.

(3) *to sing*, Jud. 5:10; Ps. 145:5. Followed by *to celebrate anything in song*, Ps. 105:2, and in a bad sense, *to lament, to complain*, Psa. 55:18; Job 7:11.

(4) *to talk with oneself*, i. e. *to meditate*, especially on divine things, Ps. 77:4, 7; followed by אֵל of the thing, Ps. 119:15, 23, 27, 48, 78, 148; 77:13. Compare syn. הִנֵּה.

PILEL ^{פִּילֵל} *to meditate*, Psalm 143:5; *to think upon anything*, Isa. 53:8.

Hence שִׁיחָה, שִׁיחַ, and—

שִׁיט m.—(1) *a shrub, bush*, see the root No. 1 [in Thes. this first signification is taken as a distinct root], Gen. 2:5. Pl. Gen. 21:13; Job 30:4, 7.

(2) *speech, discourse*, 2 Ki. 9:11.

(3) *quarrel*, Job 7:13; 9:27; 21:4; 23:2; Psa. 142:3; 1 Sa. 1:16.

(4) *meditation*, 1 Ki. 18:27; in mockery of Baal, as not answering the supplications of his priests, it is said לוֹ חִזָּק "he has a meditation," i. e. he is so entirely taken up with meditating that he cannot hear; or, from signif. No. 2, "he has a discourse" (conversation) with some. LXX. ἀδολοσχία αὐτῷ ἐστὶ, the Greek word denoting both meditation and conversation.

שִׁיחָה *f. meditation*, especially pious, relating to divine things, Ps. 119:97, 99. Job 15:4, שִׁיחָה לִפְנֵי אֱלֹהִים "meditation before God." Germ. *Andacht*.

שים *to put*, see **שום**.

שִׁבְּ pl. שִׁבִּים m. (from the root שִׁבַּד No. 1), *thorns*,
Nu. 33:55. (Arabic شَاكِنٌ a thorn.) From the same
root is —

שֶׁךְ (read *soch*), m. *a hedge*, Lam. 2:6. [In Thes. from סֶכֶךְ.]

שֶׁפָּרָה f. a sharp weapon, pr. a goad, a thorn, so called from the resemblance, Job 40:31. (Arab. شوكة⁵⁻⁶ goad, sharp weapon.)

I. שָׁכַח an unused root, i. q. Ch. סָכַח to look at, to contemplate; Syr. and Sam. סַכַּח, סַכַּח to expect, to long for; Sam. סַכּוּי an eye. Nearly related to this among the Hebrew roots are, שָׁנָה, שָׁנָה, שָׁנָה No. II, and transp. הָנָה; also, in the Indo-Germanic languages, Gr. *θεῶν*, Lat. *scio*, Ital. *sagio* (*præsagio*), *sagus*, *sagar*, Goth. *saighan*, Germ. *schauen*, *sehen*).

Derivatives, משפית, שפיה — שכו

II. שָׁכָה also appears to have had the sense of *cutting*; whence שָׁכִין a knife, which see.

שִׁכּוּ ("hill," "watchtower," like the Samarit.
(סכיתה), [*Sechu*], pr. name of a region near Ramah,
1 Sa. 19:22.

מִשְׁכָּל m. i. q. מִשְׁכָּל *intellect, understanding,* and its seat, *the heart, the mind*, Job 38:36. Compare as to this passage מִשְׁכָּל, page cccxxi, A. Others take it to be *phenomenon, meteor*, but this does not accord with the context.

שִׁבְיָהּ *f. image, form, appearance.* Isa. 2:16, **כָּל־שִׁבְיֹת הַחֲמֻדָּה**, well rendered in the Vulg. *omne quod visu pulchrum est*; in which phrase all the things which, verse 13—16, had been separately enumerated, are again summed up. [*"flag of a ship, standard; compare Samarit. שִׁבְיָהּ."*]

שֶׁכֶן m. *a knife*, Pro. 23:2; verbal of Piel from the root שָׁכַח. (Ch. שֶׁכֶן, and Arab. سَكَن id. Of the same family apparently are ζάγκλη, ζάγκλον, σάγκλον, sickle, Σιδεῖ).

שָׂכִיר *m. a hireling*, Exod. 22:14; Lev. 19:13. Isa. 16:14, "in three years **כְּשֵׁנִי שָׂכִיר** according to the years of a hireling;" i.e. this shall come to pass at this very time, the event shall no longer be deferred, just as a hireling does not protract his daily work beyond the agreed hour. Root **שָׂכַר**.

שְׂכִירָה f. a hiring. Isa. 7:20, הַשְׂכִּירָה "a razor of hiring," i.e. hired.

שָׁבַד i. q. סָבַד—(1) TO WEAVE, TO FENCE.

(2) *to cover*, Exod. 33:22.—Hence שָׁרָה, שָׂרָה, שָׂרָה, and מְשֻׁכָּה.

שָׁכַל — (1) prop. TO LOOK AT, TO BEHOLD, i. q. **שָׁחַ**.
Chald. **כַּל** Peal and Ithpael; compare Arab. **شكّل**
figure, likeness; see Hiphil No. 1. More often figu-
ratively —

(2) *to be prudent*, to act prudently, 1 Sa. 18:30; compare Germ. *flug*; formerly *glau*; from the verb *fluogen*; Engl. *to look*; pr. *provident*, *circumspect*.

PIEL, causat. of Kal No. 2. Genesis 48:14, יָשָׁם "he (so) placed his hands prudently," i. e. of set purpose. But all the ancient versions render, *he put his hands across*. LXX. ἐναλλάξ τὰς χεῖρας. Vulg. *commutans manus*, which is defensible; comp.

Arab. شكّل to bind; Conj. II., to plait the hair;

شَكَل and شَكَل to be intertwined.

HIPHIL—(1) *to look at*. Gen. 3:6, וַיִּחְזַק הָעֵץ, “and the tree was desirable to look at.” Vulg. *aspectu delectabile*.

(2) *to attend, to turn the mind to*; followed by an acc., Deut. 32:29; Psalm 64:10; followed by על Prov. 16:20; אֶל Neh. 8:13; Ps. 41:2, מִשְׁכִּיל אֶל דָּל, “who attends to (cares for) the poor;” followed by אֶ Dan. 9:13.

(3) *to be or become understanding, prudent*, Ps. 2:10; 94:8; followed by אֶ Dan. 1:4; comp. verse 17; *to act prudently*, Jer. 20:11; 23:5. Part. מִשְׁכִּיל prudent, intelligent, Job 22:2; Prov. 10:5; also *upright, pious*, Psalm 14:2; Dan. 11:33, 35; 12:3, 10 (comp. חָכֵם, חָכְמָה). Inf. הִשְׁכִּיל Jer. 3:15; and הִשְׁכִּיל Prov. 1:3; 21:16; subst. *intelligence, prudence*.

(4) i. q. הִצְלִיחַ *to be successful* (in carrying anything on), *to act prosperously*, Josh. 1:7, 8; 2 Ki. 18:7; Isa. 52:13; Jer. 10:21; Pro. 17:8. Also causat.—

(5) *to make prudent, to teach*, Psalm 32:8; followed by two acc., Dan. 9:22; followed by ? of pers. Prov. 21:11.

(6) *to give success*, 1 Ki. 2:3.

Part. מִשְׁכִּיל subst., *a song, poem*, Ps. 47:8; and in the titles of Psalms, 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 98, 142. The origin of this signification is doubtful. The easiest explanation appears to be that of those who render מִשְׁכִּיל prop. *a didactic poem*, but so that this special word became applied to other kinds of poems; since the authors of Psalms which are not didactic, sometimes also take the place of teachers (see Psalm 45:11); and Arabic شعر *doctrine*, is used of poetry of every kind. Others take it to be, *oratio ligata*; from שָׁכַל; See Piel.

Derivatives, שָׁכַל, שָׁכַל.

שָׁכַל Chald. ITHPAEL, followed by אֶ *to attend to* any thing, Dan. 7:8.

שָׁכַל and שָׁכַל; with suff. שָׁכְלוֹ m.—(1) *understanding, intelligence, prudence*, 1 Ch. 22:12; 26:14. שָׁכַל טוב good understanding, Prov. 13:15; Ps. 111:10; 2 Ch. 30:22. שָׁנֹם שָׁכַל *to give understanding* (of any thing); das Verständnis geben (eröffnen), Neh. 8:8.

(2) in a bad sense, *cunning*, Dan. 8:25.

(3) *happiness*, Prov. 3:4.

שָׁכְלוֹ f., Eccl. 1:17; i. q. סְכֻלָּה (which is found in many MSS. and editions) *folly*.

שָׁכְלוֹתָנוּ Ch. f., *understanding*, Dan. 5:11, 12.

שָׁכַר fut. יִשְׁכֹּר (Arab. شَكَر) *TO HIRE*, Gen. 30:16, e. g. soldiers, 2 Sa. 10:6; 2 Ki. 7:6. Especially, *to bribe*, Neh. 6:12, 13; 13:2.

NIPHAL, *to be hired*, 1 Sa. 2:5.

HITHPAEL, id. Hag. 1:6.

Derivatives, שָׁכִיר, שָׁכִירָה, שָׁכִירָה, pr. n. שָׁכִיר, and—

שָׁכָר m.—(1) *wages* (of a hireling), Gen. 30:28, 32; Deu. 15:18; price, for which anything is hired, Ex. 22:14, gener. any kind of *reward*, Gen. 15:1.

(2) [*Sacar*], pr. n. m.—(a) 1 Chron. 26:4.—(b) 1 Ch. 11:35; for which in the similar place 2 Sam. 23:33 there is שָׁר.

שָׁכָר m. id. Prov. 11:18; Isaiah 19:10, עֲשֵׂי שָׁכָר, “those who make wages,” comp. עֲשֵׂה No. 2, d.

שָׁלָה an unused root, pr. *to be quiet*, i. q. שָׁלָה, hence *to be fat*, i. q. Arab. سَلَى, whence—

שָׁלוּ in pause שָׁלוּ (in שָׁלִיו קרי), *a quail*, so called from its fatness (compare Arab. سمانى), always collect. *quails*, Exod. 16:13 (and there with a fem. in the manner of collectives), Nu. 11:32; Ps. 105:40. Plur. שָׁלִיוֹם Nu. 11:32, from the sing. שָׁלוּה, comp. Arab. سَلَى, and Sam. שָׁלִיו, which is also in the Hebræo-Sam. copy. LXX. ὀρνυτογινῆρα. Vulg. *coturnix*. See Bochart, Hieroz. ii. p. 92. J. E. Faber on Harmer's Observations, vol. ii. p. 441. Niebuhr's Beschr. von Arabien, p. 176.

שָׁלִיו see שָׁלוּ.

שָׁלְמָה with the letters transposed for שָׁמְלָה f.—(1) *a garment*, Ex. 22:8; Mic. 2:8.

(2) [*Salmah, Salmon*], pr. n. m. borne by—(a) the father of Boaz, Ruth 4:20; 1 Ch. 2:11; for which there is שָׁלְמֹן Ruth 4:21.—(b) 1 Chron. 2:51, 54 [שָׁלְמָה].

שָׁלְמֹן (“clothed”), [*Salmon*], pr. n. m. see the preceding, 2, a.

שָׁלְמִי [*Shalmai*], pr. n. m. Neh. 7:48; for which there is in Ezr. 2:46, שָׁלְמִי.

שָׁמְאֵל not used in Kal.

HIPHIL, הִשְׁמְאִיל, הִשְׁמְאִיל (1 Ch. 12:2), and הִשְׁמִיל 2 Sa. 14:19, denom. from שָׁמְאֵל.

(1) *to turn oneself to the left*, Gen. 13:9; Isa. 30:21.

(2) *to use the left hand*, 1 Ch. 12:2.

שמאל & שמאל quadrilit. — (1) *the left side*.

(Arab. شمال, شمال the north, compare No. 3. Jo. Simonis supposes the left hand and side to have been so called from *being covered*; because of its being wrapped up in the outer garment thrown over the left shoulder; and that the right hand on the contrary was called ימין from ימין i. q. ימין because it was given as the pledge of faithfulness in promises; if this etymology were adopted, the signif. No. 2, would be primary.) משמאל on the left, 1 Ki. 7:49; followed by a gen. or dat. to any one's left, Genesis 48:13; 2 Sa. 16:6; 1 Ki. 22:19; 2 Ch. 4:8. שמאל (accus.) Gen. 13:9; Num. 20:17, and על שמאל Gen. 24:49; 2 Sam. 2:19, to the left. — יד שמאל the left hand, pr. the hand of the left side, Jud. 3:21; Eze. 39:3.

(2) without יד, *the left hand*, Gen. 48:14; Cant. 2:6; 8:3.

(3) *the north, the north quarter*, Job 23:9. Genesis 14:15, כשמאל לרפיק, "to the north of Damascus." As to the Arab. شمال see above.

שמאל & שמאל fem. ית adj. *left, what is on the left side*, 1 Ki. 7:21; 2 Ki. 11:11.

שמח and שמח fut. ישמח TO REJOICE, TO BE GLAD. (The primary idea appears to be that of a joyful and cheerful countenance, Prov. 13:9, compare Arab. سمح to be clement, liberal, mild, see Schult. on Har. Cons. ii. p. 100; iii. p. 146; but its use is more widely extended, and it is even used for louder expressions of joy, as of those who make merry with wine, 1 Ki. 4:20; Ecc. 8:15; and who utter merry cries, see שמחה No. 2, 3. The primary idea is similar of the verb להרהר No. II. Other verbs of rejoicing prop. designate merry voices, as עלץ, עלכ, ἀλαλάζω, or have the force of *leaping for joy*, as יל. And this latter is stronger than שמח, see Job 3:22.) Ecc. 3:12. It is often applied to the heart, Ps. 16:9; 33:21; Prov. 23:15; once to a light (see above, as to the primary idea), Pro. 13:9, "the light of the righteous" ישמח i. e. shall shine, as it were, with joyful brightness. Constr. followed by א 1 Sam. 2:1; Ps. 122:1; על Isa. 9:16; 39:2; Jon. 4:6; מן Prov. 5:18 (where several MSS. have א), with any thing; followed by י Neh. 12:43; but followed by ? specially to rejoice at another's misfortune, or destruction, Ps. 35:19, 24; 38:17; Isa. 14:8; Mic. 7:8. There is often said, שמח ביהוה to rejoice concerning Jehovah, because of aid to be expected from him, and because of his protection, Ps.

9:3; 32:11; 97:12; 104:34; יהוה to rejoice before Jehovah, said of those who held sacred feasts in the courts of the sanctuary, Lev. 23:40; Deut. 12:7, 12, 18; 14:26 (compare Isa. 9:2).

PIEL, שמח to gladden, to make joyful, Deut. 24:5; Prov. 27:11; used of joy felt at the ills of others, followed by ? Ps. 30:2; followed by על Lam. 2:17; מן 2 Chr. 20:27.

HIPHIL, i. q. Piel, Ps. 89:43.

[Derivatives, the two following words.]

שמח fem. שמחה verbal adj. *rejoicing, joyful*, Deut. 16:15; followed by מן concerning any thing, Ecc. 2:10; followed by a gerund. Pro. 2:14, שמחים, "those who rejoice to do evil." Pl. constr. once שמח Ps. 35:26; elsewhere שמחי Isa. 24:7, etc.

שמחה fem. joy, gladness, Ps. 4:8; 45:16, etc. גדולה שמחה גדולה to be very joyful, 1 Ki. 1:40; Jon. 4:6. Specially — (a) joyful voices, joyful cries, Gen. 31:27; Nehem. 12:43; 2 Chron. 23:18; 29:30. — (b) joyful banquets, pleasures (Bergnügungen, Lustbarkeiten). Pro. 21:17, שמחה אהב loving pleasures. עשה שמחה Neh. 8:12; 12:27; 2 Chron. 30:23.

שמירה fem. a quilt, coverlet, Jud. 4:18 (where some copies have שמירה); from the root סמר, comp.

סמך bed, couch.

שמל an unused root, Arabic شمل to gird, to surround. Conj. IV. to wrap oneself in a garment, whence شملة a garment.

HIPHIL שמל see שמאל.

[Derivatives, the two following words.]

שמלה f. a garment, whether of men or women (Deu. 22:5); especially a large outer garment, Gen. 9:23; Deu. 10:18; 1 Sa. 21:10; Isa. 3:6, 7; with which, at night, persons wrapped themselves, Deuter. 22:17. From this primitive form, by transposition, comes שלמה which see.

שמלה ("garment"), [Samlah], pr. n. of a king of Edom, Gen. 36:36; 1 Ch. 1:47.

שמל see שמאל.

שמום an unused root, Arab. سم to poison, سموم Samum, i. e. a poisonous wind. Hence —

שממית (several MSS. ["incorrectly"] read שממית) a species of poisonous lizard, Prov. 30:28.

LXX. καλαβώτης. Vulgate stellio. Arab. سام is a

poisonous lizard, with spots like leprosy. See Bochart, Hieroz. t. ii. p. 1084.

שָׁנָא fut. יִשְׁנָא inf. abs. שָׁנָא, constr. שָׁנָא and

שָׁנָא (Syr. ^{ܫܢܐ}, Arab. ^{شَنَّ}) TO HATE, whether persons, Ps. 5:6; 31:7; Deu. 22:13; 2 Sa. 13:15, 22; or things, Isa. 1:14; Ps. 11:5; Prov. 1:22. Part. שֹׁנֵא subst. *a hater, an enemy*, Ps. 35:19; 38:20; with suff. שֹׁנְאִי one who hates him, Deu. 7:10; also שֹׁנֵא Deut. 4:42; 19:4, 6, 11; Josh. 20:5. Fem. plur. שֹׁנָאוֹת female enemies, Eze. 16:27.

NIPHAL, pass. Pro. 14:17.

PIEL, part. מִשְׁנֵא *hater, enemy*, Psalm 18:41; 55:13; 68:2, etc.

Derivatives, שֹׁנֵא, שֹׁנָה.

שָׁנָא Chald. i. q. Hebr. Part. שֹׁנֵא *enemy*, Dan. 4:16.

שָׁנָה fem.—(1) prop. inf. of the root שָׁנָא Deu. 1:27.

(2) *hatred*. שָׁנָה שֹׁנָה נִדְוָה to have in great hatred, 2 Sa. 13:15; compare Ps. 25:19; 139:22.

שָׁנִי f. שֹׁנִיָּה, verbal adj. *hated*, Deu. 21:15.

שָׁנִיר ("coat of mail," i. q. שִׁירִי the name by which the same mountain was known by the Sidonians, see the root שָׁנַן; unless it be better to render שָׁנִיר "cataract," i. q. צִנּוֹר from the noise of water), [Seir], pr. n. of Mount Hermon, so called among the Ammonites, Deu. 3:9; in a narrower sense, part of Hermon, Cant. 4:8; 1 Chr. 5:23, compare Ezek. 27:5. Arabic ^{سنيير}, according to Abulfeda (see Syria, ed. Köhler, p. 164), a ridge of mountains situated to the north of Damascus.

שָׁנַר an unused root, prob. i. q. צָנַר to clatter, to make a noise (used of the din of arms); whence سَنور armour, coat of mail, see pr. n. שָׁנִיר.

שָׁעִיר m.—(1) *hairy, rough*, Gen. 27:11, 23.

(2) *a he-goat, hircus* (which Latin word is the same as *hirtus, hirsutus*), Levit. 4:24; 16:9; more fully שָׁעִיר עִזִּים (*ziegenbock*), Gen. 37:31; Lev. 4:24; 16:5 (since the name of goat seems to have belonged, in a wider sense, to other animals also). As to the [idolatrous] worship of the he-goat among the Hebrews (following the example of the Egyptians), see Lev. 17:7; 2 Ch. 11:15. Fem. שָׁעִירָה a she-goat, which see.

(3) pl. *wood demons, satyrs*, resembling he-goats, inhabiting deserts, Isa. 13:21; 34:14; see as

to these superstitions [?] Bochart, Hieroz. ii. 844, and my Comment. on Isa. locc. cit. LXX. δαιμόνια.

(4) pl. *shower* (Regenschauer), Deu. 32:2, compare שָׁעַר to shudder.

שָׁעִיר ("hairy," "rough"), [Seir], pr. n.—(1) of a leader of the Horites, Gen. 36:20, 30.—(2) of a mountainous region of the Edomites, extending from the Dead Sea to the Elanitic gulf, the northern part of which is now called *Jebál* (see ^{جبال}), the southern *el-Shera* (^{الشراة}), see Burckhardt's Travels in Syria, ed. Weimar, p. 674, 688, 1067. Originally the Horites (חוריים) dwelt in this region, Gen. 14:6; Deut. 2:12; afterwards Esau, Gen. 32:4; 33:14, 16, and his descendants, Deut. 2:4, seqq.; 2 Chron. 20:10. This mountain may have taken its name from that Horite (No. 1); but I prefer rendering שָׁעִיר as an appellative, *the rough mountain*, i. e. clothed, and, as it were, bristled with trees and thick woods; compare Gr. *λάσιος*.—(3) of a mountain in the tribe of Judah, Josh. 15:10.

שָׁעִירָה f.—(1) *a female goat* (prop. rough, hairy), Lev. 4:20; 5:6.

(2) [Seirath], pr. n. of a region in Mount Ephraim, Jud. 3:26.

שָׁעִים plur. i. q. קָעִים *thoughts*, which divide and distract the mind, and, as it were, agitate it, Job 20:2; 4:13, "in the thoughts of night visions," i. e. in the nocturnal dreams themselves, compare Dan. 2:29, 30.

שָׁעַר i. q. קָעַר, שָׁעַר—(1) TO SHUDDER, TO QUIVER, Gr. *φρίσσω, φρίττω*, Germ. *schauern, schauern* (Engl. *to shudder, to shiver*), prop. used of the motion and creeping of the skin of a person terror-stricken, Eze. 27:35; Jer. 2:12; followed by עַל of the cause, Eze. 32:10; followed by an acc. like Gr. *φρίσσω τινά, to shudder at*, i. e. to feel a sacred awe, Deut. 32:17. Also used of the hair standing on end (see שָׁעַר, שָׁעִירָה, שָׁעִיר).

(2) used of the commotion of a storm or tempest, see Piel. Followed by an acc. *to sweep away in a storm* (wegstürmen), Ps. 58:10.

NIPHAL, impers. *to be fierce as a tempest* (estürmt), Ps. 50:3.

PIEL, *to sweep away in a storm*, Job 27:21.

HITHPAEL, *to rush like a tempest*, Dan. 11:40, compare קָעַר Hab. 3:14.

Derivatives, see in Kal No. 1.

שָׁעַר m.—(1) *horror*, Job 18:20; Eze. 27:35.

(2) i. q. **שפ** *a storm*, Isa. 28:2.—Once it is constr. of the subst. **שפ**, which see.

שער const. **שער**, once **שער** Isaiah 7:20; with suff. **שערו** m. *a hair*, collect. *hair, hairs*; Arab. **شعر** Lev. 13:3, seqq.; so called from bristling up. (See the root No. 1, the various significations of which are also found in the Indo-Germanic languages. Compare *xip, her, heres*, i. e. a hedgehog; *hirtus, hirsutus, horreo, hordeum* (**שער**); Germ. *haar*.) **איש בעל שער** a rough hairy man, i. e. wearing a hairy mantle, 2 Ki. 1:8. See **שער**.

שער Ch. id. Dan. 3:27; 7:9.

שערה f. i. q. **שערה** *a storm*, Job 9:17; Nah. 1:3.

שערה f. i. q. **שער** *a hair* (Arab. **شعر** one hair). Jud. 20:16, **אֶל־הַשְּׁעָרָה** "at a hair," proverb. q. d. *ad unguem*, used of slingers not missing the mark by a hair's breadth, 1 Sa. 14:45. Collect. Job 4:15. Pl. *hairs*, Ps. 40:13; 69:5.

שערה fem. *barley*, so called from its hairy ears, like the Lat. *hordeum a horrendo*, and on the contrary **בִּשְׁמֵט** spelt (which see), from its shorn ears. In sing. it is used of barley growing, Job 31:40; Joel 1:11; but pl. **שערים** of the grain (see **חטה**). **חומר שערים** a homer of barley, Lev. 27:16, **אֵיפָה שְׁעִירִים** an ephah of barley, Ru. 2:17; also **קציר שערים** barley harvest, Ru. 1:22, since the harvest is on account of the grain.

שערים ("barley"), [*Seorim*], pr. n. m. 1 Chr. 24:8.

שפה an unused root, which appears to have had the sense of devouring, licking up, sucking up, like the cogn. **סבא**, which see; which idea is expressed in other families of languages with *r* or *l* inserted by the root *slab, srad*; compare **שרב**, **شرب** to drink; Lat. *sorbere*, Vulgar Germ. *slappen*. The *l* being cast away forms *sapio*, to taste; on the other hand, the sibilant being omitted, gives the Persic **لب**, Lat. *labium*.

שפת dual **שפתים**, const. **שפתי**; with suff. **שפתיו**, pl. const. **שפתוח** (from **שפת**), f.

(1) *a lip* (Arab. **شفة**, as to the origin, see the verb), Ps. 22:8; 1 Sam. 1:13. *To open the lips*, i. e. to begin to talk, Job 11:5; 32:20; *to open any one's lips*, Psa. 51:17, to enable to speak: *to restrain the lips*, Pro. 10:19. **איש שפתים** a man of lips, used in a bad sense of a loquacious, garrulous person, Job 11:2. **דברי שקמה** futile, foolish words, 2 Ki. 18:20;

Pro. 14:23; compare Pro. 10:8; Levit. 5:4; Psalm 106:33. Meton.—(a) *speech*, words, as **שפתי שקר** fraudulent lips, and even used of a fraudulent man, Pro. 10:18; Ps. 120:2. **שפתים דלקים** burning lips, i. e. words feigning most ardent love, Prov. 26:23; Ps. 81:6, **שפתי לא־ירצתי אִשְׁמַע** "I heard words of an unknown (nation)." Eze. 36:3.—(b) *tongue, dialect*, Gen. 11:1, seqq.; Isa. 19:18; 33:19, **עמקי שפה** "men of deep language," i. e. difficult to be understood, barbarous.

(2) *the lip, edge, border*, as of a vessel, 1 Ki. 7:26; of a garment, Ex. 28:32; of a river or the sea, Gen. 22:17; 41:3; Ex. 14:30; 1 Ki. 5:9; of the land, i. q. *boundary*, Jud. 7:22.

שפח prop. i. q. **שפח** No. II, TO POUR.

PIEL **שפח** to make fall off, used of the hair, by disease, or scab; hence *to make bald*, Isaiah 3:17. Compare **שפחת**.

שפם an unused root, perhaps i. q. **שפן**, TO COVER [not given in Thes.].

שפם m. *the beard* (perhaps so called because it covers, and, as it were, clothes the chin; others derive it from **שפה** lip, and **פ** i. q. **פ**). 2 Sa. 19:25, **לֹא־עָשָׂה שְׁפָמוֹ** "he had not put his beard in order." **עָטָה עַל־הַשְּׁפָם** to cover over the beard, as done by mourners, Levit. 13:45; Ezek. 24:17, 22; Mic. 3:7.

שפמות *Siphmoth*, pr. n. 1 Sa. 30:28.]

שפן TO COVER, TO HIDE, i. q. **ספן** and **צפן**. Deu. 33:19, **שְׁפָנִי כְּמִינִים** well given by the Vulg. *thesauri absconditi, hidden treasures*.

I. **שפק** i. q. **ספק** No. I, TO STRIKE (see **שפק**), specially, *to clap the hands*, Job 27:23; according to several MSS. (others ספק).

HIPHIL, *to strike a covenant, to make an agreement*, either because it was customary to strike the hands together and join them in making a covenant, or from the primary signification of striking (comp. **פגע** No. 2). Isa. 2:6, **יִשְׁפְּקוּ בְּיָדֵי זָרִים** "they make leagues with the children of strangers."

Derivative, **שפק**.

II. **שפק** i. q. **ספק** No. II (which see), TO BE REDUNDANT, TO ABOUND. Syr. **سَفَف**, 1 Ki. 20:10; see **ספק**.

שפק masc. *smiting, chastening* (of God), Job 36:18; see the root No. I. Compare **ספק** 34:26.

שק m. with suff. — שקו, plur. שקים — (1) *sack-cloth*, thick cloth, especially made of hair, like strainers (see the root שקק), used also for corn sacks and mourning garments. (Compare Ethiop. **ሠቅ**: sack-cloth, hence the clothing of monks and holy pilgrims, **ሠቅሠቅ**: lattice, Gr. *σάκος*, *σάκκος*, sack-cloth, Lat. *saccus*, which Jerome also used for the garment of a pilgrim; also, *σάγος*, *sagum*, i. e. a thick cloak used by soldiers.) Isaiah 3:24, **מִהֲנוֹת שֶׁק** a girdle of sackcloth. Hence —

(2) a corn sack, Gen. 42:25, 27, 35; Lev. 11:32.

(3) *the dress of mourners*, Gen. 37:34; 2 Sa. 3:31; Est. 4:1; Joel 1:8; Jon. 3:6; of devotees and prophets, Isa. 20:2.

שקד, once found, Lam. 1:14; in NIPHAL. According to the Hebrew interpreters, TO BE BOUND, TIED TO (used of a yoke). The verbs שקד, שקד, appear to be cognates, the aspirates being related to the sibilants, see p. DCLXXXII. The Targ. has *made heavy*. Several MSS. have נשקד, which is expressed by the LXX., Vulg., Syr., but it is contrary to the sense.

שקק an unused root, prob. i. q. שק which see *sakkiζω*, TO STRAIN. Hence שק.

שקר not used in Kal, i. q. Chald. פקר to look.

PIEL, prop. *to make* (the eyes) *look around*, as done by wanton and impudent women, Isaiah 3:16. LXX. *ἐν νεύμασιν ὀφθαλμῶν*. Others render it *with painted eyes*, comp. פקר to paint, which does not suit the context.

שר pl. שרים (from the root שרר) m. — (1) *leader, commander*, especially of soldiers, Gen. 21:22; Job 39:25; of a royal body-guard, Gen. 37:36; of cup-bearers, 40:9; of a city, 1 Ki. 22:26; of a prison, Gen. 39:21, 22; but שרי מקנה rulers over cattle, Gen. 47:6.

(2) *prince*, Ex. 2:14; Isaiah 23:8; plur. nobles, courtiers, Gen. 12:15. Poet. שרי לךש used of the priests, Isa. 43:28; שרי שם of God [Christ], Dan. 8:25. In the book of Daniel (10:13, 20), *the princes of angels*, i. e. the archangels interceding with God [?] for particular nations, *οἱ ἐπὶ ἁγγέλων, οἱ ἐνώπιον τοῦ θεοῦ ἐστήκασι* [?], Apoc. 8:2. Fem. is שרה, which see.

שרג TO BRAID (flechten), TO INTERWEAVE (Ch.

and Syr. שרג, id.). Kindred roots are שרר, שרר and as I judge, שרג to weave; comp. under letter ש. Also with the middle radical softened into a vowel, שרג, שרג.

PUAL, *to be woven together*, Job 40:17.

HITHPAEL, *to interweave oneself*, Lam. 1:14.

Derivatives, שרינים and pr. שרג.

I. **שרר** an unused root — (1) prop. as I judge *to make an incision, a fissure*, riṣen (cogn. roots, שרר, שרר), whence שרא an awl, Hebr. שרר stylus.

(2) i. q. Arab. سرد *to sew together*, especially hard things, as leather with wire and an awl, hence *to interweave*, like a coat of mail; whence שרא a coat of mail woven of iron threads, see שרר.

II. **שרה** TO FLEE, TO ESCAPE, Josh. 10:20.

(Arab. شرد; Syr. ܫܪܐ id.)

Derivative, שריר.

שרר m., *a coat of mail*; and thence *a kind of cloth or stuff*, like a coat of mail, made of threads by means of needles (Germ. *Stilet*). Of this the curtains of the tabernacle were made (compare שרר); whence שרר Exod. 31:10; 35:19; 39:1, 41. Compare Chald. שרר curtains; so called from the kind of cloth of which they were made; שרר sieve; Sam. שרה according to Castell, i. q. وشي a variegated garment. Incorrectly rendered by LXX. *στολαι λειτουργικαι*, as if it had been בנדי שרת; but garments are not intended, but curtains, hangings.

שרר m., Isaiah 44:13; according to Kimchi, *red chalk*; but more correctly, i. q. Arab. سרא an awl, or rather stylus; with which the artist sketches out the figure to be sculptured.

שרה — (1) TO PLACE IN A ROW, TO SET IN ORDER; Arab. سار Med. Waw, reißen, ordnen. Hence שרה series, order, row; which see.

(2) *to be leader, commander, prince*, i. q. שר No. I. 2, and שר; from setting in order, arranging soldiers. Arab. سري to be noble, liberal; سري a prince, a noble.

(3) *to fight* (prop. *to wage war*) with any one; followed by עם Genesis 32:29; followed by את Hos. 12:4 (Arab. شرا Conj. III. id.). Fut. is taken from שר No. I.

Derivatives, שרה, שרה and pr. names שרי, שרה, שרה.

שרה f. of the noun שר — (1) *a princess, a noble lady*, Jud. 5:29; Esth. 1:18; Isa. 49:23; specially

of the wives of a king of noble birth, 1 Kings 11:3; who differed from the concubines; comp. Cant. 6:8. Metaph. Lam. 1:1, שְׂרָה בְּפָדִינוּחַ "princess of the provinces."

(2) pr. n. Sarah; see שְׂרָה.

שְׂרָג ("shoot"), [Serug], pr. n. m., Gen. 11:20.

שְׂרוּךְ m., latchet of a shoe; so called from its binding and fastening together, Isa. 5:27. Proverb. of anything of little value, Gen. 14:23; from the root שָׂד.

שְׂרוּקִים m., pl. tendrils (of the vine), Isa. 16:8. See שָׂק.

שָׂרָה ("abundance," i. q. שָׂרָה), [Serah, Sarah], pr. n. m., Gen. 46:17; 1 Ch. 7:30.

שָׂרַט i. q. سَرَط and شَرَط to cut the body, to MAKE CUTS in the body, which mourners used to do, Lev. 21:5.

NIPHAL, to be lacerated, i. e. hurt by lifting too heavy a burden, Zech. 12:3. Hence—

שָׂרַט m., Lev. 19:28; and—

שְׂרָמַת f., Lev. 21:5, a cutting, incision.

שָׂרִי ("my princes?" "nobility," i. q. שָׂרָה?), [Sarai], pr. n. of the wife of Abraham, for which, however, afterwards (Gen. 17:15), another name שָׂרָה (princess) was substituted. The LXX. write the former name Σάρα (in the manner of the Arabs, pronouncing שָׂרָה; comp. سَارَى سَارَى); the latter Σάρρα; because, in fact, שָׂרָה is for שָׂרָה. But see what has been said about this two-fold name (of which the former is obscure), by Conr. Iken, in Dissertt. Philol. Theol., p. 17, seqq.; J. D. Michaëlis, Orient. Bibl. IX. p. 188; Stange, Theol. Symmiktta, I. p. 48, seqq.

שְׂרִיגִים m., plur. (with Kametz impure) shoots, tendrils of a vine, Gen. 40:10, 12; Joel 1:7; from the root שָׂרַג to intertwine.

שָׂרִיד m. [pl. שְׂרִידִים], a survivor, one escaped from a great slaughter, i. q. שָׂרִיד Nu. 21:35; 24:19; Deut. 3:3; Josh. 8:22. Collect., Jud. 5:13. Used of things, Job 20:21. Root שָׂרַד.

[Sarid, pr. n., Josh. 19:10, 12.]

שָׂרִיָּה and שְׂרָיָה ("soldier of Jehovah"), [Seraiah], pr. n.—(1) of the secretary of David, 2 Sam. 8:17, a name, the reading of which is corrupted [contracted] in other places into שְׂרָיָה, 2 Sam. 20:25; שְׂרָיָה 1 Ki. 4:2; שְׂרָיָה 1 Ch. 18:16.—(2) of the father of Ezra the priest, Ezr. 7:1.—(3) of

other men, see 2 Ki. 25:18, 23; Jer. 36:26; 40:8; 51:59, 61; 1 Chr. 4:13, 14, 35; 5:40; Ezra 2:2; Neh. 10:3; 11:11; 12:1, 12.

[שָׂרִי pr. n. Deu. 3:9, see שְׂרָיָה.]

שָׂרַךְ i. q. שָׂרַךְ not used in Kal, TO INTERWEAVE, TO ENTANGLE.

PIEL, Jer. 2:23, "a camel מְשַׂרְכֶּה דֶּרְכֶּיהָ entangling her ways," i. e. running about hither and thither in her heat.

Derivative, שָׂרָךְ.

שְׂרַסְסִים [Sarseechim], pr. n. of a chief of the eunuchs in the army of Nebuchadnezzar, Jer. 39:3.

שָׂרַע TO EXTEND, TO STRETCH OUT, Arabic شَرَعَ. Part. pass. שָׂרִיעַ stretched out, i. e. one who has a member (especially the ear) too long, compare Syr. ܫܪܝܥܐ large-eared, Lev. 21:18; 22:23.

HITHPAEL, to stretch oneself out, Isa. 28:20.

שְׂרַעְפִּים m. pl. thoughts, Ps. 94:19; 139:23, i. q. שְׂרַעְפִּים, with the letter ר inserted, see p. DCCXLVIII, A.

I. שָׂרַף fut. עֲשֹׂף.—(1) prop. TO SUCK IN, TO ABSORB, TO DRINK IN (σώλῳρην), TO SWALLOW DOWN, i. q. Ch. שָׂרַף, and Syr. ܫܪܦ, see Middeldorpf, Curæ Hexapl. in Job., p. 15; compare under the root שָׂפַף. Hence—

(2) to absorb with fire, i. e. to burn, to consume, as towns, houses, altars, Lev. 4:21; 8:17; 9:11; often with the addition of שָׂרַף Josh. 11:9, 11; Jud. 18:27; 2 Ki. 23:11; 25:9. Used of the burning of a corpse at the funeral, Jer. 34:5; also to burn, and to bake (bricks) by burning, Gen. 11:3.

NIPHAL, Lev. 4:12, and—

PUAL, pass. of No. 2, Lev. 10:16.

Derivatives, מְשַׂרְפֶּה, שְׂרַפָּה, and perhaps שָׂרַף.

II. שָׂרַף i. q. Arab. سرف and سرو to be noble. to be born of a noble race; whence شريف a noble, a prince. Hence שָׂרַף No. II.

שָׂרָף m.—(I.) a species of venomous serpents, Nu. 21:6. שָׂרָף מְעוֹפֵף a flying dragon, Isa. 14:29; 30:6. It is supposed to be the Gr. πησθήρ, κάυσων, so called from its inflamed bite. If the derivation is to be sought in the Phœnicio-Shemitic languages, I should prefer regarding it as so called from swallowing down, see שָׂרַף No. 1; but it corresponds to the Sanscr. sarpa, serpent; sarpin, reptile, from the root

srip, ἔρπειν, *serpere*. Compare Bochart, Hieroz. t. iii. p. 221, ed. Lips.

(II.) pl. שָׂרָפִים Isa. 6:2, 6, an order of angels attending upon God, and appearing with him, having six wings. The Hebrews, as Abulwalid and Kimchi, render the word *bright*, or *shining angels* (compare Eze. 1:13; 2 Ki. 2:11; 6:17; Matt. 28:3); but the verb שָׂרַף has the sense of burning, not of shining, and it is better, comparing شريف, to understand *princes*, *nobles* of heaven, who elsewhere are also called שָׂרִים, see שָׂר No. 2. If any one wishes to follow the Hebrew usage of language (in which שָׂרַף is a serpent), he may render it *winged serpents*, since the serpent, amongst the ancient Hebrews (Nu. 21:8; 2 Ki. 18:4), and amongst the Egyptians (Herod. ii. 74; Elian. Var. Hist. xi. 17, 22), was the symbol both of wisdom and of healing power (see more in my Comment. on Isa. loc. cit.); but I prefer the previous explanation, since the Hebr. שָׂרַף is elsewhere used of a *poisonous* serpent. [The idea of winged serpents surrounding the throne of God is in itself wildly incongruous, and it is not to be borne that such a notion should be supported by a connection with Jewish superstition, supposed or real; so Gesenius in Thes.]

(III.) [Saraph], pr. n. m. 1 Ch. 4:22.

שָׂרָפָה f. (with Tzere impure) *a burning with fire*, Gen. 11:3; *burning, conflagration, setting on fire*, Lev. 10:6; Am. 4:11; especially the solemn burning of dead bodies, 2 Chronicles 16:14; 21:19. הָר שָׂרָפָה a mountain burned up, Jerem. 51:25. הָרָה לְשָׂרָפָה to be delivered to burning, i. e. to be burned, Isa. 9:4; 64:10.

I. שָׂרַק — (1) i. q. שָׂרַי, שָׂרַי TO INTERTWINE, TO PLAIT, whence שָׂרַק, שָׂרָקָה, שָׂרָקִים, shoots, tendrils, pr. n. מְשָׂרָקָה.

(2) i. q. Syr. صَرَف, صَرَف to comb, to clean out flax by combing, Isa. 19:9. This signification may be so connected with the former, that it may pr. be to *disentangle* any thing tangled or entwined; comp. as to the power of some verbs, Gramm. § 51, 2. Derivatives, שָׂרַק, שָׂרָקִים and pr. n. מְשָׂרָקָה.

II. שָׂרַק to be reddish, tawny, whence—

שָׂרַק m. pl. שָׂרָקִים reddish, tawny, used of horses, bay, Zec. 1:8. (Arab. with the letters transposed اشقر a bay horse, also one with the tail and mane bay, Germ. Fuchs.)

שָׂרַק m. Isa. 5:2; Jer. 2:21. שָׂרָקָה f. Genesis 49:11—(1) a shoot, a tendril (from the root שָׂרַק No. I; compare שָׂרָקִים); specially a nobler kind of vine, according to Abulwalid, growing in Syria, Arab. سوريقي and سريقي, now called in Morocco Serki, Pers. کشمش Kishmish, with small berries, roundish, and of a dark colour; with soft and hardly perceptible stones. See Niebuhr's Reisebeschr. vol. ii. p. 169; of his Descr. of Arabia, p. 147; and more in Oedmann, Verm. Sammlungen aus der Naturkunde, vi. p. 98, seqq.

(2) [Sorek], pr. n. of a valley, between Ashkelon and Gaza, probably so called from this kind of vine, Jud. 16:4.

שָׂרַר i. q. שָׂרָה No. 2, and שָׂרַר No. I, to BE PRINCE, TO HOLD DOMINION. Part. שָׂרַר Esth. 1:22. Fut. יִשָּׂרַר Isa. 32:1; Prov. 8:16.

HITHPAEL, to make oneself a prince, followed by עַל Nu. 16:13.

Derivatives, שָׂרַר, שָׂרָה.

שָׂשָׂה, an unused root, i. q. שָׂשָׂה, from which the following word would be regularly formed.]

שָׂשׂוֹן m. const. שָׂשׂוֹן (Kametz being unusually rejected, for the root is שָׂשָׂה), joy, gladness, often coupled with שָׂמֶחָה Isaiah 22:13; 35:10; 51:3, 11. שָׂשׂוֹן oil of gladness, used of the ointments which they used at banquets, Ps. 45:8; Isa. 61:3.

שָׂת see שָׂתָה.

שָׂתָה an unused and doubtful root, whence some derive מְשָׂתָה.]

שָׂתָם i. q. שָׂתָם TO STOP, TO OBSTRUCT. Lam. 3:9, שָׂתָם תְּפִלָּתִי "he obstructeth my prayers," that they do not come to God. Comp. Lam. 3:44.

שָׂתַר TO CLEAVE, Arab. شتر.

NIPHAL, to burst forth, to break out (used of hæmorrhoids), 1 Sa. 5:9; compare פָּצַר.

שָׂ

Shin, together with Sin, the twenty-first letter of the Hebrew alphabet; when used as a numeral it is i. q. three hundred. The name of this letter שָׂין

i. q. שָׂין denotes a tooth, and refers to its figure, which is almost the same in all the Phœnicio-Shemitic alphabets. This letter is pronounced like the

Germ. *sch*, Engl. *sh*, a sound which the Greeks were without (unless indeed the Doric Σάν, Herodotus, i. 139, was similarly pronounced); whence it is that the LXX., that they might give something allied to its sound, have written for שׁוֹן, שׁוֹן *Phōs, Xōén*; see Lam. chaps. 2, 3, 4.

In Arabic, three letters answer to שׁ (which is much more used than שׂ)—(1) in far the greater number of cases **س**, as **سَلَامٌ**, **سَلَامٌ**, **سَلَامٌ** etc.—

(2) rather less frequently شمس ^{شمس}, as رشم ^{رشم} the sun, רשמ ^{רשמ} to write down; and in the roots of both kinds the Arameans retain ه. In those words in which—

(3) the Arabs substitute ث for the Hebrew ש, the Aramæans have *Tau*, as ܬܡܢ ܬܡܢ ܬܡܢ

eight, **שָׁלֹשׁ**, **ثَلَاث** snow. More rarely in such words the Arabs have **ت**, as **תִּבְרֵךְ** to break, **תִּבְרֵךְ** to return, to turn oneself, or **ת** for **שׁ** appears in the Hebrew itself, as **תִּרְשָׁה**, **תִּרְשָׁה** **χάρασσω**, **χάραττω**, **בְּרוֹשׁ** and **בְּרוֹת** cypress. Sometimes also—

(4) the Arabic admits many ways of writing the same word, and thus it divides one Hebrew root into two Arabic, as رَعَسَ رَعْسٌ and عَرَسَ عَرْسٌ and قَسَا قِسٌّ and شَقَلْ شِقْلٌ and جَسَمَ جِسمٌ and جَثْمَان body. But ث is also interchanged with other sibilants, as ذِيلٌ ذَيْلٌ train, رَكْمٌ رَكَشٌ charger, حِمِيضٌ חִמְצָה Rabbīn. הַחֲמוּצָה the groin, etc.

In the Phœnicio-Shemitic roots introduced into western languages, especially the Greek, ψ is sometimes expressed by a simple σ , s , as $\eta\psi\sigma\epsilon\iota\rho\acute{\alpha}$, $\sigma\kappa\eta\eta\eta$, from $\eta\psi$, $\eta\psi$, $\sigma\upsilon\lambda\acute{\alpha}\omega$, sometimes $\sigma\kappa$ and $\sigma\chi$, as $\eta\psi$, also $\sigma\kappa\upsilon\lambda\acute{\alpha}\omega$, $\eta\psi$ $\sigma\kappa\upsilon\tau\acute{\alpha}\lambda\eta$, $\eta\psi$ $\sigma\kappa\acute{\eta}\pi\tau\omicron\nu$, $\eta\psi$ $\sigma\chi\acute{\iota}\zeta\omega$, $\sigma\chi\omicron\lambda\acute{\eta}$, from $\eta\psi$.

שׁ, more rarely שׂ, Jud. 5:7; Cant. 1:7; Job 19:29, and שׁ Eccl. 2:22; 3:18. Shin prefixed, i. q. שׁשׁ, שׂ being rejected by aphæresis, שׁ either inserted in the following letter, or (in the form שׁשׁ) also rejected, like שׁשׁ, שׁ, but except the book of Judges (5:7; 6:17; 7:12; 8:26), only found in the later [?] Hebr.

(A) relat. pron. *who, which, that*, Eccl. 1:11; Cant. 1:7; 3:1; 2:3. Often—(a) it is a mere mark of relation, as **וְ** *whither*, Ecc. 1:7; Ps. 122:4; also, Psa. 146:5; Cant. 8:8.—(b) followed by **וְ** *who* (much used by the Rabbins), equally with **וְ** *who* it marks the genitive. Cant. 3:7, **וְ** *his*

litter, Solomon's," pr. which was Solomon's; but Cant. 1:6, there is said with emphasis, **שְׁלִי** **כִּרְמִי** "my vineyard, mine, I say." As to the suffix pleonastically used, see Gram. § 119, 2 note.

(B) Conj. relat.—(1) *that*, i. q. ~~וְכִי~~ B, 1, after verbs of seeing, Ecc. 2:13; 3:18; knowing, Ecc. 3:18; Job 19:29; compare Jud. 6:17; Ecc. 2:24.

(2) *so that.* Ecc. 3:14, שׁוּׁיָה לְעֵשֶׂה to cause that.

(3) *because that, because*, Cant. 1:6; 6:2; *for*, whence למה? for why? Cant. 1:7.

(4) **עַד** till that, until (followed by a pret.), Jud. 5:7. **כִּמְעַט** scarcely that (kaum daß), Cant. 3:4.

With prefixes—(1) **שֶׁ** i. q. **שֶׁנֶּאֱמָר** No. 2, *because that*, Ecc. 2:16.

(2) וְכִי i. q. וְכִי No. 1, according to what, i. e. *as*, Ecc. 5:14; 12:7, i. q. וְכִי No. 3, *as, when*, Ecc. 9:12; 10:3.

שָׁאֵב fut. **שֶׁאֵב** TO DRAW water. (Ch. id. Arab.

سִיב to slake one's thirst, which is done by drawing water. The primary idea seems to be that of *taking off the surface*, see the cognate verb under חָפַף. To this answers Goth. *skephan*, Germ. (schöpfen.) Const. either followed by an acc. חָפַף Gen. 24:13; 1 Sa. 7:6; 9:11; or absol. Gen. 24:11; 19:20.

Derivative, מִשְׁאַבֵּי.

רָעַם fut. **רָעַם**. TO ROAR, pr. used of a lion, Jud. 14:5; Ps. 104:21; of thunder, Job 37:4; compare Amos 1:2; Joel 4:16; of fierce soldiers, Ps. 74:4; also used of men, from whom the violence of grief wrings forth cries, Ps. 38:9. Hence—

שֹׁאָה const. שֹׁאָה f. *roaring* of a lion, Isa. 5: 29; also, *cry* of a wretched person, wrung forth by grief, Job 3:24; Ps. 22:2; 32:3.

I. שָׁחַ i. q. שָׁח—(1) TO MAKE A NOISE, used of the waves, the tumult of people, see שָׁחַ, שָׁחַ.

(2) *to make a crash*, as a house falling down; hence *to be laid waste*, Isa. 6: 11, init.

NIPHAL.—(1) *to make a noise*, used of the waves and troops of soldiers, Isa. 17:12, 13.

(2) *to be laid waste*, of a land, Isa. 6:11.

HIPIL, to lay waste, inf. להשחית Isa. 37:26;
whence without להשחית 2 Ki. 19:25.

Derivatives, שִׁאֵה, שִׁאֵן, שִׁאֵה, שִׁאֵה.

II. **שָׁחָה** i. q. **שָׁחָה** TO LOOK AT, TO BEHOLD,
not used in Kal.

HITHPAEL, הִשְׁתַּחֲוֶה id. Gen. 24:21; followed by לָ. LXX. καταμανθάνω. Vulg. *contemplor*.

שאל see שאלה.

שאלה Pro. 1:27; שאלה i. q. שאלה a wasting tempest.

שאל, שאל, com. (m. Job 26:6; f. Isa. 5:14;

14:9); *orcus*, *hades*, a subterranean place, full of thick darkness (Job 10:21, 22), in which the shades of the dead are gathered together (שאלים which see), and to which are attributed both vallies [rather depths] (Pro. 9:18) and gates (Isa. 38:10); Gen. 37:35; Num. 16:30, seqq., Psa. 6:6; Isa. 14:9, seqq., 38:18; Eze. 31:16, seqq., 32:21, seqq. (Syr. *ܡܢܬܐ* f. and *Æth.* *ሰለፈ*: hell, purgatory, *limbus Patrum*. I think that I have lighted on the true etymology of the word. For I have no doubt that שאל is for שאל a hollow, a hollow and subterranean place, just as the Germ. *höhle* is of the same origin as *höhle*, and Lat. *cælum* is from the Gr. *κοῖλος*, *hōlē*, hollow. It is commonly derived from the idea of asking, from its asking for, demanding all, without distinction; hence *orcus rapax*, Catull. ii. 28, 29.)

שאל ("asked for," compare 1 Sam. 8:4, seq.) Saul, [Shaul], pr. n.—(1) of the first Israelite king, of the tribe of Benjamin, 1 Sa. 9:2, seq.—(2) of a king of the Edomites, Gen. 36:37.—(3) of a son of Simeon, 46:10.—(4) 1 Ch. 6:9. From 3 is patron. שאל [Shaulites], Nu. 26:13.

שאל m. (from the root שאל—(1) noise, tumult, as of waters, Ps. 65:8; of a great crowd of men, Isa. 5:14; 13:4; 24:8; of war, Am. 2:2; Hos. 10:14; of clamour, Ps. 74:23; Jer. 25:31. Jer. 48:45. שאל "the sons of noise," i. e. tumultuous soldiers.

(2) devastation, destruction. Psalm 40:3, שאל "the pit of destruction;" Isa. 46:17.

[שאל an unused root, i. q. שאל No. II, to loathe, Hence—"]

שאל m. (with Kametz impure) with suff. שאל Ezek. 25:6, contempt, hence pride, arrogance, 36:5; compare 25:15. Root שאל [שאל in Thes.].

שאל f. ruins, Isa. 24:12; from the root שאל.

I. שאל & שאל fut. שאל (Syr. *ܫܐܠ*, Arab. *سأل*).

(1) TO ASK, TO DEMAND, followed by an acc. of the thing, 1 Sa. 12:13; and שאל Ps. 2:8; שאל 1 Sa. 8:10, of the person from whom any thing is asked, also followed by two acc. (*αἰτεῖν τινα τι*, to ask any one any thing), Psa. 137:3; Deu. 14:26; Isaiah 45:11. Job 31:31, שאל "by asking with a curse his (an enemy's) life," i. e. for his death, comp.

Jon. 4:8, שאל "and he desired death for himself;" 1 Ki. 19:4.

(2) to ask, to request any thing from any one, Isaiah 7:11 (see שאל Hiphil), שאל see שאל. Followed by an acc. of thing, Jud. 5:25; 1 Kings 3:10; שאל of the person from whom it is asked, Psa. 21:5; also שאל 1 Ki. 2:20; שאל Deu. 18:16; שאל to ask any thing for any one, 1 Ki. 2:22.

Specially—(a) to ask a loan, to borrow from any one, Ex. 3:22; 11:2; 12:35. Part. שאל lent, 1 Sa. 1:28; 2 Ki. 6:5. Followed by שאל prob. to lend, i. q. Hiphil, 1 Sa. 2:20.—(b) to ask alms, to beg, i. q. Piel No. 1, Prov. 20:4. (Arab. Conj. V. id., سأل a beggar.)

(3) to inquire of, to interrogate, Jud. 4:20, seq.; followed by an acc. of pers., Gen. 24:47; Job 40:7; Josh. 9:14, "but they inquired not at the mouth of Jehovah" (which they ought to have done); compare Isa. 30:2; Gen. 24:57; followed by שאל of pers., Job 8:8. The person or thing asked about, has שאל before it, Jud. 13:18; Gen. 32:30; שאל Neh. 1:2; acc., Hag. 2:11; Isa. 45:11. Specially it is—(a) to consult; followed by שאל (שאל befragen bey), as שאל to consult the oracle of Jehovah, Jud. 1:1; 18:5; 20:18; שאל פתקים to consult Teraphim, Eze. 21:26; Followed by שאל for any one, for his benefit, 1 Sam. 22:10, 13, 15; Num. 27:21.—(b) שאל to ask of any one's health; hence to salute, Gen. 43:27; 1 Sam. 10:4; 17:22; 30:21; Ex. 18:7.

NIPHAL, to ask for oneself, to ask leave (like the Gr. *αἰτοῦμαι σε τοῦτο*; Germ. *sich etwas ausbitten*; followed by שאל of pers. and a gerund of the thing, to do which one asks for leave, 1 Sa. 20:6, 28 (where the verb is omitted); followed by a finite verb, Neh. 13:6. Comp. Gram. § 50, 2. Others take it, to obtain by prayers, leave or liberty from a master; Germ. *sich frey-lassbitten*.

PIEL שאל—(1) to beg, to be a beggar, i. q. Kal No. 2, b; Ps. 109:10.

(2) to question, 2 Sam. 20:18.

HIPHIL, to lend, Ex. 12:36; 1 Sam. 1:28; compare Kal No. 2, a.

Derivatives, שאלה, שאלה, and the pr. n. שאל, שאל, שאל, שאל, שאל, שאל.

II. שאל i. q. שאל to be hollow; hence שאל hades, as if a subterranean cave. [In Thes. I. and II. are joined; to dig, to excavate, is taken as the primary meaning.]

שאל ("prayer"), [Sheal], pr. n. m. Eze. 10:29.

שאל Ch.—(1) to ask, to demand, Dan. 2:10, 11; followed by two acc. Eze. 7:21.

(2) *to ask, to interrogate*, followed by $\frac{1}{2}$ of pers. Ezr. 5:9, and acc. of the thing about which one is asked, verse 10.

שאלה Ch. emphat. state **שאלה** prop. question, petition; hence anything inquired for, matter, affair, compare **שאלה** No. 4, Arab. **سؤال** question, matter, affair, see A. Schult., Animadverss. Philol., on this place. Dan. 4:14, **מאמר** **מדין** **שאלה** "and this thing is by the command of the holy ones."

שָׁאַלָה f. with suff. שְׁאַלְתִּי, שְׁאַלְתֶּם Ps. 106:15;
and contr. שָׁלַחַךְ 1 Sa. 1:17.

(1) *request, petition, prayer*. There is said, **שָׁאַל** **לְשׂוֹאֵל** *to ask a petition*, i. e. ask something from any one, and to pour out prayer, Jud. 8:24; 1 Ki. 2:16; **שָׁאַל** *to grant a petition*, Est. 5:6, 8; **שָׁאַל** *the petition is granted*, Job 6:8.

(2) *loan, thing lent*, 1 Sa. 2:20. Compare the root No. 2, *a*.

שְׁאֵלְתִּיאל ("whom I asked for from God"),
[*Shealtiel, Salathiel*], pr. n. m. 1 Ch. 3:17; Ezr.
3:2; Neh. 12:1; called שְׁלִיחַל Hag. 1:12, 14; 2:2.

יָשַׁב TO BE QUIET, not used in Kal, cognate to the verb **יָשַׁב** to lean upon any thing, to take rest. Only found in—

PILEL ~~וְנִיחָה~~ *to be tranquil, to live in tranquility*, Jer. 30:10; Job 3:18. Hence—

שָׁנֵן pl. **שָׁנִינִים** adj.—(1) *tranquil*, said of a habitation, Isaiah 33:20; *living tranquilly, securely*, Job 12:5 (compare **שָׁלָן** 21:23).

(2) in a bad sense, *living at ease, careless, proud, (secundis rebus, ferox,* Sallust, Jug. 94), Psa. 123:4; Am. 6:1; Isa. 32:9, 11, 18. Compare צמח No. 2, ב, צמח, and Schultens, Animadvv. on Job 26:5. Subst. *pride, arrogance,* Isa. 37:29; 2 Ki. 19:28.

דנ"י see **דנ"י**.

שָׁנָה—(1) TO BREATHE HARD, TO PANT (שְׁנָאוּת, spoken of an enraged person, Isa. 42:14; of one in haste; hence *to hasten*, Ecc. 1:5. Compare חָפִיץ No. 4. Roots of the same stock are שָׁנֵה, נָשָׂה, וָשָׁה, שָׁנָה No. I.; and kindred to these is the syllable שָׁנָה, שָׁנָה, which has the sense both of blowing and desiring. In the Indo-Germanic languages it is found with a sibilant, שְׁנָאוּת, schnauben, *to snap*, with an aspirate, שָׁנָה (jappen), etc.

(2) *to pant after* (*schnappen*), *to catch at with open mouth*, as the air, Jer. 2:24; 14:6; a shadow,

Job 7:2; the night (i. e. death), Job 36:20. Poet. it is ascribed to a noose or trap lying in wait for any one, Job 5:5 (see **דִּמְצָא**). Followed by **לֵאמֹר** Am. 2:7, "who pant after the dust of the earth on the head of the poor," they are urgent that dust may be on the head of the poor, as a mark of oppression or mourning. Elsewhere to *pant after any one* is i. q. to thirst for his blood, a metaphor taken from wild beasts, Psa. 56:2, 3; 57:4; Am. 8:4; Ezek. 36:3.

I. **שָׁרָה** TO BE LEFT, TO REMAIN, 1 Sa. 16:11.

Arab. سِير. [In Thes. one meaning given is, *to be*
turgid, to swell up.]

NIPHAL, pass. of Hiphil—(1) *to be let remain, to be left over*, Gen. 7:23; 42:38; 47:18; followed by a dat. *to be left over to any one*, Zec. 9:7. Part. *a survivor*, Eze. 6:12.

(2) *to remain* any where, Eze. 8:5, 7; Num. 11:26; *to remain*, Job 21:34, תְּשׁוּבֹתֵיכֶם נִשְׂאָר מַעַל
 “your answers remain perfidy,” i.e. perfidious.

HIPHIL — (1) *to leave, to let remain*, Ex. 10:12; *to leave behind*, Joel 2:14; followed by a dat. to any one, Deu. 28:51.

(2) *to have left, to retain*, Nu. 21:35; Deu. 3:3.
Derivatives, **שָׂאֵר**, **שְׂאֵרִית**.

II. שָׁנָר i. q. שָׁנָר to ferment, whence מִשְׁנֶרֶת kneading trough (which see).

שאר (with Kametz impure) m. *rest, residue, remnant*, Isa. 10:20, 21, 22; 11:11; Zeph. 1:4.

שָׁמַר m. Chald. id. Dan. 7:7, 19; const. שָׁמַר Ezra 4:7, 9; 10:17; and שָׁמַר Ezr. 7:18.

שָׂאֵר יִשׁוּב ("a remnant shall return," i.e. be converted), [*Shear-jashub*], pr. n. of a son of Isaiah, Isa. 7:3; compare Isa. 10:21.

שָׁרָף m.—(1) *flesh*, i. q. **שָׂרֵף**, but mostly poet. (As to its origin I say nothing [in Thes. from the idea of *turgidity*]), Ps. 73:26; 78:20, 27. Jer. 51:35, **שָׂרָף** וְשָׂרָף “my outrage and my flesh (sc. devoured by the Chaldeans, as if my blood shed by the Chaldeans) come upon Babylon” (compare **שָׂרָף** No. 1, letter *g*). Meton.—

(2) *a relation by blood, relations by blood,*
i. q. שָׂרָה No. 3, Lev. 18:6; 12:13; fully שָׂרָה בְּשָׂרָה
Lev. 25:49.

(3) *any food, or aliment*, Ex. 21:10.

שִׂאֲרָה f. *consanguinity*, concr. female relations by blood, Lev. 18:17.

שׂארה ("consanguinity," i.e. female relation by blood), [*Sherah*], pr. n. f. 1 Ch. 7:24.

שׂאריֹת f. once contr. שׂרית 1 Ch. 12:38, *remaining part, survivors*, especially after a slaughter, Jer. 11:23; 44:14; Mic. 7:18; Zeph. 2:7. Comp. פְּלִיטָה, שְׂרִיר. Ps. 76:11, שׂאריֹת הַמָּוֶת the remainder of wrath, i.e. extreme wrath, retained in extremity.

שׂאת f. (for שָׂאת, from the root שָׂאָה) *destruction*, Lam. 3:47. Hence contr. שֵׁת No. II.

שָׂבָא (compare Æth. ሕብረ: man), [*Sheba*],—(1) *Sabæans, Sabæa*, a nation and region of Arabia Felix, rich in frankincense, spices, gold and gems, 1 Ki. 10:1, seq.; Isai. 60:6; Jer. 6:20; Ezek. 27:22; Ps. 72:15; carrying on a celebrated traffic, Eze. loc. cit.; Ps. 72:10; Joel 4:8; Job 6:19; but Job 1:15, carrying on depredations in the neighbourhood of Ausitis. The genealogies in Genesis mention three men of this name—(a) the grandson of Cush, and son of Raamah, Gen. 10:7;—(b) a son of Joktan, Genesis 10:28 (which accords with the Arabic traditions);—(c) a grandson of Keturah, Gen. 25:3; and in two of the places (a, c), *Shebah* is coupled with Dedan his brother; this I would thus account for, by supposing that there were two Arabian tribes of this name, the one descended from Joktan in southern Arabia (letter *b*), the other dwelling by the northern desert of Arabia, near the Persian gulf and the mouth of the Euphrates (letters *a*, *c*, and Job loc. cit. [But *a* and *c* were of different ancestry]).

שָׂבַב an unused root—(1) i. q. שָׂבַב *to kindle* (pr. I judge, to blow upon, to excite a flame by blowing, compare שָׂאָה, שָׂאָה, שָׂאָה, whence שָׂבִיב a flame.

(2) i. q. Ch. שָׂבַב to break, whence שָׂבָא fragment. Hence—

שְׂבָבִים m. pl. *fragments*, Hos. 8:6.

שָׂבָה fut. apoc. שָׂבָה TO TAKE, OR LEAD AWAY CAPTIVE (Arab. سبأ, Syr. سبأ id.), whether persons, Gen. 34:29; 1 Ki. 8:48; Ps. 137:3; or flocks, 1 Ch. 5:21; or else wealth, 2 Ch. 21:17.—Genesis 31:26, שְׂבָבוֹת הָרֶבֶב "captives of the sword" (in Greek, αἰχμαλώται, δορυάλωται), i.e. taken in war; compare 2 Ki. 6:22.

NIPHAL, pass. of Kal, Gen. 14:14; Ex. 22:9.

Derivatives, שְׂבִיב, שְׂבִיב, שְׂבִיב, and pr. n. שְׂבִיב, שְׂבִיב, שְׂבִיב, שְׂבִיב.

שְׂבִיב m. a kind of precious stone, LXX. Vulg. ἀχάτης, *agate*. Ex. 28:19; 39:12.

שְׂבוּאֵל ("captive of God"), [*Shebuel*], pr. n. m.—(1) 1 Ch. 23:16; 26:24; called 1 Ch. 24:20, שְׂבוּאֵל.—(2) 1 Ch. 25:4; called 1 Ch. 25:20, שְׂבוּאֵל.

שְׂבוּל Jer. 18:15 שְׂבִיל כתיב, which see.

שָׂבַע m. (Dan. 9:27, שָׂבַע זֶמַן Gen. 29:27, should be rendered *the week of this woman*), const. שָׂבַע Gen. 29:27, 28; dual שְׂבָעִים Levit. 12:5; pl. שְׂבָעִים m. (Dan. 9:25; 10:2, 3), and שְׂבָעוֹת, const. שְׂבָעוֹת, with suff. שְׂבָעוֹתֶיךָ Nu. 28:26, a *hebdomad*, ἑβδομάς, *septenary number* (denom. from שָׂבַע seven, compare עָשׂוֹר a decad).

(1) of days, a *week*, Gen. 29:27, 28. Dan. 10:2, שְׁלֹשָׁה שָׂבָעִים יָמִים "through three weeks" (where יָמִים is not a genit., see יָמִים No. 2, b, page cccclv, A). שְׂבָעוֹת הַזֶּה the *feast of (seven) weeks, pentecost*, so called from the seven weeks which were counted from the passover to this festival, Deu. 16:9. Fully, Tob. 2:1, ἀγία ἑπτά ἑβδομάδων. But, Eze. 45:21, שְׂבָעוֹת הַזֶּה the *feast of hebdomads of days* is the passover, which was celebrated through the whole of seven days.

(2) a *hebdomad of years*, Dan. 9:24, seqq. Compare Hebdomas annorum, Gell. N. A. iii. 10.

שְׂבָעָה & שְׂבָעָה fem. (from the verb שָׂבַע, an oath, Gen. 26:3; 24:8. שְׂבָעָה יְהוָה an oath by Jehovah, Exod. 22:10; Ecc. 8:2; also, followed by a genit. of the swearer, Psa. 105:9; and of the person sworn to, שְׂבָעָה לִּי the oath sworn to me, Gen. 24:8. שְׂבָעָה לִּי to swear an oath, Gen. 26:3; Josh. 9:20. Specially—(a) of an oath sworn in making a covenant, a covenant confirmed by an oath, 2 Sa. 21:7. בָּעָלִי שְׂבָעָה לִּי joined in league with any one. LXX. ἑταροποι, Neh. 6:18.—(b) an oath of execration, *execration, imprecation*; fully שְׂבָעָה הָאֵלָה Num. 5:21; Dan. 9:11; Isa. 65:15.

שְׂבִיבָה & שְׂבִיבָה f. (the first form very often in קרי, the last in כתיב, and vice versa), f. *captivity* (from the root שָׂבָה), Nu. 21:29, and *captives*. שְׂבִיבָה to bring back the captives (of the people), Deu. 30:3; Jer. 29:14; 30:3; Eze. 29:14; 39:25; Am. 9:14; Zeph. 3:20; Psalm 14:7; 53:7; 126:4; and trop. to restore any one to his former welfare and happiness. Job 42:10, שְׂבִיבָה יְהוָה "and Jehovah restored Job to his prosperity." Eze. 16:53; compare verse 55; Hos. 6:11.

שָׂבַח not used in Kal; prop. to soothe, to stroke; Arabic سبَح to swim, which is done by stroking the water; hence—

PIEL—(1) *to still* the waves, Ps. 89:10 (*mulcere fluctus*, Virg. *Æn.* i. 70); anger, Prov. 29:11. Compare חָלַהּ.

(2) *to praise*, pr. to soothe with praises (Arabic *سبح*, Æth. ሰብሐ: id.), Ecc. 8:15; especially God, Ps. 63:4; 117:1; 147:12.

(3) *to pronounce happy*, Ecc. 4:2 (where שְׁבַח stands for מְשַׁבֵּחַ). Compare Chald.

HIPHIL, i. q. Piel No. 1, *to still* (waves), Ps. 65:8. HITHPAEL, followed by פָּ *to boast* in anything, Ps. 106:47; 1 Ch. 16:35.

שְׁבַח Chald. PABL שְׁבַח *to praise*, Dan. 2:23; 4:31, 34.

שָׁבַט an unused root, which had, I suppose, the sense of *to prop*, *to support*, like the Gr. ἀσκήπυ; whence—

שָׁבַט & שָׁבַט with suff. שְׁבָטִי, pl. שְׁבָטִים, constr. שְׁבָטִי m. (once f. Eze. 21:15), *a staff, stick, rod*, so called from supporting: (to this answer, ἀσκήπυ, ἀσκήπρον, ἀσκήπυ, scipio, *scapus*, Germ. Stäbft); specially—(1) used for beating or striking, Isa. 10:15; 14:5; and chastening (*virga*), Prov. 10:13; 13:24; 22:8; hence שָׁבַט מְלֹכִים the rod with which God corrects (used of calamities sent by God), Job 9:34; 21:9; 37:13; Isa. 10:5.—Isa. 11:4, שָׁבַט פִּי “the rod of his mouth,” i. e. severe sentences. [But see 2 Thess. 2:8.]

(2) *a shepherd's rod a crook*, Levit. 27:32; Psa. 23:4.

(3) *the sceptre of a king*, Gen. 49:10 [this belongs to No. 4]; Num. 24:17; Ps. 45:7; Isa. 14:5; Am. 1:5, 8; and of a leader, Jud. 5:14; whence—

(4) *a tribe* of the Israelites (so called from the sceptre of the leader or prince of the tribe, see מְשִׁיבָה No. 3), Ex. 28:21; Jud. 20:2; sometimes also i. q. מִשְׁפָּחָה *family*, Num. 4:18; Jud. 20:12; 1 Sa. 9:21.

(5) *a measuring rod*, and meton. *a portion measured off*, Ps. 74:2; Jer. 10:16; 51:19.

(6) *a spear* (which consists of a staff or rod, with a spear-head put at the top), 2 Sa. 18:14. Compare מִשְׁפָּחָה No. 2.

שְׁבָט Chald. *a tribe*, Ezr. 6:17.

שְׁבָט [Shebat] the eleventh month of the Hebrew year, from the new moon of February to that of March, Zec. 1:7. Syr. مَحْب, Arab. سَبَاط and شَبَاط id.

שָׁבַי, in pause שְׁבִי, with suff. שְׁבִי, שְׁבִי, (from

the root שָׁבַי m. *captivity*, Deu. 21:13; הָלַךְ בְּשָׁבִי to go, to be led into captivity, Jer. 22:22; 30:16; Lam. 1:5; used of beasts, Am. 4:10. Concr.—(1) *captives*, שָׁבַי to lead away captives, Num. 21:1; Ps. 68:19.

(2) sing. *a captive* (compare פָּחִי Exod. 12:29. Fem. שְׁבִיָּה Isa. 52:2.

שְׁבִי (= שָׁבַי who leads away captive) [Shobi:] pr. n. Ezr. 2:42; Neh. 7:45.

שְׁבִי (id.) [Shobi:] pr. n. m. 2 Sam. 17:27.

שְׁבִי m. *flame*, Job 18:5; from the root שָׁבַב No. 1.

שְׁבִי Chald. id. Dan. 3:22; Pl. Dan. 7:9.

שְׁבִי (from שָׁבַי) *captivity*, Neh. 3:36; meton. *captives*, Deu. 21:11; 32:42.

שְׁבִי m. *a way*, Psalm 77:20; Jer. 18:15; but the נַחֲבִי in each place has שְׁבִי. Arabic سَبِيل way. Root שְׁבַל No. 1.

שְׁבִי m. *net works, reticula* (Varro, De Ling. Lat. iv. 19), used of the head ornament of Hebrew women, Isa. 3:18. LXX. τὰ ἐμπελόκια. Root שָׁבַם which see. N. Guil. Schröder (De Vest. Mul. Hebr. cap. 2), compares the Arabic شَبِيسَة (diminut. from شمس sun, by interchange of the letters م and ب) and understands *little suns*, or studs resembling suns worn on the neck, and this would seem to be supported by there following immediately שְׁהַרְיָם *little moons*; but I prefer the former interpretation.

שְׁבִיעִי m. יֵית. f. adj. ordin. (from שְׁבַע) *seventh*, Gen. 2:2; Ex. 21:2.

שְׁבִית f. i. q. שְׁבִית (which see) *captivity*.

שָׁבַי an unused root, Arab. سَبَكَ TO POUR, i. q. Hebr. שָׁפַךְ. Hence pr. n. שְׁבִי.

שָׁבַל Arab. سَبَلَ almost i. q. Hebr. שָׁבַל, a root not used as a verb.—(1) TO GO, whence שְׁבִיל way.

(2) *to go up, to grow* (Arab. Conj. IV. and quadril. שְׁבַלָה to produce ears of corn). See שְׁבַלָה, שְׁבַלָה No. 2.

(3) *to flow*, especially plentifully. Arabic Conj. IV. Hence שְׁבַל showers. Compare שְׁבַל, שְׁבַל. There is a similar connection of significations in the verbs עָלָה, יָרַד, הָלַךְ.

Derivatives, see No. 1, 2, 3.

שבֿל *m. train* of a robe, Isa. 47:2 (Arabic سبلة *sibla* id.), from the root **שבֿל** No. 3.

שבֿלול *a snail*, especially one without a shell, is called from its moisture and sliminess (like the Gr. λείμαξ from λείβω), from the conj. Shaph. of the verb **לל** No. 1, Ps. 58:9, it is said of the wicked, "let them melt away... כמו שבֿלול תִּמָּס יְהוָה" as a snail, which melts as it goes," i. e. which emits slime, moistening its way; so that the longer it goes the more is it dissolved, and at length wastes away and dies.

שבֿלת *f. a branch*, from the root No. 2 (comp. **עלה** *a leaf*, from the root **עלה**). Plur. constr., Zec. 4:12, שְׁתֵּי שְׁבָלֵי הַזַּיִתִּים "two olive branches." Some write it **שָׁבְלִי**, but this contradicts the Masorah.

שבֿלת plur. **שְׁבָלִים** *f.*—(1) *an ear of corn* (from the root **שבֿל** No. 2), Job 24:24; Gen. 41:5, seq.; Isa. 17:5. (Arab. سنبلة Dagesh resolved into Nun).

(2) *a stream* (see the root No. 3), Ps. 69:3, 6; Isa. 27:12.

שבֿן an unused root. Arab. شبن to be tender delicate (as a youth).

שבֿנא & **שבֿניה** ("tender youth" ["perhaps, youth"], [*Shebna*], pr. n. of the prefect of the palace, Isa. 22:15, seq.; afterwards (this office being given to Eliakim), the royal secretary of Hezekiah, 36:3; 2 Ki. 18:18, 26, 37; 19:2.

שבֿניה [and **יהו**] ("whom Jehovah made tender?" ["whom Jehovah caused to grow up"]), [*Shebaniah*], pr. n. masc.—(1) 1 Ch. 15:24.—(2) Neh. 9:4, 5.—(3) 10:11, 13.—(4) Neh. 10:5; 12:14; for which there is 12:3, **שְׁבָנִיָּה**; and 1 Chron. 24:11 **שְׁבָנִיָּה**; who appears to be the same.

שבֿם an unused verb, i. q. **שבֿש** and **שבֿץ** to mingle, to interweave. Hence—

שבֿע to swear (denom. from **שבֿע** seven; inasmuch as the septenary number was sacred, and oaths were confirmed either by seven sacrifices, Gen. 21:28, seqq.; or by seven witnesses and pledges. See Herodot., iii. 8; II. xix. 243. In the Æthiopic language, ሙሽጽጽጽ are enchanter, Hen. MS., c. 8; as this number was also reckoned sacred in magical rites). In Kal only found in part. pass. Eze. 21:28, **שְׁבַעִי** "those who have sworn oaths."

NIPHAL **שָׁבַע** to swear, constr.—(a) absol., Gen. 21:24; Ps. 24:4.—(b) followed by **בְּ** of the person by whom one swears, Genesis 21:23; 22:16. To

swear, by God, by idols, is sometimes the same as to worship God, or idols, Deut. 6:13; 10:20; Isaiah 19:18; Am. 8:14; but he who swears by one in misfortune, says this, "May I bear the like if I break my faith." Ps. 102:9; compare Josh. 65:15.—(c) followed by **ל** of person, to swear to any one, Gen. 24:7; 21:23; and also with an acc. of the thing, to promise any thing by an oath to any one (einem etwas aufschwören), Gen. 50:24; Exodus 13:5; 33:1. **הִשָּׁבַע לַאלֹהִים** is, to swear allegiance to God, 2 Ch. 15:14; compare Isa. 19:18; Zeph. 1:5 (where once it is constr. followed by **בְּ**).

HIPHIL—(1) to cause to swear, to bind by an oath, Nu. 5:19; Gen. 50:5.

(2) to adjure, to charge solemnly, Cant. 2:7; 3:5; 5:9; 1 Ki. 22:16.

Derivative, **שבֿועה**.

שבֿע *f.* & **שבֿעָה** *m.* constr. **שְׁבַעַת** *f.* **שְׁבַעַת** *m.* cardinal numeral, SEVEN. (Syriac ܫܒܥ, Arabic, سبع, also, Sanscrit, sapta, Zend. hapta, Pers. هفت, Egypt. 𓆎𓅓𓏏𓏏, Gr., Lat., septem, in all of which, the letter *t* appears, which does not appear in this word in the Phœnicio-Shemitic languages, or in the Germanic; see the Gothic, sibum, Engl. seven, Germ. sieben). The absolute form commonly precedes a noun, as **שְׁבַע שָׁנִים** Genesis 5:7; **שְׁבַע פָּרוֹת** 41:18; **שְׁבַע פָּרִים** Num. 23:1, 29; more rarely it follows it, especially in the later Hebrew, **שְׁבַע מַעֲלוֹת** Eze. 40:22; **אֵלִים שְׁבַעַת** 2 Ch. 13:9; 29:21. (Num. 29:32.) If a noun precedes in the construct state, it expresses the Ordinal, as **שְׁבַע שָׁנָה** seventh year, 2 Ki. 12:1. The construct form always precedes the noun, but it is only found in certain phrases, as **שְׁבַעַת יָמִים** (ein Tagseben), Gen. 8:10, 12; 31:23, and very often; and **שְׁבַעַת מֵאוֹת** seven hundred, Gen. 5:26. **שְׁבַעַת עָשָׂר** by sevens, 7:2. With suffix **שְׁבַעַת עָשָׂר** those seven, 2 Sa. 21:9. Seventeen is **שְׁבַעַת עָשָׂר** masc., and **שְׁבַעַת עָשָׂר** *f.* Gen. 37:2; 1 Ch. 7:11. Farther, a septenary number was used amongst the Hebrews—

(1) as a smaller round number (as in modern languages *ten* [Eng. a dozen]), Gen. 29:18; 41:2, seqq., 1 Sam. 2:5; Isaiah 4:1; Ruth 4:15; Prov. 26:25; Job 1:2, 3; 2:13. [This appears, in most of these instances, to be the exact number.]

(2) as a holy number, as amongst the Egyptians, Arabians, Persians; see Gen. 21:28; Exod. 37:23; Lev. 4:6, 17, etc. Compare the observations on this subject by Fr. Gedicke, Verm. Schriften, p. 32—60; v. Hammer, Encyclopädische Uebersicht d. Wissenschaften des Orients, p. 322.

The form **שָׁבַע** is also—(a) adv. *seven times*, Ps. 119:164; Prov. 24:16; Lev. 26:18, 21.

(b) pr. n. of a town of the Simeonites, Josh. 19:2.

(c) [*Sheba*] pr. n. masc.—(a) 1 Sam. 20:1.—(β) 1 Ch. 5:13. On the other hand **שְׁבַעַה** [*Shebah*] is pr. n. of a well, Gen. 26:33.

Dual **שְׁבַעַתַּיִם** *seven-fold*, Gen. 4:15, 24; Psalm 12:7; 2 Sam. 21:9 כחיו.

Plur **שְׁבַעִים** *seventy* (commonly for a round number), Gen. 50:3; Isa. 23:15; Jer. 25:11; compare Kor. 9:81. **שְׁבַעִים וְשֶׁבַע** *seventy and seven-fold*, Gen. 4:24.

Derivatives, **שְׁבַעַה** (**שְׁבַעַתַּיִם**), **שְׁבַעַתַּיִם**; compare pr. n. **בֶּת-שְׁבַע**, **אֶל-שְׁבַע**.

[**שְׁבַעַה** Ch., *seven*, m., Dan. 4:13, 20, 22, 29; constr. **שְׁבַעַתַּיִם** Ezr. 7:4.]

שְׁבַעַתַּיִם m. i. q. **שְׁבַעַתַּיִם** *seven*; ἀπ. λεγόμε. Job 42:13. As to the termination **שְׁבַעַתַּיִם** see Lehrs. p. 612.

שָׁבַע not used in Kal; Syr. TO MINGLE, TO INTERWEAVE; Arab. **شَبَّصَ** Conj. V., to be intertwined (as a tree). Cogn. to **שָׁבַשׁ**, **שָׁבַשׁ**.

PIEL, *to weave together*, Ex. 28:39; specially *to make chequer-work, net-work*; see as to this texture, Braun, De Vest. Sacerd., p. 294 (and Maimonides there cited); Salmas. ad Scriptt. Hist. Aug., p. 507, 512.

PUAL, *to be inclosed, set* (as if inwoven), as a gem in gold, Ex. 28:20.

Derivatives, **מִשְׁבָּצוֹת**, **מִשְׁבָּצִים**.

שָׁבַע m., once found, 2 Sam. 1:9 (with the art.); *vertigo, giddiness*; ber שְׁבַעִין (prop. confusion of the senses).

שָׁבַע Chald., TO LEAVE, Daniel 4:12; 20:23. (Syr. id.)

ITHPEAL, *to be left*, Dan. 2:44.

Hence pr. n. Hebr. **שְׁבַעַתַּיִם**, **שְׁבַעַתַּיִם**.

שָׁבַר fut. **יִשְׁבַּר**—(1) TO BREAK, TO BREAK TO PIECES (Aram. and Arab. **شَبَّرَ** id.; comp. **פָּרַר**), Gen. 19:9; Jer. 2:20; 19:10; Isa. 42:3; Am. 1:5; used of ships broken by the wind, Eze. 27:26. Part. **שָׁבַר** broken, i. e. having a member broken, Levit. 22:22. See several phrases under the words **וְיָשַׁבְתִּי**, **וְיָשַׁבְתִּי**. Pregn., Hos. 2:20, **וְיָשַׁבְתִּי וְיָשַׁבְתִּי** “and the bow, and sword, and weapons of war I will break (and cast) out of the land.” Metaph. —(a) to break (quench) thirst, Ps. 104:11.—(b) to break any one's mind, i. e. to affect with sadness, Ps. 69:21; 147:3.

(2) *to tear* any one, as a wild beast, 1 Ki. 13:26, 28.

(3) *to break down, to destroy*, Dan. 11:26; Eze. 30:21; See Niphal No. 3, and **שָׁבַר**.

(4) *to measure off, to define* (from the idea of cutting; compare **יָצַר**). Job 38:10, **וְאִשְׁבַּר עָלַי חָפִי**, “when I set a boundary to it” (the sea).

(5) denom. from **שָׁבַר** No. 5.—(a) *to buy corn*, with the addition of **שָׁבַר** Gen. 47:14; 1 Ki. Gen. 42:3; and absol. Gen. 42:5; Isaiah 55:1 (where it is also applied to wine and milk).—(b) *to sell corn*, Gen. 41:56; compare Hiphil No. 2.

NIPHAL, pass.—(1) *to be broken*, Isa. 14:29; used of ships which are wrecked, Eze. 27:34; Jon. 1:4; also *to break one's limbs*, Isa. 8:15; 28:13. Metaph. of a mind broken, i. e. afflicted, sad, Ps. 34:19; Isa. 61:1; contrite with penitence, Ps. 51:19. It once appears to be put transitively for Kal, *to break any one's mind, or heart*, Eze. 6:9.

(2) *to be torn to pieces*, Psalm 124:7. Used of cattle hurt or wounded, Ex. 22:9, 13; Eze. 34:4, 16; Zech. 11:16, **הַנִּשְׁבָּרָה** “wounded cattle.”

(3) *to be broken down* (as an army), Dan. 11:22; 2 Ch. 14:12; *to be destroyed, to perish* (as a kingdom, a city, a people), Isa. 8:15; 24:10; 28:13; Jer. 48:4; Dan. 8:25; 11:4; Eze. 30:8.

PIEL **שָׁבַר** i. q. Kal, but stronger, *to break altogether, thoroughly, to break in pieces*, as any one's teeth, Ps. 3:8; statues, altars, 2 Ki. 18:4; 23:14; ships, Ps. 48:8.

HIPHAL—(1) *to cause to break through* (the womb), i. e. that the child shall appear, Isa. 66:9, **הֲאֵנִי אֲשָׁבֵר וְלֹא אוֹלִיד** “shall I cause to break open (the womb), and not cause to bring forth?” Compare Hos. 13:13; Isa. 37:3; and n. **מִשְׁבָּר**.

(2) denom. from **שָׁבַר** *to sell corn*, Gen. 42:6; Am. 8:5, 6.

HOPHAL, *to be broken* (of the mind), Jer. 8:21.

Derivatives, **שָׁבַר**, **שָׁבַר**, **שָׁבַר**, **שָׁבַר**.

שָׁבַר more often **שָׁבַר** with suff. **שָׁבַרִי** m.—(1) *a breaking, breach, fracture*, of a wall, Isa. 30:13, 14; of a member, Lev. 21:19; 24:20; metaph. used of the breaches and wounds of a state, Ps. 60:4; of the mind (i. e. of sorrow), Isa. 65:14.

(2) *the breaking*; i. e. the solution, interpretation, of a dream, Jud. 7:15.

(3) *destruction*, as of a kingdom, Lam. 2:11; 3:47; of individual men, Prov. 16:18; Isa. 1:28. **וְיָשַׁבְתִּי** even to destruction, Josh. 7:5.

(4) *terror* (from the mind being broken, see **הָתַת**), pl. **שָׁבַרִים** *terrors*, Job 41:17.

(5) *corn, grain* (which is broken in a mill),

Gen. 42:1, seq.; Am. 8:5. Hence denom. שָׁבַר No. 5, and Hiphil, No. 2. [pr. n. m. 1 Ch. 2:48.]

שָׁבַר m.—(1) *a breaking*, Eze. 21:11, שָׁבַר שְׁתֵּי "broken loins," used of the bitterest sorrow, compare Isa. 21:2; Nah. 2:11.

(2) *destruction*, Jer. 17:18.

שְׁבָרִים pr. n. Josh. 7:5, *Shebarim*.]

שָׁבַשׁ Chald. verb, not used in Kal, cognate to שָׁבַשׁ, שָׁבַשׁ.

PAEL, TO PERPLEX, TO DISTURB.

ITHPAEL, pass. Dan. 5:9.

שָׁבַת fut. יִשְׁבֹּת and יִשְׁבֹּת. Lev. 26:34.—(1) TO REST, TO KEEP AS A DAY OF REST. (Arab. سَبَّ IV. to take rest. The primary idea appears to be that of *to sit down*, *to sit still*; cognate on the one hand are שָׁבַת, inf. שָׁבַת, on the other to שָׁוֶה and שָׁפָה.) It is used of men (opp. to labour), Ex. 23:12; 34:21; of land which is not tilled, Lev. 26:34, 35, compare 25:2. Followed by מִן to rest from labour, Gen. 2:2, 3; Ex. 31:17.—Isa. 33:8, שָׁבַת עֶבֶר "the traveller rests," abstains from journeying; Isa. 14:4; Lam. 5:14, "the elders rest from the gate," i. e. do not go to the forum.

(2) *to cease*, *to desist*, *leave off*, followed by מִן with an inf. (prop. to desist from doing any thing), Job 32:1; Jer. 31:36; Hos. 7:4; absol. *to cease to be*, *to have an end*, Gen. 8:22; Isa. 24:8; Lam. 5:15.

(3) *to celebrate the sabbath*, followed by שָׁבַת Lev. 23:32.

NIPHAL, i. q. Kal No. 2, prop. pass. of Hiphil, *to have an end*, Isa. 17:3; Eze. 6:6; 30:18; 33:28.

HIPHAL—(1) *to cause to rest*, followed by מִן from work, Ex. 5:5, or *to cause a work to cease*, i. e. *to interrupt*, 2 Ch. 16:5; to make an enemy to rest, i. e. *to restrain*, to still, Ps. 8:3.

(2) *to cause to cease*—(a) any person, followed by מִן before an inf. Eze. 34:10; followed by לְבָלְתִּי Josh. 22:25.—(b) any thing, i. e. *to put an end to*, e. g. war, Ps. 46:10; contention, Prov. 18:18; exultation, Isa. 16:10. Followed by מִן Jer. 48:35; Am. 8:4; Ruth 4:14, אֲשֶׁר הִשְׁבִּית לְךָ נֹאֵל "who hath not left thee without a redeemer," Lev. 2:13.

(3) *to remove*, *to take away*, followed by מִן from any person or thing, i. q. מִן, Exod. 12:15; Levit. 26:6; Eze. 34:25; 23:27, 48; 30:13; Isa. 30:11; Jer. 7:34; Ps. 119:119.

Derivatives, שָׁבַת No. I, שָׁבַת, שָׁבַת, שָׁבַת, שָׁבַת.

I. שָׁבַת with suff. שָׁבַתִּי (from the root שָׁבַת), *cessation*, *a ceasing*, Prov. 20:3 (compare 18:18; 22:10); hence *idleness*, *inactivity*, Isa. 30:7.

(2) *interruption of work*, time lost, Ex. 21:19.

II. שָׁבַת f. inf. from the root שָׁבַת to dwell, which see. ["Used as a subst. *sitting*, *seat*, 1 Ki. 10:19; Am. 6:3; also *place*, 2 Sa. 23:7."]]

שָׁבַת const. state שָׁבַת, with suff. שָׁבַתוֹ, pl. שָׁבַתוֹת, const. state שָׁבַתוֹת, common (Exod. 31:14, compared with Lev. 25:4)—(1) *sabbath*, the seventh day of the week, Exod. 16:25, שָׁבַת הַיּוֹם "to-day is the sabbath of Jehovah." שָׁבַת שָׁבַת every sabbath, 1 Ch. 9:32. שָׁבַת שְׁנִים the sabbatical year, every seventh year, in which the land was not tilled, Lev. 25:4, seqq.

(2) perhaps *a week*, like the Syr. and Gr. (Matt. 28:1) Lev. 23:15; compare Deu. 16:9.

שָׁבַתוֹ m. id. but intensively, *a great sabbath*, *a solemn sabbath*, Ex. 16:23; Levit. 23:24; especially in this connexion, שָׁבַת שָׁבַתוֹ Exod. 31:15; 35:2; Lev. 16:31.

שָׁבַתִּי ("born on the sabbath," comp. Paschalis, i. e. *paschate natus*, Numenius), [*Shabbethai*], pr. n. m. Ezr. 10:15; Neh. 8:7; 11:16.

שָׁנָה i. q. שָׁנָה, whence שָׁנִיָּה, and—

שָׁנָה ("wandering"), [*Shege*], pr. n. m. 1 Chr. 11:34.

שָׁנָה i. q. שָׁנָה and שָׁנָה—(1) TO WANDER, TO GO ASTRAY, hence—

(2) *to err*, by error and imprudence, [*to be ignorant*,] *to commit a fault*, Ps. 119:67; Nu. 15:28. שָׁנָה Lev. 5:18. Here also belongs Gen. 6:3, שָׁנָה "because of their erring," where שָׁנָה is an inf. of the form שָׁנָה Jer. 5:26.—שָׁנָה שָׁנָה Job 12:16, "erring (led astray) and leading astray," a proverbial phrase, denoting men of every kind; compare similar phrases, Mal. 2:13; Deu. 32:36. Hence—

שָׁנָה f. *error*, *fault*, committed through inadvertence, Ecc. 5:5. חָטָא שָׁנָה Lev. 4:2, 27; Nu. 15:27.

I. שָׁנָה (compare שָׁנָה)—(1) TO WANDER, TO GO ASTRAY, Eze. 34:6. (Syr. ܫܢܐ id.) Followed by מִן *to wander* from a way, and metaph. from the divine commands, Prov. 19:27; Ps. 119:21, 118.

(2) *to reel* through wine (compare שָׁנָה) Isaiah 28:7; Prov. 20:1; used of a man intoxicated with

love, Prov. 5:20, "why dost thou reel my son with a strange woman," i. e. intoxicated with her love; Prov. 5:14.

(3) *to err, to transgress*, through inadvertence, 1 Sa. 26:21.

HIPHIL, *to cause to wander* (the blind in their way), Deu. 27:18. Metaph. *to cause to go astray* (from the divine commands), followed by מן Psalm 119:10; *to lead astray*, Job 12:16.

Derivatives, מְשַׁנֵּה, compare also מְשַׁנֵּה.

II. שָׁנָה perhaps i. q. שָׁנָה, שָׁנָה *to be great*, the letters ש and ש being interchanged; compare שָׁנָה and שָׁנָה. Hence—

PIEL (unused), *to magnify, to extol with praises*, i. q. Syr. صَفَّ to celebrate, to praise, صَفَّ a hymn, and the noun of Piel, שְׁנִיָּה a hymn, which see.

שָׁנָה not used in Kal, *to see, to look at*, i. q. לֹא שָׁנָה, שָׁנָה; as to the kindredship of the verbs לֹא (which see), and לֹא see under לָלַח p. DCCXXXII, B.

HIPHIL, *to behold, to look at*, followed by אֵל, any thing, Isaiah 14:16; followed by מן from any place, Ps. 33:14; but Cant. 2:9, מִן הַחַלּוֹנוֹת, is, (he is) looking in at the windows. (Chald. metaph. to provide, הַשְׁנִיָּה providence.)

שְׁנִיָּה f. a sin committed through inadvertence and error, Ps. 19:13; from the root שָׁנָה i. q. שָׁנָה.

שְׁנִיָּה m. Psalm 7:1; and pl. שְׁנִיָּנוֹת Hab. 3:1, a hymn, i. q. שְׁנִיָּה. As to the etymology, see שָׁנָה No. II.

שָׁנָה *to lie with a woman*, followed by an acc. Deu. 28:30. (Arab. سَجَلَ pr. is to pour out water, to draw water with buckets, quod ad rem veneream translatum est, v. Diss. Lugdd. p. 168.)

NIPHAL, *to be lain with, ravished* (of a woman), Isa. 13:16; Zec. 14:2.

PUAL, id. Jer. 3:2. The Masorites have in every instance substituted for this verb, which they regarded as obscene, the קָרַי. Hence—

שָׁנָה f. king's wife, queen, Ps. 45:10; Neh. 2:6.

שָׁנָה Ch. f. id. plur. used of the king's wives, Dan. 5:2; 3:23; distinguished from whom are חֲבֵנִין concubines.

שָׁנָה not used in Kal; Arab. شَجَعَ to be brave,

vigorous; شَجَعَ vigorous, brave; also, fierce (used of camels), Kam. The primary idea appears to be that of any impetuous excitement.

PUAL, part. מְשַׁנֵּעַ—(1) *one wrought on by a divine fury* (Begeisteter); in a bad sense, a fanatic (Schwärmer), used of false prophets, Jer. 29:26; Hos. 9:7; also, in contempt used of true prophets, 2 Ki. 9:11.

(2) a madman, 1 Sa. 21:16; Deu. 28:34.

HITHPAEL, *to be mad*, 1 Sa. 21:15, 16. Hence—

שְׁנֵעָה m. madness, Deu. 28:28; 2 Ki. 9:20.

שָׁנָה an unused root. Chald. PAEL, *to eject, to cast forth*. Hence—

שָׁנָה m. Ex. 13:12, const. שָׁנָה Deut. 7:13; 28:4, *fetus*, which comes forth at birth, (as it were is cast forth, see שָׁנָה No. 1, a).

שָׁרָה Lam. 4:3, dual שָׁרִים, const. שָׁרִי m. (Hosea 9:14; Cant. 4:5), *breast, teat*, both of human beings, Cant. 4:5; 8:1; and of beasts, Gen. 49:25. Comp.

שָׁרָה. (Aram. שָׂרָה, Arab. نَدَى, Gr. τῆρῆ, τῆρῆ, id. perhaps from the root שָׁרָה.)

שָׁרָה only in plur. שָׁרִים *idols*, pr. lords (compare שָׁרִים), Deu. 32:17; Ps. 106:27; from the root שָׁרָה *to rule*; whence سَاحِد, سَاحِد lord, master; Syriac ܫܪܝܢ demon. LXX., Vulg., δαιμόνια, *daemonia*; since the Jews [rightly] regarded idols to be demons, who allowed themselves to be worshipped by men.

I. שָׁרָה i. q. שָׁרָה m. *breast, teat*, Job 24:9; Isa. 60:16; perhaps from the root שָׁרָה which see.

II. שָׁרָה, once fully שָׁרָה Job 5:21 (from the root שָׁרָה)—(1) *violence, oppression* of the weak, act., Pro. 21:7; 24:2; pass. Ps. 12:6, שָׁרָה "the oppression of the poor." Meton. *wealth obtained by violence*, Am. 3:10.

(2) *desolation, destruction*, Job 5:22; Isaiah 51:19; 59:7; Jer. 48:3; Hab. 2:17, שָׁרָה "the devastation of wild beasts." Specially, a *devastating tempest*. Isa. 13:6, בְּשָׁרָה יָבוֹא "like a tempest shall it (suddenly) come from the Almighty." Used in an imprecation. Hos. 7:13, שָׁרָה "destruction (light) on them!"

שָׁרָה (cognate to שָׁרָה)—(1) *TO BE STRONG, POWERFUL*, gewaltig, سَدِيد (Arab. شديد strong, vehement, hard), whence Hebr. שָׁרָה, שָׁרִי; but used as a verb only in a bad sense.

(2) *to act violently* (gewaltthätig seyn, handeln) with any one, *to oppress*, *to destroy* him, Psalm 17:9; Pro. 11:3; Isa. 33:1; e.g. a people, Jer. 5:6; 47:4; 48:11; 49:28; especially by hostile invasion, Isa. 15:1; 33:1. Part. *שָׂרִי לַלַּיָּה* thieves by night, Obad. 5. Part. pass. *שָׂרִי* destroyed, slain, Jud.

5:27. (Arab. *شد* to bind fast, to make firm, to strengthen, also to rush on an enemy. V. to be strengthened, to be strong).

(3) *to lay waste*, as a country, cities, Ps. 137:8; Jer. 25:36; 48:8, 18; 51:55, 56.

It is sometimes inflected with the forms uncontracted, sometimes contractedly, as pret. *שָׂרִי*, with suff. *שָׂרִי*, fut. *שָׂרִי* Jer. 5:6; and *שָׂרִי* Pro. 11:3.

NIPHAL, *to be laid waste*, Mic. 2:4.

PIEL, i. q. Kal No. 2. Pro. 19:26; 24:15.

PUAL, *שָׂרִי* and *שָׂרִי* (Nah. 3:7), *to be laid waste*, Isa. 15:1; 23:1; Jer. 4:13.

POEL, i. q. Piel, Hos. 10:2.

HOPHAL, *שָׂרִי* pass. of Kal No. 2. Isa. 33:1; Hos. 10:14.

Derivatives, *שָׂר* No. 2, *שָׂרָה*, *שָׂרִי*, and pr. n. *שָׂרָה*.

שָׂרָה an unused root. Chald. *שָׂרָה* to cast forth, to shoot, to pour out, Arab. *شدا* and *شدا* to irrigate, whence some derive *שָׂר* and *שָׂר* No. 1, *teat*. Also *שָׂרָה*.

שָׂרָה f. pr. *mistress, lady*, hence wife, fem. of the noun *שָׂר* lord, master, but inflected in the manner of verbs *עָלָה*, since there is in the verb *שָׂרָה* the notion of strength and rule. See that verb No. 1, and subst.

שָׂרִי. To this answers the Arab. *سيدة* lady, mistress,

compare the root *سأ* Conj. V. to marry. No attention need be paid to those who have thought the appellation of lady to be unsuitable to the marriage

of Orientals, for the Arabs also call a wife *بعلّة* i. e. lady, mistress. It occurs once in Ecc. 2:8; "I procured for myself...the delights (*תַּשְׁנִּנּוֹת*) of men, *שָׂרָה* and *שָׂרָה* a wife and wives." The singular here refers to the queen, the plural to the other wives and the concubines of the king. In the Talmud *שָׂרָה*, *שָׂרָה* denotes a woman's seat (placed on a camel), *pilentum*, as on the contrary, in German *Grauenzimmer* (pr. gynæceum) is used of a woman, and with the Arabian poets *pilenta* are women (Hamâsa ed. Schultens. p. 332). Other conjectures and fancies of interpreters (LXX. Syr. *pocillatores et pocillatrices*. Targ. *thermae et balnea*. Vulg. *scyphi et urcei*) have no ground either

in the etymology or in the context. The opinion of Aben Ezra is preferable to that of others, who supposes *woman* to be so called from *teat* (*שָׂר*); compare *רחם*.

שָׂרִי m., *most powerful, Almighty*, an epith. of Jehovah; sometimes with *אל* prefixed, Gen. 17:1; 28:3; Ex. 6:3; sometimes simply, Job 5:17; 6:4; 8:3; 13:3; and often in that book; Genesis 49:25; Ruth 1:20, 21, etc. It is the plur. excellentiæ, from the sing. *שָׂר* powerful (compare Arab. *شديد* powerful, strong; root *שָׂר* No. 1); with the plur. termination (Lehrg. p. 523). This has indeed been called in question by Verbrugg. (de Nominum Hebræorum, pl. Numero, ed. 2, Erlang. 1752) and Ewald (Hebr. Gram., p. 298, 423); but without good grounds. LXX. often *παντοκράτωρ*. Vulg. in Pentat. *Omnipotens*.

שָׂרִי ("casting forth of fire"), [*Shedeur*], pr. n. m., Num. 1:5; 2:10.

שָׂרִי Job 19:29, is not to be taken as a simple word; but for a comp. from *שָׂר* prefix and *רִי*, *that* (there is) *a judgment*. *שָׂרִי קרי* id.

שָׂרָם an unused root of doubtful signification; whence—

שָׂרָה f.—(I) Isa. 37:27, i. q. *שָׂרָה* 2 Ki. 19:26; the letters *מ* and *פ* being interchanged; see under the letter *ב*.

(II) pl. *שָׂרָה* constr. *שָׂרָה* fields, Jer. 31:40; 2 Ki. 23:4, either planted with corn, Hab. 3:17, or with vines, *vineyards*, Deut. 32:32. Twice, Isaiah 16:8; Hab. 3:17, joined with a sing. verb. This signification, although there is no trace of it in the cognate languages, is sufficiently confirmed both by the context of the passages and the authority of the ancient versions. Some have sometimes unsuitably rendered it *vines*.

שָׂרָה TO BLAST, TO SCORCH (as the east wind grain), Gen. 41:23, 27 (Chald. *שָׂרָה* to burn.) Arab. *سار* black; *سار* Conj. IV. to darken. Hence—

שָׂרָה f., 2 Ki. 19:26; and—

שָׂרָה m. *blasting* of grain, as done by the east wind (Gen. 41:6, seq.), 1 Ki. 8:37; Am. 4:9; Deut. 28:22.

שָׂרָה Ch. ITHPAEL, TO ENDEAVOUR, TO SEEK to do something, followed by *ל* Dan. 6:15. In other

places, in Ch. and Rabbin., it is written שָׁדֶר (the letter *r* being softened).

שָׁדֶרֶךְ [*Shadrach*], pr. n. Ch. given to Hananiah, a companion of Daniel, in the court of Babylon (according to Lersbach שֶׁדֶרֶךְ little friend of the king; according to Bohlen שֶׁדֶרֶךְ rejoicing in the way: and this latter explanation is the better), Dan. 1:7; 2:49; 3:12.

שָׁהָם an unused root, Arab. سَه to be pale, سَه arrow.

שָׁהָם m.—(1) a species of gem; according to many *sardonyx* or *onyx*, so called from its resemblance to a human nail, Gen. 2:12; Ex. 28:9, 20; 35:9, 27; Job 28:16; Ezek. 28:13. See Braun, De Vestitu Sacerd. Hebr. ii. 18. J. D. Michaëlis (Supplem. p. 2289) supposes it to be the onyx with whitish lines, comparing the Arab. مَسْمَم a striped garment.

(2) [*Shoham*], pr. n. m. 1 Ch. 24:27.

שָׁוָה Job 15:31 כְּחַיִּב i. q. שָׁוָה.

שָׁוָה —(1) i. q. שָׁחָה TO MAKE A NOISE, TO CRASH; also to be laid waste, destroyed; whence מְשֻׁחָה, מְשֻׁחָה, מְשֻׁחָה.

(2) i. q. Arab. سَاء Med. Waw, to be evil. (Both these significations are also found joined in the verbs רָעַע, רָעַע, which see.) Hence שָׁוָה.

שָׁוָה m. pl. [with suff. שָׁוָהִים], *destruction, ruin*, Ps. 35:17. Root שָׁוָה No. 1. See f. שָׁוָה.

שָׁוָה m. (*shaw*), subst. of a form prop. segolate; but with the furtive Segol neglected, as in קָשָׁה, from the root שָׁוָה No. 2, Arab. سَوَاءٌ, سَوَاءٌ—(1) *evil*—(a) which is committed, *wickedness, iniquity*. מְשֻׁחָה wicked men, Job 11:11; Isa. 5:18, מְשֻׁחָה מְשֻׁחָה “cords of wickedness.”—(b) which any one suffers, *calamity, destruction*, Job 7:3; Isa. 30:28, גִּפְתֵּי שָׁוָה “fan of destruction.” Both significations (a, b) are found in the following example, Job 15:31, “let him not trust in evil (wickedness): he is deceived, for evil (calamity) will be his reward.”

(2) spec. *falsehood, a lie* (as on the other hand צֶדֶק also denotes *what is true*) Ps. 12:3; 41:7; Job 31:5; שָׁוָה אֶשְׁמַע a false report, Ex. 23:1; שָׁוָה לֹא תִשָּׂא אֶת־שֵׁם יְהוָה “utter not the name of Jehovah upon a

falsehood,” do not swear falsely, compare Psalm 24:4; Isa. 1:13; מִנְחַח שָׁוָה “a lying sacrifice,” i. e. offered by a hypocrite without pious feeling. Hence—

(3) *emptiness, vanity, nothingness*, (used of any thing which disappoints the hope reposed upon it) Job 15:31; מְשֻׁחָה הַבָּלִי vain idols, Ps. 31:7; Mal. 3:14; שָׁוָה עֲבָדֵי אֱלֹהִים “it is a vain (or useless) thing to serve God.” Hence שָׁוָה in vain, Jer. 2:30; 4:30; 6:29.

שָׁוָה [*Sheva*] pr. n. see שָׁוָה.

שָׁוָה f. (from the root שָׁוָה No. 1)—(1) *a storm, tempest*, so called from noise and crashing, Pro. 1:27 שָׁוָה כְּחַיִּב); Eze. 38:9.

(2) *desolation*, often coupled by paronom. with the syn. מְשֻׁחָה Zeph. 1:15. Hence *desolate regions, ruins*, Job 30:3, 14; 38:27.

(3) *destruction*, especially sudden, *ruin*, Psalm 63:10; לְשָׁוָה בְּקִשְׁי גִּפְתִּי “they lay wait for my life that they may destroy it,” Isa. 10:3; 47:11; Ps. 35:8.

שָׁוָה inf. absol. שָׁוָה fut. שָׁוָה, apoc. and convers. שָׁוָה, שָׁוָה.

(1) *to turn about, to return* (Syr. and Chald.

سَوَى, id. Arab. تَاب metaph. to be converted, as a sinner.) Constr. absol. Jud. 14:8; 19:7; 2 Sa. 6:20; followed by מִן out of (or from) any place, Ruth 1:22; followed by מֵאִתּוֹ from a person (whom one has followed or pursued, Ruth 1:15; 2 Sa. 2:23, 30); followed by אֵל to any one, Gen. 8:12; 22:19; 37:30; or to a place, Gen. 37:29; although ? is more frequently used of place, Gen. 18:33; 32:1; 33:16; Num. 24:25; also followed by an acc. of place, either with הֵן Gen. 50:14; Ex. 4:20; or simply, Isa. 52:8; יָיִן שָׁוָה “when Jehovah shall return to Zion” (others take it “when Jehovah brings back Zion”), שָׁוָה עָבַר passing on and returning, i. e. passing hither and thither, Eze. 35:7; Zec. 7:14; 9:8.

Followed by another verb, *to return and do*, or *to return to do* (any thing) is the same as *to do again*. The latter verb is then put—(a) in a finite tense with ו prefixed, 2 Ki. 1:11, 13; וַיָּשָׁב וַיִּשְׁלַח “and he sent again,” 2 Ki. 20:5; Gen. 26:18. Different from this is the usage in Hos. 2:11; וְלָקַחְתִּי אֶשְׁבֹּב “I will return and take away,” (I will take away again what I had given).—(b) without the copula, Gen. 30:31; אֶשְׁבֹּב אֶרְעָה “I will feed again.”—(c) followed by a gerund, Job 7:7.

Figuratively used—(a) *to turn oneself* to any person or thing, e. g. to Jehovah, followed by וְאֵל and ?

1 Ki. 8:33; Ps. 22:28; followed by **לָל** 2 Chr. 30:9; **לָל** Isa. 19:22; Joel 2:12; Amos 4:6; followed by **לָל** Hos. 12:7; Absol. *to turn oneself*, Jer. 3:12; 14:22; 2 Chr. 6:24; Isa. 1:27; **לָלָהּ** "her (Zion's) returned citizens," **לָלָהּ** a remnant shall return, Isa. 10:21.—(b) followed by **לָל** *to cease from, to leave off* any thing, as to turn from an evil way, 1 Ki. 13:33; Zec. 1:4; from sin, evil, Eze. 3:19; 14:6; 33:14; Job 36:10; from anger, Ex. 32:12; from justice, Eze. 18:24.—(c) followed by **לָל** and **לָלָהּ** *to turn oneself away* from any one, especially from Jehovah, Jos. 22:16; 23:29; 1 Sam. 15:11 (simply Jos. 23:12); **לָלָהּ** from the worship of idols, Eze. 14:6.—(d) *to return* into the possession of any thing, i. e. to recover it, followed by **לָל** Eze. 7:13; Lev. 25:10; ? Isa. 23:17.—(e) generally to turn oneself any where, where one was not before, Ps. 73:10.

(2) It is often applied to inanimate things, and would be rendered in Latin—(a) *reddi* [*to return, be restored*] (to a former owner); followed by **לָל** Lev. 27:24; Deu. 28:31; 1 Sa. 7:14; 1 Ki. 12:26.—(b) *restitui, instaurari* [*to be restored, renewed*], Hos. 14:8; of cities, Eze. 35:9 **לָלָהּ**; 1 Sa. 7:14; compare Eze. 16:55; of an ailing limb, 1 Ki. 13:6; 2 Ki. 5:10, 14; Ex. 4:7, and—(c) in a bad sense. **לָלָהּ** *to be again turned into earth*, Gen. 3:19; Ecc. 3:20, compare Isa. 29:17.—(d) *irritum fieri* [*to become void*], (used of a command, a prophecy, opp. to **לָלָהּ** Isa. 45:23; 55:11; Eze. 7:13.—(e) *Anger* is said *to return* when it is appeased, Gen. 27:44; Isa. 5:25; followed by **לָל** when it is turned away from any one, Gen. 27:45; 2 Ch. 12:12.

(3) *causat. i. q. Hiphil*—(a) *to bring back, to restore*, Num. 10:36; Ps. 85:5; especially in the phrase, **לָלָהּ** *to bring back captives*, see **לָלָהּ**.—(b) *to restore, renew*, Nah. 2:3. Sometimes **לָלָהּ** is taken causatively, where the Masorites have needlessly substituted Hiphil, Job 39:12; Ps. 54:7; Pro. 12:14; Jer. 33:26; 49:39; Joel 4:1.

לָלָהּ *causat. of Kal*, in various senses.—(1) *to bring back*, Jer. 50:19; metaph. *to convert* to God, Isa. 49:5. See Kal No. 1, a.

(2) *to restore*, Isa. 58:12; followed by **לָל** Psalm 60:3; with **לָלָהּ** *to refresh*, Ps. 23:3; comp. **לָלָהּ**.

(3) *to turn away*, Micah 2:4; metaph. any one (from Jehovah), Isa. 47:10.

לָלָהּ, part. **לָלָהּ** *brought back*, i. e. rescued, delivered (from the power of enemies), Eze. 38:8.

לָלָהּ, fut. **לָלָהּ**, apoc. **לָלָהּ**, convers. **לָלָהּ**—(1) *to cause to return*; hence *to bring back*, as

captives, Jer. 32:44; 33:11; 49:6, 39; *to withdraw* (the hand), Ps. 74:11; Lam. 2:3; also, *to repulse*. Isa. 28:6; **לָלָהּ** "who repel the wars," i. e. enemies. Isaiah 36:9; 14:27; **לָלָהּ** "who shall repulse (i. e. hinder) him?" Job 9:12; 11:10; 23:13; Isa. 43:13. Specially—(a) **לָלָהּ** *to repulse the face* of any one, i. e. to deny him access, to refuse his petition (opp. to **לָלָהּ**), 1 Ki. 2:16; 17:20; 2 Chr. 6:42.—(b) **לָלָהּ** *to bring back* any one's *life*, i. e. to refresh him, Ruth 4:15; Lam. 1:11; 16:19; since the life of a wearied person has as it were vanished, while that of a person refreshed is restored, 1 Sam. 30:12 [Kal]; Jud. 15:19 [Kal]. Trop. Ps. 19:8. But **לָלָהּ** is to draw the breath, Job 9:18.—(c) **לָלָהּ** *to bring back*, i. e. to appease anger, Job 9:13; Ps. 78:38; 106:23 (followed by **לָל** from any one, Pro. 24:18). **לָלָהּ** *to repel the anger* of Jehovah, i. e. to turn it away from any one, Nu. 25:11; Ezra 10:14. But Isa. 66:15, is used of anger which is appeased because it is altogether poured out.

(2) *to restore* anything to any one (see Kal No. 2, a); followed by an acc. of anything, and dat. of pers. Ex. 22:25; Deu. 22:2; as anything purloined, Lev. 5:23; Num. 5:7. Hence—(a) *to reward, to recompense*, Prov. 17:13; followed by a dat. of pers. Ps. 18:21; 116:12; **לָל** of pers. Ps. 94:23; followed by an acc. of thing and dat. of pers. Gen. 50:15.—(b) **לָלָהּ** *to return word, to answer*; followed by an accus. of person (like **לָלָהּ**), 1 Ki. 12:6, 9, 16; also, *to bring back word*, as a messenger (*Antwort zurückbringen*), Num. 22:8; 13:26; 2 Sa. 24:13. In the sense of answering there is also said, **לָלָהּ** Pro. 22:21; **לָלָהּ** Job 35:4; simply **לָלָהּ** Job 33:5; 20:2; **לָלָהּ** "my thoughts answer me," i. e. they suggest what I shall answer.

(3) *to restore, to renew*, Ps. 80:4, 8, 20; Isaiah 1:26; Dan. 9:25. Compare Kal No. 2, b.

(4) *to revoke, to make void*, as an edict, Esther 8:5, 8; a decree, Amos 1:3, "because of the many transgressions of Damascus **לָלָהּ** I will not revoke the things (which I have decreed)" (compare verse 4, 5, and Nu. 23:20); a blessing, Nu. 23:20.

(5) *to return* is sometimes used in the same sense as, *to bring again and again, to render*, as tribute, 2 Ki. 3:4; 17:3; 2 Ch. 27:5; Ps. 72:10; a sacrifice, Nu. 18:9. So in Lat. *sacra referre*, Virg. Georg. i. 339; Æn. v. 598, 603.

(6) followed by **לָל** and **לָלָהּ** to cause to return is, i. q., *to avert, to turn away* from any thing, e. g. **לָלָהּ** *to turn his face from idols*, Eze. 14:6; and without **לָלָהּ** ibid., and Eze. 18:30, 32.

(7) followed by **אֶל**, **עַל**, to turn to, towards any one, as—(a) **הַשִּׁיב יָדוֹ עָלַי** to turn one's hand against any one, Isa. 1:25; Am. 1:8; Psa. 81:15; followed by **אֶל** id.; 2 Sa. 8:3.—(b) **הַשִּׁיב פָּנָיו לִי** to turn one's face to any one, Dan. 11:18, 19.—(c) **הַשִּׁיב אֶל לִבְּךָ** to recall (any thing) to mind, Deut. 4:39; 30:1; **לִבְּךָ** Isa. 46:8; hence to *repent*, 1 Ki. 8:47.

HOPHAL, **הוֹשִׁיב**—(1) to be brought back, Exod. 10:8.

(2) to be restored, Gen. 42:28; 43:12; Num. 5:8.

Derivatives, **שׁוֹבֵב**, **שׁוֹבֵב**, **שׁוֹבֵב**, **שׁוֹבֵב**, **שׁוֹבֵב**, and pr. n. **שׁוֹבֵב**, **שׁוֹבֵב**, **שׁוֹבֵב**, **שׁוֹבֵב**.

שׁוֹבְאֵל [*Shubael*] see **שׁוֹבְאֵל**.

שׁוֹבֵב m.—(1) adj., falling away, rebellious, Jer. 3:14, 22; Isa. 57:17.

(2) [*Shobab*], pr. n. m.—(a) of a son of David, 2 Sam. 5:14; 1 Ch. 3:5; 14:4.—(b) 1 Ch. 2:18.

שׁוֹבֵב m., apostate, rebel, Jer. 31:22; 49:4.

שׁוֹבָה f., return; metaph. conversion, Isaiah 30:15.

שׁוֹבָךְ (from the root **שׁוֹבַח**, [*Shobach*], pr. n. of a captain of Hadadezer, king of Zobah, 2 Sa. 10:16, 18; called in 1 Ch. 19:16, 18, **שׁוֹבָךְ**).

שׁוֹבַל (perhaps “flowing,” or “a shoot;” see **שׁוֹבַל**), [*Shobal*], pr. n.—(1) of a son of Seir, Gen. 36:20, 23, 29.—(2) m., 1 Ch. 2:50; 4:1.

שׁוֹבֵק (“forsaking”), [*Shobek*], pr. n. m., Neh. 10:25.

שׁוֹנֵה i. q. **שׁוֹנֵה** and **שׁוֹנֵה**; whence **שׁוֹנֵה**.

שׁוֹד see **שׁוֹד** desolation.

שׁוֹדֵד pr. i. q. **שׁוֹדֵד** TO BE STRONG, TO BE POWERFUL; hence—

(1) to act with violence, to lay waste. Fut. **שׁוֹדֵד** Ps. 91:6.

(2) i. q. Arabic **سَاد** to rule. Hence **שׁוֹדֵד** lord, master.

I. **שׁוֹה** [“pr. kindred with **שׁוֹה** TO SET, TO PLACE; see Piel No. 2. Thea.”]—(1) TO BE EVEN, LEVEL; see Piel. Hence—

(2) to be equal (in value), to be equivalent to any thing; followed by **אֶת** Pro. 3:15; 8:11; also, to countervail any thing. Esth. 7:14, **אֵין הַצָּר שׁוֹה בְּנֶזֶק**, “the enemy could not countervail the king's damage,” could not compensate it. Esth. 5:13, **בְּלֹא**

אֵיןנִי שׁוֹה לִי “all these things do not suffice me.” Impers. **שׁוֹה לִי** it is made even to me, i. e. made to satisfy, Job 33:27.

(3) to be fit, suitable for any one; followed by **לִי** Esth. 3:8.

(4) to be like, to resemble; followed by **לִי** Prov. 26:4; Isa. 40:25.

PIEL—(1) to make level, e. g. a field, Isa. 28:25; metaph. the mind, e. g. to compose, to calm the mind, Psa. 131:2; and ellipt., Isaiah 38:13, **שְׁנִיתִי עַד בֹּקֶר**, “I calmed (my mind) until morning.” Vulg. and Jerome, *sperabam usque ad mane*. (In taking the sentence thus, **כִּי** is referred to the following member; but others take from signif. No. 2, “I compared (myself) to a lion,” sc. in roaring. Targ., I roared as a lion).

(2) to put, to set, i. q. **שָׂם**, **שָׂת**, as often in Targ., Psa. 16:8; 119:30. **שָׂתָה פְּרִי** to yield fruit (*Frucht ansetzen*), Hos. 10:1. Followed by **עַל** to bestow on any one (honour, help), Ps. 21:6; 89:20. Followed by an acc. and **אֶת** to make one like any thing, Ps. 18:34.

HIPHAL, to liken, to compare, Lam. 2:13.

Derivatives, **שׁוֹהָה**, **שׁוֹהָה**, **שׁוֹהָה**.

II. **שׁוֹהָה** Chald. Ithpaël, TO FEAR. To this root two occurrences in the Old Testament seem to belong. One in—

PIEL, Job 30:22, כחֵיב, **תְּמוֹנְנִי תְּשׁוּהָה** (read **תְּשׁוּהָה**) “thou makest me to melt, and frightenest me” (**תְּשׁוּהָה**). The other in—

NITHPAEL (a conjugation often used by the Rabbins, see Lehrs. p. 249). Prov. 27:15, “a dropping in the time of rain **וְאִשָּׁה מְרוֹנִים לְשִׁתָּהּ** and a contentious woman are to be feared.” Others comparing **שׁוֹהָה** No. I. 4, render **לְשִׁתָּהּ** are alike. Vulg. *comparantur*. Gr. Venet. *ισούται*, but things to be compared are never in the Proverbs joined together by so frigid a term of comparison.—Targ. a contentious woman *who brawls*, which may be defended by comparing **שִׁתָּהּ** winter, storm, and Greek *χειμασθῆναι ἀπειλαῖς, χειμαῖνται φέρες*, pr. therefore, wintry, stormy. But the former explanation is the one which I prefer.

שׁוֹהָה or **שׁוֹהָה** Ch. i. q. Heb.

PAEL, i. q. Heb. No. 2, to put, to set, followed by **עִם** to make equal or like to any thing (see **עִם** No. 1, f), Dan. 5:21.

ITHPAEL, to be made, rendered, Dan. 3:29.

שׁוֹהָה (“plain”), [*Shaveh*], pr. n. of a valley to the north of Jerusalem, which was also called *the King's dale*. Genesis 14:17; 2 Sam. 18:18. But

יִשָּׁה קִרְיָתַיִם [Shaveh Kiriathaim], Gen. 14:5, is the plain near the city of Kiriathaim (in the tribe of Reuben), see קִרְיָה letter g.

שָׁחַ (1) TO SINK DOWN, TO SUBSIDE (Arab. **سَح** Med. Waw, to be sunk into mire, compare **שָׁחַ**, **שָׁחָה**). Prov. 2:18, **שָׁחָה אֶל־מָוֶת בֵּיתָהּ** "her house (i.e. that of the strange woman) sinks down into Hades." So the Vulg. But as **בֵּית** is constantly elsewhere masc., Aben Ezra applies **שָׁחָה** to the woman herself, "she sinks down to death (i.e. to Hades, which is to be) her house."

(2) Metaph. to be bowed down, of the soul. Ps. 44:26, **שָׁחָה לְעָפָר נַפְשֵׁנוּ** "our soul is bowed down to the dust." Lam. 3:20, קרי.

HITHPALEL, i. q. Kal No. 2. Lam. 3:20, כתיב.

Derivatives, **שָׁחָה**, **שָׁחָה**, **שָׁחָה** No. II.; and pr. n. **שָׁחָה**, **שָׁחָה**.

שֹׁחַ ("pit"), [Shuah], pr. n. of a son of Abraham and Keturah, and of an Arabian tribe sprung from him, Genesis 25:2; whence patron. and gent. **שֹׁחִי** Shuhite, Job 2:11; 8:1; 25:1. The province of the Shuhites I suppose to be the same as **Saxala** of Ptolemy, v. 15, to the east of Batanæa.

שֹׁחָה f. — (1) *pit*, Jer. 2:6; 18:20; Pro. 22:14.

(2) [Shuah] pr. n. m. 1 Chr. 4:11; called v. 4, **חִישָׁה**.

שֹׁחָם (perhaps, "pit-digger"), [Shuham], pr. n. of a son of Dan, Num. 26:42; called, Gen. 46:23; **חִישִׁים**. [Patron. **מִי** Num. 26:42.]

שֹׁט — (1) pr. TO WHIP, TO LASH, i. q. Arab. **سَاط**. (Cogn. is the root **שָׁבַט**). Hence **שֹׁט**, **שֹׁטֶה**, **שֹׁטֶה** a scourge.

(2) to row (as if to lash the sea with oars). Part. **שֹׁטֵם** rowers, Eze. 27:8, 26.

Derivatives, **שֹׁטֵם** No. 2, **שֹׁטֵם**.

(3) to run quickly, to run up and down, to run about (which many men do, as if they lashed the air with their arms, as oars; compare Lat. *remi*, used of a person's arms and feet, Ovid. Heroid. 18 fin. and yet more frequently used of the wings of birds), Num. 11:8; **שֹׁטֵם בְּאֶרֶץ** to go over a land, especially to inspect it, Job 1:7; 2:2; 2 Sam. 24:2, 8.

PILEL, **שֹׁטֵם** i. q. Kal No. 3, Jer. 5:1; Am. 8:12; Zec. 4:10: "the eyes of God **שֹׁטֵם בְּכָל־הָאָרֶץ** running through all the earth," 2 Chr. 16:9. Metaph. to run through a book, i.e. to examine thoroughly, Dan. 12:4.

HITHPALEL, i. q. Pilel, Jer. 49:3.

שָׁט, **שָׁט**, **שָׁט** i. q. **שָׁט** to despise. Part. **שָׁטֵם** Eze. 16:57; 28:24, 26; see **שָׁטֵם**.

שֹׁט Arab. **سوط** masc. a whip, a scourge, Prov. 26:3; 1 Ki. 12:11. **שֹׁט לְשׁוֹן** the scourge of a (calumniating) tongue, Job 5:21. Especially of the scourge of God, i.e. of calamities and misfortunes, sent upon men by God, Isa. 10:26; Job 9:23. **שֹׁט** an overflowing scourge, Isa. 28:15, 18; used of an overwhelming calamity (specially, a hostile host); compare Kor. Sur. lxxxviii. 12; lxxxix. 33.

שָׁל an unused root; Arab. **سَال** Med. Waw, to be loose, pendulous (specially, the belly); compare **שָׁל** to drag the train of one's robe (used of a woman). Hence —

שָׁל m. — (1) the train, flowing skirt of a robe, i. q. **שָׁל** Isa. 6:1. **שָׁל שְׁוֹלִים** to uncover the skirt, i.e. to expose to the greatest shame, Jer. 13:22, 26; Nah. 3:5.

(2) hem of a garment, Ex. 28:33, 34.

שָׁל m. (from the root **שָׁל**), *divested*, either of garments, i.e. *naked*, or of shoes, *unshod* (according to LXX., Syr.), Mic. 1:8 קרי. Compare **שָׁל** No. 1, to put off the shoe.

(2) a prisoner, a captive, Job 12:17—19.

שֹׁלָמִית Shulamith, pr. n. of the maiden who is celebrated in the Song of Solomon, Cant. 7:1. (Vulg. *pacifica*.) But **שֹׁלָמִית** may be taken for the gentile noun, i. q. **שֹׁנָמִית** Shunamite (for the town of Shunem is by Eusebius called Sulam) [Engl. Trans. "the Shulamite"]; and this, on account of the article, seems preferable. [This may be taken as the fem. form of Solomon.]

שֹׁם masc. *garlic*, Num. 11:5. Compare Celsii Hierobot. t. ii. page 53. (Arab. **ثوم**, Syr. **ܬܘܡ** id.) It appears to be so called from the powerful odour which it emits; compare **שֹׁם** to smell, **שֹׁם** something giving forth a smell.

שֹׁמֵר Shomer, pr. n. m. 2 Ki. 12:22; 1 Chron. 7:32.]

שָׁן an unused root, perhaps i. q. **שָׁן** to be quiet; whence —

שֹׁנִי ("quiet"), [Shuni], m. pr. n. of a son of Gad, Gen. 46:16. Also, patron. of the same (for **שֹׁנִי**), Nu. 26:15.

HIPHIL, *to run over, to overflow* (überlaufen);

followed by an acc. of thing (with any thing), Joel 2:24, הַשִּׁקְוִי הַיִּקְבִּים תִּירֹשׁ "the vats overflow with must."

PILPEL שִׁקֵּץ causat. to cause to overflow, or abound (used of the earth), Ps. 65:10.

Derivatives, see under Kal No. 1, 2.

שִׁוּךְ f.—(1) *the leg*, the part of the body, from the knee to the foot, with which one walks or runs; see the root No. 1 (Arab. ساق; Chald. שָׁק id.); both of persons, Isa. 47:2; Cant. 5:15, and of animals (when, perhaps, it includes the thigh), Ex. 29:22, 27; Lev. 7:32, 33; Num. 6:20; 1 Sam. 9:24. Poet. used of foot-soldiers, Psalm 147:10, לֹא בְשׁוּכֵי הָאִישׁ יִצְרָה "he taketh not pleasure in the legs of a man," i. e. in infantry, as opp. to cavalry. There is a proverbial phrase, Jud. 15:2 in חֹסֶף הַשִּׁוּךְ "and (Samson) smote them legs upon thighs," he cut them in pieces, so that their severed members, legs and thighs, lay upon each other in heaps; i. e. he smote them even to utter destruction. A similar hyperbole is used in German, er hieb den Feind in die Pfanne, i. e. he cut them into bits of flesh, such as are cooked in a pot; and, er hieb ihn in Achseln.

Dual, שְׁוֹכִים Prov. 26:7.

שִׁוּךְ m., a street, Prov. 7:8; Eccl. 12:4, 5. Plur. שְׁוֹכִים (compare שְׁוֹרִים from שָׁוַר, Cant. 3:2).

שָׁוַר an unused root; Chald. and Syr. Peal and Pael, to leap, to leap forward, to leap upon any thing; also to be strong; Arab. سَار to leap upon, to attack.

שָׁוַר m. epic. plur. שְׁוֹרִים Hosea 12:12, an ox, so called from its strength and boldness, compare פָּר (Arab. سَار a bull, Chald. שָׁוַר Syr. שָׁוַר id., whence Gr., Latin, tauros, taurus, Germ. Stier, see Grimm, Gramm., iii. p. 325). This is a general word for one of the ox tribe (ein Stück Rindvieh), without distinction of age or sex (compare Lev. 22:27; where a calf is meant, and Job 21:10, where a cow is intended, although joined, ἐπικονωσ, with a masculine verb), Ex. 21:37; Levit. 22:23, 28; 27:26; Num. 18:17; Deu. 14:4. Its collective is שְׁוֹרֵי oxen, a herd of oxen, which see. Once (Genesis 36:6) also שָׁוַר is used collectively, like the other nouns of unity in this verse עֶבֶר, שְׁפָחָה, חֲמֹר except צֶאֱנָה.

I. שָׁוַר fut. יִשְׁוֹר.—(1) i. q. שָׁוַר TO GO ROUND, TO GO ABOUT, TO JOURNEY, specially for the purpose of traffic, Ezek. 27:25; compare Chaldee.

Once followed by שָׁוַר to go with any thing, i. e. to offer the thing, Isaiah 57:9. (Arab. سار Med. Ye, to go a journey, Chald. שָׁוַר a company of journeyers, of merchants, also on the Palmyr. Monum.; see Tychsen, Element. Syr., p. 76.)

(2) to look around, or about (the same verb often having the power both of looking and going, see הִשְׁקִיף, הִשְׁקִיף)—(a) used of one looking forth from a height, followed by שָׁוַר Cant. 4:8.—(b) used of one lying in wait, to lie in wait, Jer. 5:26; Hos. 13:7; with an acc., Nu. 23:9.—(c) used of one who regards and cares for any thing, followed by an acc., like *circumspicere aliquid* (שָׁוַר נֹחַד עֲמֹס אֲמִשְׁתֵּן). Job 24:15, לֹא תִשְׁכַּח עֵינִי "no eye will now care for me," niemand sieht sich jetzt nach mir um. Job 35:5, שָׁוַר תִּשְׁכַּח "look round about upon the clouds." Job 35:13, שָׁוַר לֹא יִשְׁכַּח "the Almighty will not regard it." Simply—(d) to behold, Job 7:8.

PILPEL שָׁוַר see שָׁוַר.

Derivatives, שָׁוַר No. I, תִּשְׁכַּח.

II. שָׁוַר i. q. שָׁוַר to sing, which see.

III. שָׁוַר i. q. שָׁוַר, שָׁוַר to range, to put (stones) in order, hence שָׁוַר a wall, compare שָׁוַר.

I. שָׁוַר a liar in wait, an enemy, Ps. 92:12; compare שָׁוַר and the root I, 2, b.

II. שָׁוַר—(1) i. q. Arab. سار a wall, Gen. 49:22; Ps. 18:30. Plur. שְׁוֹרֹת. Job 24:11, שְׁוֹרֹתָם "within their walls" (those of the rich), i. e. their houses.

(2) [Shur], pr. n. of a city on the borders of Egypt and Palestine, Gen. 16:7; 20:1; 25:18; 1 Sa. 15:7; 27:8. According to Josephus (Archæol., vi. 7, § 3; compare 1 Sam. 15:7), it is Pelusium, but this, in Hebrew, is called שְׁוֹר. More correctly שָׁוַר is placed where Suez now stands. The desert extending from the borders of Palestine to Shûr, is called, Ex. 15:22, מִדְּבַר שָׁוַר; Nu. 33:8, מִדְּבַר אֵיתָם, now Jofar.

שָׁוַר Chald. a wall, Ezr. 4:13, 16.

שָׁוַר an unused root, which appears to have had the signification of *whiteness*, hence שָׁוַר byssus and white marble, שָׁוַר id.; and שָׁוַר the lily. Kindred is שָׁוַר to be hoary.

שָׁוַר [Shavsha], see שָׁוַר.

שָׁוַר m.—(1) *the lily*, prop. what is white, from the root שָׁוַר. שָׁוַר מְעֻשָׂה work or ornament resembling lilies, 1 Ki. 7:19. (Arab. and Syr. سوسن, سوسن)

id.; comp. Diosc., iii. 106, al. 116; Athen. xii. 1. Compare Celsii Hierobot., i. p. 383, seq.)

(2) ששן ערזת Ps. 60:1, an instrument of music, prop. so called from its resembling a lily. Various rings of trumpets and pipes are like the common lily, while the cymbal resembles the martagon lily, the name of which instrument has indeed been applied to this flower. Comp. ששן No. 2. ששן ערזת may be rendered *pipes of song*, as it were lyric, see ערזת No. 3.

(3) [Shushan], pr. n. Susa, the chief city of Susiana (and of all Persia), in which the kings of Persia used to pass the winter, Dan. 8:2; Neh. 1:1; Est. 1:2. It was situated on the Eulæus, or Choaspes, where there is now the village of Shush (see Kinneir, Memoir, p. 99; Ker Porter, Travels, vol. ii. p. 411; compare Hoeck, Vet. Mediæ et Persiæ Monumm. p. 93); according to others at the village of Suster (see Josh. de Hammer in Opp. Soc. Geogr., Paris, vol. ii. p. 320—28; 333—41).

ששן id.—(1) a lily. Pl. ששנים Cant. 2:16; 4:5; 5:13; 6:2, 3; 7:3. Used of artificial lilies, 1 Ki. 7:22, 26.

(2) an instrument of music, resembling a lily, see ששן No. 2. Pl. ששנים Ps. 45:1; 69:1; 80:1.

ששנה f. a lily, 2 Ch. 4:5; Hos. 14:6; Cant. 2:1, 2.

ששנכא Gentile noun, Chald. pl. the *Susæans* [Susanchites], inhabitants of the city of Susa, see ששן No. 3, Ezr. 4:9.

ששק 1 Ki. 14:25 כתיב, where קרי reads ששק, which see.

שש to put, see שח.

שחלת (for שחלת "crashing of rending"), [Shuthelah], pr. n. m.—(1) a son of Ephraim, Nu. 26:35.—(2) 1 Ch. 7:21. From the former is the patron. שחלת ibid.

שח Ch. only found in—

PEEL, or PEEL שח, שח TO SET FREE, TO LIBERATE. Fut. שחי, inf. שחי Dan. 3:15, 17, 28; 6:17, 28. In Targg. very frequently. Syr. سَحَّ ibid.

Derivative, pr. n. שחינכאל.

שח prop. i. q. שח, Chald. שח TO SCORCH, TO BURN, especially as the sun, Cant. 1:6, שח שח "for the sun hath burned me." Poet. ap-

plied to the eye (which is often compared to the sun, and *vice versa*, see שח), as casting its glances on any thing, i. e. to look upon, Job 20:9; 28:7.

שח i. q. Arab. شَر to twist a thread from right to left, or back-handed (swirnen), to twist together several threads.

HOPHAL, שח שח byssus, twisted (of many threads), Ex. 26:1, 31, 36; 27:9, 18; 28:6, 8, 15, seq.

שח m. (from the root שח) depressed, cast down, Job 22:29; שח עיני "cast down of eyes," one depressed.

שח TO GIVE, TO BESTOW A GIFT, especially to free from punishment, Job 6:22. Followed by an acc. of pers. Eze. 16:33 (Syr. سَب to give, once. Pa. often, used both in a good and in a bad sense) Hence—

שח m. a present, a gift, 1 Ki. 15:19; especially one to free from punishment, 2 Ki. 16:8; Pro. 6:35 (compare Job 6:22); or to corrupt a judge, Ex. 23:8; Deu. 10:17; לקח שח to take a reward, Psalm 15:5; 26:10; 1 Sam. 8:3.—Prov. 17:8, אֶן אֶן הַשָּׁחַר בְּעֵינֵי בָּעֵלֵי "a precious stone is a gift in the eyes of its lord," i. e. to him who receives it (compare שחל No. 4).

שחה (compare שח and שח)—(1) TO BOW ONESELF DOWN, Isa. 51:23 (Chald. id. and more frequent).

(2) to sink down, to be depressed. Compare derivatives שחית, שחית.

HIPHAL, הִשְׁחָה to depress, metaph. the heart, Pro. 12:25.

HITHPALEL, הִשְׁחָה (with the third radical doubled, like נִאָּה, נִאָּה from the root נָּאָה) fut. apoc. יִשְׁחָה, in pause יִשְׁחָה.

(1) to prostrate oneself before any one out of honour, προσκυνεῖν, followed by ? of pers. Gen. 23:7; 37:7, 9, 10; more rarely לִפְנֵי Gen. 23:12; על Lev. 26:1. Those who used this mode of salutation fell on their knees and touched the ground with the forehead (whence there is often added אֶרֶץ Gen. 19:1; 42:6; 48:12), and this honour was not only shown to superiors, such as kings and princes, 2 Sam. 9:8; but also to equals; Gen. 23:7; 37:7, 9, 10 [?]; but especially—

(2) in worshipping a deity; hence to honour God with prayers, Gen. 22:5; 1 Sa. 1:3; even without prostration of body, Gen. 47:31; 1 Ki. 1:47.

(3) to do homage, to submit oneself. Ps. 45:12,

"(the king) is thy lord, **לֹא הִשְׁתַּחֲוִי לוֹ** render homage to him" [this king is Christ, who is to be worshipped as being God over all]. Inf. Ch. הִשְׁתַּחֲוִיָּה 2 Ki. 5: 18. As to מִשְׁתַּחֲוִיָּהם, see Analyt. Ind.

Derivatives, see under Kal No. 2.

שחור see **שחור**.

שחור m. *blackness*, Lam. 4:8. Root **שחר**.

שחית f. a *pit*, Prov. 28:10; from the root **שחה** No. 2. Compare **שח**.

שחה i. q. **שח** and **שחר** (compare **שכר**), pret. **שחתי**, plur. **שחתי** and **שחתי**, fut. **ישח**.

(1) to SINK DOWN, Hab. 3:6; used of beasts of prey couching down and lying in wait in their lairs, Job 38:40.

(2) to be bowed down, cast down, Ps. 10:10; 107:39; Isa. 2:11, 17; specially with sickness, Ps. 35:14; 38:7; Lam. 3:20; also, to submit oneself. Isa. 60:14, **וְהָלְכוּ אֵלֶיךָ שָׁחוֹת** "they shall come to thee bowing down." Job 9:13; Pro. 14:19.

NIPHAL, to be bowed down, Isa. 2:9; 5:15. Used of a depressed and attenuated voice, Ecc. 12:4. Pregn. Isa. 29:4, **וַיִּמְעַר הַשָּׁח אֶמְרָתְךָ** "and thy depressed (slender) voice shall be heard from the dust."

HIPHAL, to bring down, to humble, Isaiah 25:12; 26:5.

HITHPOEL, to be cast down (the soul), Ps. 42:7, 12; 43:5.

Derivative, **שח**.

שחט Arab. **سقط**—(1) TO SLAY animals, Gen. 37:31; Isa. 22:13; especially a victim, Levit. 1:5, 11; and even a human victim, Gen. 22:10; Isa. 57:5. Hos. 5:2, **שָׁחַטוּ שָׂטִים הַעֲמִיקוּ** "in slaughtering (victims) they make deep their transgression."

(2) to kill (persons), 2 Ki. 25:7; Jerem. 39:6. **חֵץ שָׁחַט** Jer. 9:7, a deadly arrow. In **קרי** there is **שחט**, the sense not being different, prop. made to kill.

(3) **שחט** 1 Ki. 10:16, 17; 2 Chr. 9:15, 16, prob. *mixed gold*, alloyed with another metal, comp. Arab. **سقط** to dilute wine with water; see more in Comment. on Isaiah 1:22. The LXX. understood *gold beaten out*, compare **שָׁטַח** to spread out, the letters being transposed.

NIPHAL, pass. of No. 1, Levit. 6:18; Num. 11:22. Hence—

שחית f. the slaying of victims, 2 Chr. 30:17.

שחין masc. an inflamed ulcer, a boil (see the root **שחן**) Ex. 9:9, 11; Lev. 13:18—20. **שחין כַּזְרִים**

the boil of Egypt, Deu. 28:27, 35; and **שָׁחִין רַע** Job 2:7; used of a kind of black leprosy endemic in Egypt, called by physicians *elephantiasis*, from the skin being covered with black scales, and the feet swelling up. Compare Plin. H. N., xxvi. § 5. Schilling, *De Lepra*, p. 184.

שחים m. Isa. 37:30, i. q. **סחיש** which see. This would seem to be the primitive form, prop. denoting *sprout*, *shoot*, comp. the root **שחץ**, Arab. **شحم** to lift oneself up, to lift the eyes, perhaps Heb. to *sprout*, to *shoot forth*. We may also compare **שח** prop. offspring, progeny.

שחיה or **שחיה** masc. a board, as being thin, so called from its being pared, planed away (*bûnnge-schelles Bret*), from the root **שחה**, Eze. 41:16.

שחית f. a *pit*, plur. **שחיתות** (compare **Lehrgeb.** p. 527) Ps. 107:20; Lam. 4:20; from the root **שחה** to sink down.

שחיתה f. Chald. evil deed, see **שחת**.

I. **שחל** an unused root, Arab. **سحل** to peel off, to shell, to scale, whence **שחלת**. To this answer in the Indo-Germanic languages, **σάκλον**, Germ. **Schal**, **schälten**, Engl. to *scale*.

II. **שחל** perhaps, to roar, as a lion. Compare Arab. **سحل** to bray, as an ass, **صَوَّلَ صَوَّلَ** *vox in pectore reciprocata*, the braying of an ass. Jeuhari and Kam.; cognate roots are **הָלַל**, **הָלַל**, German, **hellen**, **gellen** **schallen** (Notk. **stellen**). Hence—

שחל m. a lion, a poetic word, Job 4:10; 10:16; 28:8; Ps. 91:13; Prov. 26:13; Hos. 5:14; 13:7. Bochart (Hieroz.) understands the blackish lion of Syria (Plin. H. N., viii. 17). Compare **שחר**, the letters **ל** and **ר** being interchanged.

שחלת f. Ex. 30:34; according to Hebrew interpreters, *unguis odoratus*, prop. the covering or shell of a kind of muscle found in the lakes of India, where the nard grows; which, when burning, emits an odour resembling musk: this is now called *blatta byzantina*, *Zeufelskäse*. See Discorid., ii. 10; and the Arabian writers in Bochart (Hieroz. ii. p. 803, seq.). The root is **שחל** to peel off, compare **שחל** the pod of dates.

שחן an unused root, Arab. **سحن** to be hot, to be inflamed, Syriac **ܫܚܢ** Pa. to ulcerate, whence **שחין** ulcer, which see.

שחם an unused root, see **שחם**.

שחף—(1) i. q. **שחף**, and transp. **שחף** (which see), TO BARK, TO PEEL OFF, TO HEW OFF, see **שחף**.

(2) to become attenuated, hence *lean*, i. q. Arab. **سَحَف**. Hence **שחפה** and—

שחף m. Lev. 11:16; Deut. 14:15; according to LXX. and Vulg. *larus* (Seemeve), gull, an aquatic bird, so called from its leanness; see Bochart, Hieroz. II. lib. ii. cap. 18.

שחפת f., consumption, Lev. 26:10; Deu. 28:22.

שחץ an unused root; Arab. **شجص** to raise oneself up; compare **שחם**. Hence—

שחץ m., elation, pride (Arab. **شجص**; Talmud. **שחץ** id.), Job 28:8; 41:26; **שחץ** Vulg. *filii superbiae*, i. e. the larger ravenous beasts, as the lion; so called from the pride of walking. *Lions* is the rendering of the Chaldee intp., chap. 28; but the other passage demands the above wider signification. Compare Bochart, Hieroz. I., p. 718.

שחצים ("lofty places"), [*Shahazimah*], pr. n. of a town in the tribe of Issachar, Josh. 19:22; **שחצום כתיב**.

שחך—(1) TO RUB OR BEAT IN PIECES, i. q. Arab. **سحق**, Exod. 30:36. Figuratively applied to enemies, Ps. 18:43.

(2) to rub or wear away. Job 14:19; **שחכים** "the waters wear away (hollow out), the stones." Hence—

שחך m.—(1) *dust*; so called as being made small, Isa. 40:15.

(2) a cloud (Arab. **سحابة** a thin cloud; prop. apparently a cloud of dust, as something similar). Plur. clouds, Job 38:37; to which are ascribed showers, Job 36:28; Ps. 78:23; Prov. 3:20; thunder (Psa. 77:18). Meton. used of the firmament of heaven, i. q. **שמים** and **רָקִיעַ**. Job 37:18, "hast thou, like him (God), spread out the sky (**שמים**) which is firm like a molten mirror?" Prov. 8:28; Job 37:21; Deut. 33:26; Job 35:5; Psa. 68:35 (where, in the other hemistich, there is **שמים**). So also the sing., Psalm 89:7, 38. (Sam. **שחקה** for **שמים** Gen. 7:19.)

I. **שחך** TO BE OR BECOME BLACK (Aramæan **שחך** id.). Pregn., Job 30:30; **שחך** "my skin is black (and draws away) from off me."

Derivatives, **שחך**, **שחור**, **שחורחור**, and pr. n. **שחור**.

II. **שחך**—(1) pr. apparently TO BREAK, TO BREAK FORTH, as light, the dawn, whence—

(2) to break in, to pry in, hence to *seek*, compare **שחך** No. 3. In Kal once found, Proverbs 11:27; see Piel.

PIEL **שחך** to *seek*, a word altogether poetic. Followed by an acc. Job 7:21; Prov. 7:15; 8:17; and with an inf. Job 24:5; Proverbs 13:24; **שחך** "he who loveth (his son) seeks (i. e. as it were carefully prepares) chastisement for him." The suff. must be regarded as in the dative. To *seek* God is—(a) to long after him, Ps. 63:2; Isa. 26:9. —(b) to turn oneself to him, Hos. 5:15; Ps. 78:34. Followed by **שחך** Job 8:5.

Derivatives, **שחך**, pr. n. **שחריה** and—

שחך m. *dawn, morning* (Arab. **سكرة** id.), Gen. 19:15; Josh. 6:15. Poet. there are ascribed to it eyebrows (see **שחך**); wings, Ps. 139:9. **שחך** "son of the morning;" used of Lucifer [i. e. the morning star] (see **שחך**, Isa. 14:12. Hos. 6:3; **שחך** "his going forth (is) established like the morning," i. e. Jehovah's advent, but Hos. 10:15, "like the morning (quickly) shall he be cut off." Adv. *mane*, at or in the morning. Psalm 57:9; 108:3. Metaph. used of felicity again dawning after misery, Isaiah 8:20 (see **שחך** B, No. 8); Isai. 47:11; 58:8. The same figurative use is made of the word **שחך** Job 11:17; Jer. 13:16; and Arab. **صبح**. Enwari Soheil: "in calamity there is hope, for the end of a dark night is the dawn."

שחך & שחור m. adj. *black*, used of hair, Levit. 13:31, 37; a horse, Zec. 6:2, 6; blackish colour of the face, Cant. 1:5.

שחך see **שחור**.

שחרות f. *the time of dawn*, metaph. used of youth, Ecc. 11:10.

שחורחור f. *blackish*, used of the colour of the skin, Cant. 1:6. As to diminutive adjectives of the form **שחורחור**, see Lehrs. p. 497, and Heb. Gramm. § 54, 3, § 83, No. 23.

שחריה ("whom Jehovah seeks for"), [*She-hariah*], pr. n. m., 1 Ch. 8:26.

שחריים ("two dawns," compare **שחריים**, [*Shaharaim*], pr. n. m., 1 Ch. 8:8.

שחת not used in Kal. Arabic **سحت** to destroy.

PIEL שׁחַח—(1) trans., to destroy, to ruin, either by laying waste, as a country, a region, a field, Gen. 9:11; 19:13; Joshua 22:33; 2 Sam. 24:16; Jer. 12:10, or by pulling down, as walls, a city, Genesis 13:10; Eze. 26:4; or by wounding, Ex. 21:26; or by killing, both individuals, 2 Sam. 1:14, and whole peoples, Gen. 6:17; 9:15; Num. 32:15; Isa. 14:20. Metaph., Am. 1:11, שׁחַח רַחֲמָיו "he destroyed (i. e. suppressed) his mercy." Ezek. 28:17, שׁחַח חִכְמָתְךָ "thou hast destroyed thy wisdom, because of thy beauty;" thou art so taken with the latter, that thou hast neglected the former.

(2) to act wickedly, for the more full שׁחַח דְּרָכָיו Ex. 32:7; Deut. 9:12; 32:5. Comp. Hiph. No. 2.

HIPHIL—(1) i. q. Piel No. 1, to destroy, either by laying waste and destroying, as a land, a kingdom, Jer. 36:29; 51:20; a city, Gen. 19:14; 2 Ki. 18:25; or by killing, as a man, 1 Sa. 26:15; enemies, 2 Sa. 11:1; or by harming in any manner whatever, Pro. 11:9. שׁחַח הַמַּלְאָךְ הַמְּשִׁחִית the destroying angel, 2 Sam. 24:16; and simply הַמְּשִׁחִית Ex. 12:23, is the angel of God who inflicts calamities and death upon men. שׁחַח אֵל (destroy not) in the titles of Ps. 57, 58, 59, 75, seems to be the beginning of a song, to the tune of which those Psalms were to be sung.

(2) שׁחַח דְּרָכָיו Gen. 6:12; שׁחַח הַיָּמִים Zeph. 3:7; to act wickedly, and without the acc. id., Deu. 4:16; 31:29; Jud. 2:19; Isa. 1:4. Compare הָרַץ. In the words שׁחַח אִישׁ מִשְׁחִית Prov. 28:24, and שׁחַח בָּעַל מִשְׁחִית Prov. 18:9, שׁחַח appears to be a subst. (see מִשְׁחִית No. 1), a man of destruction, i. e. in chap. 28, act., a destroyer, a waster; but in chap. 18, pass., one who brings destruction on himself, one who wastes his own goods, a prodigal.

HOPEAL שׁחַח to be corrupted, Pro. 25:26; Mal. 1:14.

NIPHAL—(1) to be corrupted, e. g. by putridity, Jer. 13:7; in a moral sense, Gen. 6:11, 12.

(2) to be laid waste, Ex. 8:20.

Derivatives, מִשְׁחָח, מִשְׁחָח, מִשְׁחָח.

שׁחַח Ch. to destroy. Part. pass. Dan. 2:9, מְשַׁחֵחַ כְּדָבָר וְשַׁחֵחַ "a lying and corrupt word." Neutr. שׁחַח something done wickedly, a crime, Dan. 6:5.

שׁחַח f. with suff. שׁחַח Ezek. 19:4, 8 (from the root שׁחַח, like נָחַח, from the root נָחַח), a pit—(a) in which snares are laid for wild beasts, and metaph. used of snares, Ps. 7:16; 9:16; 35:7; 94:13; Pro. 26:27; Eze. loc. cit.—(b) a cistern, in which there is mud, Job 9:31.—(c) an underground prison, Isa. 51:14.—(d) especially the sepulchre, Psa. 30:10; Job 17:14 [?]; 33:18, 30. שׁחַח יָרֵד to go down into

the grave, Job 33:24; Psalm 55:24; שׁחַח רָאָה שׁחַח see (i. e. to experience) the sepulchre, Ps. 16:10 [see below]; 49:10.—LXX. often render שׁחַח by διαφθορά (as if it were from שׁחַח διαφθερω), but not with the signification of corruption but of destruction (see the instances in Kircher and Trommius) [see below]. The Greek word has been taken in the signification of corruption by Luke [i. e. by the Holy Ghost, who inspired him], Acts 2:27; 13:35, seqq.; but it would be difficult to prove that the Hebrew word שׁחַח should be taken in the sense of corruption, from שׁחַח, even in a single passage [?]. Some may cite Job 17:14, where in the other hemistich there is רָחַם, and שׁחַח is called pater, which may seem to be only suitable to a masculine noun; but the sacred writers are not accustomed to regard the etymology or sex of nouns in such cases, comp. אִישׁוֹן בֵּית עֵצִי Psa. 17:8. [Note. It is clear from the authority of the New Test. that there is a שׁחַח m. signifying corruption, from שׁחַח; perhaps it is only found in the cited places, Ps. 16:10, and Job 17:14.]

שׁחַח fem. (for שׁחַח, Arab. مسطح), acacia, spina Aegyptiaca of the ancients (Mimosa nilotica, Linn. Schottendorn), a large tree growing in Egypt and Arabia, having the bark covered with black thorns (from which gum Arabic exudes); it has blackish pods (whence Germ. Schottendorn), the wood is very hard, and when it grows old it resembles ebony, Isa. 41:19; Celsii Hierobot. t. i. page 499; Jablonskii Opusc. ed. te Water, t. i. page 260.

Pl. שׁחַח—(1) acacias, whence שׁחַח acacia wood, Ex. 25:5, 10, 13; 26:26; 27:1, 6.

(2) [Shittim], pr. n. of a valley in the land of the Moabites on the borders of Palestine, Nu. 25:1; Josh. 2:1; 3:1; Mic. 6:5; fully נַחַל הַשִּׁטִּים (valley of Acacias), Joel 4:18.

שׁחַח

TO SPREAD OUT, TO EXPAND (Syr. مَشَح, Arab. مَشَح, Ethiop. ሰፈሰፈ: id.).

Job 12:23, שׁחַח לְגוֹיִם "he spreads out the peoples," i. e. gives them ample territories; especially, to spread out something on the ground, e. g. bones, Jer. 8:2; quails, Num. 11:32; polenta, 2 Sa. 17:19.

PIEL, to spread out (one's arms), Ps. 88:10.

Derivatives, מִשְׁשָׁח, מִשְׁשָׁח.

שׁחַח

m. (taken from Piel), a whip, a scourge, Josh. 23:13, i. q. שׁחַח.

שׁחַח

fut. שׁחַח.—(1) TO GUSH OUT, TO FLOW

OUT ABUNDANTLY, Psa. 78:20. **שָׁטַף** an overflowing shower, Eze. 13:13; 38:22.

(2) to *inundate, to overwhelm*; used of a river, Isa. 30:28; 66:12; metaph. of an army, Dan. 11:10, 26, 40. Followed by an acc.—(a) to *overwhelm* anything, Jer. 47:2; and more strongly to *overwhelm and swallow up with water*. Psa. 69:3, **שָׁבַחַת שֶׁטַחַתִּי** "the flood has swallowed me up;" verse 16; 124:4; Isaiah 43:2; Cant. 8:7.—(b) to *sweep away with a flood*, Isa. 28:17; Job 14:19, "the flood sweepeth away the dust of the earth;" Eze. 16:9; and on the contrary—(c) to *bring in as with a flood*. Isa. 10:22, **בְּלִיַּן חֲרוֹן שֶׁטַף צָרָקָה** "the destruction is decreed, bringing in justice as with a flood," i. e. overwhelming the wicked with deserved punishment. **צָרָקָה** is accus. governed by the verb **שָׁטַף**.—(d) to *wash* any thing, Lev. 15:11; 1 Kings 22:38.

(3) Metaph. to *rush swiftly* (as a horse), Jer. 8:6. Compare No. 1.

NIPHAL.—(1) to *be overwhelmed* (with a hostile force), Dan. 11:22.

(2) to *be washed*, Lev. 15:12.

PUAL, i. q. Niph. No. 2. Lev. 6:21. Hence—

שֶׁטַף and **שָׁטַף** m. (1) *effusion, outpouring*, e. g. of rain, Job 38:25; of a torrent, whence metaph. Prov. 27:4, **שֶׁטַף אַף** "an outpouring, i. e. a torrent (like a rapid torrent) is anger."

(2) *inundation, flood*, Ps. 32:6; Nah. 1:8; Dan. 9:26; **קֵצוֹ בְּשֶׁטַף** "his end (cometh) as a flood," i. e. suddenly (compare **בְּשֶׁטַח** Hos. 10:15.) Metaph. used of an overflowing army, Dan. 11:22.

שֹׁטֵף Arab. **سَطَر** to WRITE, whence Part. **שֹׁטֵף** prop. a scribe. (LXX. **γραμματοεὐς, γραμματοεισ-αγωγέυς**. Syr. **ܣܬܪ**), hence from the art of writing having in very ancient times been especially used forensically (compare **כַּתֵּב** letter d, **כַּתֵּב** a scribe and judge, Gr. **γράφειν, γραφῆσθαι**), a *magistrate, prefect of the people* (comp. Arab. **سَيِّطَر** to excel in any thing, followed by **سَيِّطَرُ عَلٰی** a prefect. Targ. **פִּרְכֵּן, פִּרְכֵּן**, Vulg. *magister, dux, exactor*. Specially, **שֹׁטֵף** is used of—(a) the prefects of the people of Israel in Egypt, Ex. 5:6—19; and in the desert, Nu. 11:16 (used of the seventy elders); Deuter. 20:9; 29:9; 31:28; Josh. 1:10; 3:2; 8:33; 23:2; 24:1.—(b) magistrates in the towns of Palestine, Deut. 16:18; 1 Chr. 23:4; 26:29; 2 Chr. 19:11; 34:13. Used of the superior magistrates, Prov. 6:7; and

2 Ch. 26:11 (where there is no need to understand a military officer, as a census of soldiers might be taken by a civil magistrate).

שֹׁטֵף (or rather **שֹׁטֵף**, as twenty-six MSS. and editions read, which are also supported by 11 others, which read **סֹטֵף**) Ch. Dan. 7:5, a *side*. (In Targg.

סֹטֵף, Syr. **ܣܬܪ** id., Arab. **سَطَر** side of any thing.)

שֹׁטֵף (**γραμματικός**), [*Shitrai*], pr. n. m. 1 Ch. 27:29 **שֹׁטֵף קָרִי**, כתיב.

שִׁי m. (for **שִׁי**, like **נִי** valley, for **נִי** for **נִי**), a *gift, present*, so called from its being brought (see the root **שָׁי**), in this phrase **שִׁי הוֹבִיל** to bring gifts, Ps. 68:30; 76:12; Isa. 18:7.

שִׁי or **שִׁי** an unused root, Arabic **شِي** to will, Conj. II. to *bring, to impel*. Hence apparently **שִׁי**, for **שִׁי**.

שִׁי pr. n. m. *Sheva*, 2 Sam. 20:25 כתיב, see [*Shihon*].

שִׁיחֹן ("overturning," from the root **שָׁח**), [*Shihon*], pr. n. of a town of Issachar, Josh. 19:19.

I. **שִׁיבָה** f. (from the root **שָׁב**) *return*, and concr. *those who return*, Ps. 126:1.

II. **שִׁיבָה** (for **שִׁיבָה**, from the root **שָׁב**) f. *dwelling*, 2 Sa. 19:33.

שִׁיחָה an uncertain root, to which apparently may be referred fut. apoc. **תִּשְׁיחָה** (of the form **תִּשְׁיחָה**), Deut. 32:18. LXX. **ἐγκαταλίπες**. Vulg. *dereliquisti*; in the other hemistich **וַתִּשְׁכַּח** (hast forgotten). Apparently **שִׁיחָה** signifies the same as **שָׁחָה**, **שָׁחָה** to forget, to neglect; whence **שָׁחָה** want of care, ה between two vowels being changed into י, as is often done, compare **שָׁחָה** and **נָחָה** and **פָּחָה** and **צָחָה** and **זָחָה** to adorn, **נָחָה** to be raw (flesh); also **יָחָה** and **יָחָה**; and also compare the same change of the letter א in **רָחָה** (vulture), **מָחָה**, **מָחָה**; unless **שִׁיחָה** be rather taken from the verb **שָׁחָה** itself, as if contracted from **תִּשְׁיחָה** (for **תִּשְׁיחָה**, compare **תִּשְׁחָה** Jer. 18:23, for **תִּשְׁחָה**), compare וְ for **וְ**. Others have less appropriately compared Arab. **سوى** IV. to omit (prop. to lay aside, *ben Seite legen*); for the root **سوى** answers to the Heb. **שָׁחָה**.

שׁיחור an unused root, Arab. to love violently; whence may be taken—

שׁיזא [*Shiza*], pr. n. m. 1 Ch. 11:42.

שׁיב to liberate, see **שׁוב**.

שׁיחא (from the root **שׁיח**) i. q. **שׁיחא** *a pit*, *Psa.* 119:85; 57:7 כתיב.

שׁיחור, **שׁחור**, **שׁחור** [*Shihor, Sihor*], properly "black," "turbid" (root **שׁח**), hence pr. n. (in Heb. just as **יאר** is Egyptian), of the river *Nile*, so called from its muddy and turbid waters (whence Lat. *Melo*, i. q. *μέλας*, according to Festus and Serv. ad Georg. iv. 291; *Æn.* i. 745, iv. 246). *Isa.* 23:3, **יָרַע שׁחור קציר**, "the sowing of Shihor, the harvest of the Nile." (*Vulg. Nili.*) *Jerem.* 2:18. In two places (*Joshua* 13:3; 1 Ch. 13:5), *Shihor* is placed on the southern borders of Palestine, where *the river of Egypt* (**נחל**) would rather have been expected [but they surely were the same], but in a similar sentence, *Gen.* 15:18, the Nile is also mentioned.

שׁיחור לבנה *Joshua* 19:26 [*Shihor-libnath*], pr. n. of a river or small stream, which flows into the sea, in the tribe of Asher, according to the opinion of J. D. Michaelis, *the river of glass* (compare **לבנה** No. 1), i. e. Belus, from the sand of which glass was first made by the Phœnicians.

שׁיט m.—(1) i. q. **שׁוט** *a whip, a scourge*, *Isa.* 28:15 כתיב.

(2) *an oar*, i. q. **שׁוט** *Isa.* 33:21.

שׁילה—(1) *tranquillity, rest*; from the root **שׁלח** of the form **קטור**, **ביתור**, and if a derivative of a verb **לח** be wanted, **לח** from the root **לח**. This power of the word seems to be that which it has in the much discussed passage, *Gen.* 49:10, "the sceptre shall not depart from Judah **וְלֹא יִשְׁלַח שִׁילָה**... עד בִּיבּוֹא שִׁילָה וְלֹא יִשְׁלַח שִׁילָה" until tranquillity shall come, and the peoples shall obey him (Judah). Then let him bind," etc.; i. e. Judah shall not lay down the sceptre of the ruler, until his enemies be subdued, and he shall rule over many people; an expectation belonging to the kingdom of the Messiah, who was to spring from the tribe of Judah. Others whom I followed in edit. 1, take **שׁילה** in this passage as a concrete, and render it *the peaceable one, peace-maker*; either understanding the Messiah (compare **שׁלום** *Isa.* 9:5), or Solomon (compare **שׁלמה** 1 Ch. 22:9); so the Samaritans (see *Repert. f. bibl. und morgenl. Litt.* xvi. 168). The ancient versions take **שׁילה** as being compounded of **שׁלח** i. q. **שׁלח** and **לח** i. q. **לח** to him

in this sense, "until he shall come to whom the sceptre, the dominion belongs," i. e. Messiah (comp. *Eze.* 21:32, **עַד בִּיבּוֹא אֲשֶׁר לוֹ הַמְּשָׁכָם** LXX. **καθίκει**). LXX. in several copies, **τὰ ἀποκείμενα αὐτῷ**, "the things which are reserved for him" (others with Symm.); **ὃς ἀποκείται**, he "for whom it is reserved." *Syr. Saad.*, "he whose it is." *Targ. Onk.* "Messiah, whose is the kingdom." There is also a variety in the reading (**שׁילה** in several codd. and edit.; **שׁלח** in twenty-eight Jewish manuscripts, and in all the Samaritan, **שׁלח** in a few codd.); but this threefold manner is of but little moment in this passage, as the same variety is found in the pr. n. (No. 2). This only follows from it, that the Hebrew critics and copyists writing **שׁילה** took it for a simple word, and not as the old interpreters, as a compound. [The older copies, however, do read **שׁלח**.] The opinions of theologians on this passage have been collected by Hengstenberg, *Christologie* d. A. T. i. p. 59, seqq.

(2) ("place of rest"), [*Shiloh*], pr. n. of a town of the Ephraimites, situated on a mountain to the north of Bethel, where the holy tabernacle was set for some time, *Josh.* 18:1; 1 *Sam.* 4:3. It is variously written **שׁילו** *Jud.* 21:21; *Jer.* 7:12; *Jud.* 21:19; 1 *Sam.* 1:24; 3:21; *Josh.* 18:1, 8; 1 *Sam.* 1:3, 9; 1 *Ki.* 2:27. [Now prob. *Seilân* **سِيلَان** *Rob.* iii. 85.]

שׁילל *Mic.* 1:8 כתיב, i. e. **שׁולל**; which see.

שׁילוני [*Shilonite*], Gent. noun.—(1) from **שׁילה** No. 2, 1 *Kings* 11:29; 12:15; *Neh.* 11:5; compare **גלני** and **גלני**.

(2) 1 *Ch.* 9:5; for **שׁלני** from **שׁלח**.

שימון (perhaps for **ישׁימון** "desert"), [*Shimon*], pr. n. m., 1 *Ch.* 4:20.

שין an unused root; i. q. *Æth.* **ሠነ** and *Syr.* **ܫܢ** *mingere*; compare **שׁתן**. Hence—

שׁין or **שׁין** m. plur. **שׁינים** *urine*, *Isa.* 36:12.

שיצא Chald. to finish, see **יצא**.

שׁיר rarely **שׁור** (כתיב 1 *Sam.* 18:6) fut. **יִשָּׁר**, apoc. **יִשָּׁר** *Judges* 5:1; once **יִשָּׁר** *Job* 33:27, to SING (not used in the other Phœnicio-Shemitic languages, but in Sanscr. there is *shûr*, to sing), *Jud.* 5:1; *Ps.* 65:14. Construed—(a) followed by an acc. of the song, *Psa.* 7:1; 137:4; also of the person or thing celebrated in song, *Psa.* 21:14; 59:17; 89:2.—(b) followed by ? it is, to sing in any one's honour, to celebrate in song, *Psa.* 13:6; 27:6; 33:3; also to

sing of any one, Isaiah 5:1.—(c) followed by שׁוּן *to sing concerning* any one, Ps. 138:5 (compare שׁוּן *to sing*).—(d) followed by שׁוּן of the person to whom any one speaks as it were in song, before whom one sings. Job 33:27, שׁוּן עַל אֲנָשִׁים, "he sings before men," cries out among men. Pro. 25:20, שׁוּן עַל לִבְדָּע, "singing songs to a heavy heart," i. e. singing joyful songs to a person afflicted. *To sing* is also sometimes used for *to declaim with a loud voice* (compare שׁוּן No. 1), see the examples above cited, Isa. 5:1; Job 33:27.

PILEL, שׁוּן *to sing*. Zeph. 2:14; Job 36:24, שׁוּן מְשִׁירִים "which men celebrate. Part. שׁוֹרֵר אֲנִי *a singer*, 1 Ch. 9:33; 15:16; Nehem. 12:28, seq.; 13:5.

HOPIAL, pass. Isa. 26:1.—Hence—

שׁוּר m. —(1) *song, singing*. 2 Ch. 29:28, הַשִּׁיר "the song sang and the trumpets trumpeted," i. e. the singing began, and the trumpets began to be blown; which is in verse 27, הַחֵל שִׁיר יְהוָה "the song of Jehovah began." Kimchi gives an incorrect explanation of שׁוּר in this place, as שׁוּר *a singer* (it would have been better שׁוֹרֵר chorus of singers); and still less tolerable is the conjecture of Winer (Lex., p. 973), who thinks that "*levi mutatione*," we may put שׁוּר (*?*). Also used of instrumental music. שׁוּר instruments of music, 1 Ch. 16:42; 2 Ch. 7:61; 34:12; Am. 6:5; Neh. 12:27, שׁוּר מְצִילִים "with music of cymbals."

(2) *a song*, both sacred, Ps. 33:3; 40:4 (and so frequently), and profane, Isa. 23:16; 24:9; Eccles. 7:5; Eze. 33:32; especially joyful, Am. 8:10 (opp. מִינָה). שׁוּר הַשִּׁירִים Cant. 1:1; Vulg. *canticum canticorum*, i. e. most excellent song, comp. the phrases, שְׁמִי (most beautiful ornament) Eze. 16:7; שְׁמִי הַשָּׁמַיִם (the highest heaven) 1 Ki. 8:27; which, as title of a book (hardly proceeding from the author himself [*?*]) contains a commendation similar to שׁוּר *ידיר* Ps. 45:1.

שִׁירָה f. i. q. שִׁיר *a song*, Deut. 31:19, seqq.; Ps. 18:1; Isa. 23:15; also used of a parable (written in rhythm), Isa. 5:1. Plur. שִׁירֹת Am. 8:3.

שִׁישׁ Syr. مَسْمَا *white marble*, 1 Chron. 29:2, from the root שׁוּשׁ to be white; compare שִׁישׁ No. 1.

שִׁישָׁה [Shisha], see שִׁירָה.

שִׁשְׁחָק [Shishak], pr. n. of a king of Egypt in the time of Jeroboam, 1 Ki. 11:40; 14:25; 2 Chron.

12:5. This seems to be Sesocchis, the first of the two and twentieth dynasty of Manetho.

שִׁית fut. יִשֵּׁת, apoc. יִשֵּׁת, inf. abs. שִׁת Isa. 22:7, TO PUT, TO SET, TO PLACE, i. q. שִׁתָּה, but less frequently used. (Allied roots in Hebrew are שָׁפַת and שָׁתַת, which see. It is altogether wanting in the kindred languages, but it is widely extended in the Indo-Germ. languages, both in the sense of placing and of sitting, see the Sanscr. *sad*, to sit; Gr. ἵζομαι, fut. ἕδουμαι (root *hed*); Lat. *sedere*; Goth. *satjan*, to place, to appoint; Anglo-Sax. *sattan*; Engl. *to set*; Germ. *setzen*, comp. Gr. With the vowel transposed there has hence, I suppose, arisen the cognate root *stā* in *στά-ω*, *στήμι*, *sta-re*.)

(1) *to put*, i. q. *to set*, *to place*, when applied to persons and things which stand upright (or, at least, sit, Ps. 132:11), or seem rather to stand than to lie down, e. g. to set a watch (watchmen), Psal. 141:3; any one on a throne (לְכִסֵּא), Ps. 132:11; to place a crown on a head (שִׁית עֲמֶרֶת לְרֹאשׁ), Psal. 21:4; and metaph. Gen. 3:15, "I will put enmity between thee and the woman." Ps. 73:28, שִׁתִּי בְאֵדֵי יְהוָה "I have put my trust in the Lord." Specially—(a) *to arrange, set in order*, an army, but always with the omission of the acc. כְּחִינָה (compare Josh. 8:2, 13); אֶלֶף, *to set selves* (in array), Isa. 22:7. Ps. 3:7, אֲשֶׁר כִּבְּיוּ שְׂתוֹ עָלַי "who have set their camp around against me."—(b) *to constitute, appoint* any one prince, followed by two acc. 1 Ki. 11:34; followed by an acc. and לְ Ps. 45:17; followed by שׁוּן of thing, *to appoint* any one over anything, Gen. 41:33.—(c) i. q. *to found*, 1 Sa. 2:8, "and has placed upon them (the columns of the earth) the world."—(d) *to set snares, lay snares* (שְׂחִלְגִין, Sprengel aufstellen), i. e. to plot, Ps. 140:6.—(e) *to set or appoint* a bound, Ex. 23:31; used of a limit of time (חֶק), Job 14:13. Ellipt. and impers. Job 38:11, בָּרָא שִׁית בְּנֶאֱמָר לִי "here shall one put (i. e. shall be put, sc. a bound) to the pride of thy waves."—(f) followed by an acc. of pers. and שׁוּן of place, *to put or set* any one in any place (שׁוּן *versetzen*). Psal. 88:7, שִׁתִּי בְּכּוֹר תַּחְתִּימֹת "thou hast placed (cast) me into the lowest pit." Once, followed by שׁוּן of pers. and שׁוּן of place, Psal. 73:18, בְּתַלְתִּימֹת תִּשֵּׁת לָמוֹ "thou hast set them in slippery places;" compare Psal. 12:6, לֹא אֶשִׁית בְּיָשָׁע וְיָפִית לֹא "I will put in safety (i. e. *verse* in Sicherheit) (i. e. I will make secure) the oppressed." A little different is שִׁית *to put any one* in any number, i. e. *to reckon him* to that number. 2 Sam. 19:29, "thou hast put me amongst those who eat at thy table;" and Jer. 3:19, אֵיךְ אֶשִׁית בְּבָנִים "how (i. e. in what

honour) shall I set thee amongst my children!"—(g) followed by על *to collect, put together*, Gen. 30:40.—(h) שֵׁית פִּי עִם *to set any one with another, to compare, to make equal*, Job 30:1.

(2) *to put any person or thing, so that it may lie down or recline*, Germ. legen. Ps. 8:7, כָּל שֵׁמָה תַחַת, רָגְלֶיךָ "thou hast put all things under his feet," thou hast subjected them to him; Ruth 4:16, "and Naomi took the child, וַתִּשְׁתָּחֶה בְּחִיקָה and placed it in her bosom;" Ps. 84:4, "a nest where (the sparrow) may lay her young" (where it is hardly allowable with Winer, p. 962, to explain שֵׁית of birth). Specially—(a) שֵׁית יָד עַל *to place one's hand on any one*, Gen. 48:17; which is done in protecting, Ps. 139:5; or as an arbiter who lays his hand on the disputants, Job 9:33; the eyes of the dead (in filial piety towards parents), Gen. 46:4. On the other hand, שֵׁית יָד *to put the hand with any one* i. e. to join with any one in doing any thing, Ex. 23:1.—Ellipt. Job 10:20; שֵׁית כַּמְנִי sc. יָרֵךְ "take from me," sc. the hand.—(b) followed by בְּ *to put in any place*, Job 38:36; "who hath put wisdom in thy reins?" Ps. 13:3; "how long shall I put cares (shall I leave them as put) in my heart?" Pro. 26:24; בְּקִרְבוֹ לִשְׁתִּי "he puts (holds, cherishes) fraud in his breast."—(c) שֵׁית עָלָיו עֲדֵי *to put on ornaments* (ben ḥamud anlegen), Ex. 33:4. Compare the noun שֵׁית.—(d) followed by an acc. of thing, and עַל of pers. *to lay something on any one*, either something to be endured, Isa. 15:9 (followed by לְ of pers. Ps. 9:21); or to be performed, Ex. 21:22; also *to attribute, to impute blame to any one*, Num. 12:11.—(e) שֵׁית לְפָנַי *to put any thing before one's self, for which one cares or takes heed*, Ps. 90:8; 101:3. Sometimes from the nature of the case it is—(f) *to pour out* (as corn into the bosom of a garment), Ruth 3:15; *to cast forth*, Job 22:24; שֵׁית עַל עֶפְרָ בְּצֹר "cast upon the ground the brass" (brazen treasures).

(3) *to put, i. q. to direct, to turn*, in any direction, as—(a) שֵׁית פָּנִים אֵל *to turn one's face in any direction*, Num. 24:1.—(b) שֵׁ עֵינַיִם followed by a gerund, to turn one's eyes to do any thing, to attempt any thing, Ps. 17:11.—(c) שֵׁית לֵב *to turn the mind or heart to regard*, 1 Sam. 4:20; Ps. 62:11; Pro. 24:32; followed by אֵל to any thing, to regard any thing, Job 7:17; Pro. 27:23; לְ Ex. 7:23; 2 Sam. 13:20; Ps. 48:14; Pro. 22:17; Jer. 31:21.—From the sense of *constituting* (No. 1, b) arises—

(4) *to make, or render any thing so or so* (in einen Zustand versetzen = setzen machen), followed by two acc. Isa. 5:6; 26:1; Jer. 22:6; Ps. 21:7; 84:7; 88:9; 110:1; followed by an acc. and לְ Jer. 2:15; 13:16;

followed by an acc. and בְּ (to make any one like any one), Isa. 16:3; Hos. 2:5; Ps. 21:10; 83:12, 14. More rarely absol. *to make, to do*, i. q. עָשָׂה, as שֵׁית אֲחֹת to do or perform miracles, Ex. 10:1. Hence—

(5) followed by a dat. ["to make, or prepare for any one, i. q."] *to give*, Gen. 4:25; impers. Hosea 6:11, וְגַם יְהוּדָה שֵׁית קִצְרִי לָךְ "also for thee, O Judah, a harvest (of evils) is prepared."

IIOPHAL, pass. followed by עַל *to be laid upon*, Ex. 21:30.

Derivatives, שָׁת, שֵׁית, pr. n. שֵׁת.

שֵׁית m. with suff. שֵׁיתִי a thorn, coll. thorns. Isaiah 5:6; 7:23—25; 9:17; 10:17; 27:4. The etymology is doubtful. To me it seems probable that שֵׁית is for שֵׁנָת the Medial Nun being softened, like בֵּית for בְּנִית, εἰς for εἰς, εἰς for εἰς, from the root שָׁנָה, whence שָׁנָה fem. שֵׁנָת, compare דָּלַת from דָּלַל, רִפְּף from רָפַף. Others understand a thorn-hedge, as being so called from being set round gardens and vineyards (from שֵׁית); but this word does not denote a hedge made of thorns, but thorns growing spontaneously in fields and ruins.

שֵׁית m. attire, dress, Prov. 7:10; Psalm 73:6. Compare the root No. 2, c.

שָׁךְ see שָׁכַב.

שָׁכַב fut. יִשְׁכַּב, inf. שָׁכַב with suff. שָׁכַבָּה Genesis 19:33, and שָׁכַבְךָ (from שָׁכַב), Deu. 6:7; imp. שָׁכַב, with הָ parag. שָׁכַבְהָ to LIE, TO LIE DOWN. (Syr., Ch., and Æth. ܫܚܒܐ id., but Arab. سكب to pour out, which is done by inclining a vessel. The primary stock is כַּב, כָּה, which has the power of bending, inclining oneself, compare under כָּפַף, Gr. Lat. κύβω, cubo, cumbo. As to a sibilant prefixed to a biliteral stock to form triliters, see p. DCCLXXXII, A.) Ps. 68:14, "would that ye lay amongst the stalls" (shepherds to take rest). Isa. 50:11, "ye shall lie down in sorrow." 1 Ki. 3:19, "(the woman) had lain upon it" (the child), and had smothered it; also *to lay one's self down* (פִּחַ legen), Ezekiel 4:6, "lie on thy right side," lege dich auf die rechte Seite. Specially used—(a) of those who are going to sleep, *to lay oneself down to sleep*, Gen. 19:4; 28:11; 1 Sa. 3:5, 6, 9; Ps. 3:6; 4:9; 1 Ki. 19:5; Job 7:4; Prov. 3:24; and as being asleep, 1 Sa. 3:2; 2 Sa. 11:9; 1 Sa. 26:7; 1 Ki. 21:27; also as taking rest, Ps. 68:14; hence *to rest*, Ecc. 2:23, "even at night his heart doth not rest." Job 30:17, "my gnawing (pains) take no rest."—(b) used of those who are sick, 2 Sam. 13:6; 2 Ki. 9:16.—(c) of mourners,

2 Sa. 12:16. —(d) of those who are dying (*to lay oneself down*), very often in speaking of the death of kings in the phrase, *וַיִּשְׁכַּב עִם אֲבוֹתָיו* 1 Ki. 2:10; 11:43; 14:20, 31; 15:8, 24; 16:6, 28; and of the dead, Isaiah 14:8, *מֵאֵז שְׁכַבְתָּ* "since thou wast laid down," hast died [wast destroyed]. Isaiah 14:18; 43:17; Job 3:13; 20:11; 21:26. *שְׁכַבְי קָרַר* those who lie in the grave, Ps. 88:6. —(e) used of those who lie with a woman, followed by *עִם* Gen. 26:10; 30:15, 16; 34:2; 39:7, 12; Ex. 22:15; Deu. 22:23, seq.; 2 Sa. 12:11; and *אֵת* Gen. 35:22; 1 Sa. 2:22; with suff. *אֶתָּה* Gen. 34:2; Lev. 15:18, 24 (once used of a woman, Gen. 19:32); also with an acc. Deu. 28:30, in *קרי* (where in the text there is *שָׁגַל*). Hence —

NIPHAL, *to be lain with, ravished* (used of a woman), Isa. 13:16; Zec. 14:2; and —

PUAL, id. Jer. 3:2 *קרי*.

HIPHAL —(1) *to make any one lie down, to prostrate*, 2 Sam. 8:2; *to lay down*, 1 Ki. 17:19; *to cause to rest*, Hos. 2:20.

(2) *to pour out* a vessel (i. q. Arab. *سكب* to pour out, see above as to this meaning), Job 38:37.

HOPHAL *הִשְׁכַּב*, part. *מִשְׁכָּב* *to be prostrated, to lie*, 2 Ki. 4:32; Eze. 32:19, 32.

Derivatives, *שְׁכַבְתָּ*, *שְׁכַבְתָּ*, *מִשְׁכָּב*.

שְׁכַבָּה f. effusion, pouring out (see the root Hiphal No. 2, compare etym. observ. under Kal) — (a) of dew, Ex. 16:13, 14. —(b) seminis in concubitu, Lev. 15:16, 17, 18, 32; 19:20; 22:4; Num. 5:13.

שְׁכַבְתָּ f. i. q. the preceding, letter *b*; whence *נָתַן* *אֶת־שְׁכַבְתָּ בְּאִשָּׁה* to lie with a woman, Lev. 18:23; 20:15; Num. 5:20; also *נָתַן אֶת־שְׁכַבְתָּ לְזָרָה* Lev. 18:20.

שָׁכַח a doubtful root, according to Jo. Simonis the same as *שָׁנָה*, *Æth. ሰቀደ*: *TO WANDER*. Hence —

HIPHAL, part. Jer. 5:8, "like well-fed (libidinous) horses *מִשְׁכָּבִים* wander" (compare Jer. 2:23; Pro. 7:11, and *שָׁנָה* No. 1). But perhaps it is better, with the Hebrew interpreters, to take *מִשְׁכָּבִים* in this passage as part. Hiphal of the verb *שָׁכַח*, put in the singular adverbially for *מִשְׁכָּבִים*; in this sense "they are like horses fed (inflamed with lust) in the morning" (compare Isa. 5:11).

Derivative, pr. n. *שָׁכִיחַ*.

שָׁכַל (root *שָׁכַל*) m. —(1) *bereavement*, metaph. Isa. 47:8, 9.

(2) *the condition of a person left by all*, Ps. 35:12.

שָׁכַל m. —(1) *bereaved*, whether of children, Jer. 18:21, or of young, used of a she-bear, 2 Sam. 17:8; Hos. 13:8.

(2) *devoid of young*, Cant. 4:2; 6:6.

שָׁכַר, *שָׁכַר* m. *drunk, intoxicated*, 1 Sa. 25:36; 1 Ki. 16:9; 20:16. Fem. *שָׁכָרָה* 1 Sa. 1:13.

שָׁכַח and *שָׁכַח* (Isa. 49:14; Pro. 2:17), fut. *יִשְׁכַּח*. *TO FORGET* (perhaps cognate to the verb *שָׁכַח*), Gen. 27:45; followed by an acc. Gen. 40:23; Ps. 9:13; followed by *מִן* with an inf. Ps. 102:5; *to leave something from forgetfulness*, Deu. 24:19. Men are often said to forget God, Deut. 6:12; 32:18; Jud. 3:7; or the law of God, Hos. 4:6; and, on the other hand, God is said to forget (not to care for) any one, Ps. 10:12; Isa. 49:14; his mercy (to be unmindful of it), Ps. 77:10.

NIPHAL, *to be forgotten*, Gen. 41:30; Ps. 31:13; Job 28:4, *נִשְׁכַּחַם מִנִּי רֵגְלִי* "forgotten of the foot," i. e. void of aid of the feet. Pregn. Deut. 31:21, *לֹא תִשְׁכַּח מִפִּי זִרְעִי* " (this song) shall not be forgotten (nor cease) out of the mouth of their seed."

PIEL, Lam. 2:6, and —

HIPHAL, Jer. 23:27, *to cause to forget*.

HITHPAEL, i. q. Niphal, Ecc. 8:10. Hence —

שָׁכַח m. *forgetting, forgetful*, Isa. 65:11. Pl. const. *שָׁכְחִי* Ps. 9:18.

שָׁכַח Ch. *to find*.

ITHPEAL *הִשְׁתַּכַּח* *to be found*, Dan. 2:35; Ezr. 6:2.

APHEL, *הִשְׁכַּח* —(1) *to find*, Dan. 2:25; 6:6, 12.

(2) *to acquire, obtain*, Ezr. 7:16.

שָׁכַח (perhaps "wandering"), [*Shachia*], pr. n. m. 1 Ch. 8:10 [*שָׁכִיחַ* is the reading of some copies].

שָׁכַךְ (kindred to the root *שָׁכַח*) inf. *נִשְׁכַּךְ* —(1) *TO INCLINE ONESELF, TO STOOP* (as one who sets snares), Jer. 5:26.

(2) *to subside* as water, Gen. 8:1; *to be appeased* as anger, Esth. 2:1; 7:10.

HIPHAL, *to still* (a sedition), Nu. 17:20.

שָׁכַל fut. *יִשְׁכַּל*: *TO BE BEREAVED* of children, *to be childless* (Arab. *تَكَل*, Aram. *תכל*), followed by an acc. Gen. 27:45, *לָמָּה אֶשְׁכַּל וְגַם שְׁנֵיהֶם* "why should I be bereaved of both of them?" Gen. 43:14, *וְאֲנִי בְּאִשֶּׁר שְׁכַלְתִּי שְׁכַלְתִּי* "and I, if I be bereaved, I shall be bereaved," the expression of a person who calmly bears what appears inevitable (compare Esth. 4:16). 1 Sam. 15:33. Part. pass. *שָׁכֹלָה* bereaved of children, Isa. 49:21.

PIEL שָׁבַל — (1) *to bereave*, Gen. 42:36; 1 Sam. 15:33 — (a) used of wild beasts devouring children, Lev. 26:22, "I will send among you wild beasts that shall bereave you." Eze. 5:17; 14:15; compare Hos. 9:12; — (b) of a sword as consuming the youths, Deut. 32:25, *מַחֲוִי תִשְׁבַּל־חֶרֶב* "without (in battle) the sword bereaves" (i.e. consumes the youths), Lam. 1:20; Jer. 15:7; Eze. 36:13—15.

(2) *to cause abortion* (in women, flocks, etc.), used of an unhealthy soil, 2 Ki. 2:19, intrans. *to make abortion*, i.e. *to suffer it* (Plin. Ep. 8, 10), as a woman, Ex. 23:26; a sheep or she-goat, Gen. 31:38; hence *to be sterile*, as a vine, Mal. 3:11. Part. מִשְׁבָּלָה subst. *abortion*, 2 Ki. 2:21.

HIPHIŁ — (1) like Piel, No. 1, *b*, *to kill youths*, Jer. 50:9 (where מִשְׁבָּלִים should be read, not מִשְׁבָּלִים).

(2) *to miscarry*, Hos. 9:14. See Piel No. 2.

שְׁבָלִים m. pl. *bereavement*, Isa. 49:20.

שָׁבַל see בָּלָל.

שָׁבַם not used in Kal.

HIPHIŁ הִשְׁבִּים — (1) *to rise early in the morning*, either with addition of בִּבְקֹר Genesis 19:27; 20:8; 28:18; 32:1; or without it, Gen. 19:2; Ex. 32:6; Josh. 8:14. (Pr. perhaps *to put a load* on camels and other beasts, which nomadic tribes do very early in the morning, denom. from שָׁבַם, Æth. ሰጠ: *to put a load on the shoulders*, Matt. 23:4; comp. Ch. *אָרָא*, *karalúw*.) Followed by לָ to *get up early* to any place, Cant. 7:13. When joined with another verb it is for the adv. *early*. Hos. 6:4, טַל מִשְׁבָּם "the dew disappearing early." Hos. 13:3. Hence inf. absol. הִשְׁבֵּם adv. *early*. Prov. 27:14.

(2) figuratively, *to do earnestly, or urgently*. Jer. 7:13, הִשְׁבֵּם אֵלֵיכֶם הִשְׁבֵּם וְרָבֵר "I have spoken to you earnestly." Jer. 11:7, — הָעֵד הָעִירָתִי הִשְׁבֵּם "for I have most earnestly testified;" 7:25; 25:3; 26:5; 32:33; 35:14, 15; 44:4; 2 Chron. 36:15; Zeph. 3:7, הִשְׁבִּימוּ הַשְׁחִיתוּ עָלֵינוּ "they earnestly acted wickedly." Once inf. in the Ch. form הִשְׁבֵּם for הִשְׁבֵּם Jer. 25:3. For Jer. 5:8, see under שָׁבָה.

שָׁכָם m. in pause שָׁכָם Ps. 21:13; with suffix שָׁכָמָ — (1) THE SHOULDER, or rather (as well remarked by Jo. Simonis) *the hinder part of both shoulder-blades, or the upper part of the back next below the neck*; a word, therefore, only used in the singular, differing from בָּתֵּחַ. See Job 31:22, בָּתֵּחַי מִשְׁכָּמָה תִּפֹּל "let my shoulder fall from its shoulder-blade," i.e. from the back to which it

is joined. הֵן is here, although it is written without Mappik, to be taken with the printed Masorah as a suffix, compare Num. 15:28; and there is no need to lay down a new feminine form שָׁכָמָ = שָׁכָם. (This word appears to be a primitive, like many nouns implying members of the body, and the verb הִשְׁבִּים appears to be derived hence). It is —

(a) the member on which a load to be borne is laid, Job 31:36. Isaiah 9:5, "the government shall be upon his shoulders," laid on him as a load for him to bear. Also, Isa. 22:22, "I will lay the key of the house of David upon his shoulder," i.e. I will give it to him to bear; compare the phrase עָלֵי יָדִי, under the word יָד. Zeph. 3:9, "to serve God שָׁכָם with one back," i.e. with one mind, *ὁμοθυμαδόν*, a metaphor taken from those that bear either a burden or a yoke; compare Syr. *ܫܒܟܐ*, jointly.

(b) the member on which blows are inflicted. Isa. 9:3, מַטֵּה שָׁכָמָ "the rod (which threatened) his shoulder." Used also —

(c) in the phrase, הִפְתָּה שָׁכָם *to turn the back*, used of one going away, 1 Sam. 10:9 (comp. עָרָה שָׁכָה Josh. 7:12; Jer. 48:39); hence is illustrated the passage, Ps. 21:13, הִשְׁחִימוּ שָׁכָם Vulg. "*quoniam pones eos dorsum*," i.e. thou causest them to turn their backs (compare עָרָה נָחַן Psalm 18:41). LXX. *ὁθίσεις αὐτοὺς ὠμῶν*.

(2) metaph. *a tract of land* (pr. elevated, as if a back), like the Arab. *مَنْكَب* a shoulder and a tract of land, Gen. 48:22.

(3) [*Shechem*], pr. n. — (a) of a city in Mount Ephraim, situated between Mounts Ebal and Gerizim, where afterwards stood Flavia Neapolis, whence it is now called نابلس *Nablus*, Gen. 12:6; 33:18; 34:2; Josh. 20:7; 21:20, 21; Psalm 60:8; 1 Ki. 12:25. LXX. *Συχίμ* (compare Acts 7:16). Vulg. *Sechem*. With ה parag. שָׁכָמָ to Sichem, Hos. 6:9. See Relandi *Palæstina*, page 1004—10. — (b) a Canaanite, Gen. 33:19; 34:2, seqq.

שָׁכָם ("back"), [*Shechem*], pr. n. of a son of Gilead, Num. 26:31; Josh. 17:2. — (2) m. 1 Chr. 7:19. Patron. of No. 1, is שָׁכָמִי Num. loc. cit.

שָׁכָמָ according to some i.q. שָׁכָם Job 31:22; but see above שָׁכָם.

שָׁכָן fut. שָׁכֵן. — (1) TO LET ONESELF DOWN, to settle down, e.g. the pillar of fire and cloud, Num. 9:17, 22; 10:12; Ex. 24:16.

(2) *to lie down*, especially to take rest, used of the lion, Deut. 33:20; of a nation lying in tents, en-

camped, Num. 24:2; of clouds overshadowing any day, followed by עַל Job 3:5. Hence to rest, Jud. 5:17; Prov. 7:11, יִשְׁכְּנוּ רַגְלֶיהָ "her feet rest not in her house."

(3) to dwell, to abide (Arab. سَكَن id.), followed by אֶרֶץ of place, Gen. 9:27; 14:13; 26:2; Jud. 8:11; followed by an acc. of place, Isa. 33:16; Ps. 68:7. Of frequent occurrence is the phrase יִשְׁכְּנוּ אֶרֶץ to dwell in, or inhabit the land, to possess it quietly, Prov. 2:21; 10:30; Ps. 37:29; and without אֶרֶץ Ps. 102:29 (compare a similar ellipsis, Isa. 57:15, "God, שֶׁכֵּן who inhabits (the heavens) for ever"); 2 Sam. 7:10, וְיִשְׁכְּנוּ תַּחְתָּיו "and (the people) shall inhabit in their own place," Deut. 33:16, שֶׁכֵּן בְּנֶה, "the dweller in the bush," i.e. Jehovah, compare Ex. 3:2. With a dative pleon. Ps. 120:6, לִּי שֶׁכֵּן, "to dwell for oneself."—Part. pass. שֶׁכֵּן act. dwelling, like the French *logé*, Jud. 8:11.—Once metaph. to dwell in any thing is used for to be familiar with it (see שֶׁכֵּן and Arab. سَكَن to be familiar), Pro. 8:12, "I, wisdom, עֲרַמָּה שֶׁכֵּנִי dwell in prudence," am altogether acquainted with her.

(4) pass. to be inhabited, as a place, i. q. יָשַׁב No. 4, Jer. 50:39; 33:16; 46:26; Isa. 13:20; used of a tent which is pitched, Josh. 22:19.

PIEL, to cause to dwell, Jer. 7:7; Num. 14:30. Jehovah is sometimes said שָׁכַן i. e. to fix his abode any where [cause his name to dwell], Deu. 12:11; 14:23; 16:6, 11; 26:2, i. q. שָׁכַן שְׁמוֹ under No. 1, f. Hence may be explained Ps. 78:60, אֶתֵּן שֶׁכֵּן בְּאֶרֶץ "the tent (in which) he caused (his name) to dwell amongst men," unless it be preferred "the tent which he placed amongst men," compare Joshua 18:1; 22:19. Also from this phrase is taken the Talmudic שְׁכִינָה "presence of God."

HIPHL, to cause any one to dwell, Gen. 3:24; Job 11:14; to place a tent, Josh. 18:1 (compare Kal, Josh. 22:19); Ps. 7:6, לְעֶפֶר יִשְׁכֵּן "let him make me (my honour) to dwell in the dust," prostrate me on the dust.

Derivatives, שֶׁכֵּן, שְׁכִינָה—שָׁכַן.

שָׁכַן Chald. id., Dan. 4:18.

PAEL שָׁכַן to cause to dwell, Eze. 6:12.

שָׁכַן constr. שֶׁכֵּן Hos. 10:5; fem. with suff. שְׁכִינָתָהּ Ex. 3:22; plur. שְׁכִינֹתָהּ Ruth 4:17.—(1) an inhabitant, Isa. 33:24; Hos. loc. cit.

(2) one dwelling near; used of nations, Psalm 44:14; 79:12; Jerem. 49:18; a neighbour, Prov. 27:10. Fem. see above.

שָׁכַן with suff. שְׁכֵנִי m., a dwelling; once found, Deut. 12:5.

שְׁכִינָה ("intimate with Jehovah," as if dwelling with him; compare the root No. 3, fin.), [Shechaniah], pr. n. m., 1 Ch. 3:21.—(2) Neh. 3:29.—(3) Neh. 6:18.—(4) Ezr. 10:2.—(5) Ezr. 8:3.—(6) Ezr. 8:5.—(7) Neh. 12:3; see שְׁכִינָה.

שְׁכִינָה (id.) [Shechaniah], pr. n. m., 2 Chron. 31:15.

I. שָׁכַר fut. יִשְׁכֹּר; Arab. سَكَر—(1) TO DRINK TO THE FULL (i. q. רָוָה), Hagg. 1:6; to drink to hilarity, Cant. 5:1; Gen. 43:34. It is very often—

(2) to make oneself drunken, Gen. 9:21; followed by an acc. of the drink, Isaiah 29:9; 49:26; followed by מִן Isa. 51:21. Metaph. in the prophets the wicked are said to be drunken, since they rush, by a kind of madness, upon their own destruction, Isa. 29:9; 51:21; Lam. 4:21; Nah. 3:11. Compare תִּרְעַלָה, Part. pass. שְׁכָרָה drunken, Isa. 51:21.

PIEL, to make drunken, 2 Sam. 11:13; metaph. (see Kal), Jer. 51:7; Isa. 63:6.

HIPHL, id., to make drunken—(a) arrows with blood, Deut. 32:42.—(b) nations (see Kal and Piel), Jer. 51:57.

HITHPAEL, to act as one drunk, 1 Sam. 1:14.

Derivatives, שָׁכַר, שְׁכָרָה, שְׁכָר.

II. שָׁכַר (kindred to שָׁכַר) to hire, to reward, see אֶשְׁכֹּר.

שָׁכַר m. strong drink, intoxicating liquor, whether wine, Nu. 28:7, or intoxicating drink like wine, made from barley (Herod. ii. 77; Diod. i. 20, 34), or distilled from honey or dates (see Hieron.

Opp. ed. Martianay, t. iv. p. 364). Arab. سَكْر wine made from dry grapes or dates. It is often distinguished from wine, Levit. 10:9; Num. 6:3; Jud. 13:4, 7; in poetry there is often in one member שָׁכַר, in the other מִן Isa. 5:11; 24:9; 28:7; 29:9; 56:12; Prov. 20:1; 31:6; Mic. 2:11.—Isa. 5:22, wine mingled with spices appears to be intended, i. q. מִסְכָּר, מִיֵּן.

שְׁכָרָה m. drunkenness, Eze. 23:33; 39:19.

שְׁכָרָה ("drunkenness"), [Shicron], pr. n. of a town on the northern border of Judah, Josh. 15:11.

שָׁל m. error, fault, 2 Sam. 6:7; from the root שָׁלַח No. II.

שֶׁל a particle of the later Hebrew, blended from the prefix שֶׁ, i. q. אֲשֶׁר and לְ. It is very frequent in the Rabbinic, and is prefixed to a genitive (compare אֲשֶׁר לְ under אֲשֶׁר A, No. 3); in the O. T. it only occurs with prefix.

(1) **שֶׁל** on account of, i. q. בְּאֲשֶׁר (p. xc, A), Jon. 1:7, בְּשֶׁלִּי "on account of whom," for which there is, verse 8, בְּאֲשֶׁר לִי. Verse 12, בְּשֶׁלִּי "on account of me." To this answers the Aram. בְּרִיל compound of בְּ, אֲשֶׁר = רִי, and לְ.

(2) **שֶׁל** pr. in (omni) eo quod, in whatsoever. Ecc. 8:17, בְּשֶׁל אִשָּׁה יַעֲמַל הָאָדָם וְלֹא יִמְצָא "in whatsoever a man labours (i. e. how much soever he labours) yet he does not find." It answers to the Aramaean particle ܫܠܐ, which is however *propterea quod, quia, because that*. To give my own opinion, the context seems to be hardly sound, and perhaps we should read בְּכָל אִשָּׁה, which excellently suits the sense.

שְׁלֵמָה m. adj. *tranquil*, Job 21:23, compounded of two synonyms, שְׁלֵמָה and שְׁלֵמָה, or else formed wholly from the latter, by insertion of the letter ל, compare וְעַתָּה וְעַתָּה to be hot.

שָׁלַב not used in KAL.—Arab. نَلَم is i. q. نَلَم to break (a vessel, a sword), so as to make notches (Scharten) on the edge and margin; Chald. שָׁלַב Pael, to join together, to connect; whence שְׁלֵבִין, שְׁלֵבִין steps or rounds of a ladder, so called from joining together (bie Spalten). In Hebrew this verb appears to have meant, TO JOIN PLANKS BY TENONS (ineinanderzapfen), from tenons resembling teeth or notches (compare architect. term, Verzahnung).

PUAL, part. Ex. 26:17, "two tenons (Zapfen) (there shall be) to each board אֶל-אַחֻתָּהּ מִשְׁלֵבוֹת אֶשָּׁה" joined to one another" (perhaps by transverse pieces of wood under the sockets). But LXX. ἀντιπικτροντας ἑρερον τῷ ἑρέρω, *opposite one to another*. Hence—

שְׁלֵבִים m. plur. pr. *joinings, joints at the corners* (of a pedestal); hence *ledges or borders*, covering joints, 1 Ki. 7:28, 29.

שֶׁלֶג m. SNOW, Job 24:19; Ps. 147:16. (Arab. سَلْج, Aram. ܫܠܓ.) Hence is a denom. in—

HIPHIL הִשְׁלִיג *to be white like snow*, to be of a snowy colour (compare, as to the use of the Conj. Hiphil, in denoting colours, under אָדָם, לָבָן), Ps. 68:15, "when the Almighty scattered kings in it (the earth), תִּשְׁלֵג בְּצִלְמוֹן it was snowy" (with the bodies of the slain, compare AEn. v. 865; xii. 36,

campi ossibus albert), like snow "on Mount Zalmon." Others take it differently, as Kimchi, "it shines as snow in darkness;" Schnurrer, "it will be refreshed in the shade," compare نَلَج IV. to make joyful (prop. refresh).

I. **שָׁלוּ** and **שָׁלָה** TO BE SAFE, SECURE, especially used of one who securely enjoys prosperity, Job 3:26; 12:6; Ps. 122:6. Pret. שָׁלַח Job loc.

cit., fut. יִשְׁלִי. (Arab. سَلَا to be tranquil and secure in mind. Kindred roots are سَلَا and سَلَا, and branches from the same stock are found in the Indo-Germanic languages, both in the sense of quiet and silence, and in that of welfare, as σιγή, quiet, ease, Lat. *sileo*=סִלָּה, and *salvus*, *salu-s*.)

Derivatives, שָׁלוּ, שָׁלִי, שָׁלִי, שָׁלִי.

II. **שָׁלָה** i. q. Ch. TO WANDER, to sin from ignorance or inadvertence.

NIPHAL, id. 2 Ch. 29:11.

HIPHIL, *to lead astray, to deceive*, 2 Ki. 4:28.

Derivatives, שָׁל, שָׁלִי, and שָׁלִי.

III. **שָׁלָה** i. q. נָשַׁל, שָׁלַח TO DRAW OUT. Hence many derive fut. apoc. יִשְׁלַח (for יִשְׁלַח), Job 27:8, כִּי יִשְׁלַח אֱלֹהִים נַפְשִׁי "when God draws out his soul," sc. from his body, as if from the sheath of his soul (comp. נִרְנָה). So Chald. and Syr.; and this opinion may be acceded to. We should not, however, reject Schnurrer's conjecture, who supposes יִשַׁל to be contracted for יִשְׁאַל *he asks*, compare Arab. يسأل for يسأل, although, if this were adopted, we should apparently read יִשַׁל.

Derivative, שָׁלִי.

שָׁלָה Ch. *to be safe, secure*, Dan. 4:1.

שָׁלָה Ch. *error*, Dan. 3:29 כְּחִיב, i. q. שָׁלָה.

שָׁלָה (i. q. שָׁאַל "prayer," compare 1 Sa. 1:17), [Shelah], pr. n. of a son of Judah, Gen. 38:5; 46:12. Patron. שְׁלִי Num. 26:20.

שָׁלָה pr. n. of a town, see שִׁלָּה No. 2.

שִׁלְהַבַּת f. *flame*, from the root לָהַב; whence the Chald. and Syriac Shaphel שִׁלְהַב Job 15:30; Ezek. 21:3; Cant. 8:6, שִׁלְהַבְתִּיהָ (in other copies conjointly שִׁלְהַבְתִּיהָ, and without Mappik שִׁלְהַבְתִּיהָ, without change of sense) "the flame of Jehovah," i. e. lighting.

שָׁלוּ once שָׁלִי Job 21:23, and שָׁלִי Jer. 49:31,

m. **שְׁלֵחָה**, f. pl. constr. **שְׁלֵחוֹ** (from the root **שָׁלַח** No. I). —(1) *safe, secure*, 1 Ch. 4:40; especially living tranquilly, securely, Job 16:12; Ps. 73:12. Neutr. security, Job 20:20.

(2) in a bad sense, *secure, at ease, careless*, compare **שְׁאֵן** No. 2, Eze. 23:42.

שְׁלוֹ m. *tranquillity, security*, Ps. 30:7.

שְׁלוֹ see **שְׁלֵחָה**.

שְׁלָה see **שְׁלֵחָה**.

שְׁלָה f. id. Prov. 17:1; Ps. 122:7; Eze. 16:49. Pl. **בְּשְׁלֹתֶיךָ** whilst thou wast living securely, Jerem. 22:21. **בְּשְׁלָה** in (the midst of) security, Dan. 8:25; 11:21 (compare Job 15:21), i. e. unexpectedly, suddenly, like the Chald. and Syriac **בְּשְׁלָה**, **בְּשִׁלָּה** **בְּשִׁלָּה**. Compare Dan. 11:24.

(2) in a bad sense, *carelessness, impiety*, Pro. 1:32. See **שְׁלָה**.

שְׁלָה f. Chald. *security*, Dan. 4:24.

שְׁלֹחִים m. pl. *dismissal, sending away*—(a) of a wife, *divorce*, Ex. 18:2; hence a *bill of divorce*, metaph. Mic. 1:14.—(b) of a daughter, *dotatio*, marriage present, 1 Ki. 9:16. Compare **שְׁלַח** Jud. 12:9.

שָׁלוֹם m. (from the root **שָׁלַם**)—(A) adj. *whole, entire*, i. e.—

(1) of body, *healthy, sound*, Gen. 43:27; **הַשָּׁלוֹם** **אֲבִיכֶם** "is your father in health?" 1 Sam. 25:6; 2 Sam. 17:3; 20:9; Job 5:24; Ps. 38:4; **אֵין שָׁלוֹם בְּעַצְמוֹתַי** "there is nothing entire (i. e. sound) in my bones," Isa. 26:3.

(2) in number, *in full number*, Jer. 13:19.

(3) *secure, tranquil*, Job 21:9. Pl. *those who seek peace*, Ps. 69:23. Hence—

(4) *a friend*, Ps. 55:21.

(B) subst.—(1) *wholeness, safety, soundness, health* (Arab. **سَلام**), Deuter. 29:18; 1 Sam. 16:4;

הַשָּׁלוֹם בָּאֵךְ "dost thou come in peace?" (the answer is **שָׁלוֹם**) 1 Ki. 2:13; 2 Ki. 5:21; 9:11, 17, 22. The following phrases are particularly to be noticed—

(a) **הַשָּׁלוֹם לְ** (once without **לְ**: **שָׁלוֹם** 2 Sa. 18:29) "is he well?" a phrase particularly used in asking for the absent, Gen. 29:6; 2 Ki. 4:26. The answer is **שָׁלוֹם**, Gen. loc. cit. compare 43:28. Hence—

(b) **שָׁאַל לְ** **שָׁלוֹם** **לְ** **שָׁאוֹל** to ask any one concerning health and welfare, i. e. to salute any one (see under the word **שָׁאוֹל** No. 3, b, compare 2 Sam. 11:7; **שָׁאַל** **וְיָשָׁא** "and David asked how the war

went on"), also **רָאָה אֶת שָׁלוֹם מִ** to see how any one fares, Gen. 37:14; **יָרַע וְנָוִי** Esth. 2:11; 1 Sa. 17:18; Ellipt. 2 Kin. 10:13; "we go down (to see) after the welfare of the children of the king," i. e. to salute and visit the king's children.

(c) **לְ** **שָׁלוֹם** 1 Sam. 1:17; 20:42; and **לְ** **שָׁלוֹם** 2 Sa. 15:9, is a phrase addressed to one who goes away, Gr. **ὑπαγε εἰς εἰρήνην**, Mark 5:34; and **πορεύου εἰς εἰρήνην**, Luc. 7:50; on the other hand—

(d) **שָׁלוֹם לְ** **לָךְ**, *welfare to thee, to you*, Jud. 6:23; 19:20; Dan. 10:19; Gen. 43:23; is used to encourage one who is fearful, and to assure him of peace, in this sense, There is nothing for thee (for you) to fear, thou art (ye are) in safety; on this account there is added three times **אֵל תִּירָא**, **אֵל תִּירָא**, **אֵל תִּירָא**, compare 2 Sam. 20:21; **כִּי שָׁלוֹם לָךְ** "for there is safety to thee," verse 7, compare 2 Sam. 18:28; where one who brings joyful news cries out, **שָׁלוֹם**, compare 1 Chron. 12:18. (In Arabic **السلام عليك**,

es-salām 'aleika, and in Syriac **ܡܠܚܢܐ ܚܡܢܐ** are phrases with which those who approach or pass by are accustomed to salute, but that phrase never occurs in the Old Test. in that sense.)

(2) *peace* (since in time of peace affairs are safe and sound), opp. to war, Lev. 26:6; 1 Ki. 2:5; Jud. 4:17; **קָרָא לְשָׁלוֹם** to invite any one to peace, i. e. to offer peace, Deu. 20:10; Jud. 21:13; **עָנָה שָׁלוֹם** to accept the offered peace, Deu. 20:11; **עָשָׂה שָׁלוֹם** to make peace with any one, Jos. 9:15; Isa. 27:5; **אִישׁ שָׁלוֹם** a peaceful man, Psalm 37:37; **דְּבָרֵי שָׁלוֹם** words of peace, Deu. 2:26.

(3) *concord, friendship*, **אִישׁ שְׁלוֹמִי** my friend, Ps. 41:10; Jer. 20:10; 38:22; Obad. 7, **דְּבָרֵי שָׁלוֹם** those who speak friendly; Ps. 28:3; comp. Esth. 9:30.

שְׁלֹוֹם [*Shallum*] see **שָׁלַם**.

שְׁלֹוֹם *retribution*, see **שָׁלַם**.

שְׁלֹוֹן (perhaps a corruption for **שָׁלוֹם**) [*Shallum*] pr. n. m. Neh. 3:15.

שְׁלֹושׁ three, see **שָׁלֹשׁ**.

שְׁלֹוֹת or **שְׁלֹוֹ** Chald. f. *error, fault*, Dan. 6:5; Ezr. 4:22; from the root **שָׁלַח** No. II.

שָׁלַח fut. **שָׁלַח**, inf. abs. **שָׁלַח**, const. **שָׁלַח**, once **שָׁלַח** Isaiah 58:9.—(1) TO SEND (LXX. ἀποστέλλω, ἐξαποστέλλω). Const.—(a) abs. Genesis 38:17.—(b) followed by an acc. of pers. Genesis 43:8; 45:5; Isa. 6:8 (with a dat. pleon. **לְ** **שָׁלַח** send, Nu. 13:2); once in the later Hebrew followed by **לְ** of pers. 2 Ch.

17:7.—(c) followed by אל of the person to whom one sends, Gen. 37:13; Exodus 3:10; 7:16; rarely like the Ch. על Neh. 6:3; Jer. 29:31; also followed by ? with an inf. to send (any one) to do any thing, Nu. 14:36; Isa. 61:1.—(d) followed by an acc. of thing and אל of pers. to send any thing to any one, as letters, Jer. 29:25; Esth. 9:20, 30; followed by ? of pers. Gen. 45:23.—(e) The accus. of the person sent is often omitted, Gen. 31:4, "he sent and called Rachel," i. e. he sent (some one) who brought Rachel. Gen. 41:8, 14; or the person sent is put with the prefix וישלח הכסלך ביד בנייהו, 1 Kings 2:25, "and the king sent by Benaiah," i. e. he deputed Benaiah. Exod. 4:13, שלח ביד משה, "send by whom thou wilt send."—(f) A singular use is in 2 Sa. 15:12, וישלח אבשלום את אחיתופל מעירו מבנייהו, "and Absalom sent (and brought) Ahitophel from Gilo his city."

Specially—(aa) any one is said to send words to another, i. e. to inform by a messenger (sagen lassen, entbieten). Prov. 26:6, שלח דברים ביד כסיל, "he who sends words by a fool," who uses a foolish messenger to carry a mandate. Gen. 38:25, שלחה אל, "she sent these words to her father-in-law" (fie lief ihm sagen). 1 Ki. 20:5; 2 Ki. 5:8; without אל 1 Sa. 20:21. Followed by an acc. of the message, 1 Ki. 5:23, עד המקום אשר שלח אל, "unto the place which thou wilt shew me." 1 Kings 20:9; 21:11; Jer. 42:5, 21; 43:1; followed by two acc. to command any thing to any one, 2 Sam. 11:22, "(and he) told David יאבז שלחו יאבז all things which Joab had charged him." 1 Ki. 14:6; Isai. 55:11.—(bb) God is said to send either calamities and plagues, Josh. 24:12; or aid, Ps. 20:3; or oracles, Isa. 9:7; Ps. 107:20; but see Piel.

(2) to dismiss, to let go, i. q. Piel, No. 2. Psal. 50:19, פיה שלחת ברעה, "thou lettest thy mouth go (as if unbridled) to evil." Pregn. שלח יד מן to let one's hand go (and withdraw it) from any thing, 1 Ki. 13:4; Cant. 5:4.

(3) to send out, to stretch out, as a finger (as done in derision), Isa. 58:9; a rod, Ps. 110:2; 1 Sa. 14:27; a sickle (to put it into the corn), Joel 4:13; compare Apoc. 14:15, 18; especially the hand (Hom. χείρας ἰάλλω, Od. ix. 388; x. 376), Genesis 3:22; 8:9; 19:10; 48:14; Job 1:11.—(a) followed by אל to any thing, 1 Kings 13:4 (in a hostile sense). 1 Ch. 13:10.—(b) followed by ? to put the hand to any thing, Job 28:9; also to put the hand or force on any thing (sich an jem. vergreifen), Genesis 37:22; 1 Sa. 26:9; Esth. 8:7; and to put the hand to any thing, i. e. to purloin it (sich an etwas vergreifen), Ex. 22:7; Esth. 9:10; Ps. 125:3; Daniel 11:42.—(c)

אל to lay hands upon any one, Gen. 22:12; Ex. 24:11.—Sometimes ? is omitted. Ps. 18:17, וישלח מפרומו, to stretch (the hand) from on high, followed by אל 2 Sa. 6:6; followed by ? Obad. 13.—Part. pass. שלוח stretched out, i. e. slender (of a hind), Gen. 49:21; compare Piel No. 4.

NIPHAL, to be sent, inf. absol. נשלח Est. 3:13.

PIEL שלח—(1) i. q. Kal No. 1, to send, to depute, Isa. 43:14; followed by an acc. of pers. Gen. 19:13; 28:6; Isa. 10:6; and of the thing sent, 1 Sam. 6:3; followed by אל of the person to whom one sends, 2 Ch. 32:31. But Kal is used far more frequently in this signification; in Piel, on the other hand, it is to send (as God) on any one plague and calamity (see Kal No. 1, bb); followed by ? Deu. 7:20; 32:24; 2 Ki. 17:25; Ps. 78:45; followed by אל Eze. 14:19; 2 Eze. 5:17. שלח פרונו, to send, i. e. to excite strife, Pro. 6:14, 19; 16:28.

(2) i. q. Kal No. 2, to dismiss, to let go, one who departs (opp. to, to return), Gen. 32:27; Ex. 8:28; Lev. 14:7; a captive, Zech. 9:11; 1 Kings 20:42; compare 1 Samuel 20:22; to manumit a slave (see חפשי), to set out a daughter, give in marriage; more fully שלח חוזה Jud. 12:9; also to accompany one departing, to send him on his way (ἀποπέμναι), Gen. 18:16; 31:27; followed by ? and יד to deliver up to any one's power, Job 8:4; Ps. 81:13. Also to let any one down into a dungeon, Jerem. 38:6, 11; to let (the hair) hang down, Eze. 44:20.

(3) in a stronger sense, to cast, to throw—(a) things, as arrows, 1 Sa. 20:20; fire (into a city), Am. 1:4, seqq.; Hos. 8:14 (which is also expressed by שלח ד' to cast any thing on the fire; French, mettre à feu, Jud. 1:8; 20:48; 2 Ki. 8:12; Psalm 74:7).—(b) to cast forth, to cast down. Eccl. 11:1; Job 30:11, "they cast down the bridle before me," they act unbridledly. Job 39:3, "they cast down their sorrows," i. e. they bear their young with pain.—(c) to expel, to cast out some one, Gen. 3:23; 1 Ki. 9:7; Isa. 50:1; specially to divorce a wife, Deut. 21:14; 22:19, 29; Jer. 3:8; compare שלוחים Job 30:12, שלחו רגלי שלוחים "they push away my feet."

(4) i. q. Kal No. 3, to stretch out, to extend the hand, Pro. 31:19, 20: branches as a tree, Jer. 17:8; Eze. 17:6, 7; 31:5; Ps. 80:12; God a people, Ps. 44:3.

PUAL—(1) to be sent, deputed, Jud. 5:15; Pro. 17:11.

(2) to be dismissed, Gen. 44:3; Isa. 50:1; to be forsaken, Isaiah 27:10; Prov. 29:15, נשך משלח "a child left to himself," or dismissed, i. e. given up to its own will.

(3) *to be cast out, expelled.* Isa. 16:2, **שָׁלַח** **שָׁלַח** "a bird cast out from the nest;" *to be cast anywhere, to be fallen anywhere* (followed by **אֵל**), Job 18:8.

HIPHIL, i. q. Piel No. 1, *to send a plague, a calamity*; followed by **אֵל** Lev. 26:22; Am. 8:11.

Derivatives, **שָׁלַח**—**שָׁלַח**, **שָׁלַח**, **שָׁלַח**, **שָׁלַח**, **שָׁלַח**.

שָׁלַח fut. **שָׁלַח**. Chald.—(1) *to send*, Dan. 3:2; followed by an acc. of thing, Ezra 4:17: followed by **עַל** of the person to whom one is sent, Ezr. 4:11, 18; 5:7, 17.

(2) followed by **יָד** *to extend the hand*, Dan. 5:24; followed by **לְ** *to attempt any thing*, Ezr. 6:12.

שָׁלַח m. with suff. **שָׁלַח**—(1) *a weapon, missile*, as sent against an enemy; Arab. **سَلَح** and **سِلَاح** coll.

arms; specially a sword; **سَالِح** armed; **سَلَح** Conj. V., *to arm oneself*, 2 Ch. 32:5; 23:10; Joel 2:8. **עָבַר בְּשָׁלַח** *to perish by the weapon (of death)*, Job 33:18; 36:12.

(2) *a shoot, a sprout*, Cant. 4:13; compare the root Piel No. 4.

(3) [*Selah, Shelah*], pr. name—(a) of a son of Arphaxad, Gen. 10:24; 11:12.—(b) of an aqueduct and pool near Jerusalem, which appears to be the same as **שָׁלַח** (which see) Neh. 3:15. Vulg. *Siloe*.

שָׁלַח (for **שָׁלַח**; as this noun is written in Chaldee, of the form **שָׁלַח** **שָׁלַח** *a sending of water*, i. e. aqueduct; compare the root. Psa. 104:10; and Gr. *ἰέναι πόον*, Il. xii. 25) with the art. **הַשָּׁלַח** [*Siloah*], pr. n. of an aqueduct at the foot of Zion, on the west of Jerusalem (see Joseph. Bell. Jud. v. 12, § 2; vi. 7, § 2; viii. § 5) [rather to the east of Jerusalem, through part of Ophel; see Robinson], Isaiah 8:6; called also **שָׁלַח** Neh. 3:15, and **גִּיחֹן** (which see) [this is a different stream]; which latter the Chald. and Syr., 1 Ki. 1:33, 38, render **שָׁלַח**; although these two names are thus to be distinguished, that Gihon (breaking forth) prop. denotes the fountain; Siloah (sending) is properly the aqueduct. Some, from the words of 2 Ch. 32:30, have incorrectly supposed the fountains to have been to the east of the city; the words should be rendered, "(Hezekiah) brought (the waters of Gihon) down to the west of the city" (the fountain being on the south-west); nor does the authority of modern tradition avail anything against that of Josephus, loc. cit., although it has been followed on most maps. [Gihon and Siloah should not be con-

founded; the former is west of Jerusalem, the latter runs through the hill Ophel to the south-east; it is the confounding of the two which occasions all the difficulty.] LXX. and Josephus, loc. cit. write the name *Σιλωάμ*; and so, Joh. 9:7 (where this name is rendered *ὁ ἀπεσταλμένος*; abstr. for concr.). See Relandi Palästina, p. 858; my Comment. on Isaiah 7:3; also Tholuck, Beytr. z. Erkl. des N. T., p. 123, seqq. [and especially Robinson.]

שָׁלַח fem. plur. *shoots, sprouts*, Isa. 16:8; see the root No. 3.

שָׁלַח (perhaps, "armed"), [*Shilhi*], pr. n. m., 1 Ki. 22:42; 2 Ch. 20:31.

שָׁלַח ("armed men"), [*Shilhim*], pr. n. of a city situated in the tribe of Judah, Josh. 15:32.

שָׁלַח plur. **שָׁלַח** m. *a table*, so called from its being extended, spread out (see the root No. 3, and Gr. *ταρύειν τράπεζαν*, Od. x. 370), Ex. 25:23, seqq. **שָׁלַח** **עָרַד** *to spread a table*, Psal. 23:5; Prov. 9:2. **שָׁלַח** Nu. 4:7; and in the later Hebrew, **שָׁלַח** 1 Chr. 28:16; 2 Chron. 29:18, the table of shew bread, see **לֶחֶם** No. 2. **שָׁלַח** **יְהוָה** the table of Jehovah, i. e. the altar, Mal. 1:7. **אֲכָלִי שָׁלַח** those who eat at thy table, 2 Sam. 19:29; 1 Ki. 2:7, for **אֲכָלִים** על **שָׁלַח** 2 Sa. 9:11.

שָׁלַח fut. **שָׁלַח** a word of the later Hebrew—(1) *to rule over any one*, followed by **אֵל** Ecc. 2:19; 8:9; and **עַל** Neh. 5:15.

(2) *to obtain power, get the mastery*, followed by **אֵל** Est. 9:1. (Arab. **سَلَط** to be hard, vehement, whence **سُلَيْم** No. 1, **שָׁלַח**; the power of ruling appears only in the derivative nouns, as **سُلْطَان** power, hence the concr. Sultan. To this appears to answer Germ. *schatten*).

HIPHIL—(1) *to cause to rule*, Ps. 119:133.

(2) *to give power over any thing*, Eccles. 5:18; 6:2. Compare **שָׁלַח** Ex. 21:8.

Derivatives, **שָׁלַח**—**שָׁלַח**, **שָׁלַח**.

שָׁלַח fut. **שָׁלַח**. Chald.—(1) *to rule, to have dominion*, followed by **אֵל** over any thing, Dan. 2:39; 5:7, 16; to have power over any thing, Dan. 3:27. (2) followed by **אֵל** *to rush upon any thing*, ibid., 6:25.

APHIL, *to cause to rule, to make ruler*, followed by **אֵל** over any thing, Dan. 2:38, 48.

שָׁלַח, only plur. **שָׁלַח** constr. **שָׁלַח** m. *a shield*,

apparently so called from its *hardness* (see the signification of the Arabic root, and the n. שָׁלֵם), 2 Sam. 8:7; שְׁלֵטֵי הַזָּהָב "shields of gold;" 2 Ki. 11:10; 2 Ch. 23:9; Cant. 4:4; Ezek. 27:11 (in which passages, shields are mentioned as hung for ornament on the walls). Jer. 51:11, "sharpen the weapons מִלְּאֵי הַשָּׁלֵטִים fill the shields," i. e. cover the body with the shield. Interpreters long doubted as to the meaning of this word, some rendered it *quivers* (as after Jarchi, Jo. Jahn, Archæol., ii. 2, page 428), or *darts*, compare שֵׁלֶט an arrow. The signification which I have given is that, which, from Kimchi onwards, has been most approved, and it is confirmed by the probable etymology, by the context of the cited passages, and by the authority of ancient versions. Thus the Targum and Syriac often retain the same word as being used in Aramæan. The Targum on the Chron. in two places (1 Chr. 18:7; 2 Chr. 23:9) render *shields*, that on Jeremiah (13:23) uses the words שְׁלֵטֵי רִקְמָתֶיהָ in speaking of the leopard with spots in form resembling a shield. In the later Syriac this word appears to have fallen into disuse, for Bar Bahlûl in Lex. Oxon. MS., under the word מַחֲבֵל fluctuates himself between the various opinions of Syriac interpreters (most of whom render it *quivers*).

שִׁלְטוֹן masc. *powerful*, Ecc. 8:4; followed by 2 having *power*, over any one, verse 8.

שִׁלְטוֹן Chald. *lord, magistrate*, Dan. 3:2.

שִׁלְטָן constr. שִׁלְטָן Chald. *dominion, rule*. Dan. 3:33; 4:19; 7:6, 14; 6:27; מְלָכֵי שִׁלְטָן "in all my dominion." Plur. *kingdoms*, 7:27. Arab.

سلطان fem. *dominion*, and concr. *lord, king, sultan*.

שִׁלְטָת f. see שָׁלֵם No. 1.

שָׁלֵם in pause שָׁלֵם masc. (from שָׁלָה No. 1), *tranquillity, silence*. 2 Sam. 3:27, בְּשָׁלֵם *tranquilly*, i. e. privately.

שָׁלִיָּה f. *afterbirth*, which comes from the womb after the birth, from the root שָׁלָה No. III. Arabic سَلَى membrane, in which the fœtus is enveloped, سَلَى Conj. II, to extract this membrane. Deut. 28:57. Talmud. שָׁלִיָּה, סְלִיָּה afterbirth.

שָׁלֵם & שָׁלֵם i. q. שָׁלֵם, which see.

שָׁלֵם m. שִׁלְטָת f. (for שִׁלְטָת, for שִׁ- is lost in inflexion)—

(1) *hard, vehement*, i. q. سَلِيطٌ, and fem. سَلِيطָה Arabic سَلِيطَةٌ an imperious and impudent woman, Ezek. 16:30.

(2) *having power over anything*, Ecc. 8:8, and subst. *powerful one, ruler*, Ecc. 7:19; 10:5; Gen. 42:6.

שָׁלֵם Chald.—(1) *powerful*, Dan. 2:10; 4:23; *having power over* any thing, followed by 2 of thing, Dan. 4:14, 22, 29; 5:21; subst. *a prince*, Dan. 2:15; 5:29; Ezr. 4:20.

(2) followed by 2 with an inf. (there is, there is given) *power* to do anything, Ezr. 7:24.

שָׁלֵם & שָׁלֵם (with Kametz impure), m.—(1) *triens, triental, a third*, a measure of corn, prob. the third part of an ephah (see מִשְׁכָּה, i. q. μέτρον; whence the LXX. commonly renders מִשְׁכָּה τρία μέτρα (comp. Gr. ἡ τέρῳτη, Germ. ein Quart [Engl. quart]), Isa. 40:12. Used generally of a measure, Ps. 80:6, וְשָׁקְמוּ בְרִמְסֵי שָׁלֵם "thou waterest them with tears with a measure," i. e. abundantly. LXX. ἐν μέτρῳ, Vulg. in mensura.

(2) *a triangle*, an instrument of music, struck in concert with drums, as is now the case with military music. Pl. 1 Sa. 18:6.

(3) *tristata* (Gr. τριστάρης), *a third man*, a noble rank of soldiers who fought from chariots, ἀναβάται, παραβάται (Exod. 14:7, "he took all the chariots of Egypt וְשָׁלֵם עַל כָּלֹו and warriors in every one of them." Ex. 15:4; 1 Ki. 9:22; compare 2 Ki. 9:25; used of the body-guard of kings, 1 Ki. 9:22; 2 Ki. 10:25; 1 Ch. 11:11; 12:18. LXX. τριστάραι, i. e. according to Origen, in Catenis (although contrary to the Greek Glossographers, see Schleusner, Thes. v. page 338), soldiers fighting in chariots, of which each one contained three soldiers, one who drove the horses, and two who fought; comp. τριστάρης, one of three men who formed a row in a tragic chorus. —Their captain is called רֹאשׁ הַשָּׁלֵם 2 Sam. 23:8; and 1 Ch. 12:18, in a fuller form, רֹאשׁ הַשָּׁלֵם, the same person appears also to be the שָׁלֵם kar' ἑξοχόν, who was one of the king's nearest attendants, 2 Ki. 7:2, 17, 19; 9:25; 15:25. Hence pl. שָׁלֵם Pro. 22:20 קרי, perhaps *principalia*, i. e. noble things, compare Pro. 8:6.

שָׁלֵם m. שָׁלֵם, שָׁלֵם f. pl. שָׁלֵם (from שָׁלֵם, שָׁלֵם), *third*, Gen. 2:14; Nu. 2:24; Isa. 19:24; Job 42:14, and so frequently. Pl. שָׁלֵם subst. *chambers* of the third story, Gen. 6:16. — Fem. specially is—(a) *a third part*, Nu. 15:6, 7; 2 Sam. 18:2. — (b)

(3) *to restore*, as something purloined, Ex. 21:36; something owed, Ps. 37:21; 2 Ki. 4:7; *to pay*, as vows, Psalm 50:14; sacrifices, Hos. 14:3; and figuratively, *to impart* comfort, Isa. 57:18.

(4) *to requite, to recompense*, followed by a dat. of pers. Jud. 1:7; 2 Ki. 9:26; Psa. 62:13; followed by an acc. of thing, Jer. 16:18; 32:18; followed by both cases, as *שָׁלַם וְנָטַל לְ* (see *נָטַל* No. 1), also *שָׁלַם לְ* *כְּמַעֲשָׁיו* to recompense to any one according to his works, Ps. 62:13; Jer. 50:29. There also follows (although rarely) an acc. of the person to whom any thing is paid (Germ. *jemanden bezahlen*). Psalm 31:24; Pro. 13:21; *וְאֵת צְדִיקִים שָׁלַם טוֹב* "but prosperity rewards (pr. *bezahl*) the righteous," prosperity is their reward, Ps. 35:12.

Pual—(1) pass. of Piel No. 3, *to be paid or performed* (used of a vow) Ps. 65:2.

(2) *to be recompensed*, Jer. 18:20; also *to receive the reward* (of deeds) Pro. 11:31; *הֲלוֹ צְדִיק בְּאֵינִי שָׁלַם* "behold there is a reward for the righteous in the earth, much more for the ungodly and sinner," Pro. 13:13.

(3) *to live friendly*, i. q. Kal No. 3. Part. *שֹׁלֵם* the friend (of God), i. e. Israel [Christ], Isa. 42:19; parall. *יְהוָה עֲבָד* compare Hiphil No. 2.

Hiphil—(1) *to complete, to execute*, Job 23:14; Isa. 44:26, 28; *to make an end of* a thing, Isaiah 38:12, 13.

(2) *to make peace* with any one (Arab. *سالم* id.); followed by *אִתּוֹ* Josh. 10:1, 4; followed by *עִם* Deut. 20:12; 1 Ki. 22:45; but followed by *לָא* *to submit oneself* by a treaty of peace, Josh. 11:19 (Compare Arab. *سلم* Conj. IV., *to submit oneself to the dominion of any one; specially to commit one's affairs to God*; followed by *إلى*; whence *اسلم* obedience or submission to God and to Mahomet; hence true religion, meaning Mahometanism).

(3) causat., *to make any one a friend*, Pro. 16:7. Hophal, *to be a friend* to any one; followed by *לְ* Job. 5:23.

Derivatives, *שָׁלַם*, *שְׁלָמִים*, *שְׁלָמָה*, and pr. n. *שְׁלָמָה*, *שְׁלָמָה*, *שְׁלָמָה*, *שְׁלָמָה*.

שָׁלַם Chald., *to complete, to finish* (a work). Part. pass. *שְׁלָם* finished, Ezr. 5:16.

APHEL—(1) *to make an end*, Dan. 5:26.

(2) *to restore*, Ezr. 7:19.

שְׁלָמָה m., Chald. i. q. Hebr. *שְׁלָמָה* *welfare, peace*, Ezr. 5:7; Dan. 3:31; 6:26.

שְׁלָמָה m. *שְׁלָמָה* f. adj.—(1) *whole, perfect*,—(a)

i. e. of full and just number and measure, as *אֶבֶן שְׁלֵמָה* a just weight, Deut. 25:15; compare Gen. 15:16 (where it is used of a full and just measure of sins); *וְלֹא שְׁלֵמָה* a full number of captives, Am. 1:6, 9.—

(b) *sound, safe* Genesis 33:18; of an army, Nah. 1:12. *אֲבָנֵי שְׁלָמוֹת* are stones which have been untouched, are unviolated by iron, i. e. rough, unhewn Deut. 27:6; 1 Ki. 6:7.

(2) *completed, finished*, 2 Ch. 8:16.

(3) *cherishing peace and friendship* (see the root in Pual, Hiphil, Hophal). Gen. 34:21, *שָׁלָם* *הֵם אֵתָנוּ* "they live peaceably with us," specially *שָׁלָם* *עִם* devoted to God, at peace with him, 1 Ki. 8:61; 11:4; 15:3, 14; and without these words, 2 Kings 20:3; 1 Ch. 28:9; 2 Ch. 15:17. Compare Hiphil No. 2; (also *سَلِمَ* devoted to God and to Mahomet, one who professes the Mahometan religion.)

(4) [*Salem, Shalem*], pr. n. i. q. *ירושלם* *Jerusalem*, as to the etymology of which, see p. CCCLXVII, A, Gen. 14:18; Ps. 76:3. Josephus (Antiq. i. 10, § 2), *την μέντοι Σόλυμα ὑστερον ἐκάλεσαν Ἱεροσόλυμα*. See Relandi Palestina, p. 976. (Arab. *سلم* id.).

שָׁלַם m.—(1) prop. *retribution, remuneration, reward* (see the root in Piel No. 4); hence *thanksgiving*. *זֶבַח שְׁלָמִים* a eucharistic sacrifice, offered in giving thanks, Lev. 3:1, seqq.; 7:11, seqq.; Nu. 7:17, seqq. *זֶבַח חֻדָּת שְׁלָמִים* Levit. 7:13, 15, a sacrifice offered in praising God and giving thanks. Hence—

(2) such a sacrifice, Am. 5:22; plur. *שְׁלָמִים* Levit. 7:20; 9:4; also in a wider signification used of sacrifices offered in distress, Jud. 20:26; 21:4.

שָׁלַם m.—(1) *retribution*, Deut. 32:35.

(2) [*Shillem*], pr. n. of a son of Naphtali, Gen. 46:24; called, 1 Ch. 7:13, *שְׁלָם*. Patron. *שְׁלָמִי* Num. 26:49.

שָׁלַם and *שְׁלָמָה* m. id., Hos. 9:7; Mic. 7:3; plur. Isa. 34:8.

שָׁלַם ("retribution"), pr. n. *Shallum*, borne by—(1) a king of the kingdom of Israel (773, 772, B.C.), 2 Ki. 15:10—15.—(2) a king of Judah, the son of Josiah and younger brother of kings Jehoiachim and Zedekiah; prob. the same as *הוֹאֲחָן* No. 2, Jer. 22:11; see Rosenm. on the passage.—(3) the husband of Huldah the prophetess, 2 Kings 22:14.—(4) other men, Ezr. 2:42; 7:2; 10:24, 42; Neh. 3:12; 7:45; 1 Ch. 2:40, etc.

שָׁלַח f. i. q. **שָׁלַח** retribution, penalty, *Psa.* 91:8.

שָׁלֵם ("peaceable," from **שָׁלַם** with the addition of the syllable ה i. q. ה, ו, compare 1 Ch. 22:9) pr. n. Solomon, the tenth son of David (1 Ch. 3:5; compare 2 Sam. 3:5), born of Bathsheba; his father's successor, and the third king of the Israelites (1005—975, B. C.); very celebrated for his riches, splendour, and wisdom; see 1 Ki. 2—11; 1 Ch. 23; 2 Ch. 1—9; Prov. 1:1; Cant. 1:1. LXX. Σαλωμών; called by Josephus, and in N. T., Σολομών.

שָׁלַמַי *Shalmai*, pr. n. m. *Ezr.* 2:46.]

שָׁלֵם ("peaceful"), [*Shelomi*], pr. n. m. *Nu.* 34:27.

שָׁלִמְיָאֵל ("friend of God"), [*Shelumiel*], pr. n. m. *Num.* 1:6; 2:12.

שָׁלֵמְיָהוּ (i. q. **שָׁלֵמְיָהוּ**), [*Shelemiah*], pr. n. m. 1 Ch. 26:14.

שָׁלֵמִית ("peaceful," and neut. "love of peace"), [*Shelomith*], pr. n. — (1) f. — (a) *Lev.* 24:11. — (b) 1 Ch. 3:19.

(2) m. — (a) a son of Rehoboam, 2 Ch. 11:20. — (b) *Ezr.* 8:10. — (c, d, e) 1 Ch. 23:9, 18; 26:25.

שָׁלְמָן *Hos.* 10:14; fully **שָׁלְמָנָאֶזֶר** 2 Ki. 17:3; 18:9 (compare Pers. **شَرمان آذر** "verecundus erga ignem"), [*Shalman, Shalmanezar*], pr. n. of a very powerful king of Assyria (734—16 B. C.), who, B. C. 722, led away [some of the] ten tribes captive. *Vulg. Salmanassar.*

שָׁלְמָנִים m. pl. *gifts, bribes*, with which any one is corrupted, *Isa.* 1:23, see the root, *Piel* No. 4.

שָׁלַח fut. **יִשְׁלַח** — (1) TO DRAW OUT (*Ch.* id., kindred to **שָׁלַח** No. II., **יָשַׁל**), as a weapon from a wound, *Job* 20:25; a sword from its sheath, to draw the sword, *Num.* 22:23, 31; *Josh.* 5:13, **אָלַח** "a thousand men drawing the sword," i. e. armed, *Jud.* 8:10; 20:2, 15, 17, 46; 2 Sa. 24:9.

(2) to draw off a shoe, *Ruth* 4:7, 8.

(3) to pluck off, or up, grass, *Psa.* 129:6.

שָׁלֵף [*Sheleph*], pr. n. of a tribe of Arabia Felix, *Gen.* 10:26; 1 Ch. 1:20; perhaps Σαλαπηνοί, mentioned by Ptolemy (vi. 7), amongst the tribes of the interior.

שָׁלַשׁ & **שָׁלֹשׁ** const. **שָׁלֹשׁ**, before Makk. **שָׁלֹשׁ** (Ex. 21:11) f. and **שָׁלֹשָׁה** const. **שָׁלֹשָׁה** m.

(1) THREE (Arab. ثَلَاث f. ثَلَاث m. Aram. תלת, תלתא). Amongst the Indo-Germ. languages the primary form appears to be retained in the Zendic *teshro*, whence with the letters transposed are both the Aram. *telât*, and Gr. Lat. *tres*, *tres*. The Sanscr. has the abbreviated *tri*.) Ex. gr. **שָׁלֹשׁ עָרִים** three cities, *Joshua* 21:32; **שָׁלֹשׁ בָּנִים** three sons, *Genesis* 6:10; **שָׁלֹשׁ חָדָשִׁים** three months, whence **כְּשָׁלֹשׁ חָדָשִׁים** about after three months, *Genesis* 38:24 (where **כִּן** is prefixed, for **כְּשָׁלֹשׁ**, and not formative, see **כִּן** page cccclxxxiv, A). **בְּשָׁנַת שָׁלֹשׁ** in the third year (pr. im *Sahre bren*), 2 Kings 18:1. **שָׁלֹשׁ עָשָׂר** thirteen, f. *Josh.* 19:6; 21:4; **שָׁלֹשָׁה עָשָׂר** m. *Nu.* 29:13. With suff. **שָׁלֹשָׁהכֶם** you three; **שָׁלֹשָׁהם** those three, *Num.* 12:4.

(2) thrice, *Job* 33:29.

Plur. **שָׁלֹשִׁים** comm. *thirty*, *Gen.* 5:16; also *thirtieth*, 1 Ki. 16:23, 29.

Derivatives, **שָׁלֹשׁ** — **שָׁלֹשָׁה**, **שָׁלֹשִׁים**, **שָׁלֹשִׁים**.

שָׁלֵשׁ ("triad"), [*Shelesh*], pr. n. m. 1 Chron. 7:35.

שָׁלֵשׁ see **שָׁלֵשׁ**.

שָׁלַשׁ PIEL (denom. from **שָׁלַשׁ**) — (1) to divide into three parts, *Deu.* 19:3.

(2) to do any thing the third time, 1 Ki. 18:34.

(3) to do on the third day. 1 Sa. 20:19, **וַיִּשְׁלַח** "and on the third day come down."

PUAL, part. **שָׁלֹשָׁה** — (1) threefold, *Ecc.* 4:12; *Eze.* 42:6.

(2) of the third year, *Gen.* 15:9.

שָׁלִישִׁים m. plur. *descendants of the third generation, great-grandchildren*, *Ex.* 20:5; 34:7. **בְּנֵי שָׁלִישִׁים** *Gen.* 50:23, children of great-grandchildren, i. q. **בְּנֵי אֲבִנְיָה** abnepotes. Some have incorrectly taken **שָׁלִישִׁים** for the grandchildren themselves, who are called **בְּנֵי בְנֵי**, and in *Ex.* 34:7, they are expressly distinguished from these; (in *Ex.* 20:5, grandchildren, i. e. **בְּנֵי בְנֵי** do not appear to be mentioned).

שָׁלִישָׁה [*Shalisha*], pr. name of a region near Mount Ephraim, 1 Sam. 9:4; in which there appears to have been situated the town **בֵּית שָׁלִישָׁה** 2 Ki. 4:42. This is called by Eusebius Beth-Shalisha, and is said by him to be fifteen Roman miles north of Diospolis.

שָׁלֵשָׁה ("triad"), [*Shilshah*], pr. n. m., 1 Chron. 7:37.

שָׁלוֹם and **שְׁלוֹם** adv. (comp. of **שָׁלוֹם** = **שָׁלוֹם** and **יוֹם**), *the day before yesterday*, Prov. 22:20 [בְּחֵיב]; elsewhere always joined with **שָׁלוֹם**; as **שָׁלוֹם** yesterday (and) the third day, Ex. 5:8; and **שָׁלוֹם** 2 Sam. 5:2, heretofore, formerly. **שָׁלוֹם** as before-time, Gen. 31:2; 2 Ki. 13:5. **שָׁלוֹם** in time past, Deut. 19:6; Josh. 20:5.

שְׁאֵלְתִּיאל [*Shealtiel*], see **שְׁאֵלְתִּיאל**.

שָׁם adv., *THERE* (Arab. **ثَمَّ** and of time **ثَمَّ**; Chald. **שָׁם**; Syriac **ܬܡܐ**). A trace of an other form **שָׁם** = **שָׁם** is found in the pr. n. **שָׁם** Ex. 2:22, as to which see p. CLXXXII, A. In the Indo-Germanic languages there answer to this, Gr. *τῆμος*, *tunc*; Lat. *tum* (*tunc*; compare *num*, *nunc*); Anglosax. *thænne*; whence the English *then*; Germ. *dann*; all of which are applied to time; see No. 2). It is used—

(1) pr. of place,—(a) i. q. *eo loco*, *ἐκεῖ*. Gen. 2:8, 12; 11:2, 31; 12:7, 8, 10; 13:4, 18; and so very often. When preceded by a relative, **שָׁם** *where*, Exod. 20:18; commonly with one or more words between, **שָׁם** Gen. 13:3; 2 Sam. 15:21. **שָׁם**—**שָׁם** here, there, Isa. 28:10.—(b) after verbs of motion, i. q. *thither* (like *ἐκεῖ* for *ἐκεῖσε*), 1 Sam. 2:14; 2 Ki. 19:32; whence **שָׁם**—**שָׁם** *whither*, 1 Ki. 18:10; Jer. 19:14.

(2) used of time, *at that time*, *then* (like the Gr. *ἐκεῖ*, Lat. *ibi*, *illico*, compare the above remarks on the traces of this word in other languages), Ps. 14:5; 132:17; Jud. 5:11.

(3) i. q. *therein*, *in that thing*, Hos. 6:7, “they have transgressed the covenant, **שָׁם** *therein* (barin, in *biefem étude*) they have rebelled against me.”

With **הַ** parag. **שָׁמָּה** (read *shammah*)—(a) *thither*, Gen. 19:20; 23:13; Isa. 34:15 (where we must render, “thither shall she place her nest,” etc., comp. Ps. 122:5; Ex. 29:42).—(b) i. q. **שָׁם** *there* (so that **הַ** has a mere demonstrative power), Jer. 18:2.

After a relative, **שָׁמָּה** *whither*, Gen. 20:13; rarely *where*, 2 Ki. 23:8.

With pref. **מִשָּׁם** *thence*—(1) of place, Gen. 2:10; 11:8, 9; 1 Sam. 4:4. **מִשָּׁם**—**שָׁמָּה** *whence*, Deut. 9:28.

(2) used of time, Hos. 2:17.

(3) i. q. *from that thing*, *whence*, like the Lat. *inde* (*unde*), Genesis 3:23, “that he might till the ground **שָׁמָּה** *whence* (out of which) he had been taken;” 1 Ki. 17:13, **שָׁמָּה** *whence* “make

me thence (out of that meal) a cake;” Ezr. 5:3. Pleonastically, Gen. 49:24. **מִשָּׁם** *from thence* (borthër), from the shepherd, the stone of Israel (comes),” etc.

שָׁם constr. **שָׁם**, sometimes followed by **מִשָּׁם**, with suff. **שָׁמִי**, **שָׁמְךָ**, **שָׁמֶךָ**, pl. **שָׁמֹחַ**, constr. **שָׁמוֹחַ** m. (once f. Cant. 1:3, see **רֶחַק** Hophal).

(1) NAME. (Arab. **اسم**, more rarely **نِسْم**, Æth. **ሰም**; but Ch. **שָׁם** id. I regard this word as primitive, and prop. as denoting *σημα*, *signum*, although kindred to it is the root **שָׁם** to mark with a sign, to designate, **שָׁמָּה** sign, stigma, mark with which any one is marked. From the noun are derived **שָׁמִי**

Conj. II., **שָׁמָּה**, **שָׁמָּה** to name. Some regard **שָׁם** as shortened from **שָׁמָּה**, by casting away **ל**, comparing the LXX. translator, who not unfrequently renders **שָׁמָּה**, *ὄνομα*). **שָׁם** in any one's name, i. e. authority, Ex. 5:23; Est. 3:12; **שָׁם** in the name of Jehovah, by his authority, Jer. 11:21; 26:9; **שָׁם** by name (*ben* *Shamen*), Ex. 33:12; **שָׁם** by name, 1 Ch. 12:31; Ezr. 10:16. As to the phrases **שָׁם**, **שָׁמָּה** etc. see **שָׁמָּה** No. 2, f—h, No. 3, and Niphal No. 1, 2. Specially it is—(a) *a celebrated name*, *fame* (like *ὄνομα* and *nomen*). **שָׁם** Gen. 11:4; Jer. 32:20; and **שָׁם** 2 Sam. 7:23, to make for oneself a name, i. e. to acquire fame for oneself; **שָׁם** famous men, Gen. 6:4; also nobles, Num. 16:2; **שָׁם** id. 1 Ch. 5:24; and on the other hand, **שָׁם** *sons of an ignoble (father)*, i. e. ignoble themselves, and sprung from an ignoble race, Job 30:8. Hence *glory*, Gen. 9:27, **שָׁם** “in glorious tents;” [Is not **שָׁם** here pr. n.] Zeph. 3:19, **שָׁם** *“I will make them praised and famous;”* verse 20; Deuter. 26:19.—(b) *a good name*, *good reputation*, Eccles. 7:1; Proverbs 22:1. When used in a bad sense there is added **לֵךְ** Deut. 22:14, 19; Neh. 6:13.—(c) *fame after death*, *memory*. So in the phrases, *to destroy*, *to blot out the name* of any person or thing, i. e. so to blot out (a people, a city), that even the name and memory may perish from posterity, Deut. 9:14; 1 Sam. 24:22; 2 Ki. 14:27; Ps. 9:6; Zec. 13:2; also Eccl. 6:4, “its name is covered with darkness” (of an abortion). Hence—(d) *a monument*, by which any one's memory is preserved, 2 Sa. 8:13; Isa. 55:13. [This meaning appears to be very doubtful in both the cited passages.]

(2) **שָׁם** is—(a) *the celebrated name of God*,

the estimation of men concerning God; in the phrase **לְמַעַן שְׁמוֹ** for his name's sake, as his name would lead one to expect; see page cccxcv, B; hence the *glory of God*; **לְמַעַן שְׁמִי** for my name's sake, lest the glory of the divine name should suffer. Isai. 48:9; 1 Ki. 8:41; Psa. 79:9; 106:8; Eze. 20:44. Psalm 138:2, **עַל כָּל שֵׁם** "above all thy name," above all that can be predicated of thee.—(b) Jehovah, as being called on and praised by men, as **יְהוָה בְּשֵׁם** to call on the name of Jehovah, compare under the verb **קָרָא** No. 1, h. Ps. 5:12, **אֲהַבֵּי שֵׁם** "those who love thy name," i.e. those who delight in thy praise. Ps. 9:11.—(c) the Deity as being present with mortals, i. q. **פָּנֵי יְהוָה**. Ex. 23:21, **בִּי שְׁמִי בְּרִבּוֹ** "for my name is in him" (the angel). 1 Ki. 8:29, **יְהוָה שְׁמִי שָׁמָּה** "my name shall be there" (in the temple). 2 Ki. 23:27. 1 Ki. 3:2, "no house had been built to the name of the Lord." 1 Kings 8:17, 20. **שָׁמָּה שְׁמוֹ** to put his name (in any place), i.e. there to fix his abode, see under the verb **שָׁם** and **שָׁכַן**. It is often applied to the aid which God as present vouchsafes to men. Ps. 54:3, "O God! **הַשְׁמַח בְּשֵׁם** save us by thy name." Psalm 44:6; 124:8; 89:25; 20:2; Isai. 30:27. Also **שֵׁם** and **הַשֵּׁם** are used absol. of the name of God, Lev. 24:11, 16; Deu. 28:58.

(3) pr. n. *Shem*, the eldest [second] son of Noah, from whom, Gen. 10:22—30, the *Shemitic* nations, i.e. the western nations of Asia, the Persians, Assyrians, Arameans, and part of the Arabs have sprung. Compare *Gesch. der Hebr. Spr. u. Schr.* p. 5, 6.

Compound pr. n. are **שְׁמוּאֵל**, **שְׁמִידָע**, **שְׁמִירָמוֹת**.

שֵׁם m. Ch. name, Daniel 4:5; Ezra 5:1; with suff. **שְׁמָה** (from **שָׁם**) Daniel 2:20, 26; 4:5; 5:12; Ezr. 5:14, **וַיְהִיבוּ לְשֵׁשׁבַּזָּר שְׁמָה** "and they were delivered to Sheshbazzar, which was his name," pr. they were delivered to him whose name was Sheshbazzar. Pl. **שְׁמָהוֹן** Ezr. 5:4, 10.

שְׁמָה ("desert"), [*Shamma*], pr. n. m. 1 Chr. 7:37.

שְׁמַאֲבָר (for **שְׁמַאֲבָר** "soaring on high," pr. abstr. q. d. **שְׁמַאֲבָר**, from **שָׁם** = **שְׁמָה** height, and **אֲבָר**), [*Shemeber*], pr. n. of the king of Zeboim, Gen. 14:2.

שְׁמֵאָה (perhaps i. q. **שְׁמָעָה** "fame"), [*Shimeah*], pr. n. m. 1 Chr. 8:32; to which answers in 1 Chron. 9:38 **שְׁמֵאָם** [*Shimeam*].

שְׁמַגָר [*Shamgar*], pr. name of a judge of Israel, Jud. 3:31; 5:6. (The etymology is unknown.)

שָׁמַד not used in Kal (kindred to **שָׁמַם**).

HIPHAL **הִשְׁמִיד** TO DESTROY—(a) to lay waste cities, altars, Lev. 26:30; Num. 33:52. More frequently—(b) to destroy persons and peoples, Deut. 1:27; 2:12, 21, 22, 23; Est. 3:6. Inf. **הִשְׁמַד** subst. *destruction*, Isa. 14:23.

NIPHAL, pass.—(1) to be laid waste, as a field, Jer. 48:8; hills, Hos. 10:8.

(2) to be destroyed, cut off, of peoples, Deu. 4:26; 28:20; and of individuals, Gen. 34:30; Psalm 37:38.

שָׁמַד Ch. APHEL, to destroy, Dan. 7:26.

שָׁמָה an unused root. Arab. **سَمَا** to be high; whence **سَمَاء** heaven.

שָׁמָה see **שָׁם**.

שָׁמָה f. (from the root **שָׁמַם**)—(1) *wasting, desolation*, Isa. 5:9; Jer. 2:15; Ps. 73:19.

(2) *astonishment*, Jer. 8:21; meton. of its object, Deu. 28:37; Jer. 19:8; 25:9, 18; 51:37.

(3) [*Shammah*], pr. n. m.—(a) a son of Raguel, Gen. 36:13, 17.—(b) a son of Jesse, and brother of David, 1 Sa. 16:9; 17:13; called elsewhere **שְׁמַעְיָה** 2 Sa. 13:3, 32; and **שְׁמַעְיָה** 1 Chr. 2:13.—(c) 2 Sa. 23:11.—(d) 2 Sa. 23:33.—(e) 2 Sa. 23:25, for which there is **שְׁמוּת** [*Shammuth*], 1 Ch. 11:27; **שְׁמוּתָהוּ** [*Shammuth*], 1 Ch. 27:8.

שְׁמָרוֹת see the prec. No. 3, e.

שְׁמָרוֹן Ch. pl. names, see **שָׁם**.

שְׁמוּאֵל pr. n. *Samuel*, [*Shemuel*] (according to 1 Sa. 1:20, i. q. **שָׁמְעָאֵל** "heard of God," unless it be preferred "name of God," taking **שְׁמוֹ** as a sing. const. i. q. **שָׁם**, compare **רָעָה** and **רָעָה** and **מָחִי** and **מָחִי**, **פָּנֵי**, i. q. **פָּנֵה** face [the Scripture derivation of a name must always be the true one]).—(1) the name of a very celebrated judge and prophet of the Hebrews, the son of Elkanah, of the tribe of Ephraim (1 Sam. 1:1) [this is wholly incorrect; he was a Levite].—(2) Another of the same name, also the son of Elkanah, grandfather of Heman, 1 Chr. 6:13, 18, who is mentioned among the Levites and singers. [But this is the same person as No. 1.]—(3) Nu. 34:24.—(4) 1 Ch. 7:2.

שְׁמוּעָה see **שְׁמָעָה** No. 1.

שְׁמוּעָה & **שְׁמָעָה** prop. that which is heard; hence—

(1) *a message, tidings*, 1 Sa. 4:19; whether joyful, Prov. 15:30; 25:25; or sorrowful, Jer. 49:23;

Psa. 112:7; Jer. 10:22; especially a message sent from God, Isa. 53:1; Jer. 49:14; hence—

(2) i. q. *instruction, teaching, doctrine*, Isaiah 28:9.

(3) *rumour*, 2 Ch. 9:6.

שְׁמוֹר see שְׁמִיר.

שָׁמַר—(1) pr. i. q. שָׁמַר TO SMITE, TO STRIKE; also, to cast, to throw down, compare Arab. شمس to strike, to thrust, and to urge on a beast violently. (To this answers the Germ. vulg. schmeißen, to strike and to cast; Anglo-Sax. *smitan*; Engl. to smite; rejecting the sibilant, *mittere*.) Hence—(a) 2 Sa. 6:6, שָׁמַר הַבָּקָר “for the oxen kicked,” were restive (die Stinder schlugen, schmeißen aus). Vulg. *calcitrabant*. The other interpretations of this passage are discussed by Bochart, Hieroz. t. i. page 372.—(b) to cast, to throw down (any one from a window into the street), 2 Ki. 9:33.

(2) to fall, to let lie—(a) a field untilled, Exod. 23:11.—(b) to remit a debt, Deut. 15:2.—(c) followed by פָּן to desist from anything, Jer. 17:4.

NIPHAL, pass. of Kal No. 1, to be cast down, precipitated (from a rock), Ps. 141:6.

HITHPAL, i. q. Kal No. 2, b, to remit, Deut. 15:3. Hence—

שְׁמִיטָה fem. *remission, release*, Deut. 15:1, 2. שְׁנַת הַשְּׁמִיטָה the year of remission, i. e. the year of jubilee, in which debts were to be remitted, Deut. 15:9; 31:10.

שָׁמַר (“laid waste”), [Shammai], pr. n. m.—1 Ch. 2:28.—(2) 1 Ch. 2:44.—(3) 1 Ch. 4:17.

שְׁמִידָה (“fame of wisdom”), [Shemida], pr. n. of a son of Gilead, Num. 26:32; Josh. 17:2; 1 Ch. 7:19. Patron. שְׁמִידָה Num. loc. cit.

שָׁמַיִם const. שָׁמַיִם pl. m. *heaven* (from the unused sing. שָׁמַי, Arab. سماء, Æth. ሰማይ, from the root שָׁמַי i. e. firmament (רָקִיעַ) which see) which seems to be spread out like a vault over the globe, as supported on foundations and columns (2 Sam. 22:8; Job 26:11), whence the rain is let down as through doors or flood-gates (Psa. 78:23; compare Gen. 28:17, and אֲרָבוֹת) and above which the abode of God and the angels was supposed to be, Ps. 2:4; Gen. 28:17; Deut. 33:26. With ה local, הַשְּׁמַיִם towards heaven, Gen. 15:5; 28:12; in which sense it is also put in acc. הַשְּׁמַיִם, שָׁמַיִם 1 Sam. 5:12; Psa. 139:8; and הַשְּׁמַיִם על Exodus 9:23; פָּתַח הַשְּׁמַיִם on earth, Eccles. 1:13; 2:3; 3:1; compare (פָּתַח הַשְּׁמַיִם)

in the whole earth) Job 28:24; 37:3; 41:3; שָׁמַיִם וְשָׁמַיִם heaven and the heaven of heavens, i. e. all the spaces of heaven, however vast and infinite, Deu. 10:14; 1 Ki. 8:27; וְהָאָרֶץ הַשְּׁמַיִם heaven and earth, i. e. *mundus universus*, Gen. 1:1; 2:1; 14:19, 22. In the later books of the Old Test. Jehovah is often called אֱלֹהֵי הַשְּׁמַיִם the God of heaven (see Chald.) 2 Chr. 36:23; Ezr. 1:2; Neh. 1:4, 5; 2:4, 20; Ps. 136:26; Jon. 1:9; compare אֱלֹהֵי הַשְּׁמַיִם Gen. 24:7.

שְׁמַיִן emphat. שְׁמַיִא Chald. id. Dan. 4:8, 10; 7:2. Sometimes used for the *inhabitants of heaven*, i. e. God with the angels who govern the world [angels being only his ministers], Dan. 4:23 (compare as to this usage in Jewish writing and classical authors, Fesseli Advers. S. p. 349. Wetstein on Mat. 21:25). שְׁמַיִא אֱלֹהֵי הַשְּׁמַיִם the God of heaven (see above Hebr.) Dan. 2:18, 37; Ezr. 5:11, 12; 6:9, 10; comp. Tob. 10:12; Apoc. 11:13.

שְׁמִינִי m. שְׁמִינִית f. ordinal (from שְׁמִנָּה) eighth, Ex. 22:29; Lev. 9:1, etc. Fem. שְׁמִינִית octave, in music a word denoting the lowest and gravest note sung by men's voices (*basso*), opp. to עֲלִמֹרֶת (which see); see 1 Ch. 15:21, and Psalm 6:1; 12:1 (where some incorrectly understand an instrument).

שָׁמִיר m.—(1) a sharp point (see שָׁמִיר No. II.), hence *thorn*, collect. *thorns*, Isa. 5:6; 7:23, 24, 25; 9:17; 32:13; metaph. used of enemies, Isa. 10:17; 27:4 (Arab. سمر coll. سمر is the Egyptian thorn, a thorn-tree).

(2) *diamond*, so called from its cutting and perforating (as the point of a stylus was made of diamonds Jer. 17:1), Eze. 3:9; Zec. 7:12. (Arab. سمار id. We may, perhaps, compare Gr. σμίρις, σμύρις, i. e. diamond dust, which was used in polishing. Bohlen considers the word to be of Indian origin, comparing *asmira*, a stone which eats away, used of gems, iron.)

(3) [Shamir] pr. n.—(a) of a town in the tribe of Judah, Josh. 15:48.—(b) of a town in mount Ephraim, Jud. 10:1, 2.—(c) 1 Ch. 24:24; קרי where the חֵיב has שְׁמִיר.

שְׁמִירָמוֹת (“most high name,” or “most high heaven,” *Semiramis?*) [Shemiramoth], pr. n. m. 1 Chr. 15:18, 20; 16:5; 2 Chr. 17:8.

שְׁמִלִי [Shamlai], pr. n. m. Ezr. 2:46; כְּתִיב.

שָׁמַם fut. יִשָּׁם pl. יִשְׁמֹו (fut. A יִשָּׁם see under the root יִשָּׁם.)

(1) *to be astonished* (the primary idea is that of silence, being put to silence, compare the kindred roots שָׁמַם and שָׁמַם see p. ccm, B), 1 Ki. 9:8; Jer. 18:16; followed by עַל (because of any thing) Isaiah 52:14; Jer. 2:12. As to the passage 2 Chr. 7:21, see ? A, No. 2.

(2) *to be laid waste, desolated* (as places laid waste and silent and quiet, whereas in those that are inhabited there is noise) Eze. 33:28; 35:12, 15. Part. שָׁמֵם *laid waste*, Lam. 1:4; 3:11; used of persons *wasted, destroyed*, ibid. 1:13, 16; *solitary*, 2 Sam. 13:20; Isa. 54:1. Plur. f. שְׁמֵמוֹת *places laid waste, ruins*, Isaiah 61:4; Daniel 9:18, 26.

(3) trans. *to lay waste, to make desolate*; Ez. 36:3, יִשְׁמֹוּ אֶתְכֶם וְאֶתְאֵר אֶתְכֶם "because that they made you desolate, and gape after you" (where שְׁמֹוֹת is a noun verbal pl. for infinit.). Part. שָׁמֵם *the desolator* (i. e. Antiochus Epiphanes [?]), Dan. 9:27. הַפֶּשַׁע שָׁמֵם (for פֶּשַׁע הַשֵּׁם, ibid. 8:13, the sin of the desolator, and שְׁמֵם שְׁמֵם abomination of the desolator, Dan. 12:11, i. q. βδέλυγμα ἐρημώσεως, 1 Macc. 1:54; 6:7 (either the altar or the idol which Antiochus caused to be erected over the altar of the temple at Jerusalem.) [But see, Matt. 24:14, as to the "abomination of desolation," as something even then unfulfilled].

NIPHAL יִשְׁמָם.—(1) i. q. Kal No. 1, *to be astonished*, Jer. 4:9; followed by עַל Job 18:20.

(2) i. q. Kal No. 2, *to be laid waste*, Jer. 12:11; *to be destroyed* (used of persons), Lam. 4:5; *to be desolate, solitary* (as a way), Lev. 26:22; Isaiah 33:8.

POEL.—(1) i. q. Kal No. 1. *to be astonished*, Ezr. 9:3.

(2) part. שָׁמֵם *a desolator*, Dan. 9:27; 11:31.

HIPHAL יִשְׁמֹו, fut. יִשָּׁם, inf. הִשְׁמֵם, part. מִשְׁמֵם.—causat. of Kal No. 1, *to astonish*, Ezekiel 32:10, intrans. *to be astonished, stunned*, Eze. 3:15; followed by עַל Mic. 6:13.

(2) i. q. Kal No. 3, *to lay waste, as a land*, Lev. 26:31, 32; Eze. 30:12, 14.

HOPHAL הִשְׁמָם (read *hōsham*, for הִשָּׁם, which is found in some copies), plur. הִשְׁמֵמוֹ.—(1) *to be astonished*, Job 21:5.

(2) *to be laid waste*, Lev. 26:34; 35:43.

HITHPOEL הִשְׁתָּמַם but the fut. once יִשָּׁם Eccl. 7:16.—(1) *to be astonished*, Isa. 59:16; 63:5; *to be confounded*, Dan. 8:27; *to be disheartened*, Ps. 143:4.

(3) *to lay oneself waste, to destroy oneself*, Ecc. 1:1.

Derivatives, שְׁמֵמוֹן—שָׁמָה, שָׁמָה, and the pr. n. שְׁמֵי, שְׁמֵי.

שָׁמַם Ch. HITHPOEL הִשְׁתָּמַם *to be astonished*, Dan. 4:16.

שָׁמָה m. adj. *wasted, desolate*, Dan. 9:17.

שְׁמֵמָה f.—(1) *astonishment*, Eze. 7:27.

(2) *desolation, desert*, Isa. 1:7. מִדְבַּר שְׁמֵמָה a waste desert, Jer. 12:10. שְׁמֵמָה וְשְׁמֵמָה a waste and desolation, Eze. 33:28, 29; 35:3.

שְׁמֵמָה f. (for שְׁמֵמָה), id. Eze. 35:7, 9.

שְׁמֵמוֹן m. *astonishment, amazement*, Ezekiel 4:16; 12:19.

שָׁמַן or **שָׁמֵן** fut. יִשָּׁן. TO BE FAT, TO BE FATTENED, Deu. 32:15; Jer. 5:28. (Arab. سمين id.)

HIPHAL—(1) *to cover, to cover with fat*, metaph. i. e. to cover over the heart as it were with fat, to render it callous so as not to heed the words of the prophet, Isa. 6:10.

(2) *to be fattened*, pr. to make fat, to produce it from oneself, Neh. 9:25.

Derivatives, שָׁמֵן—שְׁמֵנוֹ, שְׁמֵנוֹ, מִשְׁמֵן, מִשְׁמֵנוֹ and pr. n. מִשְׁמֵנָה.

שָׁמֵן m. שְׁמֵנָה f. *fat*, Isa. 30:23; used of a robust man, Jud. 3:29 (see מִשְׁשָׁן); of a land, Num. 13:20; of bread, Gen. 49:20.

שְׁמֵן m. suff. שְׁמֵנִי, plur. שְׁמֵנִים.—(1) *fat, fatness*, Ps. 109:24. מִשְׁתָּה שְׁמֵנִים a feast of fat things, Isa. 25:6; 10:27, חֲבַל עַל מִכְּנֵי שְׁמֵן "and the yoke (of Israel) is broken because of fatness," a metaphor taken from a fat bull that casts off and breaks the yoke (compare Deu. 32:15; Hos. 4:16); also *fruitfulness* of the earth. וְיֵאָה שְׁמֵנִים a very fertile valley, Isa. 28:1.

(2) *oil*, Gen. 28:18. עֵץ שְׁמֵן an oleaster (differing from אֵיל an olive tree), Neh. 8:15; 1 Ki. 6:23.

(3) *spiced oil*, i. e. ointment, Ps. 133:2; Prov. 21:17; Isa. 1:6.

שְׁמֵנִים m. pl. *fatnesses* (of the earth), i. e. fertile meadows. Gen. 27:28, "God give thee מִשְׁמֵנֵי הָאָרֶץ fertile meadows," pr. of fertile meadows, (in the other hemistich, מִטְלַת הַשָּׁמַיִם of the dew of heaven), but Gen. 27:39, מִשְׁמֵנֵי הָאָרֶץ יִהְיֶה מִשְׁכָּנִי "without [?] the fatness of the earth shall be thy dwelling" (parall. מִטְלַת הַשָּׁמַיִם). In both these places מִשְׁמֵנִים is for מִשְׁמֵנוֹ, there is a play of words in the double uses

of the participle שָׁמַר, which in verse 28 must be taken in a partitive sense (see שָׁמַר No. 1); in verse 39 in a privative sense [?] (see שָׁמַר No. 3, b).

שְׁמָרָה f. and **שְׁמָרָה**, **שְׁמָרָה** m. eight. (Arab. ثمانية id.) Jud. 3:8; Nu. 29:29; 2:24. Pl. **שְׁמָרִים** comm. eighty, Gen. 5:25, 26, 28, etc.
Derivative, **שְׁמָרָה**.

שָׁמַר and **שָׁמַר**—(1) TO HEAR (Syr., Ch. id., Arab. سَمِعَ, Eth. ሰማ), Gen. 18:10; Isa. 6:9; with an acc. of thing, Gen. 3:10; 24:52; Ex. 2:15; and of pers. speaking, Gen. 37:17; 1 Sam. 17:28; followed by **שָׁמַר** and a whole sentence, Gen. 42:2; 2 Sam. 11:26. Specially—(a) to listen (anhören, zuhören), to attend to any person or thing, followed by an acc. Gen. 23:8, 11, 15; Ecc. 7:5; 1 Ki. 12:15; Isa. 46:3, 12; Job 31:35; followed by **שָׁמַר** Job 37:2; but **שָׁמַר** is commonly to hear any thing, testis auritus fuit (Plaut.), etwas mit anhören, Gen. 27:5; Job 15:8; also, to hear with pleasure, 2 Sam. 19:36; Ps. 92:12.—(b) to hear and answer (used of God), followed by an acc. Gen. 17:20; Psa. 10:17; 54:4; followed by **שָׁמַר** Gen. 16:11; 30:22; 'שָׁמַר קוֹל' Deu. 33:7; Ps. 5:4; 18:7; 27:7; 28:2; 64:2; Lam. 3:56; 'שָׁמַר בְּקוֹל' Gen. 30:6; Deut. 1:45; 'שָׁמַר קוֹל' Gen. 21:17. Sometimes also with **שָׁמַר** of the object, Gen. 17:20.—(c) to obey, to give heed, Ex. 24:7; Isa. 1:19; followed by **שָׁמַר** Gen. 28:7; 39:10; Deut. 18:19; Josh. 1:17; Num. 14:27; 'שָׁמַר בְּקוֹל' Gen. 27:13; Exod. 18:19; Deut. 26:14; 2 Sam. 12:18; 'שָׁמַר קוֹל' Gen. 3:17; Jud. 2:20; Ps. 58:6.

(2) to understand things heard, Gen. 11:7; 42:23. **שָׁמַר לֵב** an understanding heart, 1 Ki. 3:9. But **שָׁמַר אִישׁ שְׁמֵעַ** Prov. 21:28 is, "a man who (truly) heard," a faithful witness, as opp. to a false witness.

NIPHAL—(1) to be heard, 1 Sa. 1:13; followed by **שָׁמַר** (by any one), Neh. 6:1, 7. To be heard is also used for to be regarded, to be cared for, Ecc. 9:16; to be heard and answered, Dan. 10:12, comp. 2 Ch. 30:27.

(2) to render obedience, to obey, Ps. 18:45.

(3) to be understood, Ps. 19:4.

PIEL, to cause to hear, i. e. to call, i. q. Hiphil No. 3; with an acc. of pers. and **שָׁמַר** of thing to which any one is called. 1 Sam. 15:4, "and Saul called all the people to war." 1 Sa. 23:8.

HIPHAL—(1) to cause to hear, let hear, as one's own voice, Jud. 18:25; Cant. 2:14 (to cause to hear acceptably, Isa. 58:4); a cry, Jer. 48:4; with two

acc. of pers. and thing, to cause any one to hear any thing, 2 Ki. 7:6; Ps. 143:8; followed by **שָׁמַר** of pers. Eze. 36:15. Without **שָׁמַר** absol. to utter a voice, a cry; hence with the addition of **שָׁמַר** Ps. 26:7; Eze. 27:30 (compare **שָׁמַר בְּקוֹל**); specially to sing, both with the voice, Neh. 12:42, and to play on instruments, 1 Chr. 15:28; 16:5 (especially with a loud sound, 1 Chr. 15:19, compare **שָׁמַר**). Arab. سَمِعَتْ a female singer, سَمَاعٌ music.

(2) to announce, to tell anything, followed by an acc. of the thing, Isa. 45:21; acc. of pers. Isa. 44:8; 48:5; with two acc. of pers. and thing, Isa. 48:6.

(3) to call, to summon, i. q. Piel, 1 Ki. 15:22; Jer. 50:29; 51:27.

Derivatives, **שָׁמַר**—**שָׁמַר**; also, **שָׁמַר**, **שָׁמַר**, **שָׁמַר**, and pr. n. **שָׁמַר**, **שָׁמַר**, **שָׁמַר**. [See also **שָׁמַר**.]

שָׁמַר Chald. to hear, followed by **שָׁמַר** of anything, Dan. 5:14, 16.

ITHPEAL, to shew one's self obedient, Dan. 7:27.

שָׁמַר ("hearing," "obedient"), [Shama], pr. n. m. 1 Ch. 11:44.

שָׁמַר m. with suff. **שָׁמַר**—(1) hearing, Job 42:5 (opp. to sight). Psa. 18:45, **שָׁמַר אֶזְנוֹ יִשְׁמָעוּ** "at the hearing of the ear they shall render obedience," as soon as they hear my mandate.

(2) fame, rumour, report **שָׁמַר** an evil report, Exod. 23:1. Followed by a gen. of that concerning which the report is; **שָׁמַר שְׁלֹמֹה** the fame of Solomon, 1 Ki. 10:1; **שָׁמַר צֹר** the report of Tyre (as destroyed), Isa. 23:5. **שָׁמַר יַעֲקֹב** the report of the coming of Jacob, Gen. 29:13; Isaiah 66:19; Hos. 7:12, **שָׁמַר** "as the report (came) to their congregation."

(3) singing, music, Ps. 150:5, **שָׁמַר** "loud cymbals."

שָׁמַר ("rumour"), [Shema], pr. n. m.—(1) 1 Ch. 2:43, 44.—(2) 1 Chron. 5:8.—(3) Neh. 8:4.—(4) 1 Chron. 8:13.

שָׁמַר [Shema], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:26.

שָׁמַר m., fame, rumour, Josh. 6:27; 9:9.

שָׁמַר ("rumour"), [Shimea, Shimei, Shimea, Shimeah], pr. n. m.—(1) of a son of David, 1 Ch. 3:5; called **שָׁמַר** 2 Sam. 5:14; 1 Ch. 14:4.—(2) 1 Ch. 6:15.—(3) verse 24.—(4) of a son of Jesse; elsewhere **שָׁמַר** see No. 2.

שמעה [*Shimeah*], idem.; see **שמע** No. 2. Patron. is **שמעוני** 1 Chron. 2:55.

שמעה [*Shemaah*], with art. pr. n. m., 1 Chron. 12:3.

שמעה see **שמענה**.

שמעון ("hearing with acceptance"), pr. n. *Simeon* (Gr. *Συμεών*); borne by—(1) a son of Jacob, by Leah (Gen. 29:33), the ancestor of the tribe of that name, the cities of which are mentioned as situated in the territory of the tribe of Judah, Josh. 19:1—9.—(2) Ezr. 10:31. Patron. is **שמעוני** Num. 25:14.

שמעי ("famous"), [*Shimei*], pr. n.—(1) Ex. 6:17; Num. 3:18.—(2) 2 Sam. 16:5.—(3) 1 Kings 1:8; 4:18.—(4) Esth. 2:5; and of several other obscure men. Patron. **שמעי** for **שמעני** Num. 3:21.

שמעיהו and **שמעיהו** ("whom Jehovah has heard and answered"), [*Shemaiah*], pr. n.—(1) of a prophet in the time of Rehoboam, 1 Ki. 12:22.—(2) another in the time of Jeremiah, Jer. 29:31.—(3) of many other obscure men; see Simonis Onom., p. 546.

שמעת (= **שמעה**, **שמע**), [*Shimeath*], pr. n. f. 2 Ki. 12:22; 2 Ch. 24:26.

שמץ an unused root, kindred to **שמט** which see.—(1) *to thrust, to cast*, spec. *to put* an enemy *to flight* (den Feind werfen), whence **שמצה**.

(2) *to hasten* (from the idea of putting to flight), especially in speaking, *to speak hastily*, compare **שמץ** hastening, **שמץ** to speak hastily. Hence—

שמץ m. *a sound quickly uttered, a transient sound*, Job 4:12; 26:14. Symm. *ψευδισμός*. Vulg. *susurrus*. In the Talmud **שמץ** is *a very little*, which is here expressed by Targ. Syr.; but this usage appears to have sprung from the passage in Job.

שמצה f. *overthrow* of enemies, see the root No. 1, Ex. 32:25. The ancient versions and the Jews take it to be, shame, contumely, compare **שמע** (by change of **צ** and **ע**), but the former is alone the true meaning.

I. **שמר** fut. **ישמר**—(1) TO KEEP, TO WATCH, TO GUARD—(a) in a narrower sense, as a garden, Genesis 2:15; 3:24; a flock, Gen. 30:31; a house, Ecc. 12:3. Part. **שומר** subst. a watchman, Canticles

3:3; of cattle, i. e. a shepherd, 1 Sa. 17:20; trop. used of prophets, Isa. 21:11; 62:6, compare **שמרים**.—(b) in a wider sense, *to keep safe, to preserve*, followed by acc. Job 2:6; Prov. 13:3; 2 Samuel 18:12; **שמר** 1 Sa. 26:15; **שמר** 1 Sa. 26:16; Proverbs 6:22; often used of God as guarding men, followed by an acc. Gen. 28:15, 20; Ps. 12:8; 16:1; 25:20; followed by **מן** to guard from any thing, Ps. 121:7; 140:5; 141:9.

(2) *to keep, to reserve*, Exod. 22:6; also *to preserve*, as loving-kindness, Dan. 9:4; Neh. 9:32, anger, Am. 1:11, **שמרה נצח** "Edom kept his anger continually;" **שמרה** with these vowels and the accent on the penultima is masc. with **ה** parag., and without the acc. **שמרה** or **אף** (like **נמר** No. 2), Jer. 3:5, **אם ישמר לנצח** "will he continually keep" sc. his anger? Specially to keep in mind and memory (*φυλάττεσθαι τι*), Gen. 37:11; Psalm 130:3.—Without acc. and with suff. of pers. Job 10:14, **ישמרתי** "thou wilt keep (punishment) for me," bu gebächteft (es) mir.

(3) *to observe, to attend* to any thing, followed by an acc. 1 Sa. 1:12; Ps. 17:4, "I have observed the ways of the violent man," i. e. that I might avoid them (this phrase is used in another sense, Prov. 2:20); without this, Isa. 42:20; followed by **על** Job 14:16; followed by **אל** Ps. 59:10. Sometimes used in a bad sense, *to watch narrowly* (σφραβελαυν), *to lie in wait for*, followed by an acc. Job 13:27; 33:11; Ps. 56:7; 71:10. 2 Sam. 11:16, compare **שמר** No. 5.

(4) *to keep, to observe*, as a covenant, Gen. 17:9, 10; the commandments of God, 1 Ki. 11:10; the sabbath, Isa. 56:2, 6; a promise, 1 Ki. 3:6; 8:24. Followed by a gerund, *to seek* to do any thing, Nu. 23:12; 2 Ki. 10:31.

(5) *to honour, to worship*, as God, Hos. 4:10; idols, Ps. 31:7; a master, Prov. 27:18. Compare Virg. Georg. iv. 212, "*Præterea regem non sic Ægyptus, et ingens Lydia observant.*"

(6) recipr. i. q. Niphal and **שמר נפשו** (Deu. 4:9), *to abstain oneself* from any thing, followed by **מן** Josh. 6:18.

NIPHAL—(1) pass. *to be kept, preserved*, Psa. 37:28.

(2) *to abstain oneself* from any thing (compare Kal No. 6), followed by **מן** Deut. 23:10; Jud. 13:13; 1 Sa. 21:5.

(3) *to beware* of any thing, followed by **מן** Jer. 9:3; **שמר** Ex. 23:21; 2 Sam. 20:10; followed by inf. Ex. 19:12, "take heed to yourselves to ascend the mountain," i. e. that ye do not ascend; also **מן** (lest)

followed by an entire sentence, Gen. 24:6; 31:24, 29; Deut. 4:15; 11:16 (the imperative having sometimes added the pronoun pleon. לָךְ Gen. Ex. locc. citt.). Sometimes, to make the prohibition more forcible, there is added to the verb of warning the expression לִנְפִשְׁךָ בְּנַפְשֶׁךָ by thy life (Germ. bei Feibe nicht), which does not depend on the verb נִשְׁמַר, Deut. 4:15, 16, נִשְׁמַרְתֶּם מֵאֵד לִנְפִשְׁוֹתֵיכֶם כֹּן תִּשְׁחִיתוּ "take heed diligently, as ye love your life, not to act wickedly," etc.; Jer. 17:21, תִּשְׁמְרוּ בְּנַפְשְׁוֹתֵיכֶם וְאַל תִּשְׂאוּ, "take heed as ye value your life, not to carry," Josh. 23:11. Once followed by a gerund, to care for something, to take heed to do something, Deut. 24:8, ... לִשְׁמֶר הַשָּׂמֶר "take heed to observe diligently and do," etc.

PIEL, i. q. Kal No. 5, to worship (an idol), Jon. 2:9.

HITHPAEL—(1) i. q. Kal No. 4, prop. to observe for oneself, Mic. 6:16.

(2) to take heed to oneself, followed by מִן Ps. 18:24.

Derivatives, מִשְׁמֶרֶת, מִשְׁמֶרֶת, מִשְׁמֶרֶת, מִשְׁמֶרֶת, מִשְׁמֶרֶת, and pr. n. יִשְׁמְרִי.

II. שָׁמַר i. q. כָּסַר, Ch. Pa. כָּסַר to fasten with nails; whence שָׁמִיר a thorn, a point. Perhaps the two significations (No. I., II.) may be reconciled from the sense of guarding, coming from that of shutting up, making fast with nails.

שָׁמַר only pl. שָׁמִיר m. dregs (of wine), so called because, when wine is kept on the lees, its strength and colour are preserved. שָׁמִיר Jer. 48:11; Zeph. 1:12, to be settled on one's lees, to lead a quiet and tranquil life; a metaphor taken from wine, Isa. 25:6, שָׁמִיר מְקֻקֵּם "lees racked off," i. e. old and most excellent wine afterwards purified from the lees.

(2) [Shemer, Shamer], pr. n.—(a) 1 Ki. 16:24.—(b) 1 Ch. 6:31.—(c) 1 Ch. 8:12.—(d) 1 Ch. 7:34, for which there is, verse 32, שָׁמִיר.

שָׁמֶר ("watchman"), [Shomer], pr. n.—(1) m. 1 Ch. 7:34, compare שָׁמֶר No. 3, d.—(2) f. 2 Ki. 12:22, called, 2 Ch. 24:26, שָׁמֶרֶת.

שָׁמְרָה f. pl. שָׁמְרָה—eyebrows, Ps. 77:5.

שָׁמְרָה f. watch, guard, Ps. 141:3.

שָׁמְרִים m. observation, celebration, (of a feast) Ex. 12:42; compare the root No. 4.

שָׁמְרוֹן (watch) [Shimron] pr. n. of a son of Issachar, Gen. 46:13. Patron. שָׁמְרוֹנִי Num. 26:24.

שָׁמְרוֹן f. ("pertaining to a watch," "watch-mountain" [so called, however, from the owner's name]) pr. n.—(1) of a mountain and of a city built on it, which was the metropolis of the kingdom of Israel from the time of Omri, 1 Ki. 16:18, seqq.; Am. 4:1; 6:1; 2 Ki. 3:1; 13:1; 18:9, 10; Isa. 7:9; Eze. 16:46. Chald. שָׁמְרוֹן, whence the Gr. Σαμάρεα, Lat. Samaria, called by Herod the Great, Σεβαστη in honour of Augustus (Joseph. Archæol. 15, 7, § 7). There is now there a small village called Sebusteh, see Buckingham's Travels in Palestine, p. 501.

(2) in a wider sense, the kingdom of Samaria, or of the ten tribes, the head of which was the city of Samaria, שָׁמְרוֹן cities of the Samaritan kingdom, 2 Ki. 17:26; 23:19; and by prolepsis, 1 Ki. 13:32, שָׁמְרוֹן Jer. 31:5; עֵגֶל שָׁמְרוֹן the calf of Samaria, used of the calf of Bethel, Hos. 8:5, 6. The n. gent. is שָׁמְרוֹנִי 2 Ki. 17:29.

שָׁמְרִי ("watchful") [Shimri, Simri] pr. n. m.—(1) 1 Chr. 4:37.—(2) 1 Chr. 11:45.—(3) 1 Chr. 26:10.—(4) 2 Chr. 29:13.

שָׁמְרִיָּה ("whom Jehovah guards") [Shemariah] pr. n. m.—(1) of a son of Rehoboam, 2 Chr. 11:19.—(2) Ezr. 10:32.—(3) Ezr. 10:41.

שָׁמְרִיָּה (id.) [Shemariah] pr. n. m. 1 Chron. 12:5.

שָׁמְרוֹן Chald. Ezr. 4:10, 17, i. q. Hebr. שָׁמְרוֹן the city of Samaria.

שָׁמְרִית ("vigilant") [Shimrith] see שָׁמִיר No. 2.

שָׁמְרָת ("watch") [Shimrath] pr. n. m. 1 Chron. 8:21.

שָׁמֶשׁ Chald. PAEL, שָׁמֶשׁ TO MINISTER, Dan. 7:10. Syr. idem.

שָׁמֶשׁ comm. (m. Psal. 104:19; f. Gen. 15:17), with Suff. שָׁמֶשׁ—(1) THE SUN (Arabic شمس, Syr. شمس, a primitive word, found under the radical letters sm, sr, sn, sl, in very many languages, compare the old Germ. Summi (whence Summer, Sommer), Sanscr. sura, surja, Germ. Sonne, Sonne, Eng. sun, Lat. sol, and with an aspirate put for a sibilant Pehlev. hūr, Pers. خورشید, Gr. ἥλιος, see Merian, Etude Comparative des Langues, p. 66, 67), תַּחַת הַשֶּׁמֶשׁ under the sun, i. e. on earth, a usual phrase in the book of Ecc. 1:3, 9, 14; 2:11, 18, 19, 22; 4:1, 3, 7, 15; and frequently. לְפָנֵי שָׁמֶשׁ in the sunshine, Job 8:16 (but as to Psalm 72:17, see לְפָנֵי No. 1,

p. DCLXXX, A), **לְפָנֵי הַשֶּׁשֶׁשׁ** before the sun, i. e. in the presence of the sun, with the sun, as it were, looking on, 2 Sam. 12:11. The sun-rise is spoken of with the verbs **נָצַח**, **נָחַ**, as to the setting, the verb **בֹּאֵה**. Metaph. God is said to be any one's *sun*, Ps. 84:12.

(2) pl. **שִׁשְׁשֹׁת** battlements (as if *suns*, sun-beams), Isaiah 54:12. LXX. *ἑπάλξεις*.

[**שִׁשְׁשֹׁת** Ch. id. q. Heb. No. 1, Dan. 6:15.]

שִׁמְשֹׁן ("solar," "like the sun"), *Samson*, pr. n. of a judge of Israel, celebrated for his great strength, Jud. 13:24, seqq. LXX. *Σαμψών*, which Josephus (*Antiqu.* v. 10) explains *ισχυρός*, contrary to the etymology (see *Gesch. der Heb. Spr.* page 81, 82).

שִׁמְשִׁי ("sunny"), [*Shimshai*], pr. n. m. Ezra 4:8, 17.

שִׁמְשֵׁרִי [*Shamsherai*], pr. n. 1 Ch. 8:26, which has arisen, I suppose, from a double reading, **שִׁמְשֵׁרִי** and **שִׁמְשִׁי**.

שִׁמְתִּי patron. from **שֶׁמֶח** (i. e. "garlic"), [*Shumathites*], 1 Ch. 2:53.

שֵׁן followed by Makk. **שֵׁן**, with suffix **שֵׁנוֹ** comm. (m. signif. No. 2, 1 Sa. 14:5, f. Pro. 25:19) — (1) A TOOTH. (Arab. *سِن* id. There is indeed in Hebrew the root **שֵׁן**, to which this word might be referred; but I prefer to regard it as a primitive, since a tooth is called in very many languages by the syllable *den* (*dent*), *zen*, as the Sanscr. *danta*, Zend. *dentāno*, Pers. *دندان*, Gr. *ὀδὸν* for *ὀδόν*, Lat. *den-s*, Goth. *tunthus*, Fris. *tan*.) Ex. 21:24, 27. Specially *the tooth of an elephant, ivory* (more fully **שֵׁן עֵיפָה**, which see), 1 Ki. 10:18; Cant. 5:14. **שֵׁן בָּתֵּי שֵׁן** palaces of ivory, i. e. with walls covered with ivory, Am. 3:15; Psa. 45:9. — Dual **שֵׁנִים** *teeth* (prop. the double row of teeth), Gen. 49:12; Am. 4:6; also, for the pl. **שֵׁנֵי** three teeth, 1 Sa. 2:13. Job 13:14, **אֶשָּׂא בְּשֵׁנִי** "I carry my flesh (i. e. my life) in my teeth," i. e. I expose it to the greatest danger, as any thing held in the teeth may easily drop; comp. a similar proverbial phrase, Jud. 12:3, remarked on above, under **בָּרַךְ** No. 1, b.

(2) a sharp rock, from the resemblance to a tooth, 1 Sa. 14:4; Job 39:28. Syr. **شَئْن** crags. Hence — [*Shen*], pr. n. of a place, prob. of a rock, 1 Sam. 7:12.

[**שֵׁן** Ch. i. q. Heb. No. 1, Dan. 7:5, 7, 19.]

שֵׁנָה see **שֵׁנָה**.

שֵׁנָה fut. **יִשְׁנָה** Ch. — (1) *to be changed*, Dan. 6:18; 3:27; especially for the worse (of the colour of the face), Dan. 5:6, 9.

(2) *to be other, different*, followed by **מִן** Dan. 7:3, 19, 23, 24.

PAEL — (1) *to change, to transform*. Dan. 4:13, "they shall change his heart;" impers. for shall be changed. Part. pass. *diverse*, Dan. 7:7.

(2) *to transgress* (a law, a royal mandate), Dan. 3:28. Syr. id.

ITHPAEL, *to be changed*, Dan. 2:9; especially for the worse, *to be disfigured*, Dan. 3:19; 7:28.

APHEL — (1) *to change*, Dan. 2:21; a royal mandate, Dan. 6:9, 16.

(2) *to neglect, to transgress* (a mandate), Ezra 6:11, 12.

שֵׁנָה (in the Chaldee manner), i. q. **שֵׁנָה** f. *sleep*, Ps. 127:2, from the root **שָׁן**.

שֵׁנָה Chald. see **שָׁנָה**.

שֵׁנָב ("father's tooth"), [*Shinab*], pr. n. of a Canaanite king, Gen. 14:2.

שֵׁנָה (for **שֵׁנָה**) m., *an iteration, a repeating*. Psalm 68:18, "thousands of iteration," i. e. many thousands. Root **שָׁנָה**.

שֵׁנָזָר [*Shenazar*], pr. n. m., 1 Ch. 3:18.

שֵׁנָב an unused verb; Arabic **شَنِبَ** to be cold (the day); see Schult. on Prov. 7:6. Hence **אֶשְׁנָב** which see.

I. **שֵׁנָה** fut. **יִשְׁנָה** (once **יִשְׁנָה** Lam. 4:1).

(1) TO REPEAT, TO DO THE SECOND TIME; Arab. **نَسِيَ**; Syr. **لِل** (comp. **שְׁנִים** two; **שֵׁנִי** second). Neh. 13:21, **אִם תִּשְׁנֶה** "if ye do (this) again;" 1 Ki. 18:34. Followed by **ל** 1 Sam. 26:8, "I will strike him once **לֹא אֶשְׁנָה לוֹ** and I will not repeat to him," sc. the blow, i. e. there shall be no need of another stroke. 2 Sam. 20:10; followed by **בְּ** Prov. 26:11, "a fool **שֵׁנָה בְּאֵלָיו** who repeats (or goes on acting) in his folly." Prov. 17:9, **שֵׁנָה בְּדָבָר** "he who repeats in a matter," i. e. who revives unpleasant things which should be forgotten.

(2) intrans., *to be other, diverse* from any thing; followed by **מִן** Esth. 1:7; 3:8.

(3) *to be changed*; especially for the worse, Lam. loc. cit.; used of the mind. Mal. 3:6, "I, Jehovah, do not change." Part. **שֹׁנִים** *those who change* opinion, changeable; used of unfaithful subjects, rebels, who sometimes take one side, sometimes another (compare Jer. 2:36), Prov. 24:21.

NIPHAL, to be repeated (a dream), Gen. 41:32. **PIEL**, שנה (once שנה in the Chaldee form, 2 Kings 25:29).—(1) to change; garments, 2 Kings 25:29; Jer. 52:33; a promise, Ps. 89:35; justice (i. e. to violate), Proverbs 31:5; also to vary, i. e. often to change (a way), Jer. 2:36; to disfigure (the face), Job 14:20.

(2) to transfer to another place, Esth. 2:9.

(3) שנה אֶת־מַעְמָלוֹ to deform, i. e. to dissimulate his reason (er verkleinerte seinen Verstand), i. e. to feign oneself mad, 1 Sa. 21:14; Ps. 34:1. Syr. **ܡܬܬܚܝܠ** and ellipt. **ܡܬܬܚܝܠ** is, to be mad.

PUAL, to be changed (in a good sense), Ecc. 8:1; where שנה is for שנה.

HITHPAEL, to change oneself, i. e. to change one's garments, 1 Ki. 14:2.

Derivatives, שנה, שנה, שנים, שני, משנה.

II. שנה i. q. Arab. **سنى** to shine, to be bright, whence שני.

שנה pl. שנים const. שני, poet. שנות const. שנות f. a year (pr. an iteration, sc. of the course of the sun, or of the changes of seasons, as spring, summer, autumn, winter; compare the Lat. *annus*, which pr. denotes a circle, Gr. *ἐνιαυτός*, Arab. **سنة** a circle, a year). שנה שנה Deut. 14:22; שנה בשנה Deut. 15:20; שנה שנה 1 Sa. 7:16, yearly. שנה שנה the second year, 2 Ki. 14:1; שנה שנה the fourth year of Ahab, 1 Ki. 22:41. Sometimes שנה is repeated, as שנה שנה שנה in the six hundredth year, Gen. 7:11, pr. in the (last) year of six hundred years. Plur. שנים also denotes some years indefinitely, 2 Ch. 18:2, compare ימים, some days. Trop. year is used for annual produce, Joel 2:25.

Dual שנה שנה two years, Gen. 11:10; sometimes שנה שנה pr. two years of time, see ימים No. 2, b, p. cccxlii, A.

שנה (for שנה, from the root שנה) f.—(1) sleep, Prov. 6:4; Ecc. 8:16.

(2) a dream, Ps. 90:5. [This meaning is rightly rejected in Thes.]

שנה Ch. f.—(I) i. q. Heb. שנה year, plur. שנים Dan. 6:1.

(II) i. q. שנה sleep, Dan. 6:19.

שנהבים m. pl. ivory, 1 Ki. 10:22; 2 Ch. 9:21 (LXX. *ὀδόντες ἐλεφάντινοι*. Targ. **שנהבים** tooth of an elephant), compounded of שנה tooth, and (as was first shewn by Ag. Benary in Annal. Litt. Berol. 1831, No. 96) **הבים** contr. הבים, from the Sanscr. *ibha-s*

(whence with the Arabic art. Gr. *ἐλ-εφας*), an elephant, which the Hebrews could only pronounce **אֵפָה** or **אֵפָה** (pl. **אֵפָה**). This is more suitable than what I formerly supposed, namely that שנהבים was a corruption of שנהפיל, from פיל elephant.

שנה see שנה.

שני m. *coccus, crimson, or deep scarlet*, produced by certain insects (Arab. **قرميس**, *Coccus ilicis*, Linn.), which adheres, together with its eggs, to the leaves of the ilex (see on Isa. 1:18), Gen. 38:28, 30; Jer. 4:30; fully שני שני (prop. worm of coccus), Exod. 25:4, and שני שני (coccus of worm), Lev. 14:4. Pl. **שנים** crimson garments, Isa. 1:18; Pro. 31:21. Prop. it is bright colour (from the root שנה No. II.), compare Aram. **ܫܢܝܐ**, *coccus*; likewise from שנה to be bright; also שני No. 2. Others take שני to be prop. *διπλῶς*, twice dyed (from שנה No. I.); but purple garments only were twice dyed, and never crimson. See Braun, De Vestitu Sacerd. p. 237, seqq.; Bochart Hieroz. iii. p. 527, seqq. ed. Lips.

שני m. שנית f. ordinal adj., second (see the root שנה No. I., 3), Gen. 1:8; Exod. 1:15, etc. (Arab. **ثاني**, f. **ثانية**, Ch. **ܬܢܝܐ**, Syr. **ܬܢܝܐ**). Fem. שנית, also adverb. a second time, again, Gen. 22:15; 41:5. Pl. שנים the second (as to place), Num. 2:16; chambers on the second story, Gen. 6:16.

שנים dual, constr. שני, m. two. (Arabic **اثنان**, Aram. **ܐܬܢܝܢ**, which latter is very different from the primary form. To this numeral is cognate the verb שנה No. I. to repeat; perhaps, however, the root is rather in the numeral, than in the verb. The primary form of the numeral appears to be **תני**, from which have been softened Sanscr. *dvi*, dual. *dwāu*, compare *twa*, other, different, Goth. *twa*, *twā*, *twai*; whence Eng., Germ. *two*, *zwei*, Gr., Lat. *duo*, *duo*. The high Germans, like the Hebrews, have the sibilant שנים שנים two and two, in pairs, Gen. 7:9, 15; with suff. שניהם they two, Gen. 2:25. *Two* 1 Ki. 17:12, and *two or three*, Isa. 17:6; used for a few.

Fem. שנית (by syncope for שנית; Arab. **اثنان**, Dag. lene being put in an unusual manner after Sh'va moveable; as though Aleph had been prefixed שנית constr. שנית and with preff. שנית Genesis 31:41; שנית Ex. 26:19; but שנית Jud. 16:28 (on the

other hand קָשָׁהּ Jon. 4:11.—(1) *two* (fem.); plur. with suff. שְׁתֵּי they two, Eze. 23:13.

(2) of a two-fold kind (twofold), Isa. 51:19; compare כל of all kinds (allfety).

(3) a second time, again, Neh. 13:20; שְׁנִיִּים id., Job 33:14.

Twelve, m., and twelfth, m., are שְׁנָיִם Exod. 24:4; 1 Ki. 19:19; fem. they are שְׁנֵי Gen. 14:4; Lev. 24:5.

שְׁנִינָה f., a sharp or pointed saying; hence a byword. הָיָה לְשִׁנָּה to be for a byword, Deut. 28:37; 1 Ki. 9:7; from the root—

שָׁן (Chald. id., Arab. سَن) TO SHARPEN; a sword, Deu. 32:41; metaph. the tongue, i. e. to assail any one with sharp sayings, Ps. 64:4; 140:4. Part. pass. שֹׁנֵן sharpened (of a weapon), Ps. 45:6; Isa. 5:28.

PIEL, to inculcate any thing on any one (Germ. einschärfen); followed by acc. of pers. and dat. of thing, Deut. 6:7.

HITHPOEL, to be wounded, as if pierced through (with grief), Ps. 73:21.

Derivatives, שִׁית (which see, for שָׁנַת).

שָׁן not used in Kal; perhaps TO FORCE, TO BIND TOGETHER; kindred to אָסַם (the aspirate and sibilant being interchanged). Chald. שָׁן, שָׁן thongs. More remote is the Arab. شَنَّس to be infolded, to adhere.

PIEL, to gird up (the loins) 1 Ki. 18:46. So all the ancient versions, as required by the context.

שִׁנָּר [Shinar] pr. n. of the region around Babylon, Gen. 11:2; 14:1; Isa. 11:11; Zec. 5:11; Dan. 1:2. As to its extent, see Gen. 10:10. Compare Bochart, Phaleg. i. 5. J. D. Mich. Spicileg. Geogr. i. p. 231. (Syr. شِنْج used of the country round Bagdad, see Barhebr. p. 256). The derivation is unknown.

שָׁן f. i. q. שָׁן (from שָׁן sleep, Ps. 132:4).

שָׁה (kindred to the verbs שָׁס, שָׁס) TO PLUNDER, TO SPOIL, Ps. 44:11; followed by an acc. of pers. 1 Sam. 14:48; and of thing, Hos. 13:15. Part. שָׁה spoils, Jud. 2:14; 1 Sam. 23:1.

POEL, שָׁה (for שָׁה, which is the reading of some copies) id. with acc. of thing, Isa. 10:13.

שָׁס i. q. שָׁה with acc. of thing, Jud. 2:14; 1 Sam. 17:53; Ps. 89:42. Part. pl. with Suff. שָׁסִי by a Syriacism for שָׁסִי Jer. 30:16; compare שָׁס part. שָׁס.

NIPHAL, to be despoiled, Isa. 13:16; Zec. 14:2. Derivative, מְשָׁס.

שָׁס to cleave (kindred roots are שָׁס, שָׁס, שָׁס, to these answer the Sanscr. tshid, to cut, Gr. σχίζω, Germ. scheiden), שָׁס שָׁס Lev. 11:7; and שָׁס שָׁס Lev. 11:3; Deu. 14:6; to cleave the cleft of the hoof, i. e. to be cloven-hoofed. Compare הַפָּרִים.

PIEL.—(1) to cleave, Lev. 1:17.

(2) to rend, to tear in pieces a lion, Jud. 14:6.

(3) metaph. to rend with words, i. e. to chide, to upbraid, 1 Sam. 24:8.

שָׁס cleft, see the root in Kal.

שָׁס not used in Kal TO CUT IN PIECES (cogn. to שָׁס, שָׁס, compare under שָׁס.)

PIEL, to cut in pieces, 1 Samuel 15:33. LXX. εἰσφαξε. Vulg. in frusta concidit.

I שָׁה TO LOOK (kindred to שָׁה No. 1, which see); hence, absol. to look around (for help), 2 Sa. 22:42. Specially—(a) followed by אֵל to regard any one (his prayers [offerings, rather]), Gen. 4:4, 5.—(b) to look to any one for aid, followed by אֵל Isa. 17:8; אֵל Isa. 17:7; 31:1; אֵל Ex. 5:9.—(c) followed by מִן and מֵעַל to look away from, to turn the eyes from anything, to let it alone, Job 7:19; 14:6; Isa. 22:4.

HIPHAL, i. q. Kal, letter c, followed by מִן Ps. 39:14, הִשַׁע מִפְּנֵי “turn thy eyes from me.” The form הִשַׁע is imp. apoc. for הִשַׁע, whence הִשַׁע, and, by lengthening the former syllable (like יִרְבֵּה, יִרְבֵּה, יִרְבֵּה), הִשַׁע. There is therefore no need to refer this form to a root עָשַׂה, or that the vowels should be changed. Another הִשַׁע see under שָׁע Hiphil.

HITHPAEL הִשַׁע—(1) to look around (for help), Isa. 41:10.

(2) i. q. הִרְאָה letter b, to look upon one another (sc. in fighting, or rather in disputing), Isa. 41:23.—Derivative, Ch. שָׁע.

II. שָׁע i. q. Syr. سَح, Heb. שָׁע TO BE SMEARED TOGETHER, TO BE SMEARED OVER (as the eye), Isa. 32:3.

שָׁע emphat. שָׁעָה, שָׁעָה Ch. f. a moment of time, pr. the twinkling of an eye, Augenblick (Arabic سَاعَة a moment; also, an hour, compare Dutch Stondt, which signifies both). שָׁעָה בָּהּ at the same moment, i. e. immediately, Dan. 3:6, 15; 4:30; 5:5; but 4:16, כְּשָׁעָה חֲדָא “for a short time.”

שָׁע an unused verb, which appears to have had

the signification of *pounding, beating, stamping*.

Arab. *نط* II. to stamp in pieces. Hence—

שעמה const. **שעמת** fem. *crashing noise* (of horses' hoofs), which is done in striking the ground, *das Stampfen der Hufe*, Jer. 47:3.

שעמנו a kind of cloth or garment made of two kinds of thread, linen and woollen, Lev. 19:19 (where there is added **שלאים**), and Deut. 22:11, where the words are, "thou shalt not put on shatnes, woollen and linen together." LXX. *κίβδηλον*, i. e. something adulterated. The origin is very obscure. Those proposed by Bochart (Hieroz. i. p. 486) and Buxtorf (Lex. Chald. p. 2483), who sought for an etymology in the Phœnicio-Shemitic languages, are very improbable; nor are those quite satisfactory which are given by Jablonski (Opuscul. ed. te Water, i. p. 294) and Forster (De Byssu Antiquorum, p. 92), who regard this word as being taken from the Coptic, and that it should be written **ϣONTNOC** (i. e. *byssus fimbriatus*).

שעל an unused verb, which seems, from the derived nouns, to have had the sense of *hollowness*, **שעל** hollow of the hand, **משעל** hollow way, **שועל** fox, as being a burrower and an inhabitant of caverns. Kindred are **שעל** No. II.; whence **שעל** Orcus (*ḥótle*), and in the Indo-Germanic languages, *κοῖλος* (*cœlum*), *hohl*.

שעל with suff. **שעלו**, pl. **שעלים**, constr. **שעלי**, m.

(1) *hollow of the hand*, Isa. 40:12.

(2) *a handful*, 1 Ki. 20:10; Eze. 13:19; Syr.

שעל id.

שעלבים Jud. 1:35; 1 Ki. 4:9, and **שעלבין** Josh. 19:42 ("place of foxes," for the fuller **ש** *בית*, compare Arab. *شعل* i. q. **שועל** a fox, [*Shaalbim*, *Shaalabbim*], pr. n. of a town of the Danites, see Relandi Palæstina, p. 988. Gent. n. **שעלבי** (as if from **שעלבין**), 2 Sa. 23:32; 1 Ch. 11:33.

שעלים ("region of foxes"), [*Shaalim*], pr. n. of a territory, 1 Sa. 9:4, prob. in the territory of the city **שעלבים**, which see.

שען not used in Kal.

NIPHAL—(1) TO LEAN UPON, TO REST UPON, as a spear, followed by **על** 2 Sa. 1:6. **נשען על יד** to lean on any one's hand, spoken of kings, who were accustomed to go in public leaning on their friends and ministers, 2 Ki. 5:18; 7:2, 17. Metaph. *to repose confidence* in any person or thing, followed

by **על** Isa. 10:20; 31:1; Job 8:15; 2 Ch. 13:18; 14:10; 16:7; Mic. 3:11; followed by **אל** Pro. 3:5; followed by **א** Isa. 50:10; absol. Job 24:23.

(2) *to lean against*, followed by **על**, Jud. 16:26; of a country, followed by **ל** Nu. 21:15.

(3) *to recline* (prop. to rest upon the elbow), Gen. 18:4.

Derivatives, **משען**, **משענת**, **משען**, and pr. n. **אשען**.

שעע prop. TO STROKE; also TO OVERSPREAD, TO SMEAR (Chald. and Syr. **שעע** and **שעי** compare **שע** No. II.). In Kal once intrans., *to be smeared over* (used of the eye), *to be blinded*, Isa. 29:9; as to this passage see Hithpaël.

HIPHAL, imp. **השע** *smeat*, blind (the eyes), Isaiah 6:10.

PILPEL **שעשע**—(1) *to delight* (prop. to stroke, to smooth), Ps. 94:19.

(2) intrans. *to delight oneself*, Isaiah 11:8; followed by an acc. (in any thing), Ps. 119:70.

PULPAL **שעשע** *to be smoothed, to be caressed* (*geliebtst werden*), Isa. 66:12.

HITHPALPEL **השעשע** *to delight oneself*. Isaiah 29:9, **השעשעו לעצמם** "delight yourselves and be blind," i. e. indulge freely in your own delights and pleasures, presently, however you will be blinded, i. e. ye shall be amazed at the sight of those things which will happen. As to this use of two imperatives, one of them concessive, the other asserting and threatening, see Hebr. Gramm. § 127, 2 (§ 99, ed. 9). Followed by **א** in anything, Ps. 119:16, 47.

Derivative, **שעשעי**.

שעף an unused verb; prob. i. q. **סעף** to divide. Hence—

שעפה ("division"), [*Shaaph*], pr. n. m.—(1) 1 Ch. 2:47.—(2) 1 Chr. 2:49.

I. **שער**—(1) TO CLEAVE, TO DIVIDE. Arabic intrans. **شعر** to be cleft, to open in fissures, **شعر** aperture, chink, Æth. **ሰረ**; to dismiss, to set free (from the signification of opening, see Lud. de Dieu on Gen. 23:10). Hence **שער** No. 1, a gate.

(2) *to estimate, to set a price* (verbs of cleaving being often transferred to the sense of judging). Pro.

23:7. Arab. **سعر** to set a price, **سعر** price of corn, Chald. **שער** id. Hence **שער** No. II. and pr. n. **שעריה**.

II. **שער** i. q. **שער** to shudder, not used as a verb. But hence **שערה**, **שערה**, **שערה**.

שַׁעַר comm. (fem. Isa. 14:31; compare Neh. 3:16).—(1) *a gate*. (Syr. and Chald. with the letters transposed **פַּרְעַ**, **פַּרְעַ**), whether of a camp, Ex. 32:26, 27; or of a city, Gen. 23:18; Josh. 2:7; or of a temple, Eze. 8:5; 10:19; or of a palace, Esth. 2:19, 21 (whence **שַׁעַר** used of the palace itself, Esth. 4:2, 6; compare **פַּרְעַ**). **שַׁעַר הָאָרֶץ** the gates of a land are the entrances of a land, places where enemies might enter, Jer. 15:7; Nah. 3:13; **בְּשַׁעְרֶיךָ** within thy gates, i. e. in thy cities, Deut. 12:12; 14:27; and even **בְּאֶחָד שַׁעְרֶיךָ** in one of thy cities, Deut. 17:2; compare 1 Kin. 8:37; 2 Chr. 6:28. At the gates of cities there was the *forum* (**רֹחַב**, compare amongst other passages, Neh. 8:16), where trials were held, and the citizens assembled, some of them for business, and some to sit at leisure, to look on, and converse (Gen. 19:1; Ruth 4:11; Pro. 31:23; Lam. 1:4); whence **בְּשַׁעַר** in the gate, often for in the forum, in judgment, Deu. 25:7; Job 5:4; 31:21; Prov. 22:22; Isa. 29:21; Amos 5:10, 12, 15; **יֹשְׁבֵי שַׁעַר** those who sit in the gate, i. e. persons of leisure, idlers, Ps. 69:13; Ruth 3:11; **כָּל-שַׁעַר עָמִי** "all the assembly of my people."

The following were the names of the gates in the walls of Jerusalem—(a) **שַׁעַר הַמַּיִם** the gate of the fountain, so called from the fountain Gihon, on the west side of the city, near the foot of Mount Zion, Neh. 2:14; 3:15; 12:37. Going from this towards the north—(b) **שַׁעַר הַדִּנְהִיל** the dunhill-gate, Neh. 2:13; 3:14; 12:31; contr. **שַׁעַר הַדִּנְהִיל** Neh. 3:13; Josephus calls it (Bell. Jud. v. 4, § 2), the gate of the Essenes.—(c) **שַׁעַר הַנָּחַל** the gate of the valley, Neh. 2:13, 15; 3:13; 2 Ch. 33:14. On the north side of the city there followed—(d) **שַׁעַר הַמִּגְדָּה** Jerem. 31:38; 2 Ch. 26:9; and **שַׁעַר הַמִּגְדָּה** the gate of the mural towers, Zec. 14:10.—(e) **שַׁעַר הָאֶפְרַיִם** Nehemiah 8:16; also called **בְּנֵימִין** Jer. 37:13; 38:7; Zech. 14:10 (the way from it leading to both these tribes), with a forum near it (Neh. 8:16).—Next this on the eastern side of the city was—(f) **שַׁעַר הַיְשָׁנָה** the old gate, Neh. 3:6; 12:39; prob. the same as is called **שַׁעַר הָרִאשֹׁן** Zech. 14:10. Then—(g) **שַׁעַר הַדָּגִים** the fish-gate, prob. so called from the fish which were there offered for sale, Neh. 3:3; 12:39; Zeph. 1:10.—(h) **שַׁעַר הַצֹּאן** the sheep-gate, Nehemiah 3:1; 12:39, near the temple, so called from the sheep for sacrifice in the temple, which were offered for sale in the forum of this gate.—(i) **שַׁעַר הַמִּשְׁפָּט** Vulg. *porta judicialis*, Neh. 3:31 (which others take to be one of the gates of the temple).—(k) the horse-gate, Neh. 3:28; Jer. 31:40.—(l) the water-gate, so called

from the brook Kedron, Neh. 3:26; 12:37; which some suppose to be the same as—(m) **שַׁעַר הַחֲרוֹטִים** the pottery-gate, Jer. 19:2, through which they went to the valley of Hinnom, which is no doubt to be sought on the south-east side of the city. On the south side of the city, the walls were built on the edge of the steep side of Mount Zion, in which therefore there were no gates. The inner-gate (**שַׁעַר הַפְּנִימִי**), Jer. 39:3, seems to have led from the higher city to the lower. See concerning the whole subject, Bachiene, Descr. Palæstinæ, ii. § 94—107; J. E. Faber, Archæologie der Hebräer, i. p. 336, seqq.; Rosenm. Alterthumskunde, ii. 2, p. 216, seqq. Certain other gates were not in the walls of the city, but in the outer wall of the temple; see **שַׁעַר הַמִּזְבֵּחַ**.

(2) *a measure, -fold*, see the root No. I., 2, Gen. 26:12, **מֵאָה שַׁעֲרִים** a hundred measures, a hundred-fold, i. e. *ἐκατονπλάσιος*.

שַׁעַר adj. bad, disagreeable (used of figs), Jer. 29:17, from the root **שַׁעַר** No. II.

שַׁעֲרוֹר adj. horrible. Fem. something horrible, Jer. 5:30; 23:14.

שַׁעֲרוֹרִי id. Jer. 18:13.

שַׁעֲרִיָּה ("whom Jehovah estimates"), [*Sheariah*], pr. n. m. 1 Ch. 8:38; 9:44.

שַׁעֲרַיִם ("two gates"), [*Shaaraim*], pr. n. of a town in the tribe of Judah, Josh. 15:36; 1 Sam. 17:52; 1 Ch. 4:31.

שַׁעֲשֻׁגָז [*Shaashgaz*], Persic pr. n. of a eunuch and keeper of women in the court of Xerxes, Esth. 2:14. (Pers. **ساشگر** is, servant of the beautiful.)

שַׁעֲשֻׁעִים pl. delight, pleasure, Pro. 8:30; Ps. 119:24; Jer. 31:20. Root **שַׁעַע**.

שַׁפָּה—(1) prop. TO SCRATCH, TO SCRAPE; hence to scrape off, to pare off. Aram. **ܣܦܐ** to file, prop. to make smooth, bald, **ܡܫܦܐ** a file, **ܡܫܦܐ** a filing, a paring.

(2) i. q. Syr. Pa. to purge, to cleanse from dregs, compare Talmud. **שַׁפָּה** to filter. Hence **שַׁפָּה**.

NIPHAL, part. bare, bald, naked (used of a mountain), Isa. 13:2. LXX. *ὄρος πεδινόν*.

PUAL, Job 33:21 **שָׁפוּ עֲצָמוֹתַי** "his bones become naked," naked of flesh.

Derivatives, **שַׁפָּה**, **שָׁפִי**, and the pr. n. **שָׁפִי**.

שַׁפָּה or **שָׁפָה** only in pl. 2 Sa. 17:29, **שָׁפֹת דָּגָר**

according to Targ., Syr., and the Hebrews, *cheeses of kine*, so called from the idea of filtering and cleansing from dregs, see the root No. 2. Abulwalid explains it to mean, slices of curdled milk.

שָׁפָה ("nakedness"), [*Shepho*], pr. n. m. Gen 36:23; called **שָׁפָה** 1 Ch. 1:40.

שָׁפָה m. (from **שָׁפָה**), *judgment, penalty*, 2 Ch. 20:9; pl. **שָׁפָהִים** (i being shortened into i), Eze. 23:10.

שָׁפָה (i. q. **שָׁפָה** "serpent?"), [*Shupham*], pr. n. of a son of Benjamin, Nu. 26:39.

שָׁפָה (id.), [*Shephuphan*], pr. n. m. 1 Ch. 8:5.

שָׁפָה an unused verb, prob. i. q. **שָׁפָה**, Æthiop. **ሰፈሰ**: *to spread out* (compare also **שָׁפָה**). Hence **מִשְׁפָּחָה** family; and as closely connected therewith is —

שָׁפָה f. *famula* (as if a noun of unity, one of a family), a *maid-servant*, Gen. 16:1; 29:24. As to its difference from **אִמָּה**, see 1 Sa. 25:41; **הִנֵּה אִמָּתְךָ** "behold, thy handmaid is a servant," i. e. I am thy household servant to wait on thee.

שָׁפָה fut. **שָׁפָה**. — (1) TO JUDGE. (A root which is not found in the other Phœnicio-Shemitic languages, the primary idea of which appears to be, *to set up, to erect*, like the Germ. *richten*, comp. the cognate roots **שָׁפָה**, **שָׁפָה**. Traces of it are found perhaps in the Indo-Germ. languages, as *schaffen*, in Gloss. Mons. to judge; *geschaffen*, testament; *schöppe*, judge.) Const. either absol. Job 22:13; Eze. 44:24; or followed by an acc. of pers. whose cause is judged, Ex. 18:22, 26; Deut. 16:18; Isa. 11:4. **שָׁפָה צֶדֶק** Prov. 31:9, and **שִׁי מִשְׁפָּחָה** Ps. 75:3, to do justice, equity. Ezek. 16:38, **שָׁפָה מִשְׁפָּחָה** "I will judge thee (with) the judgments of adulteresses." **שָׁפָה בֵּן וְבִן** "to be judge or umpire between, Gen. 16:5; 31:53; Isaiah 2:4. Part. **שָׁפָה** subst. *judge*, Deu. 16:18.

Specially (see **שָׁפָה** No. 2) *to judge* any one is — (a) i. q. *to condemn, to punish* the guilty (*karaxiwo*), 1 Sa. 3:13; Obad. 21; Psa. 109:31; compare **שָׁפָה**. — (b) *to defend* any one's cause, especially that of the poor and oppressed. Isa. 1:17, **שָׁפָה יְתוֹם** "defend the cause of the orphan." Psa. 10:18; 26:1. **שָׁפָה מִשְׁפָּחָה** Jer. 5:28; Lam. 3:59. Followed by **מִן** and **מִי** pregn. *to defend* (any one's) *cause, and to deliver him from the power* (of his enemies), 1 Sam. 24:16; 2 Sa. 18:19, 31; Ps. 43:1.

(2) *to rule, to govern*, as connected with the idea of judging, since judging was the province of kings

and chief magistrates (1 Sam. 8:20; 2 Chron. 1:10; compare **שָׁפָה** No. 1, 2), Judges 16:31. Hence Part. **שָׁפָה** a *prince*, Ps. 2:10; Am. 2:3; especially used of the leaders and magistrates of the Israelites, who delivered their people from the oppression of neighbouring nations between the time of Joshua and Samuel, and who then governed them in peace as supreme magistrates (Jud. 4:5), Jud. 2:16, 18; Ruth 1:1; 2 Kings 23:22, etc. The same name (*suffes*, plur. *suffetes*) was applied to the chief magistrates of the Carthaginians.

NIPHAL — (1) *to be judged*, Ps. 37:33.

(2) recipr., *to litigate* with any one, Prov. 29:9; Isaiah 43:26; followed by **עַל** of pers., Joel 4:2; **עַל** (אֵל) Eze. 17:20; 20:35, 36; **עַל** Jer. 25:31 (see below); also with an acc. and **עַל** of the thing (Jer. 2:35) concerning which any one contends, 1 Sam. 12:7; Eze. 17:20. When Jehovah is said to *contend* with men, it has sometimes the notion of punishing, Eze. 38:22; Isa. 66:16; compare 2 Ch. 22:8.

POEL, part. **שָׁפָה** i. q. **שָׁפָה** Job 9:15.

Derivatives, **שָׁפָה**—**שָׁפָה**, **שָׁפָה**, **שָׁפָה**.

שָׁפָה Chald. part. **שָׁפָה** a *judge* (by a Hebraism, for the verb itself is not found in Chaldee), Ezr. 7:25.

שָׁפָה ("judge"), [*Shaphat*], pr. n. m. — (1) Nu. 13:5. — (2) 1 Chron. 3:22. — (3) 1 Ki. 19:16. — (4) 1 Ch. 27:29. — (5) 1 Ch. 5:12.

שָׁפָה, only plur. **שָׁפָהִים** m., *judgments, punishments*. **שָׁפָהִים עָלָה** Ex. 12:12; Num. 33:4.

שָׁפָהִיה ("whom Jehovah defends"), [*Shephatiah*], pr. n. — (1) of a son of David, 2 Sam. 3:4. — (2) Jer. 38:1. — (3) Neh. 11:4. — (4) Ezra 2:4, 57. — (5) 8:8; Neh. 7:9, 59.

שָׁפָהִיהוּ (id.) [*Shephatiah*], pr. n. — (1) of a son of Jehoshaphat, 2 Ch. 21:2. — (2) 1 Ch. 12:5. — (3) 27:16.

שָׁפָהִי ("judicial"), [*Shiphtan*], pr. n. m., Nu. 34:24.

שָׁפָה plur. **שָׁפָהִים** masc. (from the root **שָׁפָה**) — (1) *baldness, nakedness*, Job 33:21 **כְּחִיב**, where a substantive is poetically, put for a finite verb. **כְּחִיב** has in the same sense **שָׁפָה**, see the root in Pual.

(2) a *naked hill* (void of trees) (compare **הַר שָׁפָה** Isa. 13:2). Jerem. 12:12, **הַר שָׁפָה בְּמִדְבָּר** "the hills in the desert;" 3:2, 21; 4:11; 7:29; 14:6; Isaiah 41:18; 49:9; Nu. 23:3, **הָיָה עָלָיו** "he went upon a hill."

(3) [Shephi], pr. n., see שפן.

שפנים ("serpents?") [Shuppim], pr. n. m.—
(1) 1 Ch. 7:12, 15.—(2) 26:16.

שפיפן Gen. 49:17, a species of serpent, from the root שפף Syriac, to glide. Arab. سَفَّ a kind of serpent, marked with black and white spots. See Bochart, Hieroz. i. p. 416, seqq.

שפיר ("beautiful"), [Shaphir], pr. n. of a town of Judæa, otherwise unknown, Mic. 1:11.

שפיר Chald. adj. *beautiful*, Dan. 4:9, 18.

שפך fut. יִשְׁפֹךְ.—(1) TO POUR, TO POUR OUT (Arabic سَفَكَ id., Æthiop. ሠሰከ; to cast metals, kindred to ספח, سَفَح), e. g. a drink-offering, Isaiah 57:6. שפך דם to pour out blood, i. e. to commit slaughter, Gen. 9:6; 37:22; Eze. 14:19. Metaph. שפך נפשו Ps. 42:5; and שפך לבו Lam. 2:19; to pour out one's soul, i. e. to be poured out in tears and complaints, followed by לִפְנֵי 1 Sa. 1:15; Ps. 62:9; compare Lam. loc. cit., שפך חמחו על to pour one's anger upon any one, Eze. 14:19; 22:22; Lam. 2:4.

(2) to heap up a mound (aufschütten), Eze. 26:8. NIPHAL—(1) to be poured out, 1 Kings 13:5. Metaph., Ps. 22:15, "I am poured out like water," a description of a man who cannot arise from weakness [Christ bearing our sins vicariously].

(2) to be poured out, i. e. profusely expended (as money), Eze. 16:36; comp. ἐκίχω, Tob. 4:18.

PUAL, to be poured out, used of one's steps, i. e. to slip, Ps. 73:2 קרי, compare the Lat. *fundi*, for *prosterni*.

HITHPAEL, to be poured out, Lam. 4:1. The phrase, "my soul is poured out," is—(a) it pours itself out in complaints, Job 30:16.—(b) my blood is poured out, I die, Lam. 2:12. Hence—

שפך the place where any thing is poured out, Lev. 4:12; and—

שפכה fem. *urethra*, through which the urine is poured out, Deu. 23:2. Vulg. *veretrum*. Some incorrectly render *testicle* (see שפף).

שפל fut. יִשְׁפַּל inf. שַׁפֵּל, Arab. سَفَلَ, سَفَل TO BE DEPRESSED, TO BE OR BECOME LOW, used of a mountain, Isa. 40:4; of a wood, Isa. 10:33; a city, 32:19. Metaph. to be depressed, is used of—(a) men who are cast down from a high rank, Isaiah

2:9, 11, 12, 17; 5:15; 10:33.—(b) of the voice, both when low, Isa. 29:4; and altogether suppressed, Ecc. 12:4. Inf. שַׁפֵּל רִיחַ to be cast down of spirit, Pro. 16:19. Compare שַׁפֵּל.

HIPHL—(1) to depress, cast down, make low, (opp. to הָרִים), Psalm 18:28; 75:8. Intrans. to be cast down (pr. to cast (one's self) down), Job 22:29. Followed by another verb it assumes the nature of an adverb, Jer. 13:18, הִשְׁפִּילוּ שִׁבּוֹ, "humble yourselves, sit down," i. e. sit down in a low place (set euch niedrig); Ps. 113:6.

(2) to cast down, as walls, Isa. 25:12.

Derivatives, שַׁפֵּל — שַׁפְּלוּת.

שפל Chaldee APHEL, to depress, to cast down (kings, mighty men), Dan. 5:19; 7:24. With לְקַבֵּל to depress, humble one's heart, to be humbled, ibid., 5:22.

שפל m. שפלה f. adj. low, of a tree, Eze. 17:24; depressed (of a spot on the skin), Lev. 13:40, 21. Metaph.—(a) ignoble, vile, 2 Sa. 6:22; Job 5:11.—(b) שפל רִיחַ cast down, humble of spirit, Pro. 29:23; Isa. 57:15; and without רִיחַ id.; Isa. loc. cit. הִשְׁפִּיל that which is low, Eze. 21:31 (masc. with הַ parag.).

שפל Chald. low, Dan. 4:14.

שפל m. lowliness, i. e. an ignoble and wretched condition, Ecc. 10:6; Ps. 136:23.

שפלה f. id., Isa. 32:19.

שפלה a low region, Josh. 11:16, fin.; with the art. הַשְּׁפֵלָה the low region near the Mediterranean sea, extending from Joppa to Gaza, Josh. 11:16; Jer. 32:44; 33:13; ἡ Σέφλα, 1 Mac. 12:58.

שפלות f. a letting down, with יָדִים remissness of the hands, sloth, Ecc. 10:18.

שפם (perhaps, "bald," "shaven," from the root שפה; there are no certain traces of a root שפם) [Shapham], pr. n. m. 1 Ch. 5:12.

שפם ("nakedness," "a place naked of trees"), [Shepham], pr. n. of a town in the eastern part of the tribe of Judah, Nu. 34:10, 11; prob. the same which is called שְׁפִמוֹת [ש'] 1 Sa. 30:28. Gent. n. שפמי 1 Ch. 27:27.

שפן an unused verb, prob. i. q. שָׁפַן, שָׁפַן to cover, to hide, especially under the earth, whence שָׁפַן. Whence figuratively, שָׁפַן astute.

שפן m.—(1) a quadruped (which chews the cud like a hare), Levit. 11:5; Deut. 14:7; which lives

gregariously on rocks, and is remarked for its cunning, Ps. 104:18; Prov. 30:26. The Rabbins render it *coney*; more correctly the LXX. in three places, χοιρογυλλιος, i. e. *mus jaculus* Linn., Arab. *يربوع*, *Jerboa*, an animal of the size of the coney, with a head resembling that of a hog, with long hind legs fitted for leaping; it inhabits burrows dug in the mud, and is remarkably cunning. It is either so called from its burrows in which it hides itself, or from its cunning. See Bochart, Hieroz. i. p. 1001, seqq. Oedmann, Verm. Sammlungen, iv. p. 48.

(2) [*Shaphan*], pr. n.—(a) a scribe of Josiah, 2 Ki. 22:3, 12; Jer. 36:10, compare Ezek. 8:11.—(b) 2 Ki. 22:12; 25:22; Jer. 26:24; 39:14.

שָׁפַע an unused verb, to overflow, like the Ch., Syr. Hence —

שָׁפַע m. abundance, Deu. 33:19, "abundance of the sea," i. e. wealth obtained by sea traffic.

שָׁפַעָה f. great multitude (pr. abundance), as of water, Job 22:11; 38:34; of men, 2 Ki. 9:17; of camels, Isa. 60:6; Eze. 26:19.

שָׁפַעִי ("abundant"), [*Shiphi*], pr. n. m. 1 Ch. 4:37.

שָׁפַר an unused root, prob. i. q. Syr. **ܫܦܪ** to glide. Hence **שָׁפַרְפֹּן** serpent, and pr. names **שָׁפַרְפֹּרֶם**, **שָׁפַרְפֹּרֶם**.

שָׁפַר —(1) i. q. **شفر** TO SCRATCH, TO SCRAPE (cognate to **שָׁפַר**, **שָׁפַר**); hence to polish.

(2) to be bright, prop. to be polished (compare Arab. **سفر** I. IV., to shine forth as the dawn, and **شَافِرًا**, to be beautiful, i. q. Ch. and Syr. Followed by **עַל** to please any one, Ps. 16:6, compare Dan. 4:24. The notion of being bright is also applied to brilliancy of sound (compare, on the other hand, **הָלַל**); whence **שָׁפַר** trumpet.

(3) i. q. **Ἀῖθια**, *safara*, to measure; whence **אַשְׁפָּר** a measure; which see. (Cogn. is **שָׁפַר** No. 3, to number.) As to the passage, Job 26:13, see **שָׁפַרָה**.

שָׁפַר fut. **יִשְׁפַּר**. Chald., to be beautiful; followed by **עַל** Dan. 4:24, and **יְרַם** Dan. 3:32; 6:2, to please (Syr. id.).

[Derivatives, **שָׁפַרְפֹּרֶם**, **שָׁפַרְפֹּרֶם**, **שָׁפַרְפֹּרֶם**, **שָׁפַרְפֹּרֶם**.]

שָׁפַר m.—(1) beauty, elegance (of words), Gen. 49:21.

(2) [*Shapher*], pr. n. of a mountain in the desert of Arabia, Num. 33:23, 24.

שָׁפַרָה f.—(1) brightness, beauty. Here, apparently, we should refer with Jo. Simonis, who has been followed by Ewald (Gr. page 92), Job 26:13, **בְּרוּחוֹ שָׁמַיִם שָׁפַרָה** "by his (God's) Spirit the heavens were made brightness," i. e. splendid, most splendid. Several interpreters have supposed **שָׁפַרָה** to be for **שָׁפַרָה** (to make beautiful, to adorn, sc. with stars and constellations), so put that two constructions (**בְּרוּחוֹ שָׁמַיִם שָׁפַרָה** and **שָׁפַרָה שָׁמַיִם שָׁפַרָה**) are confused (Vulg. *spiritus ejus ornavit celos*), but Dag. forte necessarium is scarcely ever found to be omitted in the letters **בנרמב**.

(2) [*Shiphrah*], pr. n. f., Ex. 1:15.

שָׁפַרִיר m., ornaments of a throne, tapestry with which a throne is covered, Jer. 43:10 **קִירִי**, where the **שָׁפַרִיר** has **כְּתִיב**.

שָׁפַרְפֹּרֶם m., Chald., dawn, Dan. 6:20. Syriac **ܫܦܪܡܐ** id.

שָׁפַת fut. **יִשְׁפַּת**. —(1) TO PLACE, TO PUT (i. q. **שָׁפַת** which I suppose to be itself cognate to this verb, so that **ש** is softened into **כ**, and even into **ל**; compare **שָׁפַר** and **שָׁפַר** and **שָׁפַר** to dig; **שָׁפַר** and **שָׁפַר** to spread out, and to spread over. Also **שָׁפַת** and **שָׁפַת** (2 Ki. 4:38; Ezek. 24:3; Psalm 22:16, **לְעִפְרִי מִתּוֹךְ הַשְׁפַּתִּי**, "into the dust of death (in the sepulchre) thou wilt put me."

(2) followed by a dat. of pers., to give, Isaiah 26:12.

Derivatives, **אֲשַׁפֵּת**, **מִשְׁפַּת**.

שָׁפַתִּים m. dual, stalls, folds, Psa. 68:14 (compare **מִשְׁפַּתִּים** p. dxx, A), Eze. 40:43 (where places in the court of the temple are signified, in which the sacrificial victims were bound).

שָׁפַח an unused verb, i. q. **שָׁפַח** to inundate, to overflow. Hence —

שָׁפַח, once found, Isa. 54:8, **שָׁפַח קֶצֶף** "an inundation (pouring out) of wrath," i. q. **שָׁפַח אֵף** Prov. 27:4. The form **שָׁפַח** appears to have been used for **שָׁפַח** by the writer, for the sake of paronomasia.

שָׁק Chald., i. q. **שֹׁק** a leg; pl., Dan. 2:33. Theod., **σκημα**.

שָׁקַד fut. **יִשְׁקַד**. TO BE SLEEPLESS (Arab. **شَقَذ**) Ps. 102:8; to watch, Psa. 127:1; Ezr. 8:29. Figuratively — (a) followed by **עַל** to watch over any thing, i. e. to attend to it, to fix one's attention on any thing, Jer. 1:12; 31:28; 44:27; Dan. 9:14; Job 21:32;

(but Pro. 8:34, **שקד על הַתְּהוֹם** is to be taken in its proper sense, to watch at the threshold, to guard the threshold). Isa. 29:20, **שְׁמֵרֵי אֵן** "those who watch for iniquity," who are diligent not to do what is good, but what is evil.—(b) *to lie in wait for* (used of a leopard); followed by **עַל** Jer. 5:6.

PUAL, part. **שִׁשְׂקָר** (denom. from **שָׁקַד**) as if *amygdalatus*, i. e. made of the form of almond flowers, Ex. 25:33, 34.

שָׁקַד m.—(1) *the almond tree*; so called because of all trees it is the first to arouse and awake from the sleep of winter, Jer. 1:11 (where allusion is made to the signification of haste and ardour, which there is in this root).

(2) *an almond, the nut of the almond*, Gen. 43:11; Numbers 17:23; Eccl. 12:5, **גִּיזַי שָׁקַד** "the almond is rejected" (by the old man who has no teeth), although really a delicate and delicious fruit. Others incorrectly, "the almond flourishes," which they refer to whiteness of hair; but the flower of the almond is not hoary, but rose-coloured. See Cels. Hierob. i. p. 297.

שָׁקָה not used in Kal, i. q. **שָׁתָה** TO DRINK (see, as to the interchange of the letters *k* and *t*, p. DCCXX, A). Arab. سقى; Æth. ሰቀደ: to drink, to irrigate.

HIPIL—(1) *to give to drink, to furnish drink*; followed by two acc. of pers. and thing, Gen. 19:32; 24:43; Jud. 4:19; Num. 5:24; Psalm 60:5; Job 22:7; Jer. 9:14; 35:2; followed by **אֵין** of thing, Ps. 80:6; **אֵין** of thing (of any thing), Cant. 8:2. Part. **שִׁשְׂקָה** subst., *a butler, cup-bearer*, Genesis 40:1; 41:9; but Genesis 40:21 **שִׁשְׂקָה** denotes *drink* (see **שִׁשְׂקָה** p. DXX, B, No. 2); and we should thus understand the words, "he restored the chief butler again **עַל** **שִׁשְׂקָה** to his drink," i. e. to his butlership, and he again gave him his office of cup-bearer.

(2) *to water cattle*, Gen. 24:46; 29:2; Ex. 2:16, 17, 19.

(3) *to irrigate, to water land*, Gen. 2:6, 10; Ps. 104:13.

NIPHAL, see **שָׁקַע** Niphal.

PUAL, *to be watered, moistened*. Job 21:24, "the marrow of his bones is watered," i. e. is fresh, vigorous (compare Prov. 3:8; 15:30; 17:22).

Derivatives, **שָׁקָה**, **שִׁשְׂקָה**, and the two following words.

שָׁקָה (for **שָׁקַח** of the form **קָטַל**) *drink*; only in plur. **שָׁקָה** Ps. 102:10.

שָׁקָה plur. with suff. **שָׁקָה** Hos. 2:7.—(1) *drink*, Hos. loc. cit. (where we should not understand water,

but some more delicate drink; especially wine. LXX. Ald. ὁ οἶνός μου).

(2) *the moistening*, i. e. refreshing of bones, Pro. 3:8; see the verb in Pual.

שָׁקָה m., *an abomination, something abominable*; used of impure things (garments), Nah. 3:6; of flesh of victims, εἰδωλοθύτα, Zec. 9:7; especially of idols. 1 Ki. 11:5, "Milcom **שָׁקָה** the idol of the Ammonites." 2 Ki. 23:13; Dan. 9:27; comp. Dan. 11:31; 12:11. Plur. idols, 2 Ki. 23:24; Eze. 20:7, 8.

שָׁקַח fut. **שָׁקַח** TO REST, TO HAVE QUIET (pr. *to lie, to lie down*; compare Arab. سقط to fall; kindred to سكت, سكت). It is used—(a) of one whom no one harasses, Jud. 3:11; 5:31; 8:28; Jer. 30:10; 46:27 (hence **שָׁקַח** **שָׁקַח** Josh. 11:23; 14:15), and who harasses no one, Jud. 18:7, 27; which sometimes arises from fear, Psalm 76:9.—(b) of a person who does nothing, remains inactive, Isa. 62:1; Jer. 47:6; hence used of God when he does not afford aid, Ps. 83:2.

HIPIL—(1) *to cause to be quiet*, i. e. to allay strife, Pro. 15:18; also, *to make tranquil and secure*, i. e. *to give quiet*, Job 34:29; followed by **אֵין** of pers. and **אֵין** of thing (from danger), Ps. 94:13.

(2) intrans. *to keep oneself quiet* (pr. to make oneself quiet, Ruhe bey sich hervorbringen, Ruhe halten), Isa. 7:4; 57:20. Inf. **שָׁקַח** subst. *rest, quiet*, Isa. 30:15; 32:17. The earth is figuratively said *to be quiet*, when the air is sultry and unmoved (bey stiller, schwüler Luft), Job. 37:17. Hence—

שָׁקַח m. *rest, quiet*, 1 Chr. 22:9.

שָׁקַל fut. **שָׁקַל**, once **שָׁקַל** (as if from **שָׁקַל**) Jer. 32:9; TO POISE, TO WEIGH (Arab. شغل, more often

ثقل, Syr. مَعَا and مَعَا id. The primary idea is that of suspending a balance, compare Æthiopic ሰቀለ: to suspend, as on a cross. Compare **שָׁקַל**, **שָׁקַל**, and Lat. *pendo, pendeo*, Ex. 22:16; 2 Sam. 14:26; Isa. 40:12. Followed by **אֵין** *to weigh out* to any one (metals, money), Gen. 23:16; Jer. 32:9; Eze. 8:25; followed by **אֵין** *to weigh over* into the royal treasures) Esth. 4:7; 2 Sam. 18:12, "although I might weigh a thousand shekels in my hands," i. e. if they were weighed, counted to me. Figuratively, *to weigh, to examine* any person, Job 31:6; any thing, Job 6:2.

NIPHAL, *to be weighed*, Job 6:2; *to be weighed out*, Job 28:15; Eze. 8:33.

Derivatives, **שָׁקַל**, **שָׁקָל**, **שָׁקָלָה**, pr. n. **שָׁקָלָה**, and—

שָׁקָל pl. **שָׁקָלִים** const. **שָׁקָל** m. a *shekel*, a certain weight of gold and silver, containing twenty *beans* (**גִּרָה**), Ex. 30:13; which the Hebrews used, when weighed, for money (compare **שֶׁכֶּר** No. 2), Gen. 23:15, 16; Ex. 21:32; Lev. 5:15; 27:3, 6; Josh. 7:21; 1 Sa. 17:5; of this there are two kinds distinguished, the holy shekel, Ex. 30:13; and the royal shekel, 2 Sam. 14:26 (but which was the larger and which the less of these is not stated). In the time of the Maccabees (1 Macc. 15:6) silver coins were struck of the weight of a shekel, bearing the inscription **שָׁקָל יִשְׂרָאֵל** (see F. P. Bayer, De Nummis Hebræo-Samaritanis, Valent. 1781, 4to. p. 171, seqq.), which contained four Attic drachms (i. e. one stater), according to Josephus (Arch. iii. 8, § 2), nor does the weight of those still in being differ much from this, which, though worn with age, contains 215—229 grains troy weight, 60 grains of which are equal to one drachm (see Eckhel, Doctr. Numm. Vett. iii. p. 464. Fröhlich, Annal. Regum Syriæ, Prolegg. p. 84. Rasche, Lex. Rei Nummarie iv. 2, p. 904). The LXX., however, often render **שָׁקָל** by *διδραχμον*, which may be thus reconciled with the words of Josephus and the weight of existing coins, by supposing that the shekel before the Babylonian exile, and before the use of coined money, was a smaller weight. Of less value and weight was also the *στάλος*, *σίγλος* used by the Persians, and containing $7\frac{1}{2}$ oboli (six oboli being equal to one drachm), Xen. Anab. i. 5, § 6. Golden shekels used at Ephesus are mentioned by Alexander Ætolus, ap. Macrob. Sat. v. 22.

שָׁקַם an unused verb. Arab. *سقم* to be ill, sick. Hence—

שָׁקָמָה (sing. found sometimes in Mishnah), plur. **שָׁקָמִים** 1 Ki. 10:27; Isaiah 9:9; Amos 7:14; and **שָׁקָמוֹת** f. Ps. 78:47, *sycamore*, Gr. *σύκομορος*, *συνάμιμος*, a very frequent tree in the lower districts of Palestine, resembling the mulberry tree in its leaves and appearance, with fruit like that of the fig, but more difficult of digestion (Dioscorid. i. 182, compare the etymology); these grow from the wood itself of the branches, and they are cultivated only by persons of the lowest condition (see **שָׁקָל**). See Cels. Hierob. i. p. 310. Warnekros, Natural Hist. of the Sycamore, in Repert. f. Morgentl. Litt. fasc. 11, 12.

שָׁקַע TO SUBSIDE, TO SINK DOWN, as fire, Num. 11:2; to be submerged as a country, Jer. 51:64;

Am. 9:5, "it is overflowed, **נִיָּאר סָרַיִם** as by the river of Egypt," where it is joined with an acc. of plenty.

NIPHAL, to be submerged (of a country), Am. 8:8 קר. In כתיב for **נִשְׁקַע** there is **נִשְׁקָה** by elision of **ע**.

HIPHAL—(1) to cause to sink down, water, Eze. 32:14.

(2) to sink, to depress, Job 40:25; **בְּחָבֶל תִּשְׁקָע** לְשׁוֹנְךָ "canst thou sink down his tongue with a cord?" canst thou tame him (the crocodile) by putting a cord or bridle in his mouth?

Derivatives, **שָׁקַעַת**.

שָׁקַעְרוֹת pl. f. places sunk down in a wall (LXX. *κολάδες*. Vulg. *valliculæ*); formed from **שָׁקַע** and **עַר** to be deep.

שָׁקַף not used in Kal; prob. TO LAY UPON (*überlegen*, *darüberlegen*), TO LAY OVER; specially planks and beams, to cover with planks, i. q. Arab. *سقف*; Gr. *σκεπάω*, *σκεπάζω*. Hence **שָׁקָפִים**, **שָׁקָפִים**.

NIPHAL, to lie out over any thing (*fid* *born überlegen*, *vorbiegen*; Gr. *παράκπτειν*); especially in order to look out; hence to look out, to look forth (compare under **צָפָה**) from a window (**בְּעֶרְ הַחַלּוֹן**) Jud. 5:28; 2 Sam. 6:16; also used of a mountain which hangs over a region, Nu. 21:20; 23:28. Metaphorically, Jerem. 6:1, "calamity impends from the north."

(Arab. *أسقف* long and at the same time bending, of the neck of the ostrich, used of a tall person who hangs down his head.)

HIPHAL, id., specially **הִשְׁקִיף מִשָּׁמַיִם** to look forth (God) from heaven, Ps. 14:2; 53:3; 85:12; to look forth from a window, Gen. 26:8.

Derivatives, see under Kal.

שָׁקָף m. a layer of beams, a flooring, ceiling. 1 Ki. 7:5, "all their doors with the posts **שָׁקָף** רַבְעִים were square with the beams," i. e. covered over with beams and planks (not vaulted), and therefore of a square form.

שָׁקָפִים m. pl. beams laid over. 1 Ki. 7:4; 6:4, **חַלּוֹנֵי שָׁקָפִים מְסֻגָּמִים** "windows with closed beams," compare the root **סָגַם**.

שָׁקַץ not used in Kal, TO BE BASE, IMPURE, ABOMINABLE.

PIEL—(1) to contaminate, to pollute, with **נִפְשׁוֹ** oneself, Lev. 11:43; 20:25.

(2) to abominate, to loathe, Psalm 22:25; especially something impure, Lev. 11:11; Deu. 7:26.

Derivatives, **שָׁקִיץ** and—

שקין m. *an abomination, something abominable*, used of unclean persons and things, especially those belonging to idolatry, Lev. 11:10, 12, 13, 20, 23, 41, 42; Isa. 66:17.

שקין see שקין.

שקן fut. **ישק** (cogn. to שוק).—(1) TO RUN UP AND DOWN, TO RUN ABOUT, used especially of those who eagerly seek any thing; used of locusts [?], Joel 2:9; Isa. 33:4 (followed by **ק** of prey); hence—

(2) *to be eager, greedy, thirsty*, used of a bear, Prov. 28:15; of a thirsty man, Isaiah 29:8; Psalm 107:9.

HITHPALPAL **הִשְׁתַּקֵּשׁ** i. q. Kal No. 1; Nah. 2:5.

Derivative **משקש**.

שקר fut. **ישקר**. TO LIE, followed by a dat. of pers. TO DECEIVE any one, Gen. 21:23. (The primary idea is perhaps that of colouring, compare שֶׁרֶד to be red, שֶׁרֶד red colour, paint, falsehood; see Tsepregi, in Diss. Lugdd. p. 115; compare the kindred שֶׁרֶד.)

PIEL, *to lie*, 1 Sam. 15:29; followed by **ק** of pers. Lev. 19:11; also, **ק** of thing, *to deceive*; שֶׁרֶד בְּרִית to deceive in a covenant, i. e. perfidiously to break a covenant, Ps. 44:18; שֶׁרֶד בְּאֵמֶנָה to be false to one's faith, Ps. 89:34; without an acc. id. Isa. 63:8.

שקר pl. with suff. שֶׁקְרִיהֶם Jer. 23:32, m.

(1) *a lie*. שֶׁרֶד לִבִּי שֶׁרֶד lying words, Ex. 5:9. שֶׁרֶד a lying witness, Deut. 19:18. שֶׁרֶד לִשְׁבַע to be perjured, Levit. 5:24; 19:12. שֶׁרֶד נְבִיא to prophesy false things (not received from God), Jer. 5:31; 20:6; 29:9. Absol. and in the manner of an adverb, (thou hast spoken) *falsely*, (it is) *a lie*, 2 Ki. 9:12; Jer. 37:14. Pl. lies, Ps. 101:7. Once for coner. *a liar* (for שֶׁרֶד), Pro. 17:4.

(2) *whatever deceives, fraud, vanity*. Psalm 33:17, שֶׁרֶד הַסּוּס לְחַשׂוֹנָה i. e. they are deceived who hope for victory from cavalry. Hence שֶׁרֶד in vain, 1 Sam. 25:21; Jer. 3:23; and שֶׁרֶד without cause, undeservedly, Ps. 38:20; 69:5; 119:78, 86.

שֶׁקֶת f. Gen. 24:20; pl. const. שֶׁקֶתוֹת (as if from שֶׁקֶת) Gen. 30:38, *drinking troughs*, such as were made of wood and stone, and were used for cattle to drink at. Root שֶׁקֶת.

שֶׁר or שֶׁרָה plur. שֶׁרוֹת walls, Jer. 5:10, i. q. שֶׁרוֹת. So LXX., Vulg., Chald., the context requiring it.

שֶׁר m. with suff. שֶׁרָה (from the root שֶׁר)—(1)

nerve, muscle. Collect. Pro. 3:8, רָפְאוֹת תְּהִי לְשֶׁרֶךְ “health (refreshment) shall it be to thy nerves” (in which is the seat of strength). In the other hemistich there is “to thy bones.”

(2) *the navel* (prop. the navel cord); Arab. سِر. Eze. 16:4. Compare שֶׁר.

שָׂרָא & שָׂרָא (Dan. 2:22) Chald.—(1) *to loose* (knots, metaph. difficult questions), Dan. 5:16. Part. plur. שָׂרִין *loosed* from bonds, Dan. 3:25. Specially used of those who turn aside at evening to an inn and

loose the burdens of their beasts (Arab. حَلَّ, Greek καταλύω, whence κατάλυμα); hence—

(2) *to turn in to lodge*, and generally *to dwell* (Syr. ܡܕܢܐ to put up, to dwell), Dan. 2:22. Comp. הִשְׁכִּים.

PAEL—(1) i. q. Kal No. 1, *to loose*, Dan. 5:12.

(2) *to begin* (prop. to open, comp. הִחַל and הִתְחַל).

ITHPAEL, *to be loosed*, Dan. 5:6.

שֶׁרָאֵזֶר (سر آذر) “prince of fire”, [Sharezer], pr. n. Pers.—(1) a son of Sennacherib, a parricide, Isaiah 37:38; 2 Ki. 19:37.—(2) Zec. 7:2. Compare שֶׁרָאֵזֶר.

שֶׁרֶב an unused root. Syr. and Ch. *to be hot, dry*, cognate to שֶׁרֶב. Hence—

שֶׁרֶב m.—(1) *heat* of the sun, Isa. 49:10; hence—

(2) a phenomenon frequent in the desert of Arabia and Egypt, and sometimes also observed in the southern parts of Russia and France (Arabic سراب Kor. xxiv. 39; French, *le mirage*; Germ. Rimmung, Spiegelung); it consists in this, that the desert, either the whole or in part, appears like a sea or a lake, so that even the most skillful travellers are sometimes deceived, see Erdmann and Frähn in Gilbert's Annales Phys. t. xxviii. page 1, and my Comment. on Isa. 35:7. Hence light is thrown upon the words, Isaiah loc. cit. הָיָה הַשֶּׁרֶב לְאֵיִם “the desert which assumes the appearance of water shall be changed into a lake” (into real water).

שֶׁרֶבִיָּה (“heat of Jehovah”), [Sherebiyah], pr. n. masc. Ezra 8:18, 24; Neh. 8:7; 9:4; 10:13; 12:8, 24.

שֶׁרֶבִית i. q. שֶׁבֶט (ר being inserted, as to which see p. DCCXLVIII, A), *a sceptre*, a form used in the later Hebrew, Est. 4:11; 5:2; 8:4.

שָׂרָה i. q. Ch. שָׂרָא to loose.

PIEL, שָׂרָה TO LOOSE, Jer. 15:11 קרי לטוב, שֶׁרָה “I will loose thee for good,” i. e. I will set thee

free. The Hebrews appear to have used this verb also in a bad sense (לע), for to desert, on which account there is added in this place לטוב.

Derivatives, משרה, משרה.

II. שרה perhaps i. q. Arab. شری to shine, to glitter (as lightning); hence שרה, שרין a coat of mail.

שרה pl. שרות, f. chains; hence bracelets, Isa. 3:19, so called from being wreathed, root שר No. 1. (Ch. שרי id.; also Gr. σερά, and Hebr. שררה, which see in its place.)

שרון (for שרת חן "pleasant lodging-place"), [Sharuhēn], pr. n. of a town of the Simeonites, Josh. 19:6.

שרון (for שרן "plain," "plain country"), every where with the art. השרון Sharon, pr. n. of a plain country near the Mediterranean Sea, between Cæsarea and Joppa, remarkable for the fertility of its fields and pastures, Josh. 12:18; Cant. 2:1; Isa. 33:9; 35:2; 65:10; 1 Chr. 27:29. Some understand another plain of the same name to be spoken of, 1 Ch. 5:16, for which, however, there is no occasion; [In Thes. Gesenius favours this supposition], Relandi Palæst. p. 188, 370.—Hence שרני a Sharonite, 1 Ch. 27:29.

שרוקות Jer. 18:16 כחב, i. q. שריקות, which see.

שרות f. beginning, Jer. 15:11 כחב Ch. שרי id., from the root שר Pael No. 2.

שרמי [Shitrai], see שמי.

שרי ("beginning" ?), [Sharai], pr. n. m. Ezr. 10:40.

שריה f. a coat of mail, so called apparently from its glittering, see שרה No. II., Job 41:18.

שרין—(1) id. 1 Sam. 17:5, 38, pl. שרנים Nah. 4:10; שריות 2 Ch. 26:14. (Syr. ܫܪܝܢ id.) The same is שרין, which see.

(2) [Sirion], pr. n. given to Mount Hermon by the Sidonians, Deut. 3:9, compare שני. This name appears to have been taken from its resemblance to a breastplate, just like the Gr. Θωπάξ, for the mountain of Magnesia.

שרין m. id. a coat of mail, 1 Ki. 22:34; Isa. 59:17.

שריקות plur. fem.—(1) whistlings, or rather pipings, Jud. 5:16; שריקות עדרים, which should be

referred to the shepherds, who play on pipes while keeping their sheep.

(2) hissings, derisions, Jer. 18:16 קרי.

שריר adj. firm, hard (Ch. שרי id.), only in pl. שרירי the firm parts of the belly (of the hippopotamus), i. e. the nerves, ligaments, muscles, Job 40:16. Root שר; but compare שר No. 1.—Hence abstr.—

שרירות f. hardness, with לב and רע stubbornness of heart, Deut. 29:18; Ps. 81:13; Jer. 3:17; 7:24; 9:13; 11:8. Aram. ܫܪܝܬ in a good sense, firmness, truth.

שרית see שארית.

שרמות Jer. 31:40 כחב, which appears to me to have sprung by a transcriber's error, from שרמות fields, which is in the parallel place, 2 Ki. 23:4, and also Jer. loc. cit. in קרי, 6 MSS., and some printed editions. That the common reading (which has been followed by the LXX., who have written Ἀσφαμῶς), in the sense of fields cut up or overflowed, may be defended as belonging to the Hebrew language, Kuypers has endeavoured to shew in Dissert. Lugdd. i. p. 537, comparing Arab. شرم, شرم to cleave, to cut; but this is without any appearance of truth.

שרץ—(1) TO CREEP, TO CRAWL, used of reptiles and smaller water animals, Gen. 7:21; Lev. 11:29, 41, 42, 43. Sometimes a place (earth or sea) is said to creep with creeping things, i. e. to abound in them (von etwas wimmeln), followed by an acc. (compare הולך No. 4), as the sea with aquatic creatures, Gen. 1:20, 21; Egypt with frogs, Ex. 7:28; Ps. 105:30. Hence—

(2) to multiply selves, to be multiplied, of beasts, Gen. 8:17; 9:7; of persons, Ex. 1:7. Æth. WZ8: to sprout forth. Hence—

שרץ m., collect.—(1) reptiles, Gen. 7:21; Lev. 5:2; 11:29. Verse 20, "winged reptiles (שרצים) that walk on four" (feet), are bats (not crickets which have six legs, though they are said to use only four of them in walking), Lev. 21:23; Deu. 14:19.

(2) smaller aquatic animals, Gen. 1:20; more fully שרצים Lev. 11:10.

שרק fut. ישרק.—(1) TO HISS, TO WHISTLE; ʾisʾqen, pfeifen (an onomatopoetic root, like the Greek σπιζω, σπιςσω, σπιρτω, from the theme σπιγ;

compare *σύγχι, σύγμα, σύγγιον*.—(a) followed by *ל* to bring near to by hissing or whistling, as bees, flies (in the manner of a bee-keeper), Isaiah 5:26; 7:18; figuratively peoples, Isa. locc. cit.; Zech. 10:8. In other places it is—(b) in mockery (*auszifchen, aufpfeifen*), 1 Ki. 9:8; Lam. 2:15, 16; followed by *על* of pers. or thing, Jer. 19:8; 49:17; pregn., Job 27:23, *יִשְׂרָאֵל עָלָיו מִמְּלָכָם* "they shall hiss him out of his place."

(2) to pipe (to whistle, not with the mouth, but with an instrument). Hence *מִשְׁרָקִיתָא, שְׂרִיקוֹת*.

שרקה f. *hissing, mockery*. *הָיָה לְשָׂרָקָה* to become a mocking, Jer. 19:8; 25:9; 29:18.

שָׂרָר—(1) to twist, to twine like a rope (kindred to the roots *שָׂרַר, מָרַר, וָרַר*; all of which have the idea of turning, twisting, going in a circle, variously inflected). Hence *שָׂרָר* and *שָׂרָר* the navel (pr. the umbilical cord; *Stabelstrang*); *שְׂרָרִים* nerves, sinews; *שְׂרָרָה, שְׂרָרָה* a chain (as if a rope made of metal). Hence—

(2) to be firm, hard (Syr. Pael, to make firm, stable); especially in a bad sense; whence *שְׂרִירוֹתָא* obstinacy (of heart).

(3) to press together; hence to oppress, to treat as an enemy, i. q. *צָרַר* No. 4. Part. *שָׂרָר* an adversary, an enemy, Psal. 27:11; 54:7; 56:3; 59:11.

Derivatives, see Kal No. 1, 2.

שָׂרָר [*Sharar*], pr. n. m., 2 Sam. 23:33, for *שָׂרָר* 1 Ch. 11:35.

שָׂרָר with suff. *שָׂרָרָה* the navel, i. q. *שָׂרָר* Cant. 7:3; used for the part around the navel, or the belly (which is compared to a bowl). Compare on the other hand *טָבַר* high place, summit; and *טָבַר* navel.

שָׂרָר ("root," i. q. *שָׂרָר*; comp. Syr. *ܫܪܪ*) [*Shesh*], pr. n. m., 1 Ch. 7:16.

שָׂרָר plur. *שָׂרָרִים* with suff. *שָׂרָרָי* constr. *שָׂרָרָי* m.—(1) A ROOT; Syr. *ܫܪܪ*; compare *שָׂרָר* Job 30:4; Jer. 17:8; and frequently. Figuratively it is—(a) the lowest part of a thing, as of the foot (compare Lat. *planta pedis*), Job. 13:27; of a mountain (Lat. *radix*), Job 28:9; of the sea, Job 36:30. Hence—(b) a root of controversy is the ground, cause of the controversy, Job 19:28. As nations, when they take up their abode in any country, are said to be planted in it and to take root (see *נָטַע*).

—(c) root is put poet. for the seat, fixed dwelling, Jud. 5:14.

(2) a shoot which springs from a root, Isa. 53:2; hence metaph. *יֵשׁוּעַ* the shoot of Jesse, Isaiah 11:10; of the Messiah; compare *βίττα Δαυίδ*, Apoc. 5:5. [There is no need to depart from the usual meaning root.] On the other hand, root (by a metaphor taken from plants and applied to a people) is meant, Isa. 14:30.

Hence denom. *שָׂרָר* and the verb—

שָׂרָר PIEL, to root out, eradicate, extirpate, Ps. 52:7; Job 31:12.

PUAL *שָׂרָר* pass. Job 31:8.

POEL *שָׂרָר* to take root (pr. to make, to produce root), Isa. 40:24.

POAL, id. Jer. 12:2.

HIPHIL, i. q. Poel, Job 5:3; Isa. 27:6 (and there metaph. of a man flourishing in prosperity), with the addition of *שָׂרָרִים* Ps. 80:10.

שָׂרָר Ch. i. q. Heb. a root, Dan. 4:12.

שָׂרָרָה for quadril. *שָׂרָרָה* pl. const. *שָׂרָרָה* f. small chains, Ex. 28:22.

שָׂרָר (*shēroshu*, קרי *שָׂרָר* Ch. f. eradication, rooting out, i. e. expulsion, banishment, Ezr. 7:26; compare Ezr. 10:8; and Heb. *שָׂרָר* No. 1, c.

שָׂרָרָה f. a little chain, Exod. 28:14; 39:15. Root *שָׂרָר* No. 1. Arab. with the letter *r* softened *سلسلة*, Ch. *שָׂרָרָה*. Hence is abbreviated *שָׂרָרָה* which see.

שָׂרָר not used in Kal.

PIEL *שָׂרָר* inf. *שָׂרָרָה* and with the tone drawn back, *שָׂרָרָה* Deu. 17:12; fut. convers. *וַיִּשְׂרָרָה* TO WAIT UPON, TO SERVE, TO MINISTER UNTO, with an acc. of pers. Gen. 39:4; 40:4; Num. 3:6; 1 Ki. 1:15; followed by *ל* Nu. 4:9. There often occurs, *שָׂרָרָה אֲתָיִי* concerning the ministering priests, Nu. 18:2; 1 Samuel 2:11; 3:1; and without the acc., Nu. 3:31; 4:12; from which we must distinguish *שָׂרָרָה בְּשֵׁם* Deut. 18:5, 7, i. e. to worship Jehovah by calling upon him, according to the analogy of the phrases *קָרָא בְּשֵׁם*, *בָּרַךְ בְּשֵׁם*, *בָּרַךְ בְּשֵׁם*. A very bold expression, Isaiah 60:7, "the rams of Nebaioth shall minister to thee," i. e. shall serve for sacred ministry. Part. *מִשְׂרָרָה* subst. a minister, a servant, Josh. 1:1; specially in holy things, Ezr. 8:17; fem. *מִשְׂרָרָה* (for *מִשְׂרָרָה*), 1 Ki. 1:15.

שָׂרָרָה see *שָׂרָרָה*.

I. שש f. & ששה const. ששח m. SIX (often occurring). (A numeral, which is widely extended even beyond the Phœnicio-Shemitic languages ;

Arab. ست, سته, Aram. שש which see; Æth. ስስ: Sanscr. *shash*, Zend. *qsawas*, Slav. *schest*, Gr. ἑξ, Lat. *sex*, to which every one can easily add the forms used in modern languages.)—Plur. ששים *sixty* (often occurring).

Derivatives, ששה, ששי.

II. שש m. SOMETHING WHITE (from the root שש).

(1) *white marble*, Esther 1:6; Cant. 5:16, i. q. ששי.

(2) *byssus*, so called from its whiteness, both that of the Egyptians, Gen. 41:42; Prov. 31:22; and of the Hebrew priests, Exod. 26:1; 27:9, 18; 28:39. See בגד. (This word, as we have seen, may be referred to a Hebrew origin; it nearly approximates however to the Egyptian *ḥmwt*, and perhaps the Hebrews may have so imitated the Egyptian word, that it might also seem to have an etymology in their own language.) See Celsii Hierob. ii. p. 259; Hartmann's Hebräerin, iii. p. 34—46.

שש an uncertain root. PIEL שש Eze. 39:2, "I will turn thee and will lead thee (LXX. καθόδηγῶ σε, but Compl. *karáẓw* σε. Targ. *I will make thee go astray*. Vulg. *seducam* te) and will lead thee up." The signification of leading is clear enough from the context: as to the origin, compare Æth. ሰሰ: contr. ሰሰ: whence ለሰሰ: to walk or go about, to traverse countries, and ሰሰ: a ladder, from the idea of going up.

ששבצר [Sheshbazzar], pr. n. Pers. (perhaps contr. from *جسانان* worshipper of fire); the name which Zerubbabel appears to have borne in Ezra 1:8; 5:14.

שש PIEL (from the numeral שש) pr. to divide into six parts, hence to *give a sixth part*, Eze. 45:13.

ששי ("whitish"? from the root שש), [Shashai], pr. n. m. Ezr. 10:40.

ששי (id.) [Sheshai], pr. n. of one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.

ששי Eze. 16:13 בתיב, for שש *six*. [Ought not this to be שש No. II. *byssus*?] The writer appears to have used this uncommon form for the sake of paronomasia, with the word ששי.

ששי m. ששית fem. *sixth*. Fem. also denotes a *sixth part*, Eze. 4:11; 45:13.

ששח [Sheshach], a name of Babylon, Jerem. 25:26; 51:41. The origin and proper signification are doubtful. The Hebrew interpreters, and also Jerome, suppose that ששח is put by *אחבש* (i. e. a cabalistic mode of writing, in which ח is put for א, ט for ב) for ששח, and that the prophet used that secret mode of writing for fear of the Chaldeans. Even if it were conceded (which it cannot be) that these Kabbalæ or mysteries, or trifles, were already in use in the time of Jeremiah, how could it be explained, that in 51:41, in the same verse ששח is mentioned by its own proper name? not amiss is the supposition of C. B. Michaëlis, that ששח is contracted from ששחח comparing ששח to cover a gate with iron or other plate, so that ששח would denote Babylon, as χαλκῶπιλος. Bohlen renders it *house of the prince*, comparing Persic شاه شاه.

ששן (perhaps i. q. ששן "lily"), [Sheshan], pr. n. m. 1 Ch. 2:31, 34, 35.

ששח (according to Jo. Simonis, for ששח "desire"), [Shashak], pr. n. m. 1 Ch. 8:14, 25.

ששח an unused root, which has the signification of *redness* (cogn. to ששח, ששח), Arab. اشمر red, rosy. Hence—

ששח, in pause ששח m. *red colour, red ochre, rubrica*, Jer. 22:14. Vulg. *sinopsis*, i. e. *rubrica Sinopensis*, which was most esteemed, see Plin. H. N., xxxv. 5, s. 13. LXX. *μῖλρος*, in Hom. *rubrica*. The Hebrews render it *cinnabar, vermilion*.

שש plur. ששח m. *columns* (from the root שש), and metaph. *princes, nobles*. Psal. 11:3, "when the columns are overturned," i. e. when the noblest, the defenders of what is right and good, have perished. Isa. 19:10, "and the columns thereof (of Egypt) are broken down," i. e. the foremost of the state. Opp. to the hired labourers, i. e. the common people.

I. שש—(1) *buttock*, Isa. 20:4; plur. ששח 2 Sa. 10:4. Arab. است, Syriac plur. است id. The origin should be sought in the root שש (compare the German *Gesäß*), although ששח with the forms in Arab. and Syr. follows the analogy of verbs לה.

(2) [Seth, Sheth], pr. n. of the third [mentioned] son of Adam, Gen. 4:25, 26; 5:3, seqq. In the first of

these passages it is derived from *placing, setting* in the stead of another (as if טַרְטֵף).

II. שֵׁת fem. contr. for שָׁתָת (Lam. 3:47) *tumult*, from the root שָׁתָת. Nu. 24:17, שֵׁת בְּנֵי שָׁת "the sons of the tumult of war," i. e. the tumultuous enemies of Israel. In Jerem. 48:45 (a passage taken from this in Num.) there is instead, בְּנֵי שָׁתָת.

שֵׁת & שָׁת Chald. i. q. Hebr. שֵׁשׁ *six*, Dan. 3:1; Ezr. 6:15. Plur. שֵׁשִׁין *sixty*, Dan. 3:1.

I. שָׁתָה fut. יִשְׁתֶּה apoc. יִשְׁתֶּה—(1) TO DRINK. (Syr., Chald., Ethiop., id. Synonymous is שָׁקָה, in Kal and Niphal not used, whence Hiphil הִשְׁקָה.) Followed by an acc. of the drink, Ex. 34:28; followed by כֵּן Job 21:20 (as to which passage, compare פֶּסֶם), followed by אֶ of, from any thing, with the addition of the idea of pleasure, Pro. 9:5; also followed by אֶ of the vessel (compare אֶ A, 1, a), Am. 6:6. Metaph. Job 15:16, שָׁתָה בְּמִים עֲלִילָה "drinking iniquity as water," i. e. altogether replete with iniquity, abounding in it, compare 34:7. But Pro. 26:6, the same phrase is used in a passive sense, "the lame drinks in iniquity," i. e. must suffer it, cannot avenge it.

(2) to drink together, to banquet, Esth. 7:1; compare מִשְׁתָּה.

NIPHAL, pass. of Kal No. 1, Lev. 11:34.

HIPHIL, see שָׁקָה.

Derivatives, מִשְׁתָּה, שָׁתִי, שָׁתִי No. I, שָׁתִי.

II. שָׁתָה an unused verb. Arab. سَتَى IV. i. q.

سَتَى to fix the warp in the loom, Syr. سَتَى to weave. Hence שָׁתִי No. II.

שָׁתָה and שָׁתָה Chaldee, to drink, Dan. 5:1, 2, 23; pret. with Aleph prosthet. שָׁתָה Dan. 5:3, 4, compare Syr. سَتَى to drink. Followed by אֶ of the vessel, verse 3. Compare Hebr.

Derivative, מִשְׁתָּה.

שָׁתָת see שָׁת.

שָׁתִי—(I.) a drinking, a carousing, Ecc. 10:17; from the root שָׁתָה No. I.

(II.) the warp, in weaving, Levit. 13:48, seqq., from the root שָׁתָה No. II.

שָׁתִי f. i. q. שָׁתִי No. I, Est. 1:8.

שָׁתִי m. a plant, a shoot, Ps. 128:3.

שָׁתִים two (fem.), see שָׁתִים.

שָׁתִי fut. יִשְׁתֶּה TO PLANT, a poetic word, Ps. 1:3; 92:14; Hos. 9:13; Jer. 17:8; Ezek. 17:8; 19:10, 13. Hence שָׁתִי.

שָׁתָה prob. TO UNCLOSE (cogn. to שָׁתָה, שָׁתָה to shut. Chald. to perforate). It occurs in one phrase, Nu. 24:3, 15, שָׁתָה הָעַיִן "with the eye (of the mind) unclosed;" used of a prophet, i. q. אֲנִי עֵינַי verse 4. As to the sense, see Ps. 40:7.

שָׁתָה only part. HIPHIL מִשְׁתִּין MAKING WATER.

(The Talmudists use also inf. השתין, fut. ישתין; but there exists no trace of a root שָׁתָה: on the contrary, in the signification of making water there is used שָׁתָה; whence שָׁתָה. Jo. Simonis, ed. 2, therefore has not inaptly laid down הִשְׁתִּין to be contracted from הִשְׁתִּין Hithpael, from the root שָׁתָה.) It occurs in this one phrase, מִשְׁתִּין בְּקִיר "one making water against the wall," which is generally a contemptuous designation for a little boy, especially when mention is made of extirpating a whole race or family, 1 Ki. 16:11, "he slew all the house of Baasha, and left him none, *mingens ad parietem* (not even a boy), relations and friends;" 1 Ki. 14:10; 21:21; 1 Sa. 25:22, 34; 2 Ki. 9:8; compare the same phrase in Syriac, e. g. Assem. Bibl. Orient. ii. p. 260, "*an diæcesis sacra Gumæ (me teneat) in qua non remansit qui mingat ad parietem?*" i. e. *quæ tota devastata est*. The phrase seems to be used contemptuously to denote a boy, because adults in the East regard decency in doing this sitting down [covered with their garments], nor would they do it in the sight of others (Herod. ii. 35; Cyrop. i. 2, § 16; Ammian. Marcell. xxiii. 6). Some have understood a slave, and a person of the lowest rank (Jahn, Arch. i. 2, p. 77; Hermeneut. Sacre, p. 31), and some have understood a dog (Ephr. Syr. Opp. i. 542; Abulwalid, Judah ben Karish MSS., Kimchi, Jarchi); but both of these are unsuitable to the context of the passages. See Lud. de Dieu, on 1 Sam. 25:34; Boch. Hieroz. i. p. 675.

שָׁתָה fut. יִשְׁתֶּה to subside, to settle down; hence to be hushed, silent (kindred to שָׁתָה, שָׁתָה, used of the waves, Ps. 107:30; Jon. 1:11, 12; used of strife, Pro. 26:20.

שָׁתָה (ستار Pers. "star"), [Shethar], pr. n. of a Persian prince, Est. 1:14.

שָׁתָה בֹּזְנִי (ستار بوزنی "bright star"), [Shethar-bozni], pr. n. of a Persian governor, Ezra 5:3; 6:6.

שֶׁתֶּת i. q. שִׁית to set, to place. From this there twice occurs, pret. pl. שִׁתּוּ, Psa. 49:15, **כִּצְאוּ שִׁתּוּ** "like sheep they place (them) in Hades," i. e. they drive, thrust them down thither (compare

Ps. 88:5); Ps. 73:9, **שִׁתּוּ בְּשִׁמְיָם פִּיָּהֶם** "they set their mouth against the heavens," i. e. they assail heaven, and, as it were, provoke it, with proud and impious words.

ת

Tau (Tau), the twenty-third [reckoning ט and טו for two letters] and last letter of the alphabet, when used as a numeral denoting *four hundred*. As to the signification of the name see under the word תָּו.

As to pronunciation, ת without Dagesh is an aspirated letter, and seems to have a lisping sound, like Gr. θ, and th English. When it has Dagesh leue (תּ) it is a slender t; as to its difference from ט, see page cccxvi, A. To this there answers in Arabic ت, rarely ث, as in تَقَف, تَقَفּ. It is sometimes interchanged with Shin (p. dcccxcvii, A) and Tet (p. cccxvi, B), and it has even some relation to the breathings (א, ה), see Hebr. Gramm. page 101, note; also, אָוֹב, שׁוֹב, חוֹב to return; אָוֹה and חוֹה to dwell; also, to mark out, and so often in Arabic.

תָּא m. a chamber, 1 Ki. 14:28; Eze. 40:7, seq. (Ch. תָּו, תָּו, Syr. ܬܐܐ, ܬܐܐܐ) Plur. תָּאִים, once תָּאוֹת Eze. 40:12, from the root תָּוָה No. III, to dwell. The form תָּא appears to spring from תָּו (for תָּוָה), the letter ו being changed because of the preceding Kametz into Aleph, as קָאם, קָאם, קָאם.

I. תָּאֵב TO DESIRE, TO LONG FOR, followed by ל Ps. 119:40, 174. Of more frequent occurrence in Chaldee. (To this answer אָבָה, אָוָה, and this root may seem to be secondary, and taken from the Hithpael of those verbs.)

Derivative, תָּאֵבָה.

II. תָּאֵב only found in part. Piel תָּאֵב i. q. אָבָה ABHORRING, Am. 6:8; the letters ו and א being interchanged in the Aramæan manner, see p. i.

תָּאֵבָה f. desire, longing, Ps. 119:20, from the root תָּוָה No. 1.

I. תָּאָה i. q. תָּוָה No. 1, TO MARK OUT, only in—

PIEL. Fut. תָּאֵהֵי Nu. 34:7, 8. LXX. καταμετρήσετε. Syr. ye shall determine. Compare תָּוָה No. III.

II. תָּאָה i. q. Arab. تَأَى to outrun. Hence—
תָּאוּ Deut. 14:5, and contr. תָּאוּ Isaiah 51:20, a species of gazelle, so called from the swiftness of

its running. LXX., Vulg. in Deut.; Aqu., Symm., Theod., Vulg. in Isa. render it oryx. Targg. wild bull, which is pretty much the same (compare תָּאוּ). See Boch. Hieroz. t. i. page 973.

תָּאָה f. (from the root תָּוָה No. I)—(1) desire, longing, whether good and just, Ps. 10:17; 21:3; or wicked, Ps. 112:10.

(2) in a bad sense, lust, desire (Lust, Selbst). Nu. 11:4, הִתְאָוָה תָּאָה "they lusted a lust." Psal. 78:29, 30, קִבְּרוֹת תְּהִי אֶת הַתָּאָה the graves of lust, Num. 11:34, 35.

(3) delight, object of desire. מִתְאָבֵל תָּאָה food of delight, i. e. delicate, Job 33:20; Gen. 3:6; also, honour, ornament, Gen. 49:26; Prov. 19:22.

תָּאוֹם a twin, only plur. תָּאִים Gen. 38:27; by a Syriacism contr. תָּוִים Gen. 25:24; const. תָּאוֹמִי Cant. 4:5, from the root תָּאָה.

תָּאָלָה f. (from the root אָלָה), curse, execration, Lam. 3:65.

תָּאִם TO BE TWIN, DOUBLE. Part. תָּאִים double (used of planks or beams), Exod. 26:24; 36:29. (Syr. and Arab. to be a twin.)

HIPHIL, to bear twins, Cant. 4:2; 6:6.

Derivative, תָּאוֹם, and—

תָּאוֹם or תָּאוֹם, whence pl. תָּאִים twins, Cant. 7:4. A monosyllabic noun, of the form זָרֵל, properly an abstract, put there for a concrete.

תָּאָה f. coitus, from the root אָהָה No. 2. Piel, to cause to meet, which is applied to copulation. It is once used of the lust of the wild she-ass, Jerem. 2:24. Not less suitably, N. G. Schræder (Observatt. ad Origg. Heb. page 10) derives the signification of lust from the root אָהָה to be hot (compare תָּהָה).

תָּאָה plur. תָּאִים f. a fig tree, Gen. 3:7 (where the Indian fig or Musa paradisiaca, Germ. Paradiesfeigenbaum, with large leaves, is apparently meant), Num. 13:23; 20:5; Deut. 8:8, etc., also a fig, the fruit, 2 Ki. 20:7. (The etymology is unknown, for it can neither be suitably derived from the root תָּאָה, nor

from תָּאָן; Arab. تَان Conj. III.). "To sit under one's vine and under one's fig tree" is said of those who lead a tranquil and happy life, 1 Ki. 5:5; Zec. 3:10; Mic. 4:4. See Celsii Hierobot. t. ii. p. 368—399.

תָּאָנָה (for תָּאָנָה) f., *occasion*, Jud. 14:4; from the root תָּאָן No. II. See especially Hithpael.

תָּאָנִיָּה f., *sorrow, mourning*, Isa. 29:2; Lam. 2:5; from the root תָּאָן No. I.

תָּאָנִים m. plur., *toils, labours*, (from the root תָּאָן No. 3). Ezekiel 24:12, תָּאָנִים הָלָאֵחַ ("the pot) wearies (me) with toils." Vulg. *multo labore sudatum est*.

תָּאָנַת שִׁלֹּה ("approach to Shiloh"), [Taanath-shiloh], pr. n. of a town on the border of the tribe of Ephraim, Josh. 16:6.

תָּאָר TO BE MARKED OUT, TO BE DESCRIBED (a border); followed by תָּאָר...לְ (from...unto), Josh. 15:9, 11; 18:14, 17. Others take it actively, to describe.

PIEL to describe, to delineate, Isa. 44:13.

PUAL מִתָּאָר Josh. 19:13, "Rimmon הַנֶּעֱזָר which pertains to Neah." Hence—

תָּאָר with suff. תָּאָרוֹ (for תָּאָרִים, תָּאָרִים m., *form* of body, 1 Sam. 28:14; Lam. 4:8. יָפֵה, יָפֵה תָּאָר beautiful of form; commonly used of persons, Gen. 29:17; 39:6; and of animals, Gen. 41:18, 19. Specially a beautiful form, Isa. 53:2; 1 Sam. 16:18, אִישׁ תָּאָר "a man of form," i. e. *formosus, beautiful*.

תָּאָרָע [Tarea], pr. n. m., 1 Chron. 8:35; and תָּחֲרָע 1 Ch. 9:41.

תָּאָשׁוּר m., Isa. 41:19; 60:13; pr. *erectness* (see the root אָשַׁר No. 1), *tallness*; hence a tall tree; specially a species of cedar, growing in Lebanon. Vulg. and Ch. render it *the box*; Syr. and the Hebr. *Sherbîn*, i. e. a species of cedar remarkable for the smallness of the cones, and with branches turned upward.

תָּבֵלָה f. pr. a chest, an ark (Chald. תִּיבִיתָא; Arab. تَابُوت an ark, a coffer; also Gr. θιβή, θιβή in LXX. intp., taken from the usage of the Orientals); used of the ship which Noah made like a chest or coffer, Gen. 6:14, seq.; of the ark in which Moses, when a child, was exposed, Ex. 2:5. LXX. κιβωτός; Vulg. arca; Luther suitably retained the word *Arche*, as denoting both a chest and a vessel like one (see Adelung, s. v.). The etymology is unknown.

תְּבוּאָה f.—(1) *produce*, as of the earth, Josh. 5:12; of the corn-floor, Num. 18:30; of the wine-press, ibid.; of the vineyard, Deut. 22:9.

(2) *gain, profits*. תְּבוּאֹת הָרָשָׁע the profit of the wicked, Prov. 10:16; 15:6; תְּבוּאֹת חָכְמָה gain resulting from wisdom, Pro. 3:14; 8:19; Isa. 23:3.

(3) metaph. *fruit, result*. תְּבוּאֹת שִׁפְתָּיו the fruit, result of his words, Prov. 18:20. Compare פֶּרִי No. 1.

תְּבוּנָה m. *intelligence, understanding*, Hosea 13:2, "they made idols תְּבוּנֹת according to their own understanding," i. e. at their pleasure.

תְּבוּנָה f. id. *intelligence, understanding, insight* (Einsicht), used both of God and men, Prov. 2:6; 3:19; 21:30; Deut. 32:28. Pl. like the Germ. Einsichten, Prov. 11:12; 28:16; Isa. 40:14; also *intelligent words*, Job 32:11. Root בִּין, בִּין.

תְּבוּסָה f. (from the root בָּוַס) a treading down, destruction, 2 Ch. 22:7.

תְּבוֹר (either of a "stone-quarry," from the root תָּבַר i. q. שָׁכַר, or a "lofty place," umbilicus, i. q. כְּבוֹד which see), [Tabor], pr. n. —(1) of a mountain on the borders of Zebulun and Naphtali, situated in the middle of a plain, called by Josephus Ἰραβύριον, Ἀραβύριον (Relandi Palæstina, p. 331—336), now جبل طور (Burckhardt's Reisen, p. 589, seq.), Josh. 19:22; Jud. 4:6; 8:18; Psalm 89:13; Jer. 46:18; Hos. 5:1.—(2) of an oak in the tribe of Benjamin, 1 Sam. 10:3.—(3) of a town of the Levites in the tribe of Zebulun, 1 Ch. 6:62.

תְּבֵלָה (each Tzere impure) a poetic word—(1) *fertile and inhabited earth, the habitable globe*, οἰκουμένη (from the root יָבַל, of which see Hiphil No. 3, Syr. لَحَا, لَحَا id.), Isa. 14:17 (opp. to מִדְבָּר). There twice occurs poetically תְּבֵלָה the world of his (God's) earth, Prov. 8:31; Job 37:12; compare אֶרֶץ יְהוָה Psal. 90:2. It often denotes—

(2) *the whole earth*, especially where the creation of the world is mentioned, 1 Sa. 2:8; Psalm 18:16; 93:1; meton. the inhabitants of the earth, Psalm 9:9; 24:1; 33:8; 96:13; 98:9. Hyperbolically applied to the kingdom of Babylon, Isa. 13:11; to that of Israel, Isaiah 24:4 (compare *orbis Romanus*). [Whatever be the meaning of תְּבֵלָה in these passages, no one who believes in the inspiration of Scripture can admit that they contain real *hyperbole*.]

תְּבֵלָה m. *pollution, profanation*. Lev. 18:23, after the law against Sodomy, תְּבֵלָה הִיא "this (is)

profanation." Lev. 20:12. Root **פָּלַל** No. 3 (like **פָּלַל** from the root **פָּלַל**), compare Ch. **פָּלַל** to profane (by incest), Genesis 49:4, Targ. Pseudo-Jon.;

Arab. **بَل** to be profane, to commit adultery.

תָּבַל see **חֻבַּל**.

תִּבְלִית f. *consumption, destruction*, Isaiah 10:25, from the root **בָּלָה**. Some MS. copies and printed editions have **תְּכִלִּיתִם**, which may also have the sense of *consumption*, from **בָּלָה** Piel. But this reading appears however to arise from a copyist to whom **תְּכִלִּית** was a more familiar word; compare a similar variety of reading, Job 21:13; 36:11.

תִּבְלָל m. *stained, spotted, having spots or stains* (from the root **בָּלָל** No. 2), only found Levit. 21:20, **תִּבְלָל בְּעֵינָיו**. Vulg. *albuginem habens in oculo*. Vers. anon. in the Hexapla, *λεύκωμα*, compare Tob. 2:9; 3:17; 6:8 (where the Hebrew interpreter has rendered the Gr. *λεύκωμα* by this word). Targg. snail, here used for *blear-eyed* (see the root **בָּלָל** No. 1).

תִּבְנָן m. *straw as broken up by threshing, chaff*. (Arab. **تبن** id. whence denom. **تبن** to give chaff for fodder, to sell straw. The origin is doubtful. But it is not improbable that **תִּבְנָן** is for **תִּבְנָה** from the root **בָּנָה**, and that it denotes *building material*, compare Exod. 5:7, seqq.; compare **אֶבֶן** and **תִּבְנִי**.) Job 21:18; Gen. 24:25; Isa. 11:7; 65:25.

Denom. **סִתְבָּן**, and—

תִּבְנִי (prob. for **תִּבְנָה** "building of Jehovah"), [Tibni], pr. n. m. 1 Ki. 16:21, 22.

תִּבְנִית f. (from the root **בָּנָה**)—(1) *structure, manner of building*, Ps. 144:12.

(2) *exemplar, model*, according to which any thing is made (**מִדְבַּע**), Ex. 25:9, 40; 2 Ki. 16:10.

(3) *image, likeness* of a thing, Deu. 4:16—18; Eze. 8:10. Hence Ezek. 8:3, **וַיִּשְׁלַח תִּבְנִית יָד**, "and he put forth (that which had) the appearance of a hand," Germ. *etwas wie eine Hand*. Eze. 10:8. Compare **דְּמוּת** No. 3.

תִּבְעָרָה ("burning"), [Taberah], pr. n. of a place in the desert of Arabia, Nu. 11:3; Deu. 9:22.

תִּבְיָן (perhaps "brightness," from the unused root **בָּיַן**, which see), [Thebez], pr. n. of a town near Shechem, Jud. 9:50; 2 Sam. 11:21.

תִּבְרָ Ch. i. q. Heb. **שָׁבַר** to break. Part. pass. **תִּבְרִי** fragile, Dan. 2:42. Compare **חֲבֹרִי**.

תִּגְלַת פִּלְאֶסֶר pr. n. *Tiglath-pileser*, a king of Assyria, from the year 753 to 734 B.C., 2 Ki. 15:29; 16:10. Also written, **תִּגְלַת פִּלְאֶסֶר** 2 Ki. 16:7; **תִּגְלַת פִּלְאֶסֶר** 1 Ch. 5:6; 2 Ch. 28:20, and **תִּגְלַת פִּלְאֶסֶר** 1 Ch. 5:26. (The former part of the name appears to be the same as *Diglat*, the river Tigris (see **חִדְקָל**), pr. swift; the latter, which also appears in the name *Nabopolasaris*, Pers. **بالسر** a great king, comp. Sanscr. *pāla*, lord, king, from the root *pāl*, to guard, to rule, unless rather, *Pileser* and *Polasar*, be i. q. Sanscr. *pura sara*, one preceding, a leader, see Bopp, Glossar., p. 109. I would render the entire name *lord of the Tigris*.)

תִּגְמַל m. (from the root **גָּמַל**) *benefit*, i. q. **נִמַּל**. Ps. 116:12.

תִּגְרָה f. (from the root **גָּרָה**), *strife, contention*. Ps. 39:11, **מִתְגַּרְתִּי יָדְךָ אֲנִי כְלִיתִי**, "I am consumed under the strife of thy hand," i. e. by the divine plagues. (Chald. id.)

תִּגְרָמָה Gen. 10:3; and **תִּגְרָמָה** 1 Ch. 1:6; Eze. 27:14; 38:6 [Togarmah], pr. n. of a northern nation and country sprung from Gomer (the Cimmerians), abounding in horses and mules. We should, apparently, understand *Armenia*, as very abundant in horses (*ἵπποβορος σφόδρα*, Strab., xi. 13, § 9; at least a part of it. Such is either the tradition or the opinion of the Armenians themselves, who regard Torgom the son of Gomer (LXX. locc. cit.) has the name by transposition of the letters *Θοργαμά, Θεργαμά, Θυργαμά*, and so also some Hebrew copies *חורגמה*, as the founder of their nation, and they call themselves *the house of Torgom*. See J. D. Michaëlis Spicileg. Georg., t. i., p. 67—78.

תִּרְהָר masc. the name of a tree which grows on Lebanon, Isaiah 41:19; 60:13. Vulg. *ulmus, elm*. Chald. **סְרִינָן** i. e. a species of plane, which is called in Arab. **ساج**. I prefer *the oak, the ilex*, as the word properly denotes *a firm enduring tree* (compare **תִּרְיָרָה**), from the root **רָהַר** No. 2. Compare Celsii Hierobot., t. ii. p. 271; and my Comment. on Isaiah 41:19.

תִּרְיָרָה fem. Chald. *circuit* (from the root **רָהַר**), *perpetuity*, i. q. **תָּמִיד**. Adv. **תִּרְיָרָה** perpetually, continually, Dan. 6:17, 21.

תִּרְמֹר 1 Ki. 9:18 קרי, and 2 Ch. 8:4 [Tadmor], pr. n. of a city built by Solomon, in a fertile district of the Syrian desert, between Damascus and the Euphrates, called by the Arabs, and now bearing

the name ^סתמר or ^סתמר (i. e. a place abounding in palms, see Schultens, Ind. ad Vit. Salad.), Gr. *Palmyra* (just as on the other hand the Arabians called Palma, a city in Spain ^סתמר). The same is ^סתמר (palm), loc. cit. בתיב, which seems to have been less used. In the Aramæan and Greek inscriptions which are found in great numbers in the ruins of Palmyra, the name is spelled either תמר or תמר, see Swinton, Philos. Transactions, vol. xlviii.

תִּירָעַל ("fear," "reverence," from the Samaritan root רעל = , to fear) [*Tidal*], pr. n. of a king, Gen. 14:1.

תָּהָה an unused root, Chald. **תָּהָה** TO BE WASTE, DESERT (cogn. to the root **שָׂהָה**), whence **תָּהָה**, **תָּהָה** waste, desert, Arab. **تَه** empty. Hence—

הָרָוָה (for **הָרָוָה** a segolate and penacutic form, subst. — (1) *wasteness*, concr. *that which is wasted, laid waste*, Genesis 1:2; Job 26:7; hence — (a) *a desert*, Deut. 32:10; Job 6:18; 12:24. — (b) *destruction*, Isaiah 24:10, **קִרְיַת הָרָוָה** “a desolated city;” 34:11.

(2) *emptiness, vanity, and concr. something vain* (syn. הָבֵל), Isaiah 41:29; 44:9; 49:4; 59:4; 1 Sam. 12:21; *nothing*, i. q. לֵאִי Isa. 40:17, 23.

(3) הֵלֵךְ Isaiah 49:4; and acc. הֵלֵךְ adv. *in vain*, Isa. 45:19.

תְּהוֹם pl. תְּהוֹמוֹת comm., a poetic word, pr. water making a noise, in commotion (from the root הָיָה, hence — (1) *wave* (*Welle, Woge*), Psa. 42:8, תְּהוֹם *לִלְתָּהוֹם* "wave calleth unto wave," i.e. wave follows wave without intermission. Pl. Ex. 15:5, 8; Ps. 33:7; 78:15.

(2) *a great quantity of waters*, i. q. מים Deut. 8:7; Eze. 31:4; יָם הַחַיִּים *ocean, sea*, Gen. 7:11; Ps. 36:7; Am. 7:4; and simply הַיָּם *id.*, Job 28:14; 38:16, 30. Hence—

(3) *gulf, abyss*, even used of the deep hollows of the earth, Ps. 71:20. (Syr. ܠܡܝܬܐ *lamiṭā* wave, abyss.)

תְּהִלָּה f. (from the root **הָלַל** Piel).—(1) *praise*, Ps. 22:26; 48:11; 51:17; hence—(a) a song containing praise, a *hymn*, Ps. 22:4; 66:2; 145:1; and pl. **תְּהִלִּים**, as the title of the whole book of *Psalms*.—(b) *the person praised* or *celebrated*, Deu. 26:19; Jer. 13:11; 33:9; Zeph. 3:19, 20.

(2) *praise*, in which any one stands with respect to others, *glory*, Psa. 9:15; Isa. 42:8. Hence the

person (or thing) wherein any one glories. Jer. 17: 14, תְּהִי לִי כְבוֹדְךָ "thou (Jehovah, art) my glory." Deu. 10:21.

תְּהִלָּה fem. ḥ. π. λεγόμεν. Job 4:18, which the LXX. render σκολιόν τι. Vulg. *pravum quid*. Targ. *iniquity*. As to the etymology, there are various opinions of interpreters; but the Hebrews, and amongst them Kimchi, long ago saw the truth, taking תְּהִלָּה as fem. from תִּהְיֶה or תִּהְלֶה (from the root הָלַל, like תִּקַּם, תִּבְלֶה, תִּחַן, from מָסַם, בָּלַל, רָנַן). Nor is there any necessity for Dagesh in ל, compare מִכָּס (from בָּקַס), f. מִכְסָּה; see Lehrs. page 503. Hence prop. it is *folly* (see הָלַל No. 4); hence *sin*, compare נָבַל. Others regard as the root וָהַל, to err, to go astray; whence וָהַל, error, and hence they derive the noun וְהִלָּה, whence תְּהִלָּה, as vice versâ הָעֵלָה from הָעֵלָה Jud. 6:28; וְעָמָה from וָעָמָה Nu. 23:7.

תְּהִלּוּקָה fem. (from the root תָּהַל), *procession*,
Neh. 12:31.

תַּהֲפֹכָה fem. (from the root **הִפָּךְ**), only in plur.
תַּהֲפֹכֹת—(1) *perversity, foolishness*, Deu. 32:20.
 (2) *deceit, fraud*, Prov. 2:12, 14; 6:14; **לְשׁוֹן תַּהֲפֹכֹת** a deceitful tongue, Pro. 10:31.

תָּ m. (for תָּה, from the root תָּה No. I)—(1) a sign, Eze. 9:4. (Arab. تَوَاف, تَوَى a sign in the form of a cross branded on the thigh or neck of horses and camels, whence the name of the letter ת, which in Phœnician, and on the coins of the Maccabees has the form of a cross. From the Phœnicians the Greeks and Romans took both the name and form of the letter.)

(2) *sign* (cruciform), *mark* subscribed instead of a name to a bill of complaint; hence *subscription*, Job 31:35. It is stated that at the Synod of Chalcedon and other synods principally in the East, some even of the bishops being unable to write, put the sign of the cross instead of their names, which is still often done by common people in legal proceedings; so that in the infancy of the art of writing this could not fail of being the case, so as for the expression to be received into the usage of language.

תוא see תא a gazelle.

חָשַׁב fut. יִחְשַׁב, Ch. i.q. Heb. שָׁחַב TO TURN BACK,
TO RETURN, Dan. 4:31, 33.

APHEL הָתִיב *to restore, to return*, Ezr. 6:5. הָתִיב i. q. Heb. הָשִׁיב דָּבָר *to answer*, followed by an acc. of pers. Ezr. 5:11; Dan. 3:16 (as to the passage

Dan. 2:14, see עִמָּא. לְשִׁמּוֹנָא to return an epistle, to reply by letters, Ezr. 5:5.

תובל Eze. 27:13; 38:2, 3; Isa. 66:19, and **תבל** Gen. 10:2; Ezek. 32:26; 39:1, [*Tubal*], pr. n. the *Tibareni*, a nation of Asia Minor, dwelling by the Euxine sea, to the west of the Moschi, see מִשְׁכַּח No. 3.

תובל קין (perhaps "smith of scoria," comp. of Arab. **توبل** smith, and Pers. **توبل** scoria of metal, the genitive being put first, which seems to shew the origin to be Assyrian or Persian [but be it remembered that it is an antediluvian pr. n.]), *Tubalcain*, pr. n. of a son of Lamech, inventor of working in iron, Gen. 4:22.

תובנה Job 26:12 כחֵיב for **תבונה** prudence.

תונה f. (from the root **נָה**) *sadness, sorrow*, Prov. 14:13; 17:21; Ps. 119:28.

תונרקה see **תנרקה**.

תודה f. (from the root **יָדָה** Hiph.)—(1) *confession*, Josh. 7:19; Ezr. 10:11.

(2) *thanksgiving*, Psal. 26:7; 42:5. **זָבַח תוֹדָה** to offer praise to God (for a sacrifice) Ps. 50:14, 23; 107:22; 116:17 (where the phrase is not to be taken as though proper sacrifices were spoken of). **זָבַח תוֹדָה** Lev. 22:29, **זָבַח תוֹדָה** Lev. 7:13, 15; comp. 12, and ellipt. **תוֹדָה** a sacrifice of thanksgiving, Ps. 56:13.

(3) *a choir of givers of thanks, praising God*, Neh. 12:31, 38, 40.

תנה Chald. (kindred to **תַּמָּה**), *to be amazed*, Dan. 3:24.

תנה I. (compare **תָּנָה** No. III.) in Kal not used, i. q. **תָּנָה** No. I. TO MARK, TO DELINEATE.

PIEL id. 1 Sam. 21:14, of David when simulating madness: **וַיַּעַל עַל-דִּלְתוֹת הַשַּׁעַר**, "and he made marks (scrawls) upon the doors of the gate," like petulant boys.

HIPHL **וַיִּתֵּן הָתֵנָּה** to mark, followed by **עַל** upon any thing, Eze. 9:4.

Derivative, **תָּנָה**.

תנה II. TO REPENT, TO BE GRIEVED. (Syr. id.)

HIPHL, causat. *to make to grieve, to afflict* (as a people, God), Psal. 78:41 [*to set marks or limits*, gives a good sense in the passage, from **תָּנָה** I.].

תנה III. an unused root, i. q. **תָּנָה** No. I., and

Arab. **تَوَيَّ** to abide, to dwell, whence **تَوَيَّ** a chamber; which see, for **תָּנָה**.

תוח [*Toah*], pr. n. m. 1 Ch. 6:19, for which there is, verse 11, **תוֹחַ**, and 1 Sam. 1:1, **תוֹחוֹ**.

תוחלת f. (from the root **תָּחַל**) *expectation, hope*, Ps. 39:8; Prov. 10:28.

תוך an unused root, perhaps i. q. **נָתַח** to cut up, to divide; whence—

תִּתְּךָ constr. **תוֹךְ**, with suff. **תוֹכִי**, m. *the middle* of a thing, so called from its being divided (compare **תְּחִי** the middle part of a house, the interior court, 2 Sam. 4:6. Put in the genitive after a noun, Jud. 16:29, **עַמֻּדֵי הַתֵּימָן** "the middle columns."

With prefixes—(1) **בְּתוֹךְ**—(a) *in the middle of* (any) thing, as, **בְּתוֹךְ הַבַּיִת** in the midst of a house, 1 Ki. 11:20; **בְּתוֹךְ יְרוּשָׁלַיִם** **בְּתוֹךְ הַיָּם** **בְּתוֹךְ הַיָּם** into the midst of the sea, Ex. 14:27. Sometimes it does not differ from **אֶת**, A. No. 1, *in* (any place), Gen. 9:21; Am. 3:9; *into* (any place), Ps. 57:7; **עָבַר בְּתוֹךְ** to go through the midst of a thing, Ezek. 9:4; Exod. 14:29.—(b) when referring to many, *among* (prop. *inter medios*). **בְּתוֹכְכֶם** amongst you, in your midst, Gen. 35:2; Pro. 17:2; Eze. 2:5. Used even for **בֵּין**, when distinction is expressed, Gen. 1:6, **בְּתוֹךְ הַמַּיִם** between the waters (terrestrial and celestial).

(2) **מִבְּתוֹךְ** *from the midst of any thing*, and simply *out of*, Jer. 51:6; Ex. 33:11.

(3) **אֶל-בְּתוֹךְ** *into the middle of a thing*, Num. 17:12; 19:6. Compare syn. **בְּתוֹךְ**.

Derivative, **תִּיבִיחַ**.

תוך i. q. **תָּנָה**, *vezation*, which see.

תוכחה f. (from the root **יָכַח**) *punishment*, i. q. **תוכחות** No. 4, Ps. 149:7; Hos. 5:9.

תוכחת f. with suff. **תוכחתי**, pl. **תוכחות** (from the root **יָכַח**).

(1) the act of arguing, *shewing* and maintaining *the right*, Jud. 16:6. Pl. arguments, Job 23:4.

(2) *arguing down, contradicting*, Ps. 38:15; Prov. 29:1, **אִישׁ תוֹכְחוֹת** "a man who opposes in speaking," one who likes to speak against, positive in assertions (others take it from signif. 3, who is often corrected).

(3) *rebuke, correction* by words, Prov. 1:23, 25, 30; 3:11; 5:12; 27:5; 29:15. Plur. **תוכחות** rebuke joined with correction. Prov. 6:23.

Once used of *reproof* (from God), *complaint*, Hab. 2:1.

(4) *punishment, chastening*, Ps. 73:14. Pl. Ps. 39:12; Eze. 5:15, תוכחות חסד Eze. 25:17.

תוכים 2 Ch. 9:21; see תוכים.

תולד ("race," "posterity" ["birth"]), [Tolad], pr. n. of a town of the Simeonites, 1 Ch. 4:29; also תולד Josh. 15:30; 19:4.

תולדות f. pl. (from the root ילד)—(1) *generations, families, races*, Nu. 1:20, seqq. לתולדתם according to their races, Gen. 10:32; 25:13; Exod. 6:16. Hence תולדות קשר genealogy, pedigree, Gen. 5:1. As a very large portion of the most ancient Oriental history consists of genealogies, it means—

(2) *history*, properly of families. Gen. 6:9, תולדות נח "this is the history of Noah." Genesis 37:2; and thus also applied to the *origin* of other things. Gen. 2:4, "this is the origin of the heaven and earth." (Compare יחש and Syr. منحل family, genealogy, history.)

תולל m. (from the root ילל) *a vexer, tormentor* (properly abstr. vexation, vexing, or the act of him who causes others to lament, forces the expression of grief from others, verbal of Piel of the root ילל, of the form תולל, תולל, תולל). Once in pl. Ps. 137:3, תוללינו "our vexers."—LXX. ἀπαγαγόντες ἡμᾶς. Vulg. abducentes nos. Targ. "those who have robbed us," taking תולל for תולל (the letters ש and ת being interchanged), but that has a passive signification.

תולע m. תולעת, תולעת f. pl. תולעים (from the root תלע [תלע in Thes.]).

(1) *a worm*, specially one which springs from putrefaction. Ex. 16:20; Isa. 14:11; 66:24; those which devour plants, Jon. 4:7; Deu. 28:39. Metaphorically used of a weak and despised man, Psalm 22:7; Job 25:6.

(2) especially *scarlet, scarlet colour*, more fully תולעת שני (see שני), also *scarlet garments*, Lam. 4:5; Isa. 1:18 (compare פלע Pu.).

(3) [Tola] pr. n.—(a) of the eldest son of Issachar, Gen. 46:13; 1 Chr. 7:1.—(b) of an Israelitish judge, Jud. 10:1. Patron. of letter א, תולעי Num. 26:23.

תנים. Some forms which seem to belong to this root, see under the root תנים.

תומים twins, see תמים.

תומן (תומן) Gen. 36:15 כחב, for תומן.

תועבה f. constr. תועבות (from the root תעב), *an abomination, something abominable*. Prov. 21:27; 28:9, תועבות יהוה "things which are an abomination to Jehovah." Prov. 3:32; 11:1, 20. Especially used of things which are made impure and illicit by the decrees of religion. Gen. 43:32, "for it is an abominable thing to the Egyptians" (to eat with the Hebrews). Gen. 46:34; Deu. 14:3; specially used of things belonging to the worship of idols, 1 Ki. 14:24; 2 Ki. 16:3; 21:2; Ezr. 9:1; Eze. 16:2; and of idols themselves, 2 Ki. 23:13. See תעב, תעב.

תועבה f. (from the root תעב)—(1) *error in holy things, impiety*, see the root No. 3. Isa. 32:6.

(2) *harm, calamity*, Neh. 4:2.

תועפות pl. f. (from the root יעף)—(1) *a swift course*, Num. 23:22; 24:8, תועפות ראם "the swiftness of the buffalo."

(2) *weariness, tiring labour* (see יעף No. 2). hence *wealth* derived from labour (comp. יעף No. 3). Ps. 95:4, תועפות הרים "the wealth of the mountains;" Job 22:25, תועפות "money of the treasures," i.e. very great plenty of money. Some other interpreters derive this word from the Arabic root يفع to go up, to grow up, IV. to be tall, whence Num. loc. cit., the swiftness of the buffalo; Psal. 95:4, the heights of mountains. Job 22:25, money of heaps, heaps of money. But I prefer the former, as arising from the certain and ascertained use of the Hebrew language; compare the root יעף.

תות an unused verb, Ch. to spit out. Arab. تَفَف (onomatopoeist.) to spit out, especially with contempt.

Derivative, תפת.

תוצאות f. plur. (from the root יצא to go out)—(1) *a going out*, metaph. a going forth from danger, *deliverance*, Ps. 68:21; compare the root, Eccles. 7:18.

(2) *the place from which* (any person or thing) goes forth, hence a gate, Eze. 48:30; a fountain, Prov. 4:23, תוצאות חיים "the fountain of life," of happiness; also *the place of the exit or termination* of any thing, Nu. 34:4, 5, 8, 9; Josh. 15:4.

תור (1) TO GO OR TRAVEL ABOUT (Arab. تَوَر id.; comp. the kindred roots, under the verb יור, either —(a) for the sake of traffic, 1 Ki. 10:15 (compare יור, יור), or —(b) for the sake of exploring, hence to spy out, e.g. a country, followed by an acc., Nu.

13:16, 17, 21; 14:6, seq.; also to search out any thing, Deu. 1:33; Nu. 10:33; Eze. 20:6. Metaph. to investigate, followed by an acc. Ecc. 7:25; and followed by על Ecc. 1:13; followed by a gerund (barauf benten, etwas zu thun, wie man etwas thue). Ecc. 2:3.

(2) followed by אתר to follow, go about after. Metaph. Nu. 15:39.

Hiphil, fut. יתר and in the Rabbin. form יתר 2 Sa. 22:33—(1) to lead one about, specially to shew him the way in unknown places. (Ch. conductor of the way.) Followed by an acc. Proverbs 12:26, יתר ברכו צדיק "the righteous shews the way to his friend." Followed by two acc. of pers. and way. 2 Sa. loc. cit. ויתר הטיב דרכו "and (God) shews the upright his way," he shews an upright man the way in which he should walk. So at least we may explain this passage, as to the interpretation of which interpreters seem to have despaired, in speaking of Ps. 18:33.

(2) to search, explore, Jud. 1:23.

Derivatives, תור, תור No. II.

I. תור m. A TURTLE DOVE (an onomatopoeic and primitive word), Gen. 15:9; Levit. 12:6; used as a word of endearment for a beloved female, Cant. 2:12 [?]; used of the people of Israel; Ps. 74:19, תורך "thy turtle dove," i. e. the people especially dear to thee, now afflicted and timid.

II. תור m. —(1) order, row, turn, especially used of what goes round in a circle, Esth. 2:12, 15.

(2) a string of pearls, or gold or silver beads (as an ornament for the head), Cant. 1:10, from the root תור.

III. תור 1 Ch. 17:17; i. q. תורה in the parallel place, 2 Sam. 7:19, mode, manner. If the reading be genuine, the form would seem to be from תורה=תורה.

תור Chald. an ox, i. q. Hebr. שור; plur. תרין oxen, Dan. 4:22, 29, 30; 5:21; Ezr. 6:9, 17; 7:17.

תורה f. (from the root ירה Hiph. No. 4. to teach). —(1) instruction, doctrine, Job 22:22.—(a) human, as that of parents, Prov. 1:8; 3:1; 4:2; 7:2.—(b) divine through prophets, Isa. 1:10; 8:16, 20; 42:4, 21.

(2) law.—(a) human, the manner and principles which men follow, 2 Sa. 7:19.—(b) divine, whether one, followed by a genit. of the object, e. g. the law of sacrifice, Leviticus 6:7; 7:7; or collect. laws; ספר התורה the book of the law, Josh. 1:8; 8:34;

2 Ki. 22:8, 11; Neh. 8:3; plur. תורות laws, Exod. 18:20; Lev. 26:46.

תושב m. (from the root ישב to dwell), a stranger, an emigrant, sojourning in a strange country, where he is not naturalized, Lev. 22:10; 25:47; Ps. 39:13. Plur. const. 1 Ki. 17:1.

תנשית f. a word altogether poet.; prop. a lifting up, that which is erect (from the root יטה); hence—

(1) aid (compare Arab. وصى Conj. III. to aid, to comfort, properly to lift up). Job 6:13, תנשית נדחה "aid fled from me" (in the other member there is עזרה LXX. βοηθεια). Prov. 2:7 (LXX. σωτηρια), Micah 6:9 (at least in several MSS. and Verss.), Job 30:22 קרי.

(2) counsel (properly, the raising of any thing, that which any one wishes to raise or set up). Job 5:12, לא תעשיתה וידיהם תנשית "and their hands do not perform (their) counsel." Vulg. quod coperant.

(3) counsel, i. q. wisdom. Job 11:6, תנשית פלילים "the double of wisdom." Job 12:16, עז ותנשית "might and counsel;" 26:3; Prov. 3:21; 8:14; 18:1; Isa. 28:29, תנשית הנדב "he is wonderful in counsel and of great wisdom."

תוחת (from the root יתח) m. a club, Job 41:21. LXX. σφύρα. Vulg. malleus.

תון see תון.

תונות f. (from the root ינה), whoredom, metaph. the worship of idols, Eze. 16:25, 26, 29; 23:8. Pl. תונות Eze. 16:15, 22; 23:7, seqq.

תחבולות & תחבולות (from the root חבל No. 1, and more immediately derived from the nouns חבל a rope, חבל a sailor, a pilot) plur. fem.—(1) rule, government, Job 37:12; especially that of a state, Pro. 11:14.

(2) the art of governing; hence prudent counsel, in a good sense, Pro. 1:5; 20:18; 24:6; cunning counsel, in a bad sense, 12:5.

תחז see תחז.

תחת Chald. prep. under, i. q. Hebr. תחת Dan. 7:27. It is prop. a plural noun, hence with suff. תחתיה under it, Dan. 4:9, 18.

תחמני [Tachmonite], patron. from pr. n. m. otherwise unknown, תחמני ("wisdom") 2 Sa. 23:8. Compare תחמני.

תחלה fem. (from the root חלל Hiphil, to begin) beginning, Hosea 1:2; Prov. 9:10; בתחלה in the

beginning, i.e. previously, Gen. 13:3; 41:21; 43:18, 20; Isa. 1:26.

תחלוא only in plur. **תחלואים** m. (from the root **חלל** = **חלל** to be sick, diseased), diseases, Deut. 29:21. Ps. 103:3; Jer. 16:4; **יָמֹותֵי תַחְלָוָה** "they shall die of diseases." Concr. 14:18, **תַּחְלָוָה** רָעָב "those who are sick with famine."

תחמם m. Lev. 11:16; Deut. 14:15; an unclean bird, so called from violence and wrong (root **חמם**), according to Bochart (Hieroz. p. ii., p. 232), the male ostrich; called in Arabic **ظلم** unnatural, from its cruelty towards its young, compare Job 39:17, seqq.; Lam. 4:3. The preceding word **עֵנָה** loc. cit. must apparently be understood in a narrower sense, of the female ostrich. LXX. and Vulg. translate, the night owl, Jonathan, the swallow.

תחן (for **תחנה** "a camp"), [Tahan], pr. n. m. — (1) Num. 26:35. — (2) 1 Chr. 7:25. From the former comes patron. **תַּחְנִי** Num. 26:35. Compare **תַּחְנוּת**.

תחנה (from the root **חנן**) — (1) grace, mercy, Josh. 11:20; Ezra 9:8.

(2) prayer, supplication (properly, the cry for mercy, from the root in Hiphil), Ps. 6:10; 55:2; 119:70.

(3) [Tehinnah], pr. n. m. 1 Chr. 4:12.

תחנן only in plur. **תַּחְנִינִים** Ps. 28:2, 6; 31:23; 116:1; and **תַּחְנִינוֹת** 86:6; i. q. **תַּחְנִיָּה** No. 2, prayer, supplication.

תחנות m. plur. (from the root **חנה**) ["a camp"], a place where a camp is pitched, 2 Ki. 6:8.

תחפנחם Ezek. 30:18; and **תַּחְפָּנְחָם** Jer. 43:7, 8, 9; 44:1; 46:14; also 2:16 **קרי** (where the **חַיִּב** has **תַּחְפָּנְחָם**), [Tahpanhes, Tehaphnehes, Tahapanes], pr. n. of a city in Egypt, which the LXX. render **Τάφνη**, **Τάφναι**. No doubt that it is *Daphne*, a fortified city near Pelusium. And Jablonski (Opusc., p. i. 343) thinks that the Egyptian name of this city would be written **ΤΑΦΕ-ΕΝΕΧ**, i. e. the head, or the beginning of the age; or, as we should say, the beginning of the world or earth (as if the Egyptian world). "It would thus correspond to the city of *Syene* (see above **סֵנִיָּה** p. DLXXXI, A), which closes Egypt towards Æthiopia...just as Taphnæ closed Egypt towards Syria and Arabia."

תַּחְפָּנִים ("head of the age," see prec.), [Tahpanes], pr. n. of an Egyptian queen, 1 Ki. 11:19, 20.

תחרה m. a breastplate (**θώραξ**), made of linen, Ex. 28:32; 39:23; properly a military garment, or armour, from the root **חרה**, Syr. **ܫܢ** Ethpe. to fight, to wage war, to prepare for battle.

תחרה see **תרה** Tiphel.

תחרע ("cunning," from the root **חנע** Ethpsael, to be cunning), [Tahrea], pr. n. of a man, 1 Chron. 9:41, called **תַּחְרַע** 1 Ch. 8:35.

תחש m. an obscure word, always in this connexion, **עור תחש** Tachash skin, Num. 4:6, seq. Plur. **עוֹרוֹת תַּחֲשִׁים** Tachash skins, Exodus 25:5; 26:14; 35:23; 39:34; and in the same sense simply **תחש** Nu. 4:25; Eze. 16:10 (where it is said that women's shoes are made of it). The ancient versions understand it to be the colour of a skin (LXX. **ῥαδίθυα**. Aqu. Symm. **ῥαδίθυα**. Chald. and Syr. **rubra**, red), and they have been followed by Bochart (Hieroz. i. p. 989, seqq.); this is however a mere conjecture, which has no ground either in the etymology or in the cognate languages; on the other hand the Talmudists and almost all the Hebrew interpreters take **תחש** to be an animal, the skins of which were used both for a covering of the holy tabernacle, and for making shoes. I have no hesitation in acceding to this opinion, and I would follow R. Salomon on Eze. loc. cit. with Luther in understanding it to be either the seal, or the badger, *taxus* or *taxo* (*meles*, Varr. Plin.). Besides the context, which almost requires an animal, this opinion is supported — (1) by the authority of the Talmudists who (Tract. Sabb. cap. ii. fol. 28) in treating at large of this animal, say that it is like the weasel (**תַּחֲשִׁי**), which is very suitable to the badger — (2) by the agreement of languages, the authority of which is very great with regard to the names of animals and plants. Arabic **نحش** and **نحش** are indeed rendered *dolphin* by lexicographers; but this name has a wider extent, and also comprehends seals, which in many respects resemble the badger, and which were of frequent occurrence in the peninsula of Sinai (Strab. xvi. p. 776); this has been already observed (see Beckm. ad Antig. Caryst. c. 60). The Latin *taxus* and *taxo* (whence in modern languages *taxo*, *taisson*, *Dañs*) is not found, it is true, in Latin writers before the time of Augustine, but there is no need for us to consider it on that account to be a new-formed word, but only one received from the vulgar language, and of foreign origin. — (3) The etymology, which the Hebrew language supplies with sufficient probability. For **תחש** may

be for *תַּחַשׁ*, from the root *תַּחַשׁ* to rest, so that *taxus* may be so called from its sleeping for half a year, which became almost proverbial; nor are seals less somnolent.—(4) The skins both of the badger and seal might without doubt have been used both for covering the tabernacle, and for making elegant shoes: seal skins are even now used for shoes. To give my opinion, the Hebrews seem to have at once designated by this one word (which the Arabs and western nations apply to only particular species), *the seal, the badger*, and other similar creatures, which they neither knew nor distinguished with accuracy.

[(2) *Tahash*, pr. n. m. Gen. 22:24.]

תַּחַת—(1) subst. *the lower part, that which is below*. (Arab. *تحت* id., compare *Æth. ስትት*: to let down, to lower, *ተት*: to be lowered, depressed, *תַּחַת*: low, *תַּחַת*: under. It may, however, be doubted whether *ת* final be primary and radical, or secondary, which latter opinion is supported by the Arab. *ت* to go down and dip (one's finger); whence *תַּחַת* may be derived, like *תַּחַת*, from *תַּחַת*.) Hence, in acc. adverb. *below, beneath*, Gen. 49:25; Deu. 33:13; *תַּחַת* id. (comp. *מן* No. 3, c), Ex. 20:4; Josh. 2:11. In constr. state (for which there is once *תַּחַת* Cant. 2:6), and with suff., commonly pl. *תַּחְתֵּי, תַּחְתֵּי, תַּחְתֵּי, תַּחְתֵּי, תַּחְתֵּי*; rarely sing. *תַּחְתִּי* 2 Sam. 22:37, 40, 48 (as to the form of which, see Hebr. Gramm. § 36, note). Prep. *below, beneath, under* (*ὑπό*), Arab. *تحت*.

תַּחַת הַשָּׁמַיִם under heaven, Dan. 9:12; *תַּחַת הַשָּׁמֶשׁ* under the sun (see *שָׁמֶשׁ*); *תַּחַת הָהָר* beneath the mountain, at the foot of the mountain, Ex. 24:4; *תַּחַת הַלָּשׁוֹן* under the tongue, Ps. 10:7; 66:17, and *תַּחַת שְׁפָתַי* under the lips, Ps. 140:4, i. e. in the mouth; *תַּחַת יָד* under the hand, i. e. in the power of any one, 1 Sam. 21:9. Of a woman it is said, she commits whoredom, adultery, under her husband, Nu. 5:19; Eze. 23:5, i. e. she commits whoredom who ought to obey the authority of her husband. But Hab. 3:16, may be rendered, *תַּחַת אֲרָגִי* "I tremble in my lower parts," i. e. my knees and feet tremble.—With verbs of *motion* it is—(a) *beneath, under* any thing, 2 Sam. 22:37, 40, 48; Gen. 18:4; Jud. 3:30.—(b) *kará, down, downwards*, i. q. *מִטָּה*, Am. 2:13, *אֲנִי מַעֲיֵק תַּחְתֵּיכֶם*, prop. "I press you downwards;" Job 40:12.

With preff.—

(a) *תַּחְתָּת* adv. *below, beneath* (see above), prep. *ἐκ, unter* (etwas) *hervor, heraus, hinweg, from under*,

from beneath, used of those that were *under* any thing, and come out from thence, Eze. 47:1, "waters came out *תַּחַת הַמָּסָפֶת* from under the threshold;" Prov. 22:27, "why should they take away thy bed *תַּחְתֵּי* from under thee?" i. e. on which thou liest; Ex. 6:6; Deut. 7:24. Hence *תַּחַת*, see *תַּחַת*. More rarely for *תַּחַת* *below, under* (any thing), Job 26:5; Eze. 42:9. Another *תַּחַת* (out of a place), see No. 2.

(β) *תַּחַת* (opp. to *מַעַל*), *below, under* any thing, as *תַּחַת הַרְקִיעַ* below the firmament, Gen. 1:7; Ex. 30:4; *תַּחַת לְבֵית אֵל* at the foot of Bethel (situated on a mountain), Gen. 35:5, compare 1 Sam. 7:11.

(γ) *תַּחַת* i. q. preceding, after a verb of motion, 1 Ki. 7:32.

(δ) *תַּחַת* *under, sub, subter*, with an acc. Jerem. 3:6; Zec. 3:10, *תַּחַת* Eze. 10:2; with an abl. 1 Sam. 21:4.

(2) *what is under any one, the place in which any one stands, is constituted*. Zech. 6:12, *תַּחְתָּיו* "from his place he shall grow up," compare Ex. 10:23. Hence—(a) in acc. in a place, Ex. 16:29, *שָׁבוּ אִישׁ תַּחְתּוֹ* "remain, every one in his own place;" Jud. 7:21; 1 Sa. 14:9; 2 Sa. 2:23; 7:10; 1 Chr. 17:9; Job 36:16, *לֹא מִצָּק תַּחְתֶּיךָ* *a wide space, where* (pr. in which place) *there is no straitness*.—(b) *in the place of, for, instead of* (anstatt), used of those who succeed into the place of another. Levit. 16:32; Esth. 2:17; Psal. 45:17, *תַּחַת אֲבוֹתֶיךָ* "in the stead of thy fathers shall be thy children." Hence used of things which are interchanged, used of price (*for*) Gen. 30:15; 1 Sa. 2:20; 1 Ki. 21:2, and after verbs of requiting, 1 Sa. 25:21. *תַּחַת* for what? why? Jer. 5:19.

With a relat. conj. *תַּחַת*—(1) *instead of that* (anstatt *daß*), Deu. 28:62.

(2) *because that*, i. e. because, Deu. 21:14; 2 Ki. 22:17. *תַּחַת* id. Deu. 4:37. Also in the same sense *תַּחַת* followed by an inf. Isa. 60:15, compare Job 34:26, *תַּחַת רָשָׁעִים* for the fuller *הֵיוּתָם רָשָׁעִים* "because they are wicked."

(3) [*Thakath*], ("station," "place"), pr. n.—(a) of a station of the Israelites in the desert, Nu. 33:26.—(b) m. —(a) 1 Chr. 6:9, 22.—(β and γ) 1 Ch. 7:20.

תַּחְתָּי Chald. id. Dan. 4:11, *תַּחְתָּי* i. q. Hebr. *תַּחְתָּי*. The more usual form is *תַּחְתָּי*.

תַּחְתָּוֹן m. *תַּחְתָּוֹן* f. adj. *lower, lowest*, i. q. *תַּחְתָּי* Josh. 18:13; 1 Ki. 6:6.

תַּחְתָּי m. *תַּחְתָּי* and *תַּחְתָּי* f. adj. *lower, lowest*, Ps.

86:13; Job 41:16; Gen. 6:16. תַּחְתִּיּוֹת אֶרֶץ the lower, lowest parts of the earth, Hades, Isa. 44:23; poet. used of a hidden place (here of the womb of the mother [but it is the formation of the members of Christ's mystical body]), Ps. 139:15; the same is תַּחְתִּיּוֹת אֶרֶץ Ezek. 26:20; 32:18, 24, compare תַּחְתִּיּוֹת בּוֹר the deepest pit, Ps. 81:7; Lam. 3:55.

תָּיַר Arab. تَار for تَز (pr. to cut off, cut away), intrans. to die (to be cut away), תַּיָּר dwarf (pr. cut off, shortened), whence the Heb.

חִפְּהוּ הָהָן (as if from תָּיַר) in pause הָהָן to cut off the tendrils of a vine, Isa. 18:5. Talmud. הָהָן and הָהָן is to cut off the head.

תִּכְנָה m. תִּכְנָה f. adj. (from תָּנָה) middle, Exod. 26:28; Eze. 42:6.

תִּלּוֹן (according to Simonis, for תְּחִלּוֹן "gift"), [Tilon], pr. n. m. 1 Ch. 4:20 קרי כתיב.

תִּמָּה Isaiah 21:14; Jer. 25:23; and תִּמָּה Job 6:19 (i. q. תִּמָּה "a desert," "an untilled district"), [Tema], pr. n. of a country and nation in the northern part of Arabia Deserta, on the borders of the desert of Syria; the name comes from Thema, the son of Ishmael (Gen. 25:15); now called by the Arabs تيماء. The LXX. everywhere write the word Θαιμάν, as though it had been the same as תִּמָּה.

תִּמָּן m. (but fem. Isaiah 43:6), pr. whatever is situated on the right (compare תִּמָּן, hence—(1) the southern quarter (opp. to תִּמָּן which see), Job 9:9. תִּמָּן towards the south, southward, Exod. 26:18, 35; 27:9. Poet. for the south wind (fully תִּמָּן הַיָּם), Psalm 78:26; Cant. 4:16. Compare תִּמָּן.

(2) [Teman], pr. n. of a city, country, and people eastward of Idumea, taking their origin from תִּמָּן the grandson of Esau, Gen. 36:11, 15; Jerem. 49:7, 20; Eze. 25:13; Hab. 3:3; Obad. 9; and like the rest of the Arabs (1 Ki. 5:11), they were famed for wisdom, Jer. 49:7; Obad. 9; Bar. 3:22, 23; comp. Job 2:11; 22:1. Patron. תִּמָּן Job loc. cit. Gen. 36:34. But תִּמָּן 1 Ch. 4:6, is different, being derived from some unknown town, תִּמָּן.

תִּמְנָה f. a column, a pillar, found twice in this connection, תִּמְנָת עָשָׁן (other copies תִּמְנָת עָשָׁן) pillars of smoke, Cant. 3:6; Joel 3:3; poet. for the common עָשָׁן Jud. 20:40. Root תִּמַּר which see. Comp. Talmudic תִּמַּר to go up like a pillar (used of smoke); תִּמְנָה column, beam (of the rising sun or moon).

תִּירָשׁ & תִּירָשׁ m. must, new wine (so called, because in intoxicating, it takes possession of the brain, from the root יָרַשׁ, compare Syr. تَرَس id.), Gen. 27:28. תִּירָשׁ אֶרֶץ דָּגָן a land abounding in corn and new wine, Deut. 33:28; 2 Ki. 18:32; Isa. 36:17. Used of the juice of grapes, Is. 65:1.

תִּירָא ("fear;" perhaps from the root יָרָא) [Tiria], pr. n. m. 1 Ch. 4:16.

תִּירָם m. Gen. 10:2 [Tiras], pr. n. of a northern nation sprung from Japheth, according to Jonath. and Targum of Jerusalem, Thracia. See Bochart, Phaleg. ii. 2.

תִּישׁ m. plur. תִּישִׁים A HE-GOAT, BUCK, Prov. 30:31; Genesis 30:35; 32:15. (Arabic تيس he-goat.)

תָּךְ m. oppression, violence, Ps. 10:7; 55:12; fully תָּךְ Ps. 72:14; from the root תָּכַךְ which see.

תָּכָה not used in Kal, according to the Hebrews, to be fitted, joined; more correctly, TO LEAN UPON, TO LIE DOWN; compare the Arab. تَكَا Conj. VIII.

PUAL. Deu. 33:3, וְהָם הָבִיזוּ לְרַגְלֶךָ "and they (the Israelites) lay down at thy feet," i. e. at the foot of mount Sinai. Some prefer reading הָבִיזוּ remain (from the root הָבִיז Syr. to remain).

I. תִּכְנוּנָה fem. (from the root כָּנַן) a place, Job 23:3.

II. תִּכְנוּנָה f. (from the root כָּנַן)—(1) arrangement, disposition, structure, Ezekiel 43:11, i. q. תִּכְנוּת Eze. 43:10.

(2) splendid equipment, Nah. 2:10. Compare תִּכְנוּת No. 2.

תִּכְנִיִּים m. pl. 1 Ki. 10:22, and תִּכְנִיִּים 2 Chron. 9:21, according to Targ., Syr. (with the Arabic), Jerome and the Hebrews, peacocks. To this answer the Malabar. toget, Sanscr. sikhi. From this domestic name of the bird comes also the Gr. τῶς, τῶς, pr. τῶς, Athen. ix. p. 397 (whence Arab. طاووس, Ch. טַוּס), also τῶς (t and p being interchanged; compare λαῶς, lapis, λιθος). See Bochart, Hieroz. tom. ii. p. 135, seqq.; and the late learned remarks of Ag. Benary in Annal. Litt. Berol. 1831, No. 96.

תָּכַךְ an unused root, Arab. تَكَ to cut, to cut up, hence to tear off, to spoil, i. q. تَعَس, comp.

נָצַע Cogn. חָיַד (Chald. to injure, to fine. Syriac חָיַד i. q. Heb. חָיַל.)
Derivative, חָיַד and —

חֲבָכִים m. pl. vexations, oppressions, especially of the poor. Prov. 29:13, אִישׁ חֲבָכִים "an oppressor" (of the poor). LXX. δεισμός. Vulg. creditor. In a similar passage, Prov. 22:2, there is עָשִׁיר rich.

חָלַל an unused verb, prob. i. q. שָׁחַל to peel, to shell off, שָׁחַל, whence שָׁחַלִּית a shell-fish, muscle. The same meaning is also properly that of חָבַלִּית.

חֲבִלָּה f. (from the root חָלַל) completion, perfection, Ps. 119:96. According to others [J. D. Michaëlis, etc.] it is hope, confidence, from the root חָלַל, חָלַל to hope. [This latter meaning and derivation are utterly rejected in Thes.]

חֲבִלִּית f. (from the root חָלַל) — (1) perfection, completion, Job 11:7. Psal. 139:22, חֲבִלִּית שִׂנְאָה "perfect hatred," "thorough hatred."

(2) extremity, end, conclusion. Neh. 3:21. Job 26:10, עַד-חֲבִלִּית אֹרֶךְ עֲמִישָׁךְ "as far as where light ends in darkness." Job 28:3, לְכָל-חֲבִלִּית הוּא "as far as all the extremity (in the most profound recesses of the earth) search is made."

חֲבִלָּה a shell fish, specially one so called (*helix ianthina*, Linn.), i. e. a species of muscle found in the Mediterranean sea, with a blue shell, from which the cerulean purple is made, Rabbin. חֲבִלָּה; hence cerulean purple, and garments (wool, thread), dyed with this purple, Ex. 26:4, 31; Num. 4:6, seqq.; Ezek. 23:6; 27:7, 24. LXX., Vulg., well render, *ὑακινθός, ὑακινθίνος, hyacinthina*; incorrectly, Aben Ezra, R. Sal., Luth. yellow silk. See Bochart, Hieroz. ii. 720—42; t. iii. 655—86, ed. Lips.; Braun, De Vestitu Sacerdot. p. 187—200.

חָבַן — (1) pr. TO MAKE EVEN, TO LEVEL (kindred to חָבַן). See Niphal.

(2) to poise, to weigh (from the equilibrium of the balance); metaph. to prove, try, examine, Pro. 16:2, חָבַן רִחוּת יְהוָה "Jehovah proves the spirits;" Prov. 21:2; 24:12.

NIPHAL, prop. to be levelled, made even, as a way; figuratively, to be right, as a course of acting (compare חָבַן), Eze. 18:25, 29; 33:17, 20; 1 Sam. 2:3. Compare חָבַן.

PIEL חָבַן — (1) to weigh, e. g. waters, Job 28:25; hence to prove, to examine, Isa. 40:13.

(2) to measure, Isa. 40:12, "who hath measured heaven with a span?" in the other member there is שָׁחַל מִדָּר.

(3) to set up, to fix, by a level, Ps. 75:4.

PUAL, part. to be weighed out (money), 2 Kings 12:12.

Derivatives, חָבַן, חֲבִנִית, מִחְבְּנֶת.

חָבַן masc. — (1) a task, a portion measured or weighed out, Ex. 5:18.

(2) a measure, Eze. 45:11.

(3) [Tochen], pr. n. of a town of the Simeonites, 1 Ch. 4:32.

חֲבִנִית f. — (1) measure, structure, disposition, Eze. 43:10.

(2) perfect form, Eze. 28:12.

חֲבִירָה m. a mantle, a long royal robe, Est. 8:15. (Ch. id.) Root חָבַר.

חֵל m. with suff. חֵלִי (from the root חָלַל), a hill Josh. 11:13, especially a heap of ruins, Deu. 13:17; Josh. 8:28; Jerem. 49:2. Hence come the following names of Babylonian cities, so called from hills or mounds near them (see Assemani Bibl. Orient.; Ind. Geogr. t. iii. 2, p. 784; Burckhardt's Travels in Syria, i. 253, sqq.).

(1) חֵל אֵבִיב ("hill of ears of corn"), [Tel-abib], Ezekiel 3:15, in Mesopotamia, by the river Chebar, perhaps Thal-labba in d'Anville's Map, L'Euphrate et le Tigre.

(2) חֵל חֲרָשׁ ("hill of the wood" see חֲרָשׁ) [Tel-harsa, Tel-haresha], in Babylonia, Ezra 2:59; Neh. 7:61.

(3) חֵל מֶלַח ("hill of salt") [Tel-mela], ibid. Ezr. 2:59; Neh. 7:61.

חָלָה i. q. חָלָה — (1) TO HANG UP, TO SUSPEND, twice found in part. pass. Deuter. 28:66, "thy life shall be hung up before thy eyes," i. e. it will ever be in imminent danger.

(2) followed by לְ, to adhere to, to be bent upon any thing (Germ. abhängen, nachhängen). Hos. 11:7, עַמִּי תִלְוֶימוּ לְמִשְׁכָּבִי "my people adhere (i. e. indulge) in defecation from me."

חֲלָאָה f. (from the root חָלָה, like חֲלָה from the root חָלָה, for חֲלָאָה, see Lehrs. p. 502), labour, toil, weariness, Exod. 18:8; Num. 20:14; Neh. 9:32.

חֲלָאָה f. thirst, once Hosea 13:5, חֲלָאָה "thirsty ground," i. e. arid.

תלשור 2 Kings 19:12, and **תלשור** Isa. 37:12, [*Telassar*], pr. n. of a region in Assyria or Mesopotamia, which also occurs in Targ. of Jerus. Gen. 14:1, 9, for the Hebr. **תלשור** and ibid. and in Jon. Gen. 10:12, for the Hebr. **תלשור**. (In the syllable **תל** there seems to be **תל** a hill, see that word.)

תלשור f. (from the root **לש**) a garment, Isa. 59:17.

תלג Chald. *snow*, i. q. Hebr. **שלג** Dan. 7:9.

תלגת פלגסר see **תלגת פ**.

תלה TO SUSPEND, TO HANG UP. (Chald. and Syr. id. Compare Gr. *τάω* to suspend in a balance, whence *τάλαντον*.) 2 Sa. 18:10; Job 26:7. **תלה** פ' to hang any one on a stake, to crucify, a kind of punishment used among the Israelites, Deuter. 21:22; the Egyptians, Gen. 40:19; the Persians, Est. 7:10; 5:14.

NIPHAL, pass. Lam. 5:12.

PIEL, i. q. Kal, Eze. 27:10, 11.

Derivative, **תלי**.

תלונה f. only in plur. (from the root **לן** Niph.), a murmuring, complaining, of people, Exod. 16:7, seq.; Nu. 14:27.

תלח an unused root, Aram. *to break, to tear*, Whence—

תלח ("fracture"), [*Telah*], pr. n. m. 1 Chr. 7:25.

תלי m. ἄν. λεγόμεν. Gen. 27:3; according to very many old interpreters, a quiver (so called from its being suspended), but Onkelos and Syr. render it sword.

תליתי Chald. *third*, Dan. 2:39; from **תלת** three.

תלל i. q. **קלל**—(1) TO HEAP UP, TO MAKE HIGH. Part. pass. **תללל** *heaped up, lofty*, Eze. 17:22.

(2) to wave, to vibrate, Arab. **تلل** (see **קלל** No. 2). Hence **תללים**. As to the form **תלל** see under **תלל**.

Derivative No. 1, **תל**.

תלם an unused root, prob. i. q. **נלם** to break, to cut into. Hence—

תלם masc. a furrow, Job 31:38; 39:10; Psalm 65:11. Arab. **تلم** id.

תלמי ("abounding in furrows"), [*Talmi*], pr. n.—(1) of a king of Geshur, father-in-law of David, 2 Sam. 3:3; 13:37.—(2) of one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.

תלמיד m. (from the root **למד**) a disciple, one taught, 1 Ch. 25:8. (Syr. and Arab. id.)

תלע unused in Kal, Arab. **تلع** to have a long neck, to be stretched out; whence **תולע** a worm. [From **ילע** Thes.]

PUAL, part. **תולע** (denom. **תולע**) clothed in scarlet, Nah. 2:4.—**תולע** **תלע** teeth, see under the letter **ט**.

תלף an unused root, Arab. **تلف** to perish, IV. to destroy, **تلف** destruction; whence, perhaps—

תלפיו adj. *destructive*, and **תלפיות** the deadly, poet. for *arms*, Cant. 4:4, "like the tower of David constructed for arms," i. e. in which arms are suspended (compare Ezek. 27:10, 11). Others, in nearly the same sense, take **תלפיות** as compounded of **תל** (from the root **תלה** to hang up), and **תלפיות** mouths, i. e. edges (of swords, compare Pro. 5:4), arms; hence *arsenal*. We may also refer **תלפיות** to the root **לפה**, which, however, does not offer a suitable etymology.

תלשור see **תלשור**.

תלת f., **תלתה**, **תלתה** m. Chald. THREE, i. q. Hebr. **שלוש**. **יום תלתה** the third day, Ezr. 6:15. Pl. **תלתין** *thirty*, Dan. 6:8, 13.

תלת emphat. state **תלתה** abstr. *the third rank*, Dan. 5:29, **שליש תלתה** "a prince of the third rank" (compare **משנה**), and verse 16, by ellipsis **תלתה** id.

תלתי m. *third*, Dan. 5:7. More in use is **תליתי**.

תלתלים m. pl. the pendulous branches of palms, with which, Cant. 5:11, flowing locks are compared. LXX. *ἐλάται*. Vulg. *elathæ palmarum*. Compare **קלל** No. 2. Arab. **تلتل** a wicker basket, pr. (as well remarked by Schultens, Opp. Min. p. 246), a pendulous branch.

תם m. **תמה** f. adj. (from the root **תם**) whole, upright, always in a moral sense, Job 1:1; 8:20; 9:20, 21, 22. A peculiar use is, Gen. 25:27, **יַעֲקֹב אִישׁ תָּם יָשָׁב אֹהֲלִים** "Jacob was an upright man, dwelling in tents," where **תם** appears to indicate the milder and placid disposition of Jacob, as opposed to

the more ferocious character of Esau. Neutr. abstr. *integrity*, Ps. 37:37.—Fem. תְּמִינִי my perfect one, an endearing term for a beloved female, Cant. 6:9.

תָּמָּ Ch. adv. i. q. Hebr. שָׁם *there*, always with the addition of ה local, תָּמָּה Ezr. 5:17; 6:6, 12.

תְּמִיִּם m. pl. contr. for תְּמִימִים Ex. 26:24; 36:29, *twins* (see תָּמָּ).

תָּמָּ (once תָּוֹם Prov. 10:9) followed by Makk. תָּמָּ, with suffix תְּמִי (from the root תָּמָּ), m. *integrity, wholeness*.

(1) of number and measure, *fulness*, Isa. 47:9, תָּמָּ "in full measure."

(2) of fortune, welfare, *safety, prosperity*, i. q. שְׁלוֹם. Job 21:23, תָּמָּ "in his very prosperity;" Ps. 41:13.

(3) *integrity* of mind, *innocence*, תָּמָּ-לֵב integrity of heart, Gen. 20:5, 6; תָּמָּ Pro. 10:9, and תָּמָּ Ps. 26:1, to live uprightly. Used of simplicity of mind, which is opposed to mischief and ill-design, 1 Ki. 22:34, "he drew a bow תָּמָּ in his simplicity," without any evil purpose; 2 Sam. 15:11, תָּמָּ "going (with him) with a simple mind" (not conscious of an evil design).

(4) pl. תְּמִיִּם [*Thummim*], truth (LXX. ἀλήθεια), see אֲדָרִים No. 1, b.

תָּמָּ see תָּמָּ.

תָּמָּ f. i. q. m. תָּמָּ *integrity, innocence*, Job 2:3, 9; 27:5; 31:6.

תָּמָּ TO MARVEL, TO WONDER. (Ch. תָּמָּ id., the labial letters being interchanged. As to the origin, see more, page ccm, B.) Constr. absol. Isa. 29:9; followed by עַל of cause, Ecc. 5:7; pregn. Isa. 13:8, תָּמָּ "they shall be astonished, and look at one another," compare Gen. 43:33. Sometimes more forcibly, to be smitten with fear and terror, Ps. 48:6; Jer. 4:9; Ecc. 5:7; Job 26:11.

HITHPAEL, id. Hab. 1:5.

Derivative, תָּמָּ, and—

תָּמָּ Ch. m. *something astonishing, a miracle*, pl. תְּמִיִּם Dan. 3:32, 33; 6:28.

תָּמָּ m. *astonishment, terror*, Deut. 28:28 (with the addition of לָבָּב). Zec. 12:4.

תָּמָּ [*Tammuz*], pr. n. of a Syrian god, *Adonis* (אֲדֹנִי) of the Greeks, worshipped also by the Hebrew women with lamentations, in the fourth month of

every year (called תָּמָּ beginning at the new moon of July), Eze. 8:14. As to the Syrian festival, see Lucian, *De Dea Syra*, § 7, seqq.; also Selden, *De Dis Syris*, ii. 31, and Creuzer's *Symbolik des Alterthums*, vol. ii. 91, seqq. ed. 2. (I lay down nothing as to the etymology. A root תָּמָּ is not found in the Phœnicio-Shemitic languages; it may be that תָּמָּ is for תָּמָּ from the root פָּחַד denoting *fear*, concr. *fearful*.)

תָּמָּ adv. *yesterday*, i. q. תָּמָּ (which see). It is often joined with שֶׁשֶּׁשֶּׁשׁ the day before yesterday, which see. Job 8:9, תָּמָּ "we are of yesterday," for תָּמָּ. (The etymology is obscure. Many take תָּמָּ for the primary form, whence with Aleph prosthetic תָּמָּ, but the root תָּמָּ and its significations in cognate languages afford no light; unless perhaps we attribute to it the signification of *veiling over, covering over*, compare שָׁמַל, so that time past might be regarded as obscure, hidden; compare עָלַם from the root עָלַם. But still I prefer to regard the primary form to be תָּמָּ 1 Sam. 10:11, for תָּמָּ before, formerly, whence by aphæresis תָּמָּ.)

תָּמָּ f. (from the root מָּ)—(1) *appearance, form*, Nu. 12:8; Psalm 17:15. Job 4:16, תָּמָּ "a (certain) appearance (passed) before my eyes."

(2) *image*, Ex. 20:4; Deu. 4:16; 23:25.

תָּמָּ f. (from the root מָּ Hiphil, to exchange)—(1) *exchange*, especially in buying and selling, *barter*, Ruth 4:7; Job 15:31. Hence *what is exchanged*. Job 28:17, תָּמָּ "and its exchange (are not) vessels of gold," i. e. wisdom cannot be acquired for vessels of gold, Leviticus 27:10, 33.

(2) *compensation, retribution, recompense*, Job 15:31; 20:18, תָּמָּ "as something to be restored, in which one does not rejoice."

תָּמָּ f. (from the root מָּ death, only in this phrase תָּמָּ "a son of death," i. e. "condemned to death," Ps. 79:11; 102:21.

תָּמָּ (Samarit. "laughter"), [*Thamah*], pr. n. Ezr. 2:53; Neh. 7:55.

תָּמָּ m.—(1) subst. *perpetuity, continuance* (so called from proceeding, going on, root מָּ, compare עָרָה from the root עָרָה דָּוָר, תָּמָּ from דָּוָר). In genit. put after other substantives it is used as an adjective (compare תָּמָּ No. 1), as תָּמָּ "men

of continuance," i.e. hired for continuous work, Eze. 39:14; עולת התמיד a continual burnt-offering, i.e. daily, both morning and evening, Nu. 28:6, 10, 15, 23, 24. תמיד the continual bread, i. q. לחם ליום נמים Nu. 4:7.

(2) for עולת התמיד Dan. 8:11, 12, 13; 11:31.

(3) adv. continually, Ps. 16:8; 25:15; 34:2.

תמים m. תמימה f. adj. (from the root תמם)—

(1) perfect, complete, Psalm 19:8; Job 36:4; 37:16.

(2) whole, entire, Lev. 3:9; 25:30; Josh. 10:13.

(3) perfect, whole, sound—(a) free from blemishes, used of victims, Ex. 12:5; Lev. 1:3.—(b) safe, secure, used of men, Prov. 1:12.—(c) whole, upright in conduct, blameless, Gen. 6:9; 17:1. תמימה the upright of life (in the way), Psa. 119:1. תמים עם אל upright towards God, i.e. altogether given to God, Deut. 18:13; Ps. 18:24 (2 Sa. 22:24, followed by ?). Compare שלים No. 3. Neutr. subst. integrity, Josh. 24:14; Jud. 9:16, 19. So too הלך תמים Ps. 84:12, and הלך תמים Ps. 15:2, to walk (live) uprightly. 1 Samuel 14:41, הנה תמים "give the truth!"

תמך fut. יתמך.—(1) TO TAKE HOLD OF, followed by an acc. Gen. 48:17, and ת Prov. 28:17; 5:5.

(2) to obtain, to acquire, e.g. honour, Proverbs 11:16; 29:23.

(3) to hold fast something taken, followed by an acc. Am. 1:5, 8. Metaph. Pro. 4:4.

(4) to hold up, to support, followed by ת, Exod. 17:12, "they held up his hands." God is very often said to sustain any person or thing; followed by ת Psalm 41:13; 63:9; Isa. 42:1; followed by an acc. Ps. 16:5; 17:5.

(5) recipr. to take hold of each other, to hold together, to adhere; Job 36:17, יתמכו יתמשכום "cause and judgment follow one another;" compare תמך and לקר Hithp.

NIPHAL, pass. of No. 3; Pro. 5:22.

תמל see תמול.

תמים fut. יתם, rarely יתום Eze. 47:12; תמים Eze. 24:11; 1 pers. once יתם for יתום Ps. 19:14; plur. יתמו Deu. 34:8.

(1) TO COMPLETE, TO FINISH, Ps. 64:7; followed by ? to leave off, Josh. 3:17; 4:1, 11; 5:8; more often intrans. to be completed, finished, 1 Kings 6:22; 7:22; תם עד unto their finishing, i.e. wholly, altogether, Deu. 31:24, 30. (Arab. تم id. The pri-

mary idea, as I judge, is in shutting up, closing, Germ. abschließen, abgegeschlossen seyn, compare the kindred roots תם, תם, and the same primary idea in the syn. תלה.)

(2) to be finished, ended, especially used of time, Gen. 47:18 (initio). Ps. 102:28, יתמו לא "thy years shall have no end;" Eze. 47:12, יתום פרי, "whose fruit shall never cease."

(3) to be consumed, spent, i. q. תלה No. 3, Gen. 47:18; to be come to an end, Num. 32:13, ערם "until all that generation was consumed;" Josh. 5:6; Jer. 27:8; ערם 1 Ki. 14:10, and תם Deu. 2:15; Josh. 8:24, until they were destroyed, i. q. ערם; see תלה No. 3.

(4) to be complete.—(a) in number, 1 Sa. 16:11, הן הן הן "are all the children here?" Nu. 17:28.—(b) in mind, heart, to be upright, Psa. 19:14; compare תם, תם.

NIPHAL, only in fut. pl. יתמו to be consumed, i. q. Kal No. 3, Nu. 14:35; Ps. 104:35; Jer. 14:15.

HIPHAL תם (once inf. תמיך for תמיד Isa. 33:1), fut. יתם.—(1), i. q. Kal No. 1, but only causat. to complete, to perfect, e.g. flesh (i.e. to cook completely), Eze. 24:10; counsel, 2 Sa. 20:18.

(2) to finish, to leave off; Isa. 33:1, פהתיך שר "when thou cease to be a spoiler." Causat. to cause to leave off, followed by מן to remove from any one, Eze. 22:15.

(3) to make whole, to complete.—(a) a number, Dan. 8:23, בָּהֶם הפשעים "when sinners shall have completed," sc. the number of their sins. Dan. 9:24 קרי; hence, to pay out (money), i. q. שלם 2 Ki. 22:4.—(b) used of a way, manner of life; Job 22:3, בִּי תתם דרכיך "if thou live uprightly."

HITHPAEL, תתם to act uprightly with any one, followed by עם Ps. 18:26.

Derivatives, תם, תם, תמים, תם.

תמן see תמן.

תמנה ("a part assigned"), with ה local תמנה [Timnah, Timnath], pr. n. of an ancient town of the Canaanites (Gen. 38:12), first given to the tribe of Judah (Josh. 15:10, 57), then to the Danites (Josh. 19:43), which was however long subject to the Philistines (Jud. 14:1; 2 Chron. 28:18; compare Jos. Arch. v. 8, § 5); Gent. תמני Jud. 15:6.

תמני see תמן.

תמנה see תמן.

תמנע ("restraint," concr. "restrained," sc. from intercourse with men), [Timna], pr. n. of a

concubine of Eliphaz, the son of Esau (Gen. 36:12, 22; 1 Ch. 1:39), giving a cognomen to a tribe of the Edomites, Gen. 36:40; 1 Ch. 1:51.

תמנתה see תמנה.

תמנת הרם [Timnath-heres], ("portion of the sun"), Jud. 2:9, or more correctly **תמנת-סרה** [Timnath-serah] ("abundant portion"), Josh. 19:50; 24:30, pr. n. of a town in Mount Ephraim, given as a portion to the leader Joshua.

תמם m. (from the root **תמס**), a melting, liquefaction, Ps. 58:9. Compare under **שקלול**.

תמר an unused root, which seems to have had the power to be or stand erect (perhaps kindred to **אמר**, for verbs **פא** and **פח** are often of the same power, especially in Arabic). Arab. **تمر** Conj. XI. riguit hasta, membrum virile; **تمر** palm-tree, **تامور**, and **تامورة** a tower. As to the usage of the Talmudists, see **תמרה**.

Derivatives, **תמר**—**תמורה**, **תמרה**, **תמרר** No. II., compare **תדרר**.

תמר m.—(1) a palm-tree, Phoenix dactylifera (Arab. **تمر** id.) Joel 1:12; Canticles 7:9, plur. Exod. 15:27. **עיר התמרים** the city of palm-trees, see under **עיר**.

(2) [Tamar], pr. n.—(a) of a town situated in the southern borders of Palestine, Ezekiel 47:19; 48:28.—(b) i. q. **תמר** Palmyra (which see), 1 Ki. 9:18 כתיב.—(c) f.—(a) the daughter-in-law of Judah, Genesis 38:6.—(β) a daughter of David, 2 Sam. 13:1.—(γ) a daughter of Absalom, 2 Sam. 14:27.

תמר m. a palm-tree, hence a column (compare **תמרה**). Jer. 10:5.

תמרה pl. **תמרים** Eze. 41:18, and **תמרות** 1 Kings 6:29, 32, 35; Eze. 41:18, 19, an artificial palm-tree, as an architectural ornament.

תמרוק m. pl. **תמרוקים** (from the root **תמרק**)—(1) purifications, as of the virgins received into the women's house of the king of Persia, Esth. 2:12; and meton. precious ointments used by them, Esth. 2:3, 9.

(2) metaph. remedy, cleansing, by which any one is corrected and amended. Prov. 20:30 קרי.

I. **תמרורים** m. plur. (from the root **תמרר**) bitterness, e. g. **תמרורים** בְּכִי bitter weeping, Jer. 31:15; 6:26. Adv. **bitterly**, Hos. 12:15.

II. **תמרורים** masc. plur. upright columns, as way-marks, Jerem. 31:21; from the root **תמר** which see.

תמריק i. q. **תמרוק** Pro. 20:30 כתיב.

תן or **תין** only in plur. **תנים** and **תנין** m. a certain beast dwelling in deserts, Isa. 13:22; 43:20; 34:13 (whence **תנים** **מקום** Ps. 44:20; and **תנים** Jerem. 9:10; 10:22; 49:33, used of the desert); it suckles its young, Lam. 4:3; and utters a mournful cry, Job 30:29; Mic. 1:8. Bochart (Hieroz. ii. p. 429) takes it to be *great serpents*, as if it were the same as **תנין**, but amongst the Hebrews, R. Tanchum of Jerusalem correctly explains this word **אבי אוי** jackal, wild dog, so called from its cry (elsewhere Hebr. **אוי** plur. **אויים**), compare Arab. **تنان** wolf, both from the root **תן** No. 2.

תנא see under **תנה**.

תנה TO GIVE PRESENTS, TO DISTRIBUTE GIFTS, especially to hire persons. (Kindred are **תנן** which see, **תנן**, **תנן**). Hosea 8:10, **אֲנִי כִּי־תִתְּנוּ בְּנֹתַי**, "although they distribute gifts (or hire) among the peoples," where others read **יִתְּנוּ** from the root **תן**. (The notion of praising, which is in Piel, may also be that in Prov. 31:31, **תְּנֵה לָהּ** "praise her;" to which, in the other hemistich, there answers **יִתְּנוּ**.)

PIEL, to praise, to celebrate, followed by an acc., Jud. 5:11; followed by **ל** 11:40. (Aram. **תני**, **תני** i. q. **תני** to narrate. Arab. **تنى** IV. to celebrate with praise, prop. to utter voice.)

HIPHIL, i. q. Kal. Hos. 8:9, **אֶפְרַיִם הִתְּנוּ אֲהָבִים**, "Ephraim has hired loves."

Derivatives, **תננה**, **תננה**, and pr. n. **יתנן**.

תנה Chald. i. q. Heb. **שנה** to repeat, whence **תנין**, **תנינות**.

תנה only plur. **תנות** fem. Mal. 1:3; according to LXX., Syr., *habitations*. The same is the meaning of Arab. **تَنَاء**, from the root **تأ** to remain, to inhabit, the third radical of which, is sometimes lost; whence **תנא** inhabitant, for **תנא**. Thus **תנות** may be for **תנאות** (Dag. forte euphon.), compare

מקלש for מקלש and מקלש for מקלש, unless it be deemed better to assign to the root **תנ** the power of the verb **תנא**. Others take it i. q. **תנים** jackals.

תנואה f. (from the root **נא**) *alienation* (of God from men), see the root No. 2, Num. 14:34; hence *enmity*. Job 33:10, **יִמְצֵא יְהוָה תְּנֹאוֹת עָלַי** "behold! he seeketh enmities against me." Compare Arab. **نَوَّ** Med. Waw, to rise up hostilely against any one.

תנוכה fem. (from the root **נכ**) *produce, fruit*, Deu. 32:13; Jud. 9:11; Lam. 4:9.

תנוך m. *extremity* (from the root **תנך**), with the addition of **אָן** *tip of the ear, lobe of the ear*, Ex. 29:20; Lev. 8:23, 24; 14:14.

תנופה fem. (from the root **נפ**) *a being asleep, sleep*, Job 33:15; especially through indolence, Prov. 6:10; 24:33; Ps. 132:4.

תנופה f. (from the root **נפ**) *waving, shaking*—(a) of the hand, as a gesture of threatening, Isaiah 19:16.—(b) of sacrifices before Jehovah, a particular rite in offering, as to which, see **תניף** No. 1, d. **תנופה** **הַזֶּה** the breast of waving, i. e. offered with a particular kind of waving, Ex. 29:27. Lev. 7:34. **וְהָיָה הַתְּנוּפָה** Ex. 38:24.—(c) i. q. *tumult*, Isaiah 30:32, **מִלְחָמוֹת תְּנוּפָה** "wars of shaking," tumultuous wars.

תנור m. (fem. perhaps, Hos. 7:4) *an oven, a furnace*. Arab. **تنور** (compounded of the unused **תן** a furnace (from the root **תנ** No. II) and **נר** fire, Exod. 7:28; Levit. 2:4; 7:9; 11:35; Hos. loc. cit.) As to the ovens of the Orientals which have often the form of a great pot, see Jahn's *Bibl. Archæol.* vol. i. 1, p. 213, and 2, page 182. Beckmann's *Beiträge zur Geschichte der Erfindungen*, vol. ii. p. 419; compare Schneider and Passow. *Lex.*, v. **κλίβαρος**.

תנחומות fem. plur. (from the root **נחם**) *consolations*, Job 15:11; 21:2.

תנחומים m. pl.—(1) *consolations*, Isa. 66:11; Jer. 16:7.

(2) *pity, mercy*, Ps. 94:19.

תנחומת ("consolation"), [*Tanhumeth*], pr. n. m. 2 Ki. 25:23; Jer. 40:8.

תנין sing. Ezek. 29:3, *a great serpent, a sea monster*, i. q. **תנין** (which is the reading of many copies), from which this reading has been corrupted, either by the writer, or by copyists who were familiar

with the plur. **תנינים**, but in this neglected the etymology.

תנין pl. **תנינים** m. Arab. **تنين** (from the root **תנ** No. 1).—(1) *a sea monster, a vast fish*, Gr. **κῆτος**, Gen. 1:21; Job 7:12; Isa. 27:1.

(2) *a serpent*, Ex. 7:9, seqq.; Deut. 32:33; Ps. 91:13; *a dragon*, Jer. 51:34; *a crocodile*, Ezek. 29:3 (where there is **תנין**, which see, for **תנין**), which is used as an image of Egypt, Isa. 51:9; Eze. loc. cit., and 32:2 (Ps. 74:13, 14). Compare **תנין**.

תנין Ch. *second*, Dan. 7:5, from the root **תנ** to repeat. Compare **שני**. Hence—

תנינית adv. *again*, Dan. 2:7.

תנך an unused verb. Syr. *Ethpeal, to fail, to leave off*. Hence **תנך**.

I. **תנן** an unused verb, of which the native power may be pretty certainly gathered from the derivatives and cognate roots, and which also extends into the Indo-Germanic languages. It is—

(1) prop. to *EXTEND*; compare in the Phœnicio-Shemitic languages, **תנן**: length, **תנן** and **תנן** to give, prop. to stretch out the hand (compare **תנן**, to extend itself (as time), to endure, to be continual; in the Indo-Germanic languages, Sanscr. **tan**, Gr. **τείνω**, **ταίνω**, **ταίρω**, Lat. **tendo** (compare Dissert. Lugdd. ii. 852); whence *tenuis* (Sanscr. **tanu**), Goth. **thanjan**, Germ. **dehnen**, with many words which have affinity with these, as the old High Germ. **zanna**, fir tree. Hence **תנין** vast fish (**κῆτος**), so called from the length to which it extends, compare **ταίνω** (from **τείνω**) a long fish, **tanía**.

(2) It is applied to *contention in running*, as being done with outstretched neck, like the Gr. **τάννμι**; hence **תן** jackal, so called from its swiftness in running.

II. **תנן** Syr. and Ch. *to smoke*. Hence **תנן** for **תנן** furnace, and **תנן** from **תן** and **נר**. [Compare the Welsh, **tan**, fire.]

תנשמת f.—(1) Lev. 11:30, an unclean animal, mentioned in connexion with other kinds of lizards; according to Bochart (*Hieroz.* t. 1, p. 1083), *the chameleon* (from the root **נשם** to breathe), from its having been supposed by the ancients to live wholly by inhaling air (Plin. viii. 33). LXX., Vulg. **talpa**. Saad. *lizard*.

(2) Lev. 11:18; Deut. 14:16, an unclean, aquatic bird, LXX. *πορφυρίων*, i.e. *ardea purpurea*. Vulg. *cygnus*.

תַּעֲב not used in Kal (compare **תָּאֵב** No. II).

PIEL תַּעֲב—(1) TO ABHOR, TO ABOMINATE, Deut. 7:26; Job 9:31; 19:19; Ps. 5:7; Isa. 49:7.

(2) causat. *to cause to be abhorred, to occasion horror* to any one, Isaiah 49:7, **כִּתְעֵב נֹוִי** "who causeth abhorrence to the people," who is held in abomination by the people.

(3) *to make abominable*, Eze. 16:25, see Hiphil.

HIPHIL, *to make abominable, shameful*, Psal. 14:1. **הִתְעִיבוּ עֲלֵיהֶם** "they have basely done their deed," they acted shamefully; hence without **עָלֵיהֶם** id. 1 Kings 21:26; Ezekiel 16:52. Compare **הִשְׁחִית**, **הִרְעָה**.

NIPHAL, pass. *to be held in abomination, to be detestable*, 1 Ch. 21:6; Job 15:16.

Derivative, **תוֹעֵבָה**.

תַּעֲה fut. **יִתְעֶה** apoc. **יִתַּע**—(1) TO ERR, TO WANDER, TO GO ASTRAY. (Aram. **ܝܬܥܐ** Arabic

طغى id., of very rare occurrence are, **תָּעִי** to pass away, and **תָּעִי** to perish). Ex. 23:4; Job 38:41; followed by **אֶרֶץ** of place, Gen. 21:14; 37:15. Followed by an acc. *to wander through or over*, metaph. used of palm branches, Isa. 16:8. It is used also—
(a) of drunken men who go astray through drink. Isa. 28:7, **תָּעוּ כִּדְהִשְׁכָּר** "they go astray through strong drink," and by a figure taken from drunken men, Isa. 21:4, **תָּעִי לִקְבִי** "my heart reeleth."—
(b) used of the mind which wanders from the path of virtue and piety, Ps. 58:4; Eze. 48:11; compare **תָּעִי לִקְבִי** Ps. 95:10; **תָּעִי רִיחַ** Isa. 29:24; followed by **אֶרֶץ** e.g. from the precepts of God, Psal. 119:110; compare Prov. 21:16; followed by **יְהוָה** Ezekiel 44:10, 15; followed by **מִמַּחֲרֵי יְהוָה** from worshipping God, Eze. 14:11. Compare Chald. **תַּעֲה** which is specially: to be addicted to the worship of idols, to be a heretic.

(2) i. q. **אָבַד** "to perish," Prov. 14:22; compare above, Arab. **تَعَى**.

NIPHAL, *to wander* (pr. to be made to wander), Isa. 19:14. Metaph. *to be deceived, to err* in a moral sense, Job 15:31.

HIPHIL, fut. apoc. **יִתַּע**—(1) *to cause to err*, Job 12:24; Psal. 107:40; Jerem. 50:6, a drunken man, Job 12:25. Metaph. *to cause a people to wander* from virtue and piety to impiety, Isa. 3:12; 9:15;

and the worship of idols, 2 Ki. 21:9; followed by **אֶרֶץ** Isa. 63:17.

(2) intrans. *to err* (pr. to cherish error), Jerem. 42:20 **קָרִי**. Prov. 10:17.

Derivative, **תוֹעֵה** and—

תַּעֲוִי ("error") [**Tou**], pr. n. of a king of Hamath in Epiphania, 1 Chron. 18:9, 10, called **תַּעֲוִי** [**Toi**], 2 Sa. 8:9, 10.

תַּעֲוִירָה f. (from the root **עוּר** Hiphil, No. 1, c), *law*, Isa. 8:16, 20 (where it is joined with **תִּחְרָה**), also for *custom*, like a law which must be kept, Ruth 4:7. Compare **חָק** letter d.

תַּעֲוִי see **תַּעֲוִי**.

תַּעֲלָה f. constr. **תַּעֲלָת** (from the root **עָלָה**, like **הָעֲלָה** which see, from the root **עָלָה**).

(1) *a channel*, 1 Kings 18:32, *a water-course*, Isa. 7:3; 36:2; Ezekiel 31:4. Poet. Job 38:25, **כִּי־פָלַג לְשִׁטָּף תַּעֲלָה** "who hath divided channels for the rain?" i. e. who has caused the rain to flow down from all parts of heaven?

(2) *a plaster, bandage, put on a wound*, Jer. 30:13; 46:11 (compare **תַּעֲלָה** **אֶרֶץ**).

תַּעֲלָלִים m. pl.—(1) *petulances* ["childishness"], and poet. for concr. *one petulant, a boy, a child*, i. q. **עָלָל** Isaiah 3:4. Root **עָלָל** No. 2.

(2) *vezation, adversity*, Isaiah 66:4. See the root Poel, No. 3.

תַּעֲלָמָה f. (from the root **עָלַם**), *something hidden*, Job 28:11. Plur. Job 11:6; Ps. 44:22.

תַּעֲנוּגִים Prov. 19:10, plur. **יָם**—Cant. 7:7, and **חַת** Eccl. 2:8 (from the root **עָנַג**), *delight, delicate life*, Mic. 2:9; Prov. 19:20; Mic. 1:16, **בְּנֵי תַעֲנוּגִיד** "the sons in whom thou delightest:" specially *pleasure, sexual desire*, Cant. 7:7; Eccl. 2:8.

תַּעֲנִית f. *affliction of one's self, fasting*, Ezr. 9:5. See **עָנָה** No. 3.

תַּעֲנִיד and—

תַּעֲנָד ("sandy soil," from the root **עָנַד**) [**Taanach**, **Tanach**], pr. n. of a royal city of the Canaanites, Josh. 12:21, situated in the tribe of Issachar, but allotted to Manasseh, Jud. 1:27; 5:19; 1 Ki. 4:12.

תַּעֲע not used in Kal.

PIEL תַּעֲע TO MOCK, TO SCOFF, Gen. 27:12, pr. *to stammer* (compare **עָע**), compare Arab. **تعتع**

I. II. to stammer, to slip with the tongue in speaking, ⁵⁻⁵נִתְּחָה a stammering.

HITHPALEL, to scoff at, followed by פָּ 2 Chron. 36:16.

Derivative, תַּעֲצוּמִים.

תַּעֲצוּמֹת f. pl. *strength*, Psalm 68:36, from the root עָצַם.

תָּעַר m. (f. Isa. 7:20?) with suff. תָּעַר pr. *making naked, emptying* (for תָּעַר from the root עָרָה)—(1) *a razor* (pr. *a naked thin plate, or making the skin bare*), Nu. 6:5; 8:7; Isaiah 7:20. תָּעַר הַסֵּפֶר a writer's pen-knife, with which he sharpens his reed, Jer. 36:23.

(2) *the sheath of a sword* (perhaps so called from emptiness, see the root Piel, No. 3). 1 Sam. 17:51; Eze. 21:8, 10, 35; Jer. 47:6.

תַּעֲרוּבָה f. *surety, security*, from the root עָרַב No. I, 3. 2 Ki. 14:14, תַּעֲרוּבָה בְּנֵי הַחַיִּים hostages given as sureties.

תַּעֲרָעָרִים m. pl. *mockings* (root תָּעַע), Jerem. 10:15; 51:18; where idols are called תַּעֲרָעָרִים Jerome *opus risu dignum*; more correctly, work of mockery.

תֶּנָּה m. plur. תַּנִּים (from the root תָּנַף)—(1) *a drum, timbrel* (Arab. ⁵تَنْف, whence the Spanish *adduffa*), beaten in the East by women when dancing; it is made with a wooden circle, covered with membrane and furnished with brass bells, Exod. 15:20; Jud. 11:34; Jer. 31:4 (compare Ps. 68:26). Compare Niebuhr's Travels, vol. i. p. 181.

(2) Eze. 28:13, the bezel or hollow in which a gem is set; compare נִקְּבָה.

תִּפְאָרֶה f. often absol. and const. תִּפְאָרֶת with suff. תִּפְאָרְתוֹ (from the root פָּאָר)—(1) *ornament, splendour*, Exod. 28:2, 40; Isa. 3:18; 52:1, קָלִי תִּפְאָרֶת "thy splendid vessels." Ezekiel 16:17. Proverbs 28:12, תִּפְאָרֶת רַבָּה תִּפְאָרֶת "when the righteous exult there is great splendour," i. e. the citizens walk in splendid array.

(2) *glory*, Judges 4:9. שֵׁם תִּפְאָרֶת "glorious name," Isa. 63:14; also *glorying*, Isa. 10:12; or the object of it, Isa. 20:5; 13:19. Poet. used of the *ark of the covenant*, as the seat of the divine majesty, Ps. 78:61. Compare עוֹן No. 3.

תַּפּוּחַ m.—(1) *an apple* (so called from its scent; root נָפַח compare Canticles 7:9), Proverbs

25:11; also *an apple tree*, Cant. 2:3; 8:5. (Arab. ⁵تَفَاح an apple, not only a common one, but also the lemon, citron, etc.)

(2) [*Tappuah*], pr. n. ("a place fruitful in apples").—(a) of a town in the tribe of Judah, Josh. 12:17; 15:34.—(b) on the confines of Ephraim and Manasseh, Josh. 16:8.—(c) m. 1 Ch. 2:43.

תִּפּוּזָה (from the root פוּץ) *dispersion*, Jerem. 25:34 (but some copies read תִּפּוּזֹתֵיכֶם), see פוּץ Tiphel, p. DCLXIX, B.

תִּפְתִּינִים m. pl. *cookings, pieces cooked*, from the root אָפַה וּפִי to cook, of the form תִּנְיָה, תִּנְיָה, with נ formative, like קָצִין from קָצָה. It occurs once in a very difficult passage, Lev. 6:14, of a cake for sacrifice, "thou shalt offer it fried תִּפְתִּינֵי מִנְחַת פִּתִּים as cookings of meat offerings in pieces," i. e. cooked in the manner of a meat offering in pieces (compare Lev. 2:4; 7:9), from the vulgar idiom of the language; as to which, see Lehrs. p. 810.

תָּפַל an unused root—(1) Arab. ⁵تَفَّل to spit, to spit out, Med. E, to be insipid, unseasoned (compare חֲלָמִית רִיר Job 6:6), Ch. to be unsalted. Hence תִּפְלָה, תִּפְלָה.

(2) to glue or stick on (pr. with spittle?), like the Ch. תִּפַּל (comp. Heb. ⁵טַפַּל). Hence תִּפְלָה No. 2, lime, cement.

תִּפְלָה m.—(1) *unsalted, unseasoned*, Job 6:6; metaph. *insipid, foolish, false*, Lam. 2:14. See תִּפְלָה.

(2) *lime*, with which a wall is covered, *cement*, Ezekiel 13:10, seq.; Eze. 22:28, in both places contemptuously; see the etymology (Arab. ⁵طفال and ⁵طفال, Ch. ⁵טַפַּל id.).

תִּפְלָה ("lime," "cement"), [*Tophel*], pr. n. of a town in the desert of Sinai, Deu. 1:1. [This prob. is the place now called *Tüfileh* الطفيله Rob. ii. 570.]

תִּפְלָה f. unsavouriness; hence *something silly, foolish*, and even *impious* (compare נִבְּלָה, Job 1:22; 24:12; Jer. 23:13).

תִּפְלָה f. (from the root פָּלַל Hithp.).—(1) *intercession, deprecation* for any one, 2 Ki. 19:4; Isa. 37:4; Jer. 7:16; 11:14.

(2) *entreaty, supplication, prayer*, Psal. 4:2,

6, 10; 109:4, וְאֵי תַפְלָה poet. for "but I pray;" verse 7, הִתְפַּלֵּל הִתְפַּלֵּל Neh. 1:6, to pour out prayers. In the sense of prayer תַּפְלָה stands also in the titles of Psalms 17, 86, 90, 102, 142, but—

(3) in a wider signification of a *hymn, a sacred song*, Hab. 3:1, and Ps. 72:20, where Psalms 1—72 are called תַּפְלוֹת דָּוִד [?]. There is a similar use of the verb הִתְפַּלֵּל 1 Sa. 2:1.

תַּפְלָה fem. (from the root פָּלַץ Hithp.), *terror, fear*, Jer. 49:16.

תַּפְסַח ("passage," "crossing," from the root פָּסַח, [Tiphсах], pr. n. *Thapsacus*, a large and opulent city on the western bank of the Euphrates, situated at the bridge by which the Euphrates was usually crossed (see Xenoph. Anab. i. 4; Arrian, Exped. Alex. ii. 13; iii. 7; Strabo, xvi. p. 1082); 1 Ki. 5:4; nor is any other Thapsacus to be understood, 2 Ki. 15:16.

תַּפַּךְ TO STRIKE, specially a timbrel, Ps. 68:26. (Arab. دَف. Of the same stock is τύπτω (τύπ-ω); Sanscr. *tup*, to smite, to kill; whence τύμνανον, i. q. *th.*)

POEL, to *beat* (the breast), followed by עַל, Nah. 2:8.

Derivative, תָּה.

תַּפַּר TO SEW TOGETHER, Gen. 3:7; Eccl. 3:7; Job 16:15.

PIEL, id. Eze. 13:18.

תַּפַּשׁ fut. יִתְפַּשׁ.—(1) TO TAKE HOLD ON any one; followed by an acc. Gen. 39:12 (with תִּכְבֵּד by the garment). 1 Ki. 18:40, תַּפַּשׁ Isa. 3:6; any thing, followed by תַּפַּשׁ Deu. 9:17. Hence to *take* men in war, 2 Kings 7:12; towns, Josh. 8:8; Deut. 20:19. Figuratively used יִתְפַּשׁ שֵׁם Pro. 30:9, to take hold of the name of Jehovah, i. e. to do violence to the name of God by perjury, well rendered by Luth. sich an dem Namen Gottes vergreifen (compare תַּפַּשׁ in the former hemistich).

(2) to *hold*, as a city, Jerem. 40:10; hence, to *handle*, to *wield*, as a sickle, Jerem. 50:16; a bow, Am. 2:15; Jer. 46:9; an oar, Eze. 27:29; the harp, Genesis 4:21. Figuratively, to *handle* the law (as a priest), Jer. 2:8.

(3) to *inclose* in gold (in Gold fassen), to *overlay*. Part. pass. תַּפּוּשׁ overlaid with gold, Hab. 2:19; compare תַּפּוּשׁ No. 5, 6.

NIPHAL, pass. of Kal No. 1, to *be taken hold of*,

Num. 5:13; to *be taken*, used of men, Psalm 10:2; Ezek. 19:4, 8; of cities, Jer. 50:46.

PIEL, like Kal No. 1, to *take hold on*, Proverbs 30:28.

תַּפֵּת f.—(I) prop. *spittle* (from the root תָּפַח); hence *that which is spit upon*; Job 17:6, תַּפֵּת לְפָנַי אֶהְיֶה "I am become as one in whose face they spit," i. e. the most base and despised of mortals; comp. *παρά*, Matt. 5:22, i. e. תַּפֵּת from the root תָּפַח to spit out.

(II) With the art. תַּפֵּת pr. n. of a place in the valley of the sons of Hinnom (see page CLXVIII, A), near Jerusalem, well known from the human sacrifices there offered to Moloch, which were at length abolished by Josiah, 2 Ki. 23:10; Jer. 7:32; 19:6, 13, 14; תַּפֵּת Jerem. 7:31 (artificial) mounds on which those sacrifices were offered. As to the etymology, תַּפֵּת is commonly taken as prop. a place to be spit upon, i. e. abhorred; but this place appears to have borne this name amongst all, even the idolators themselves. I prefer therefore (with Noldius in Vind. p. 948, Lorschbach, and others), to take תַּפֵּת as i. q. תַּפֵּת (which see), and as signifying *place of burning* (the dead), and even *place of graves*.

תַּפֵּת Isa. 30:33, *place of burning, place of burning and burying dead bodies*, a word of Assyrio-Persic origin, comp. تَفَن (read *toften*), تَفَن to burn, Gr. θάπτειν, fully, πρὸς θάπτειν, to burn (a dead body,) hence to burn. Even the form of the Hebrew word indicates a foreign origin.

תַּפְתָּי Chald. plur. emphat. *lawyers, persons learned in the law*, Dan. 3:2, 3. (Arab. Conj. IV.

أَنى to give an answer concerning the law, whence

المُتَنى Musti, prop. wise man, whose answer is almost the same as law.) Bertholdt (on Daniel, page 828) explains it, governors of provinces, from تَفَن, level region. Theod. oi ἐπ' ἐξουσιῶν. Vulg. *praefecti*.

תַּתָּ an unused root, Arab. تَقَى to fear, to take heed, see pr. n. تَقَاتَمَ.

תִּקְוָה [Tikvath], pr. n. m. 2 Ch. 34:22 קָרַי "from the root תִּקְוָה.]

תִּקְוָה fem.—(1) i. q. קָרַי a rope, Josh. 2:18, 21; from the root תִּקְוָה No. I.

(2) *expectation, hope* (from קָוָה to expect. Ru. 1:12; Job 5:16; 5:6; Zec. 9:12, תִּקְוָה "the

captives cherishing hope." As to the words, Job 6:8, see ! note, p. CCXXV, B.

(3) [Tikvah], pr. n. masc. 2 Ki. 22:14; for which there is in the parallel place, 2 Chr. 34:22, תִּקְוָהּ; תִּקְוָהּ (obedience, from the root יָקַע).

תִּקְוָהּ f. the ability of standing and resisting, Lev. 26:37; from the root קָם No. 2, a.

תִּקְוָם m. i. q. מִתְקוֹם one who rises up, an adversary, Ps. 139:21.

תִּקְוֶה ("pitching," sc. of tents), [Tekoa, Te-koah], pr. n. of a fortified town to the south east of Bethlehem, on the borders of the great desert (סְדֵדֶר) 2 Chr. 20:20; compare 1 Macc. 9:33, 2 Sam. 14:2; 1 Chr. 2:24; Jer. 6:1; Am. 1:1; Gr. Θεωέ, 1 Macc. 9:33. Relandi Palästina, p. 1028. Ruins are still found there, bearing the ancient name (Legh, in Macmichael's Journey, p. 196.) [Gent. noun תִּקְוֶה 2 Sam. 14:4; 1 Ch. 11:28; Neh. 3:5.]

תִּקְוָהּ f. (from קָם i. q. קָם No. 3) circuit, as of the sun, Psalm 19:7; hence the course of time, of season, 1 Sa. 1:20. תִּקְוָהּ אַחֲרֵי הַשָּׁנָה after the course of a year, 2 Chr. 24:23; compare Ex. 34:22; where ? is not found.

תִּקְוֶה m. adj. strong, mighty, Ecc. 6:10.

תִּקְוֶה m. Chald. — (1) hard, Dan. 2:40, 42.

(2) strong, mighty, Dan. 3:33; from the root תִּקַּח.

תִּקָּל Chald. to weigh, i. q. Hebr. שָׁקַל. Part. pass. תִּקָּל for תִּקָּל weighed, Dan. 5:25.

PEIL, pret. weighed, Dan. 5:27.

תִּקֵּן TO BE, OR BECOME STRAIGHT (kindred to תָּקַן), a word of the later Hebrew, used in Chaldee and Talmudic. Ecc. 1:15.

PIEL, to make straight, Ecc. 7:13; to dispose rightly (proverbs), Ecc. 12:9.

תִּקֵּן Chald. id. HOPHAL (inflected in the Hebrew manner), to be set up, restored, Dan. 4:33.

תִּקַּע — (1) TO STRIKE, TO SMITE, especially with יָד to clap the hands, as done — (a) in rejoicing, Ps. 47:2; especially at another's misfortune, followed by עַל Nah. 3:19. — (b) in becoming surety, Pro. 17:18; 22:26; followed by לְ for any one, Pro. 6:1. Without יָד id., Pro. 11:15.

(2) to fix, by smiting, to drive in (einschlagen), as a nail, Jud. 4:21; Isaiah 22:23, 25; to fix any thing

with a nail, 1 Sa. 31:10; 1 Ch. 10:10; Jud. 16:14 (whence תִּקַּע אֶת־לֵב to pitch a tent with nails fixed into the ground, Gen. 31:25; Jer. 6:3); to thrust, e. g. a spear, a sword, Jud. 3:21; 2 Sa. 18:14; and even to cast (into the sea), Ex. 10:19.

(3) תִּקַּע בְּשׁוֹפָר Nu. 10:3, 4, 8; and שׁוֹפָר Ps. 81:4; Jer. 4:5; 6:1; 51:27; Nu. 10:6, 7, to blow, a trumpet (once), to give a signal with a trumpet (Germ. in die Trompete stoßen, Arab. ضرب البوق); as to the difference of this from הִרְיֵעַ and הִרְיֵעָה to sound an alarm, see הִרְיֵעַ p. DCCCLXII, B.

NIPHAL — (1) reflex. of Kal No. 1, b, Job 17:3, יִתְקַע מִיְּדֵי לִי "who is there that will strike hands with me?" i. e. who will give his right hand to be surety for me?

(2) pass. of No. 3, Isa. 27:13; Am. 3:6.

Hence pr. n. תִּקְוֶה, and —

תִּקַּע m. Ps. 150:3, sound of a trumpet.

תִּתְקַח TO OVERPOWER any one, followed by an acc. Job 14:20; 15:24; to assail, Ecc. 4:12 (compare Ch., Arab. تَغَف to conquer, to overcome).

Derivatives, תִּתְקַח, תִּתְקַח.

תִּתְקַח Ch. to be, or become strong, mighty, Dan. 4:8, 19; in a bad sense, used of a mind become obstinate, Dan. 5:20.

PAEL, to make strong, to confirm, Dan. 6:8.

Derivative, תִּתְקַח.

תִּתְקַח m. strength, power, Est. 9:29; 10:2; Dan. 11:17.

תִּתְקַח m. Chald. emphat. state תִּתְקַח id. Dan. 2:37; 4:27.

תִּתְקַח turtle dove, see תִּתְקַח No. I.

תִּתְקַח (perhaps i. q. תִּתְקַח "reeling"), [Tar-alah], pr. n. of a town of the Benjamites, Josh. 18:27.

תִּתְקַח f. offspring, progeny, used contemptuously of base persons, Num. 32:14.

תִּתְקַח f. (from the root רָבָה), interest, usury, i. q. מִתְקַח, which see, Lev. 25:36; Pro. 28:8; Eze. 18:8, seq.

תִּתְקַח Tiphel denom. from רָגַל, רָגַל, which see.

תִּתְקַח Ch. TO TRANSLATE from one language to another, TO INTERPRET. Arab. and Æth. id.

As to the origin of this quadrilateral, see **רָגַם** No. 3. Part. pass. **קָהָרָם** translated, Ezr. 4:7.

תִּרְהָקָה f. (Tzere impure, from the root **רָהַק**), *deep sleep*, Genesis 2:21; 15:12; 1 Sam. 26:12; used of very great inertness, Isa. 29:10; Proverbs 19:15.

תִּרְהָקָה *Tirhakah*, pr. n. of a king of Æthiopia and Thebais, Isa. 37:9; 2 Ki. 19:9; **Τάρκων** of Strabo (xv. 1, § 6), **Τάρκος** or **Ταρακός** of Manethon (ap. Syncellum, v. Routhii Rell. Sacrae, ii. p. 46; compare my Comment. on Isa. 18:1). Salt supposes that he found this name written in Hieroglyphico-phonetic letters, T-h-r-k, on Egyptian monuments; see Rühle v. Lilienstern, Graphische Darstellungen aus der alten Geschichte, i. 98.

תְּרוּמָה (from the root **רָוַם**) f.—(1) *an oblation, offering, gift*, Pro. 29:4; **אִישׁ תְּרוּמֹת** “(a judge) who loves gifts;” especially used of a gift brought to the temple and the priests, Ex. 25:2, 3; 30:13, 14; Lev. 7:32; 22:12. Hence **תְּרוּמֹת שָׂדֵי** 2 Sam. 1:21, fields of offerings, i. e. very fertile fields, producing the best fruits. More fully **תְּרוּמֹתֶיךָ** Deut. 12:11, 17, and **תְּרוּמַת־הָהָרָה** Ex. 30:14, 15. See **הָרִים** No. 3.

(2) *a heave-offering*, compare **תְּנוּפָה** Ex. 29:27; **שֹׁק הַתְּנוּפָה** the heave-shoulder; Lev. 7:34, etc. [But see Thes. p. 1276.]

תְּרוּמָה i. q. **תְּרוּמָה** No. 2, Eze. 48:12.

תְּרוּעָה f. (from the root **רָוַע**)—(1) *prop. tumult, loud noise*, specially—(a) *joyful noise, rejoicing*, Job 8:21. **הֲרִיעַ תְּרוּעָה** 1 Sa. 4:5; Ezr. 3:11, 13, **תְּרוּעֹת** joyful acclamations with which the people receive the king, Num. 23:21.—(b) *a warlike cry, cry for battle*, Am. 1:14; Jer. 4:19; 49:2, **הֲרִיעַ תְּרוּעָה** to raise a war-cry, Josh. 6:5, 20.

(2) *the sound of a trumpet*, Lev. 25:9. **יוֹם תְּרוּעָה** the first of the seventh month (afterwards the first), which was announced with sound of trumpet, Lev. 23:24; Num. 29:1—6. **זִבְחֵי תְּרוּעָה** sacrifices offered with sound of trumpet, Ps. 27:6, compare Nu. 10:10; Ps. 89:16.

תְּרוּפָה f. *medicine*, Vulg. *medicina*, LXX. *ὀψιλια*, compare Apoc. 22:2, *θεραπεῖα*. Prop., as I suppose, *medical powder*, from the root **רָפַף** to make small. Others attribute to this root the signification of healing, taken from **רָפָא** Eze. 47:12.

תָּרַן an unused verb, to be hard, dry, **תָּרַן** hardness, and firmness. Hence—

תָּרַן f. Isa. 44:14, a kind of tree, so called from its hardness, just like the Lat. *robur*. Aqu. Theod. *ἀγριοβάλανος*. Vulg. *ilex*. See Celsii Hierobot. t. ii. p. 270.

תָּרַח an unused root, Ch. *to delay*; whence—

תָּרַח [*Terah, Tara*], pr. n.—(a) of a station of the Israelites in the desert, Nu. 33:27.—(b) of the father of Abraham, Gen. 11:24; Josh. 24:2.

תִּרְהָנָה [*Tirhanah*], pr. n. m. (of doubtful signification), 1 Ch. 2:48.

תָּרִין Ch. constr. **תָּרִי** two. Fem. **תָּרִינִי** Dan. 6:1; Ezr. 4:24. As to the correspondence of languages, see the Hebr. **שָׁנִים**.

תָּרַמָה f. *fraud, deceit*, Jud. 9:31; from the root **רָמָה** Piel, to deceive.

תְּרָמִית f. *fraud, deceit*, Jer. 8:5; 23:26; and 14:14 (where in **כְּחִיב** there is **תְּרָמִית**).

תָּרֵן m. *a mast*, Isa. 33:23; Eze. 27:5; also i. q. **נֵס** a banner set as a signal upon mountains, Isa. 30:17. The origin was long doubtful: as **תָּרֵן** was a root unknown in the Phœnicio-Shemitic languages. I have no doubt that **תָּרֵן** is from the root **רָנַן** (like **סָרָד**, from the root **רָנַן**, **תְּרָנָה**, from the root **רָנַן**), so called from the tremulous sound of a mast when vibrating in the air; and that of the same origin is the subst. **אֵרֵן**, which see.

תָּרַע Ch. i. q. **שָׁשׁ**.—(1) *a gate, mouth*, as of a furnace, Dan. 3:26.

(2) *the gate of the king*, i. e. *the royal court*, as being surrounded by a wall, into which there was only one entrance, Dan. 2:49; comp. **שָׁשׁ** Est. 2:19. Arab. **بَاب**, Turk. **Капу**, used of the court of the Chalifs and Turkish emperors, ai *θύραι*, used of the Persian court, Xenoph. Cyrop., i. 3 § 2, viii. 3 § 2, 11, and vi. § 7. (Syr. **ܐܰܢܰܬܰܪܰܐ**, Arab. **بَابُ** entrance, door. To this answers Sanscr. *dvāra*, whence both the Gr. *θύρα*, and Lat. *fores*. Pers. **دَر**.)

תָּרַע Chald. (both Kametz impure, for **תָּרַע**, of the form **מָלַח** **מָשַׁח**) *a porter, door-keeper*, Ezr. 7:24.

תִּרְעָלָה f. (from the root **רָעַל**) *reeling, drunkenness*, whence **תִּרְעָלָה** יין wine of reeling (prop. *wine*, which is *a reeling*, i. e. causes it), Ps. 60:5; and **כּוֹס תִּרְעָלָה** cup of reeling, Isa. 51:17, 22. See on this metaphor, **כּוֹס**.

תִּרְאִיתִים [*Tirathites*], Gent. n. from the name of a town otherwise unknown, תִּרְעָה (gate), 1 Chr. 2:55.

תִּרְף an unused root, to which, in Syriac, the signification to *inquire*, is ascribed by Castell (Lex. Syr. h. v.) incorrectly reading and copying the words of Bar Bahlul, whom he follows, from which (see them accurately transcribed in pref. to edit. 3 [Germ.] p. xxi), and hence it appears that B. Bahlul attributes to it the sense of *calumniating*, i. q. Syr. **ܬܪܦ**. It is more probable, that in Hebrew it had the same power as the Arab. **تَرَفَّ** to live comfortably, whence **تَرْفَة** life abounding in good things and comforts, to which answers the Sanscrit, *trip*, to delight, Greek, *ῥίπρωμαι*. Hence—

תִּרְפִּים m. plur. *domestic gods*, as if *Penates*, of the Hebrews (according to Schultens on Hariri Cons. iii. p. 155, i. q. **תִּרְפֵּי** guardians and givers of comfortable life), Genesis 31:19, 34; 1 Sam. 19:13, 16; of the human figure and stature, 1 Sam. loc. cit., from which, oracles were sought (Eze. 21:26; Zec. 10:2; Jud. 17:5; 18:14, seq.; 2 Kings 23:24; Hosea 3:4. Constr. with plural, Gen. loc. cit.; but 1 Sa. loc. cit., by the plural (excellentiæ?) one statue only appears to be understood.

תִּרְצָה ("pleasantness"). [*Tirzah*], pr. n. of a city of the Israelites, situated in a pleasant region (Cant. 6:4), which was the seat of the kingdom, from Jeroboam to Omri, Josh. 12:24; 1 Ki. 14:17; 15:21; 2 Ki. 15:14.

תִּרְשָׁשׁ [*Teresh*], pr. n. Pers. (ترش "severe," "austere") of a eunuch in the court of Xerxes, Est. 2:21; 6:2.

תִּרְשִׁישׁ (perhaps, "breaking," "subjection," i. e. region subjected, from the root **רָשַׁשׁ** [*Tarshish*, *Tharshish*], pr. n.—(1) *Tartessus*, *Ταρτησσός* (more rarely, *Ταρσητιον*, Polyb. Steph. Byz.), a city of Spain with the adjacent country, situated between the two mouths of the river Bætis (now Guadalquivir), a very flourishing colony and emporium of the Phœnicians, Gen. 10:4; Ps. 72:10; Isaiah 23:1, 6, 10; 66:19; Jon. 1:3; 4:2; Ezek. 38:13; hence *silver* (comp. Diod. Sic., v. 35—38. Strab. iii. page 148; Casaub.), iron, tin, and lead were brought to Tyre, Jer. 10:9; Eze. 27:12, 25. See Bochart, in Geogr. Sacra, lib. iii. cap. 7, p. 165 seqq.; J. D. Michaëlis,

Spicileg. Geogr. Hebr. Exteræ, i. p. 82—103; and G. G. Bredovii Disqui. Histor. fasc. ii. p. 260—803. Compare my Comment. on Isaiah 23:1, **אֲנִיּוֹת תִּרְשִׁישׁ**, *ships of Tarshish*, partly properly so called, the Tyrian ships sent to Tartessus, or returning thence, Isa. 23:1, 4; 60:9; partly used as a general term for large ships of burden, although going into other countries, Isa. 2:16; Ps. 48:8; and so, 1 Ki. 10:22 (compare 9:28); 22:49; used of the ships going to Ophir; although the author of the Chronicles seems either not to know, or acknowledge this usage of language; see 2 Ch. 9:21; 20:36, 37; compare my Gesch. d. Heb. Spr. p. 42.

(2) a precious stone, so called no doubt from Tartessus, as Ophir is used for gold of Ophir, Exod. 28:20; 39:13; Ezekiel 1:16; 10:9; 28:13; Cant. 5:14; Dan. 10:6. *The chrysolite*, i. e. the *topaz* of the moderns (which is still found in Spain), according to LXX. and Josephus, is understood by *Braun* (De Vestitu Sacerdot. ii. 7). Others prefer *amber*, but this is contrary to Ex. 28:20; 39:13.

(3) [*Tarshish*], pr. n.—(a) of a Persian prince, Esth. 1:14.—(b) 1 Ch. 7:10.

תִּרְשָׁתָא always with the art. **הַתִּרְשָׁתָא** (compare Pers. **ترش** *torsh*, severe, austere), a title of the Persian governor of Judea (q. d. *His Severity*, *gestrenger Herr*, *Gw. Gestrengen*, a title formerly given in Germany to the consuls of free and imperial cities). Ezr. 2:63; Neh. 7:65, 70 (used of Zerubabel), and also put after the name of Nehemiah, Neh. 8:9; 10:2; compare Neh. 12:26 (where for it there is **הַתִּרְשָׁתָא**).

תִּרְתָּן *Tartan*, pr. n. of a general of Sargon (Isa. 20:1), and of Sennacherib (2 Ki. 18:17), kings of Assyria.

תִּרְתָּק [*Tartak*], pr. n. of an idol of the Avites (עֲוִיִּים), 2 Ki. 17:31. (In the Pehlv. language *tarthakh* would be *profound darkness*, or *hero of darkness*.)

תִּשְׁמֶת f. (from the root **שָׁם**) with gen. **יָר** a *deposit*, Lev. 5:21.

תִּשְׁאוֹת f. pl. (from the root **שָׂא** = **שָׂאָה**) *noise*, *tumult*, of a multitude, Isa. 22:2; *clamour*, Job 39:7; *crashing*, Job 36:29.

תִּשְׁבִּי m. *Tishbite*, 1 Kings 17:1; 21:17 (used of Elijah), Gent. noun, taken from a town of Naphthali **תִּשְׁבֵּה** or **תִּשְׁבָּה** Gr. *Θαβή*, Tob. 1:2. See Relandi Palestina, p. 1035.

תשבץ m. (from the root **שבץ**) *tessellated stuff*; whence **תבת תשבץ** *tessellated tunic, made of chequer work*, Ex. 28:4.

תשובה f. (from the root **שוב**)—(1) *return*, 1 Sa. 7:17; 2 Sa. 11:1; 1 Ki. 20:22, 26.

(2) *a reply, an answer*, Job 21:34; 34:36. Compare **תשוב** No. 2, b.

תשועה f. (from the root **שוע** No. 3).—(1) *deliverance, help, welfare*, Psa. 37:39; 40:11; 71:15.

(2) *victory*, 2 Sa. 19:3; 2 Ki. 5:1. Comp. **ישועה**.

תשוקה f. (from the root **שוק** No. 2), *desire, longing*, Gen. 3:16; 4:7; Cant. 7:11.

תשורה *gift, present*, 1 Samuel 9:7 (and in the Hebrew interpreters, Daniel 2:6; 5:17, for Chald. **תְּבִינָה**). Root **שור** No. I; compare especially Isa. 57:9.

תשיעי masc. י"ח. fem. *ninth* (from **תשע**), Num. 7:60.

תשע constr. **תשעה** f. and **תשעה** constr. **תשעה** m. NINE; also *ninth*, when used of days, as **בַּתְּשֻׁעָה** on the ninth (day) of the month, Lev. 23:32. Pl. **תשעים** comm. ninety, Gen. 5:9, 17, 30.

תתני [*Tatnai*], pr. n. of a Persian governor. Ezr. 5:3; 6:6 (perhaps = **دادنی** gift).

GRAMMATICAL AND ANALYTICAL INDEX.

The numbers of the paragraphs in this Index refer to the tenth edition of Gesenius's Hebrew Grammar (Halle, 1831). [These have been compared and verified in this Translation with the edition, 1842.] In the verbs and nouns here given, prefixes which have no vowel but Sh'va, Vav conversive (י), and the article are omitted.

אברך

אָבְרַךְ Eze. 28:16, for אָבְרַךְ 1 fut. Piel, from the root אָבַר the first rad. א being cast away in the Syr. manner, Lehrs. p. 378.

אָבְרַן Chald., *fathers*; plur. of the noun אָב.

אָבֹוּ Isa. 28:12, for אָבֹוּ *they will*; in the Arabic manner (see § 44, note 4, Lehrs. 265); Root אָבָה.

אָבֹוּ see אָבֹוּ.

אָבִי for אָבִי 1 fut. Hiphil, from the root אָבָה 1 Ki. 21:29; Mic. 1:15; Lehrs. 436.

אָבִיךָ 1 fut. Hiphil, from the root אָבָה, for אָבִיךָ, Lehrs. § 67, note 1, Lehrs. 377.

אָבִימֶלֶךְ 1 pret. Hiphil, from the root אָבָה No. II. § 52, note 6, Lehrs. 319.

אָבִימֶלֶךְ 1 fut. Hithpaal, from אָבָה, with suff. אָבִימֶלֶךְ.

אָבִימֶלֶךְ 2 Sa. 22:43, for אָבִימֶלֶךְ 1 fut. Hiphil, with suff. אָבִימֶלֶךְ, from the root אָבָה, the shortened syllable made long, Lehrs. 145, 369.

אָבִימֶלֶךְ 1 fut. Hithpaal, אָבִימֶלֶךְ No. 1.

אָבִימֶלֶךְ 1 fut. Hiphil, with suff. אָבִימֶלֶךְ for אָבִימֶלֶךְ, an uncontracted form from אָבִימֶלֶךְ Hiphil, *to praise*, Psalm 28:7; compare אָבִימֶלֶךְ, § 52, note 7.

אָבִימֶלֶךְ 1 fut. apoc. from אָבִימֶלֶךְ to be, for אָבִימֶלֶךְ.

אָבִימֶלֶךְ 1 fut. with אָבִימֶלֶךְ parag. for אָבִימֶלֶךְ from אָבִימֶלֶךְ *to groan, to mourn*, Ps. 77:4, § 74, note 4.

אָבִימֶלֶךְ Jerem. 4:19 כָּרִיב; where the קָרִי, with many copies, has אָבִימֶלֶךְ; some copies have אָבִימֶלֶךְ *I am in pain*; a signification which is required by the context. Those who read אָבִימֶלֶךְ render, with a signification taken from אָבִימֶלֶךְ, *I make (my bowels) to be in pain*. From אָבִימֶלֶךְ and אָבִימֶלֶךְ apparently has arisen the כָּרִיב אָבִימֶלֶךְ, which is scarcely Hebrew.

אָבִימֶלֶךְ Hos. 11:4; 1 fut. Hiphil, for אָבִימֶלֶךְ, אָבִימֶלֶךְ from אָבִימֶלֶךְ, § 67, note 1.

אָבִימֶלֶךְ 1 fut. Hiphil, with אָבִימֶלֶךְ parag. in the Chald. manner, for אָבִימֶלֶךְ, אָבִימֶלֶךְ, from the root אָבָה § 67, note 1.

אָבִימֶלֶךְ 1 fut. Hiphil, for אָבִימֶלֶךְ from the root אָבָה, § 67, note 1, Lehrs. 378.

אָבִימֶלֶךְ Chald., Ezr. 5:15, imp. Peal, from the root אָבָה by a Syriacism אָבִימֶלֶךְ; followed by Makk. אָבִימֶלֶךְ.

אנרע

אָנֹוּ in pause, for אָנֹוּ 1 fut. Kal apoc., for אָנֹוּ from the root אָנָה, Job 23:8.

אָנֹוּ 1 fut. Piel, with suff. for אָנֹוּ from the root אָנָה Gen. 31:39.

אָנֹוּ f., plur. *sisters*; see the sing. אָנֹוּ p. xxix.

אָנֹוּ 1 fut. Hiphil, from אָנֹוּ *I will profane*, Eze. 39:7, a form which should take Dagesh (see § 22, 1); different from אָנֹוּ *I will begin*, Deut. 2:25; Josh. 3:7. Just as אָנֹוּ Nu. 30:3, *to violate (faith)*, differs from אָנֹוּ *to begin*, Jud. 10:18; 13:5; Lehrs. 370, 371.

אָנֹוּ 3 pret. plur. Piel, from the root אָנָה Jud. 5:28; compare אָנֹוּ and Lehrs. 170.

אָנֹוּ imp. Aphel, Chald., from the root אָנָה to descend.

אָנֹוּ 1 fut. Hiphil, from אָנָה, with אָבִימֶלֶךְ parag., Jer. 17:18.

אָנֹוּ 1 fut. Hiphil, apoc. for אָנֹוּ from the root אָנָה Hos. 11:4; Job 23:11; compare אָנֹוּ imp. אָנֹוּ.

אָנֹוּ *where (art) thou?* from אָנֹוּ and suff. אָנֹוּ.

אָנֹוּ Ps. 19:14; i.q. אָנֹוּ, which is the reading of many copies, 1 fut. (A) Kal, from the root אָנָה to be upright, Lehrs. 52, 366.

אָנֹוּ 1 fut. Kal, from אָנָה, § 66, note 3, Lehrs. 370, 371.

אָנֹוּ 1 fut. apoc. Piel, from the root אָנָה Eze. 43:8.

אָנֹוּ Ex. 33:3; for אָנֹוּ id. with suff., Pathach by omission of Dagesh changed into Segol (compare § 27, 3, 2 a). LXX. *ἡ ἀναλώσω σ.* Vulg. *disperdam te*. Lehrs. 164, 433.

אָנֹוּ for אָנֹוּ 1 fut. Niphal, from אָנָה Micah 6:6.

אָנֹוּ for אָנֹוּ 1 fut. Kal, with suff. from אָנָה with Dag. forte euphon. Hos. 3:2; Lehrs. 87.

אָנֹוּ Hos. 4:6; 1 fut. Kal (from אָנָה), with אָבִימֶלֶךְ parag. and suff. אָ; perhaps it would be more correctly pronounced אָנֹוּ. אָבִימֶלֶךְ parag. seems on the addition of the suffix to have become אָ, just as elsewhere it is changed into אָ; see אָבִימֶלֶךְ. The Arabs also in a fut. antithetic before

suffixes retain the letter A. *يَتَكَلَّمُ*.

אָנֹוּ pl. from אָנָה *a handmaid*, which see.

אָנֹוּ Chald. for אָנָה *its fruit*, with Dag. resolved, from the noun אָב.

אָנֹוּ see אָנֹוּ.

אָסערס a Syriac form for **אָסערס** 1 fut. Piel, from **אָסר**, § 23, 2, note 2, Lehrs. 152.

אָספּה 1 Sam. 15:6; 1 fut. Kal, from **אָספּה**; but in 2 Kl. 22:20 the same form is part. Kal.

אָסרס fut. Kal, from the root **אָסר** § 70, Lehrs. 390.

אָסרס 1 fut. Hiphil, from **אָסר** with suff. **הָם**.

אָסר imp. Kal, for **אָסר** *bake ye*, Ex. 16:13; from the root **אָסר**, a Syriac form, § 23, 2, note 2.

אָסר, with 1 conversive **אָסר** 1 fut. Niphal apoc. for **אָסר** from the root **אָסר**.

אָסר 1 fut. Hiphil, from **אָסר** § 70.

אָסר 1 fut. Kal, from **אָסר** ibid.

אָסר 1 fut. Kal, from **אָסר** ibid.

אָסר 1 fut. Kal, from **אָסר**.

אָסר Isaiah 56:12; in some copies, i. q. **אָסר** 1 fut. Kal, from the root **אָסר**; see the following form.

אָסר 1 Samuel 28:15, for **אָסר** with **הָ** (for **הָ**) parag., Lehrs. 286.

אָסר Num. 22:6, imp. Kal, from the root **אָסר**.

אָסר 1 fut. Hithpael, for **אָסר** from the root **אָסר**.

אָסר transposed, for **אָסר** 1 fut. Piel, from **אָסר**. Others take **אָסר** to be for **אָסר**; but because of the third rad. **ו**, I prefer regarding it to be transposed.

אָסר inf. absol. from **אָסר**.

אָסר Eze. 3:15; in **אָסר** read **אָסר** and *I beheld*, from the root **אָסר**.

אָסר Chald. 3 pret. plur. Kal, for **אָסר**; see **אָסר**.

אָסר 1 fut. Hithpael, from the root **אָסר**.

אָסר imp. Kal, from the root **אָסר** to *come*, for **אָסר** by a Syriacism, § 23, 2, note 2, Lehrs. 152.

אָסר 1 plur. pret. for the common **אָסר** *we came*, from **אָסר**. It imitates the form of **אָסר**.

אָסר 1 fut. Kal, from **אָסר** to *tear away*, with Nun Epenthetic, and suffix.

ב

אָסר 2 Ch. 1:4, for **אָסר** from **אָסר** (Hiphil of the root **אָסר**), art. (for relat.) and **בְּ**; comp. **אָסר** 2 Ch. 29:36.

אָסר Eze. 26:15, for **אָסר** inf. Niph. from **אָסר** (Dag. forte implic.) for **אָסר** Lehrs. 331.

אָסר Lev. 26:43, for **אָסר** inf. Hophal, from **אָסר** to *lay waste*.

אָסר inf. Poel, from **אָסר**, which see. Others take it as inf. Kal, for **אָסר** (compare **אָסר**); but in such forms Cholem is always defective.

אָסר Zech. 4:10, i. q. **אָסר** from **אָסר**.

אָסר Psalm 45:10, contr. from **אָסר**, with Dag. f. euphon. (Lehrs. 86), for **אָסר**, *amongst thy beloved ones*, from adj. **אָסר**, fem. **אָסר**.

אָסר plur. constr. from **אָסר** or rather **אָסר**; see **אָסר** p. cxxv, B.

אָסר for **אָסר** *we came*, from **אָסר**. 1 Sam. 25:8.

אָסר *thy building*, for **אָסר** Ezek. 16:31, an incorrect form, which seems to have sprung from the termination **אָסר**, having been taken for plural fem., although this is not really the case here, Lehrs. 463.

אָסר for **אָסר**, see **אָסר**.

אָסר, **אָסר** Ecc. 3:18, inf. Kal from **אָסר**, with suff. **אָסר**.

see under **אָסר**.

ג

אָסר imp. **אָסר** to *roll*, Psal. 119:12 (compare Josh. 5:9); but verse 18, the same form is for **אָסר** imp. Piel, from **אָסר**.

אָסר inf. const. Kal, from **אָסר** to *touch*.

אָסר imp. from **אָסר**; but Josh. 3:9 in plur. is found **אָסר** (*goshu*).

אָסר inf. Kal, from **אָסר** to *approach*.

ד

אָסר for **אָסר**, from the root **אָסר**, see page cc, B.

אָסר imp. for **אָסר**.

אָסר Prov. 24:14, the same with **הָ** parag. Hence, **אָסר** "such (as is honey) know thou wisdom in thy soul." LXX. *αἰσθησῶ*. Lehrs. 286.

ה

אָסר an irregular form, Isaiah 19:6, for **אָסר**, see **אָסר** Hiphil.

אָסר imp. from **אָסר**.

אָסר an incorrect form, Isa. 30:5, where the context requires **אָסר**, which is the reading of 12 MSS. I suspect however that the reading was originally **אָסר** for **אָסר** (compare **אָסר** for **אָסר**); whence **אָסר** (from the root **אָסר**), which afterwards was, as it were, amended by the grammarians, who supplied the vowels of the form **אָסר**.

אָסר Hosea 4:18. If the reading be genuine, it may be for **אָסר** *they give* (compare **אָסר** for **אָסר**), and **אָסר** *they love, they give*, for, they love to give. Comp. 1 Sa. 2:8. So Jerome, *dilexerunt afferre*. But thus the sentence is weak. Perhaps the author wrote **אָסר** Conj. Ketaltal (his princes love disgrace), which afterwards written separately is **אָסר** (like **אָסר** Isa. 2:20, **אָסר** and others); whence may have arisen **אָסר**.

אָסר inf. Niphal, from **אָסר**.

אָסר inf. Hiphil, from **אָסר**.

אָסר inf. Poel, from the root **אָסר**.

אָסר for **אָסר** 3 f. pret. Hophal, from **אָסר**, in the Aramean manner.

אָסר Hothpael, from the root **אָסר** to be fat.

אָסר inf. Aphel, Ch. from the root **אָסר**, to perish.

אָסר Ch. Hophal, from the root **אָסר**.

אָסר Hiphil, from the root **אָסר**.

אָסר inf. Hophal, from **אָסר**, for **אָסר**.

אָסר Pa. 78:63, see **אָסר** Pual.

הושבותים *Zec. 10:6*, Hiphil, from *יָשַׁב* for *יָשְׁבִים*, which is also the reading of some copies. This form imitates the analogy of verbs *עָלָה*, and it seems as if the poet [inspired writer] or copyist had before him the similar word *הַשְׁבִּיבוּתִים*. *Lehrg. 464.*

הוֹחֵל from the root *הָחַל*, which see.

הִנְרָה inf. Aphel, Ch. from *נָדָה* *Dan. 5:20.*

הִנְדַּמְתָּנּוּ pret. Ithpaël, Ch. from *דָּמָה*, which see.

הִנְיָה pret. Hiphil, from *נָלַל*, with a Rabb. flexion.

הִנְנָה for *הִתְנַנְּנָה* imp. Hithpaël, from *נָנָה*.

הִנְרוּתְכֶם *Eze. 6:8*, inf. Niphal, from *נָרָה*, for *הִנְרוּתְכֶם*, with a plural suffix ungrammatically put; see *בְּנוּתֶיךָ*.

הִתְרַלְתִּי found three times, *Jud. 9:9, 11, 13* (should I cease from?), incorrectly, as it appears, for *הִתְרַלְתִּי* (in Kal) or *הִתְרַלְתִּי* (by omission of *ה* interrogative), which is the reading of some copies (see J. H. Michaelis), although there are no other traces extant of the conj. Hiphil of this verb. A similar example apparently is *הִתְרַבְּרוּת* (wastes, deserts), *Eze. 36:35, 38*; where we should expect *הִתְרַבְּרוּת*, and Segol before (·) in *הִתְרַשְׁשִׁים*, *הִתְרַשְׁשִׁים* (months, by months); as to which, see Ewald's smaller Gramm. § 127, 2; and a learned writer in *Lit. Zeit. Jen. 1830*; but neither of them satisfies me in explaining the vowel *o* in *הִתְרַבְּרוּת*.

הִתְחַבְּיָהּ 3 f. pret. Hiphil, *she hid*, *Josh. 6:17*, with *ה* parag., *Lehrg. 266.*

הִתְחַטֵּא and הִתְחַטֵּא pret. and inf. Hiphil, from *חָטָא* *Jer. 32:35.*

הִתְחַלֵּל inf. Niphal, from *חָלַל* to be profaned, *Eze. 20:9.*

הִטֵּ imp. Hiphil, apoc. from *נָטָה* for *הִטָּה*, *Psalm 17:6*; 119:36.

הִטָּה Pro. 7:21; 3 fem. pret. Hiphil, from *נָטָה*, with suff. 3 pers.

הִטְפָּא Hothpaal, from *חָטָא*.

הִטָּן Chald. pret. Aphel from *חָטָן*.

הִיחִי Chald. pret. Aphel, from *חָתָה* *Dan. 5:3.* Pass. is *הִיחִי*.

הִיךָ imp. Hiphil apoc. from *נָכָה* to strike.

הִכִּיל *Eze. 21:33*, inf. Hiphil, for *הִכָּיל*: Another is Hiphil, from *כָּלַל* *Jer. 6:11.*

הִכָּה pret. Hiphil, from *נָכָה*, with suff. *ךָ*.

הִכָּם pret. Hiphil, from *נָכָה*, with suff. *ם*—them.

הִכְנָה 1 plur. pret. Hiphil, from the root *כָּנָה*.

הִכְנִי pret. Hiphil, from *נָכָה*, with suff. *נִי*—.

הִלְאָה 3 fem. pret. Hiphil, from *לָאָה*, of an Aram. form, for *הִלְאָה*.

הִלָּה Job 29:3; see *הָלַל* Hiphil.

הִמִּין i. q. *הִמִּין* see *הִמִּין*.

הִמָּה see *הִם* or *הֵם*.

הִמְכַּח Job 24:24, Hophal, from *כָּבַח*, § 66, 8, *Lehrg. 371.*

הִמָּם inf. Niphal, from *סָחַם*, for *הִמָּם*.

הִמָּסוּ by a Chaldaism, for *הִמָּסוּ*, Hiphil, from *סָחַס*, *Josh. 14:9*, *Lehrg. 433.*

הִמְרוּתָם Job 17:2, inf. Hiphil, from *מָרָה*, with Dag. forte euphon.

הִנָּה imp. Hiphil (of the form B), from the root *נָהַ*.

הִנְיָה pret. Hiphil (of the form B), from the root *נָהַ*.

הִנְיָה Hophal, see *ibid.*

הִנְעַל pret. Aphel, Chald. from the root *עָלָה* to enter, which see.

הִנְפָה inf. Hiphil, by a Chaldaism for *הִנְפָה*, from *נָפָה*, *Isaiah 30:28.*

הִפִּיתָ Hiphil, from *סָפָה*, Chald. form.

הִעָלָה imp. apoc. for *הִעָלָה*, Hiphil, from *עָלָה* to go up.

הִעָלָה for *הִעָלָה* Hiphil, for *עָלָה*, § 57, note 4 [§ 62, note 4], *Lehrg. 170.*

הִעָלָה for *הִעָלָה* Hophal, from *עָלָה* *ibid.*

הִפְרָכָם Lev. 26:15, for *הִפְרָכָם* inf. Hiphil, from *פָּרַח*.

הִצְטִיר Hithpaël, denom. from *צִירָה*, which see.

הִקְצֹוֹת inf. Hiphil, for *הִקְצֹוֹת*. *Lehrg. 320.*

הִצְפִּינוּ with Dageesh forte euphonic (*Lehrg. 88*), from the root *צָפַן*.

הִרְבִּי imp. apoc. Hiph. for *הִרְבִּי*, from *רָבַח* to be much, many.

הִרְבָּה, הִרְבָּה, הִרְבָּה inf. forms, from *רָבַח*.

הִרְפֹּה imp. Niphal, from *רָפַח* to be high.

הִרָּה imp. Hiphil apoc. from *רָפַח* to hang down.

הִרְצָה a Chaldee form for *הִרְצָה*, 3 fem. pret. Hiphil, from *רָצָה*. *Lev. 26:34.*

הִשָּׁב imp. Hiphil in pause, for *הִשָּׁב*, from *שָׁוָה*. *Isa. 42:22.*

הִשָּׁם (húsham) Hophal, from *שָׁמַם*, which see. But wherever it occurs, some MSS. and editions have *הִשָּׁם* or *הִשָּׁם*, the latter according to the analogy of *הִטְכָּח*.

הִשָּׁע Ps. 39:14, imp. apoc. Hiphil, from the root *שָׁעַח*, which see; but the same form, *Isa. 6:10*, is imp. Hiphil, see *שָׁעַע* to besmear.

הִשְׁתַּחֲוָה Hithpaël, from the root *שָׁחָה*.

הִשְׁתַּעֲשַׁע Hithpaël, from the root *שָׁעַע*, which see.

הִתְבִּיחָה inf. Aphel, with suff. Ch. from *חָוָה* to return.

הִתְבַּחֵה Hithpaël, from *יָבַח* to confess, to celebrate.

הִתְחַלֵּל imp. Hithpaël apoc. from *חָלַל* to be sick.

הִתְיָחֵי imp. Hiph. from *חָתָה* to come, for *הִתְיָחֵי*.

הִתְמַחֵי *Isaiah 33:1*, for *הִתְמַחֵי* inf. Hiphil, from *מָחַם*, with suffix.

הִתָּל see *הָתַל*.

הִתְנַבֹּת inf. Hithpaël, from *נָבָא*, in the manner of verbs *לָה*.

ו

וָנָה for *וָנָה* Pual, from *וָנָה* to commit fornication.

וָנָה, וָנָה, see *וָנָה* [see also *וָנָה*].

ח

חָדָל *Jud. 5:7* (in many MSS. and editions), for *חָדָל* they cease, with Dag. forte euphon. *Lehrg. 85.*

הַחֲדַלְתִּי see above הַחֲדַלְתִּי.

חֲקֹן Prov. 8:29 (with the accent Tiphcha), for חָקֹן from the root חָקַק.

חָטָו inf. Kal, from חָטָא to sin.

חַיָּה Ex. 1:16 (she lives), in pause for חַיָּה, 3 pret. fem. from חָיָה, Dagesh being rejected from the syllable, which is lengthened because of the pause; compare יָחַי and יָחַיָּה 1 Sam. 2:9 (from יָחַיָּה (from יָחַיָּה), Job 19:23, תִּשְׁמְעֵנָה Ruth 1:13, for תִּשְׁמְעֵנָה. No attention is to be paid to the opinion of those who refer חַיָּה to a new root חָיָה = חָיָה (חָיָה) חָיָה.

חַיָּה constr. form with 1 parag. from חָיָה animal, for חַיָּה, § 88, 3 b, Lehrs. 548, 549.

חָקַק inf. Piel, with חָקַק to expect, for חָקַק.

חֲלֹלִית Ps. 77:11, inf. Piel, from חָלַל No. I.

חָלַק with Dag. euphon. for חָלַק plur. constr. from חָלַק.

ט

טָעַת inf. Kal, from טָעַע to plant.

י

יָאוֹת fut. Niphal, from יָאוֹת to assent; which see.

יָאָל fut. Hiphil, apoc. from the root יָאָל to swear.

יָאָתָה fut. apoc. Kal, from יָאָתָה to come, for יָאָתָה, יָאָתָה.

יָבֹא 2 Ki. 12:12, for יָבֹא, fut. Kal, from יָבֹא. Also found 2 Kings 3:24 in כָּרִיב, and there, if the reading be genuine, for the plur. יָבֹאוּ. But the קָרִי has יָבֹאוּ they smote.

יָבֹשׁ fut. Kal from יָבֹשׁ, a form peculiar to this verb, Lehrs. 403.

יָבֹשׁ Nah. 1:4, fut. Piel from יָבֹשׁ to be dry, § 68, note 6.

יָנָה fut. Piel, from יָנָה No. I., see ibid.

יָנָל fut. Hiphil, apoc. from the root יָנָל.

יָנָר fut. Niph. from the root יָנָר.

יָנָר fut. apoc. from the root יָנָר to fly.

יָנָר fut. Piel, from יָנָר to cast, § 68, note 6.

יָנָר and יָנָר for יָנָר, your hand, Gen. 9:2.

יָנָר fut. Niph. in pause, for יָנָר (root יָנָר), see the form יָנָר. pl. יָנָר by a Chaldaism, fut. Kal from the root יָנָר. § 66, 5.

יָנָר fut. Aphel, Ch. from the root יָנָר.

יָנָר fut. by יָנָר by a Chaldaism for יָנָר § 52, 7. Eccl. 11:3, fut. apoc. from the root יָנָר to be, for the common יָנָר from יָנָר.

יָנָר fut. apoc. from the root יָנָר to be.

יָנָר Isaiah 52:5, Hiphil, from יָנָר, for the common contracted יָנָר.

יָנָר fut. A Peal, Ch. from the root יָנָר to go.

יָנָר Isa. 13:20, contr. for יָנָר fut. Piel, from the root יָנָר.

יָנָר see the root יָנָר.

יָנָר Ezek. 42:5, for יָנָר fut. Hophal, from the root יָנָר, which see.

יָנָר fut. apoc. Hiphil, from the root יָנָר.

יָנָר part. fem. for the common יָנָר Gen. 16:11. Lehrs. 591.

יָנָר Prov. 11:25 (otherwise יָנָר), he shall be watered; probably Hophal, from יָנָר, compare הוֹדַע Lev. 4:23, 29, for הוֹדַע.

יָנָר Jer. 22:23 כָּרִיב, for יָנָר sitting, with Yod parag. יָנָר and יָנָר, with 1 convers. יָנָר fut. apoc. Kal, from יָנָר.

יָנָר fut. apoc. Hiphil, from יָנָר.

יָנָר fut. Kal for יָנָר, from the root יָנָר.

יָנָר fut. apoc. Kal, from יָנָר to rejoice.

יָנָר fut. Hiphil, in the Chald. manner, from יָנָר to sharpen,

for יָנָר.

יָנָר fut. apoc. Kal, from יָנָר to live.

יָנָר Hab. 2:17, for יָנָר fut. Hiphil, from יָנָר, with suff. יָנָר in pause, for יָנָר. Lehrs. 145, 177.

יָנָר see יָנָר.

יָנָר in pause, for יָנָר with Dag. forte euphon. Lehrs. 19.

יָנָר pret. Piel, from יָנָר. Lehrs. 170.

יָנָר Ps. 51:7, for יָנָר pret. Piel, from יָנָר. Compare יָנָר.

יָנָר 3 fem. for the common יָנָר, from the root יָנָר. Gen. 30:38; § 47, note 3, Lehrs. 276.

יָנָר fut. Kal apoc. from יָנָר to encamp.

יָנָר fut. Kal, from יָנָר Lehrs. 171, 306.

יָנָר in pause, for יָנָר, fut. Hophal, from the root יָנָר; see the form יָנָר.

יָנָר fut. apoc. Kal, from יָנָר to burn.

יָנָר fut. Kal, from יָנָר, and fut. Niphal, from יָנָר.

יָנָר fut. Hiph. apoc. from יָנָר.

יָנָר fut. apoc. Kal, from the root יָנָר, for יָנָר.

יָנָר Ps. 138:6, for יָנָר fut. Kal, from יָנָר. Comp. as to these and the following forms, Lehrs. page 388, 389; Ewald's Gram. p. 396.

יָנָר fut. Hiphil, from יָנָר.

יָנָר fut. Hiphil, from יָנָר to lament.

יָנָר fut. apoc. Kal, from יָנָר to be fair.

יָנָר fut. apoc. Hiphil, from יָנָר to strike.

יָנָר Ps. 50:23, will glorify me; fut. Piel, from יָנָר with suff. and Nun epenthetic.

יָנָר he will fashion us, Job 31:15, for יָנָר fut. Piel, from the root יָנָר, with suff. 1 pl. Both Nuns coalesce into one doubled; יָנָר is shortened into יָנָר.

יָנָר fut. Peal, Ch. from יָנָר to be able.

יָנָר Ex. 15:5, fut. Piel, from the root יָנָר. יָנָר is written for יָנָר, on account of the preceding vowel u.

יָנָר and this is for יָנָר fut. Hiphil, from יָנָר to crush, § 66, 5.

יִכְתּוּ fut. Hophal, of a Chald. form, for כָּתַת for יִכְתּוּ, § 66, 5.
 יִלְיוּ for יִלְיוּ fut. Hiphil, from לָו in the Rabbinic form.
 יִלְיוּ fut. Hiphil, from לָו, which see.
 יִמְחָ Gen. 7:23, fut. apoc. Kal, from—
 מָחָה, but other good copies, both MSS. and printed (as that of V. D. Hooght), read יִמְחָ fut. Niphal of the same verb.
 יִמְלָה fut. Piel, from מָלָה to be full, for מָלָה.
 יִמְרָ fut. A, from מָרַר to be bitter, for יִמְרָ. § 66, note 3. Lehrs. 366.
 יִמְרָ fut. Kal, from the root מָרַר Ps. 139:20.
 יִמְרָ fut. Hiphil, in the Syr. form for יִמְרָ from יִמְרָ. Lehrs. 411.
 יִנְדַּע fut. Peal Ch. from יָדַע to know, for יִנְדַּע; Dagesh forte resolved into Nun. Compare מְנַדַּע for מְנַדַּע.
 יִנִּי fut. Hiphil, from the root נָאָה, for יִנִּי. Ps. 141:8.
 יִנִּי fut. Hiphil, B. from the root נָאָה.
 יִסָּב fut. Kal, in the Ch. manner for יִסָּב, from סָבַב.
 יִסָּב fut. Hiphil, from סָבַב, in the Ch. manner for יִסָּב.
 יִעָר fut. Hiphil, from the root עָרַר.
 יִעָר, and (with Dagesh forte occult), יִעָר, 1 Sa. 15:19, and 14:32; קָרַי, fut. apoc. Kal, from the root עָרַר.
 יִעָרָה 3 fut. fem. pl. from עָרַר. § 47, note 3. Lehrs. 276.
 יִעָרָה Isaiah 15:5, for יִעָרָה they arouse (a clamour); the letter *r* being softened into a vowel (see Ewald's Crit. Gr. page 479), unless we should read יִעָרָה; whence יִעָרָה, defectively יִעָרָה.
 יִעָר fut. Hiphil, from the root עָרַר.
 יִפָּר fut. Hiphil apoc. from פָּרַה, for יִפָּר.
 יִפָּר fut. Hiphil apoc. from פָּרַה.
 יִפְּעָ fut. Ithpeal, Chald. from the root פָּעַע.
 יִפְּעָ see יִפְּעָ Hithpeal.
 יִצָּק fut. Kal, from יָצַק to pour, which see.
 יִצָּר and יִצָּר he shall form; fut. Kal, from יָצַר to form.
 יִצָּר fut. apoc. from יָצַר.
 יִצָּר fut. Kal, from יָצַר No. II.
 יִצָּת fut. Kal, from יָצַת to kindle, in pause with Dagesh euphon.
 יִלְכָּה fut. Kal, and יִלְכָּה fut. Hophal, from לָכַח, for יִלְכָּה, § 66, 5.
 יִלְכָּה 1 Ki. 3:15, in some copies and editions for יִלְכָּה, from יִלְכָּה.
 יִלְכָּה 1 Sa. 28:10, for יִלְכָּה (with Dag. euphon.) fut. Kal from יִלְכָּה, with suffix יִלְכָּה.
 יִלְכָּה fut. apoc. Kal, from the root לָכַח.
 יִלְכָּה fut. apoc. Hiphil, of the same verb.
 יִלְכָּה fut. apoc. Kal, from לָכַח to see.
 יִלְכָּה for the common יִלְכָּה imp. from יִלְכָּה (to fear), Ps. 34:10, in the manner of verbs לָכַח, so inflected that *l* is otiose; compare יִלְכָּה Eze. 47:8; Lehrs. 417.
 יִלְכָּה (they fear), for יִלְכָּה; it differs from יִלְכָּה (with short Chirek), they see.
 יִלְכָּה fut. Hiphil, from יִלְכָּה to lay wait.

יִרְדָּה Psa. 7:6, a form which is perhaps compounded of two readings, namely, יִרְדָּה (which is that now found in copies) and יִרְדָּה (according to the analogy of יִרְדָּה Psa. 73:9). Lehrs. 462.
 יִרְדָּה for יִרְדָּה (to cast), 2 Ch. 26:15, with the addition of Aleph.
 יִרְדָּה fut. Kal, from יִרְדָּה, for יִרְדָּה he will exult. Lehrs. 369.
 יִרְדָּה fut. Kal, from יִרְדָּה, for יִרְדָּה, but with an intrans. notion. Lehrs. 369.
 יִרְדָּה fut. Niphal, from יִרְדָּה.
 יִרְדָּה fut. Kal, from יִרְדָּה, or (as I now prefer) from יִרְדָּה No. 2, to be evil; but יִרְדָּה Job 20:26, is fut. apoc. from יִרְדָּה to feed off; as herbage, etc.
 יִשָּׁר fut. Kal, from יָשַׁר to lay waste, for יִשָּׁר. Lehrs. 369.
 יִשָּׁר fut. Niphal, from the root יָשַׁח.
 יִשָּׁר for יִשָּׁר fut. Hiphil, from יָשַׁח to deceive.
 יִשָּׁר fut. Hiphil, from the root יָשַׁח, in the Chaldean form.
 יִשָּׁר fut. apoc. from יָשַׁח No. III, where see farther.
 יִשָּׁר fut. Kal (in the Chaldean form), from the root יָשַׁח.
 יִשָּׁר for יִשָּׁר fut. Hithpeal, from the same root.
 יִשָּׁר comp. of יִשָּׁר (there is) and suff. 3 sing. masc.
 יִשָּׁר fut. apoc. Kal, from יָשַׁח.
 יִשָּׁר 1 Sam. 6:12, 3 fem. plur. Kal, for יִשָּׁר, from יָשַׁח. § 47, note 3.
 יִשָּׁר fut. apoc. sing. Hithpeal, from יָשַׁח, from the root יָשַׁח.
 יִשָּׁר fut. Hithpeal, from יָשַׁח.
 יִשָּׁר fut. Kal, from יָשַׁח to come, for יִשָּׁר and יִשָּׁר.
 יִתְּנָה fut. Hithpeal, from יָתַן.
 יִתְּנָה fut. Ithpeal Ch. from יָתַן to nourish, Dan. 4:9.
 יִתְּנָה fut. apoc. Hithpeal, from the root יָתַן.
 יִתְּנָה pl. fut. in pause יִתְּנָה fut. Kal, from יָתַן but—
 יִתְּנָה fut. Niphal, of the same verb.
 יִתְּנָה fut. Ithpeal Ch. from יָתַן.

כ

כָּאָרִי Ps. 22:17, see under כָּאָרִי.
 כָּאָרִי fut. with vowels put in Aramaean manner. Ecc. 2:13. Lehrs. 151.
 כָּאָרִי all they, from כָּל with a more rare form of suff. כָּאָרִי for כָּאָרִי.
 כָּאָרִי id., but fem.
 כָּאָרִי Isa. 33:1; see under the root כָּאָרִי.
 כָּאָרִי Isa. 23:8, her merchants; plur. with light suff., from כָּאָרִי No. 3, inflected according to the form כָּאָרִי.

ל

לָאָרִי inf. Hiphil, contr. from לָאָרִי, from the root לָאָרִי.
 לָאָרִי, for לָאָרִי inf. Niphal, from לָאָרִי.
 לָאָרִי fut. Peal, Chald., from the root לָאָרִי to be, with Lamed prefixed, and rejecting the preformative, for לָאָרִי.
 See לָאָרִי p. ccxix, B.

להשוח 2 Kings 19:25, contr. for להשאח Isaiah 37:26, inf. Hiphil, from שחח.
 להם Isa. 47:14, inf. in pause, from the root חמם, of the form חמל; compare להנכם Isa. 30:18.
 ליסוד 2 Ch. 31:7, inf. Kal, from יסד, for the common ליסוד (Isa. 51:16), from the root יסד.
 ליסדה by a Syriacism, from the noun יסדה. Prov. 30:17.
 לך imp. from ילך to go; see הלך.
 לך see in its place, p. cccxxxix, A.
 לך inf. f. Kal, from ילך; see הלך.
 לנה she passed the night; 3 fem. pret. from לנה Zec. 5:4.
 לצבות contr. for להצבות inf. Hiphil, from the root צבא.
 לרא inf. Kal, from ירא to fear.
 לת, with prep. ל, ללת, inf. Kal, contracted from לת, from לת to bring forth, Lehg. 133.

מ

מבי part. Hiphil, for מביא from the root בא.
 מבעתך part. Piel, fem., from בעת Piel, to frighten, 1 Sam. 16:15.
 מבראשה 1 Ch. 15:13; comp. of מה, מ, מ, that which (is) of old. See מה note, let. c.
 מדין Jud. 5:10, plur. from מד; Chald. form.
 מהי part. pass. Aphel, Chald. from the root מהי.
 מהי part. Aphel, Chald. from מהי to go down.
 מהי inf. Peal, Chald. from the root מהי to go.
 מוערת part. Kal, from מוערת to nod; which see.
 מוערת part. Hophal, from מוערת to die.
 מוערת part. Hophal, from מוערת to surround.
 מוערת part. Hophal, from מוערת to go out.
 מורינים pl. from מורין a threshing wain, for מורינים. Lehg. 145.
 מוא with suff. מוא inf. Peal, Chald. from the root מוא to kindle.
 מוא what is this? for מהי, see מה note.
 מוא part. Hiphil, from מוא No. I.
 מוא part. Aphel Ch. from מוא to live.
 מוא inf. Peal Ch. from מוא.
 מועצרים, see מועצרים.
 מוערת part. Hithpael, from מוערת, for מהי.
 מוערת 2 Sa. 11:1, i. q. מלכים (which is also the reading of 31 MSS. and 7 early editions) kings; with a redundant mater lectionis.
 מוא for מוא pret. Kal, from the root מוא.
 מוא part. Hiphil, from מוא note 2, with a Rabbinic inflexion. Lehg. 407.
 מוא part. from the root מוא to teach; Syriac form.
 מוא pret. Kal, from מוא.

מ. m. מ. f. from thee, from מן, which see.
 מן Nah. 3:17, from מן.
 מן part. Hophal, letter B, from מן.
 מן part. Hiphil, letter B, of the same verb.
 מעיה for מעיה Isa. 23:11. This form (which many critics have been inclined, without any need, to alter) follows the same analogy as has been above explained (page cc, B), under דלל, which is also more widely extended. The following examples may be added to those above given: מלוא for מלוא, μύρα, μύρα; φύλλον, folium (folium); ἄλλος, alius; and perhaps also עניה (a species of eagle), for עניה i.e. strong, robust; and even עניה and עוריה (pr. n. Uziah).
 מעל comp. of מן and על, see על.
 מעל comp. of מן and עם, pr. von bey, de chez, see עם.
 מצאם Gen. 32:20, for מצאם, inf. Kal, from מצא. Compare העלה for העלה.
 מסלולי Jer. 15:10, a form apparently compounded of two readings (מסלולי and מסלולי), which must rather be ascribed to the copyists than to the writer.
 מסנתי Jer. 22:23 מנתי part. Pual, fem. from מסנתי to make a nest, with Yod paragogic, which in מן is omitted.
 מסנתי part. Piel, from מסנתי.
 מסנתי Ezek. 8:16, probably an error of the author [but he was inspired] or copyist for מסנתי those worshipping. Some thought the termination מסנתי to be shortened from מסנתי you, so that that form was contracted from this word and from the part. (in the Syriac form); but it could hardly be the second person, because of the preceding מסנתי. It is, however, so laid down by Ewald, Crit. Gram. page 489.
 מסנתי thou hast died, pret. Kal, from מסנתי.
 מסנתי inf. Peal Ch. from מסנתי to come.

נ

נאות see נאות.
 נאשאר Eze. 9:8, a form compounded of two readings, which are actually found in MSS. and printed editions (נאשאר and נאשאר).
 נבנה 1 Sa. 14:36, for נבנה fut. Kal, from נבן, with Dagesh rejected.
 נבתי נבתי pret. Niphal, from נבן to prophesy.
 נבל, נבל we fade, Isaiah 64:5, for נבל, from the root נבל.
 נבל fut. Kal, from נבל. § 66, 5, and note 11. Lehg. 372.
 נבתי for נבתי pret. Niphal, from נבן ibid.
 נבתי Isa. 59:3; Lam. 4:14; see נבתי No. II.
 נבתי Jer. 8:14, for נבתי fut. Niphal, from נבן No. II. Compare § 66, 5, and note 11.
 נבתי 1 pl. fut. apoc. Kal, from נבתי to be.

נוגים, const. נגגי fem. נגגות, part. Niphal, from נגג for נוגים, etc.

נוגיד pret. Niphal, from נגד, for נולד with Dag. euphon.

נוסר Eze. 23:48, prob. for נוסר Nithpael (in the Rabbinic form), Lehg. 249.

נחל pret. Niphal, from חלל; also, pret. Piel, from נחל.

נחם pret. Niphal and Piel, from נחם.

נחמים part. Niphal pl. from נחם, for נחמים.

נחנ 2 pret. Niphal, from נחנ.

נחר pret. Niphal, from חרר to burn up.

נחת pret. Niphal, from חתת to tear asunder.

נינם 1 fut. Kal, from נה, with suff. ם.

נירים, נירים 1 plur. fut. Kal, from ניר, with suff. ם.

נך 1 plur. fut. Hiphil, apoc. from נכה to strike.

נכתח part. Niphal, f., from נכה to rebuke.

נפך Deut. 21:8, Nithpael, from נפך, Lehg. 249.

נמר pret. Niphal, from נמר (a form taken from נמר).

נמרה for נסרה pret. Niphal, from נסב, § 66, 5, and note 11, Lehg. 372.

נסח Ps. 4:7, for נשא imp. from נשא, the orthography not being regarded.

נעור pret. Niphal, from the root נער No. II.

נפלאה for נפלאה with ה parag., 2 Sam. 1:26, Lehg. 266.

נפל Piel, from נפל.

נפצדק, נפצדק for צדק 1 pl. fut. Hithpael, from נפצדק.

נצרה for נצרה imp. Kal, with ה parag. from נצר, with dag. euphon., Ps. 141:3.

נקל pret. Niphal, from קלל.

נשו Eze. 39:26, and נשוא (Aleph being added; compare Arab. نَسُوا) Ps. 139:20, for נשאו they bear.

נשוי Ps. 32:1, for נשוא part. pass. Kal, from נשא, inflected like verbs ליה so as to be similar in sound to נסוי, which stands near it.

נשים 1 plur. fut. Hiphil, from שם in the Chald. form.

נשתה Nithpael, from שטה No. II., which see.

נתקניהו dag. euphon.

נתתי pret. Kal, from נתן to give.

ם

סביב 2 Ki. 8:21, for סבב, the last syllable being irregularly written fully.

סבכו from סבה with suff.

סבלו from סבל (which see) with suff.

ע

ענה imp. Kal, from the root ענן to be strong.

ענבי with dag. forte euphon., from ענב a cluster of grapes.

עשה for עשה she made, 3 fem. pret., from the root עשה, Lev. 25:21.

פ

פחת inf. Kal, from the root נפח to breathe.

פעלו for פעלו his work, from פעל, Lehg. 170, 571.

צ

צא imp., from צא to go out.

צא inf., of the same verb.

צדק Eze. 16:52, inf. Piel, fem., from צדק.

צפתוני an augmented form for צפתוני, from צפת, where see more.

צק imp., from צק to pour.

צק inf. of the same verb.

ק

קא pret. Kal, for קם, from קום, in the Arabic form, § 71, note 1, Lehg. 401.

קא part. Peal, Chald. from קום.

קבה Lev. 22:11 (read kôbah), imp., from קב, with ה parag. Hence also—

קבו (curse him!) with ו epenth. and suff. ו.

קח imp., from לקח to take.

קח Eze. 17:5, for לקח to take. ל at the beginning is rejected (according to the boldness of Ezekiel in respect to grammar); compare קחה for קחה in respect to grammar.

קח Hos. 11:3, inf. masc., from the root לקח, with suff., in taking, or holding them.

קח once קחה 2 Kings 12:9, inf., from לקח to take.

ר

רא inf. fem., from ראה Eze. 28:17.

רד inf., from רד to subdue; which see. But, Jud. 19:11, the same form is put for ירד to go down, the first radical being rejected; compare רה, Lehg. 139.

רד imp. (the latter once inf., Gen. 46:3), from ירד to go down.

רד part. Kal, from רדה with suff. ם.

רש and רש imp., from the root רש to possess.

רש inf. of the same verb.

ש

שא imp., from שא.

שא inf. and gerund., from שא.

שא also inf., from שא.

שם imp. and inf., from שם to place.

שנאחיד a full manner of writing for שנאחיד Eze. 35:11, Lehg. 527.

ש

שׂאמ part. from שׂאם No. II., to reject.

שְׁכָנִי (Mitrā) Ps. 23:6, commonly, *my dwelling*, for שְׁכָנִי inf. with suff. from שָׁכַב. But it seems to have been rather regarded by the authors of the points as by aphæresis for שְׁכָנִי. Compare שׁוֹב, רָד.

שָׁנָה see under שָׁנָה.

שׁוֹב for שָׁוֹב inf. pleonast. from שָׁב Jer. 42:10. Compare רָד, תָּחָה.

שׁוֹשְׁתִי pret.*Poel, from שָׁשָׂה = שָׂשָׂה, which see.

שָׁמֹחַ inf. pl. from שָׂמַח to lay waste, Eze. 36:3; Lehg. 365.

שָׁנָה Dual, from שָׁנָה a year.

שָׁחַ, שָׁחַ, שָׁחַ pret. from שָׁחַ to place.

ת

תָּאָחַב Proverbs 1:22, fut. Kal for תָּאָחַב, the vowels being contracted in the Aramean manner, compare מָלַךְ, מָלַךְ.

תָּאָחַב Job 20:25; fut. Piel for תָּאָחַב from תָּאָחַב.

תָּאָחַב, from תָּאָחַב, Compare פָּעַל.

תָּאָחַב Pro. 1:10; a Chald. form for תָּאָחַב, fut. Kal from תָּאָחַב to will.

תָּבִיאָה 3 plur. fut. fem. Kal, from בָּוא to come, Ps. 45:16.

תָּבִיאָה Deut. 33:16; for תָּבִיאָה; הַ parag. is apparently put twice, and in like manner—

תָּבִיאָה Job 22:21, for תָּבִיאָה and תָּבִיאָה; תָּבִיאָה for תָּבִיאָה 1 Sam. 25:34. Others (as Ewald, Crit. Gr., p. 488) suppose the affirmatives of the preterite to be added to the future; so that תָּבִיאָה would be from תָּבִיאָה and תָּבִיאָה (but the sense demands תָּבִיאָה), תָּבִיאָה from תָּבִיאָה and תָּבִיאָה from תָּבִיאָה and תָּבִיאָה or תָּבִיאָה. Compare Lehg. 464.

תָּבִיךְ fut. apoc. from בָּכִיךְ to weep.

תָּבִיכָה Eze. 16:50; the syllable תָּ being inserted in the manner of verbs לָהּ and עָה, on account of the similar sound of the word תָּבִיכָה.

תָּבִיךְ fut. Hiphil, from יָבִיךְ.

תָּבִיךְ 2 fut. Niphal apoc. from יָבִיךְ.

תָּבִיכָה fut. Piel from יָבִיכָה, for תָּבִיכָה, the third radical being preserved.

תָּהִי in pause תָּהִי, fut. Kal apoc. from תָּהִי to be.

תָּהִי Mic. 2:12. Lehg. 405.

תָּהִיךְ thy praise, redundant mater lectionis. See שְׁנִיכָה.

תָּהִל see the root תָּהִל.

תָּהִל Ps. 16:5; partic. form of a rare kind, for תָּהִל hold-ing. Lehg. 308.

תָּהִל fut. Kal, from אָזַל to depart, Lehg. 377.

תָּהִל 2 Sam. 22:40; i. q. תָּהִל (Ps. 18:40) fut. Piel, from אָזַר to gird.

תָּהִל 2 fut. Kal from אָזַח to hold.

תָּהִי fut. apoc. Kal, from תָּהִי to hire.

תָּהִל fut. Niphal, from תָּהִל profane, to pollute, Lev. 21:9.

תָּהִשׁ for תָּהִשׁ (he will hasten) from the root תָּהִשׁ, as to which analogy, see under the verb עָיַם p. 621, Job 31:5.

תָּהִי fut. apoc. Kal, from תָּהִי for תָּהִי.

תָּהִי Exodus 25:31; in very many editions for תָּהִי (although irregular, and almost a corruption), Lehg. 52, 331.

תָּהִי fut. Kal apoc., for תָּהִי, from the root תָּהִי.

תָּהִי fut. apoc. Piel for תָּהִי from תָּהִי to cover.

תָּהִי fut. apoc. Kal, from תָּהִי. See this root.

תָּהִי fut. Kal, shortened from תָּהִי, from לָוִן or לָוִן.

תָּהִי 2 masc. (the letter ' belongs to the root) fut. Hiph. from תָּהִי to wipe away, Jer. 18:23.

תָּהִי fut. apoc. Hiphil, from תָּהִי to flow down.

תָּהִי Exod. 23:21; fut. Hiphil, Chaldee form for תָּהִי, from תָּהִי.

תָּהִי, with a signification taken from תָּהִי to be stubborn.

תָּהִי fut. Kal, from תָּהִי to speak.

תָּהִי imp. from תָּהִי to give.

תָּהִי see תָּהִי.

תָּהִי fut. Kal, from תָּהִי to collect.

תָּהִי 2 plur. fut. Niphal, from תָּהִי, being left out, see under תָּהִי.

תָּהִי fut. Kal, from תָּהִי to cook, for תָּהִי.

תָּהִי Jer. 25:34; see the root תָּהִי.

תָּהִי Jer. 19:3; fut. Kal, from תָּהִי, for the common תָּהִי.

תָּהִי 1 Sa. 14:27 כתיב (not without an error), for תָּהִי.

The copyist appears to have had in his mind the word תָּהִי.

תָּהִי fut. apoc. Kal, from תָּהִי to be many, much.

תָּהִי fut. Niphal, from תָּהִי to break, with the assumed form of a verb רָוַץ.

תָּהִי Jer. 9:17; for תָּהִי fut. Kal, from תָּהִי.

תָּהִי Deut. 32:18; see תָּהִי.

תָּהִי fut. apoc. Kal, from תָּהִי to drink.

תָּהִי fut. apoc. sing. Hithpa., from תָּהִי to bow down.

תָּהִי Isa. 41:10; fut. apoc. Hithpa., from תָּהִי.

תָּהִי inf. from תָּהִי to give, contr. for תָּהִי. With suff. תָּהִי.

תָּהִי 2 Sam. 22:41; for תָּהִי fut. Hithpa., from תָּהִי. Lehg. p. 374.

תָּהִי by aphæresis for תָּהִי, which is the reading, Ps. 18:41. Compare תָּהִי for תָּהִי.

תָּהִי fut. Kal, from תָּהִי, which see.

תָּהִי 1 Ki. 17:14 (כתיב); commonly taken for תָּהִי (to give), with 2 parag., like 6:19, where תָּהִי is really future. 1 Ki. loc. cit. תָּהִי seems preferable.

תָּהִי fut. apoc. Kal, from תָּהִי.

תָּהִי 2 Sam. 22:27; i. q. תָּהִי, which is the reading, Ps. 18:27. Lehg. 374.

תָּהִי Ex. 2:4; for תָּהִי Hithpa., from תָּהִי. Lehg. 386.

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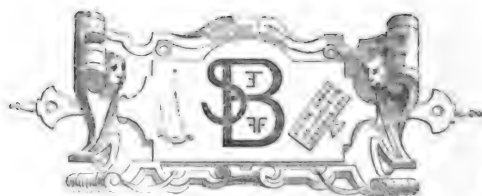
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